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The Riddle of Jewish Survival, 1965.

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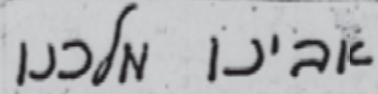
THE RIDDLE OF JEWISH SURVIVAL

The Temple
March 14, 1965

Rabbi Daniel Jeremy Silver

The noted French religious philosopher and mathematician, Blaise Pascal, put it this way: "Jewish history embraces all our histories." In a real sense this is true. Our history reaches back into the dim recesses of the Iron Age. There have been Jews about during most of what we choose to call civilization. What is the secret of our spiritual longevity? Why is it that rabbis still preach the teachings of Moses while the temples of Seth and Horus are silent; the shrines of Marduk are empty rubble, and the sacred groves of Athene are cut down for firewood?

What is the secret of our spiritual longevity? The philo-Semite, the friendly, those who applaud our teachings, make much of our spiritual stamina and our stubborn loyalty. They point to the tens of thousands of Jewish martyrs and the millions more who have walked the weary road into exile rather than violate the faith of their fathers. It is true, Jewish history is etched in grief and in martyrdom. To know the soul of a Jew you must know the hardship and the insecurity, the anxiety and the fear that were part of his daily world. Our people often are afraid even to voice innermost hopes - hopes voiced seem possible and along the bitter road we have so often been plunged into despair.

Yet, once each year on the New Year, as the future beckoned, the Jew poured out his dreams in the famous  prayer: "Our Father, Our King". You know the prayer. Perhaps you are not as familiar with its traditional text. This text reveals the soul, the fears, the

inner life of the Jew.

אב'נו נאמנו לה כל דברות קשות

"Our Father, Our King, erase from the law all the evil decrees."

אב'נו נאמנו לה נחשבות עונא'נו

"Our Father, Our King, bring to naught the schemes of those who hate us."

אב'נו נאמנו לה דבר שצת או'ה'נו

"Our Father, Our King, frustrate the plans of our enemies." נאש'נו

אב'נו נאמנו לה כל דבר ז'נו

"Our Father, Our King, free us from all oppressors, and from those who tyrannize us."

אב'נו נאמנו לה שומו שומו נאש'נו נאש'נו

"Our Father, Our King, silence those who revile and defame us."

The philo-Semite has seen the grief and the staunchness. He has noted the scourge and the whip and the fire and the gas house, and the ability of our people to remain loyal to the one God. He has marveled at this history of courage and it is by this history that he explains the miracle of Jewish survival.

The anti-Semite also must confront the miracle of Jewish survival. He wonders that efficient rulers of the past the Hamans and the Hitlers could not dispose of this vermin people. He explains the survival of the Jew according to his own stereotypes and caricature. We are economic parasites or we are subversive or both. We are outcast - global gypsies, sly, bereft of all honor, eager to join the enemy camp at the first opportunity. We are flotsam on the turbulent wave of humanity. Just as the wave cannot free itself of the scum so mankind cannot free himself of our floating rootless presence. It is, of course, far too late for me to pause to give these statements the lie direct. The wandering Jew wandered

to be sure. He wandered because the settled Christian and Moslem would not allow him to settle in - to be one, in and among. When the walls of apartheid, finally, were torn down and the Jew was allowed to be a member of his community, he proved himself a citizen second to none. If any still fear the Jew and suspicion his loyalty, they are seeking special privilege, the ancient right of any Christian to be better than any Jew. The charge of divided loyalty is spurious. The Jew, like all men of God, owes a higher loyalty than loyalty to a state. He owes his ultimate devotion to the laws of righteousness, and of justice and of freedom. When men claim the instrumentalities of government for their special privileges, when they misuse government for racial or class prerogatives, then the Jew must stand over against the state. If this be disloyalty let any who will make the most of it.

The anti-Semite offers no valid explanation of the miracle of Jewish survival. The philo-Semites encomium also does not take us far. Though Jewish history reveals a magnificent chronicle of loyalty and heroism, and martyrdom; not all Jews are heroes, and not all Jews are loyal. Every generation had its apostates. Every generation had its share of those who wrapped themselves in the mantle of anonymity and crept off into the surrounding night. We have had our turncoats and worse, traitors, nervous men who wrapped themselves in anger, and who in order to justify their own desertion turned bitterly against their birth people. Heroism cannot be inherited. Jews have no monopoly on spiritual courage. If our history is replete with magnificent examples of such heroism, the virtue lies not in our genes, but in an extraordinary vision - a tradition so powerful and magnetic that it draws out from us in every generation the best that we have. This tradition causes us to aspire beyond the usual shortsightedness of man.

It gives us a cause, a purpose in being, a reason to accept martyrdom.

How has the Jew explained his own survival? Noting the death of all other peoples, and his survival though small in numbers the pious Jew ascribes it to God's special vigilance. Typically we read in the Book of Psalms:

"Unto Thee, O Lord do I lift up my soul
Oh, my God, in Thee have I trusted, let me
not be ashamed
Let not mine enemies triumph over me,"

and then the faith, the piety:

"Verily, none that wait for Thee shall be
ashamed."

Faith in God and consciousness of survival, joined in the hearts of our fathers and gave birth to the feeling that we were an *people* a people who were somehow specially dear to God and uniquely protected by Him, the poetry of the Bible and of our literature expresses it movingly:

"Remember the days of old
Consider the years of many generations
Ask thy father, and he will declare unto thee
Thine elders, and they will tell thee
When the most high gave to the nations their inheritance
When he separated the children of men
He set borders of the peoples
According to the number of the children of Israel
For the portion of the Lord is His people
Jacob, the lot of his inheritance."

God was sword and shield and buckler - the protector. He protected us from the arrow that flew by day and from the pestilence that wastes at the noonday. So the faith. Alevai! Would that it were so. Jewish history is written in blood. Jewish history is awash in tears. Considering our travail,

I would have understood if at any juncture our fathers had stood up and said,
 "Thank you God, thank you very much for thinking so much of us. But we want
 no more special favors. I am weary of bearing them."

I cannot sustain this burden. We were not so much shielded as exposed.
 God told us - "go out - teach my way unto the world," and the world responded
 with a hot blast of outrage. The world wanted none of God's teachings. Our
 only advantage, if such it be, was that more was expected of us - a higher
 standard of righteousness, and a profounder quotient of patience. "You,
 only, have I known, from among all the peoples of the earth, therefore will
 I visit Mine anger upon thee."

Over the years a great many very silly things have been said about the
 doctrine of the Chosen People and the special protection of our people. In
 fact, it is not so much dogma as piety. The line of poetry:

"For the portion of the Lord is His people,
 Jacob the lot of his inheritance."

has been twisted by those who read verse as prose - vision as doctrine -
 into the same kind of errant nonsense that Hitler preached to the Herrenvolk.
 Jews never have claimed any hereditary superiority. We do not claim to be
 the descendents of a master race, of Norse Gods - blue-eyed and flaxen-
 haired. Jewish tradition tagged our forebearers as a rag-tagged motley of
 slaves. Nothing more! Ours from the first was a mixed company which anyone
 of any class or of any color could join. Nor did we claim to have marching
 orders to impose our will be force upon the world. We had orders to live by
 the law of kindness - to live in dignity and in a quiet proud devotion of
 God - to blaze a trail of community others might follow.

"I, the Lord, have called Thee in righteousness
 And have taken hold of thy hand
 And set thee as a covenant of the peoples
 As a light unto the nations."

Our way was the way of example. "See, I have set thee this day as a covenant of the peoples - as a light unto the nations." We were to live God's law. Our communities were to reveal how people could institutionalize the Torah and the Commandments. Seeing and noting and approving others might take God's law unto themselves. God did not shield us. His choice exposed us. Men do not like to have their familiar habits of thought and their comfortable routines challenged. Within our own communities there was no rest. We were always goaded and prodded. We were heirs of the law which insisted - "righteousness, righteousness shalt thou pursue," and of a law which demanded "established justice in the gate."

There is a magnificent sermon in the 53rd Chapter of the Book of Isaiah. This address was preached by an unknown teacher during the sixth century before the Common Era. These were difficult years for our people. We had been exiled from the land. We were landless in far away Babylon. The people sought to ease their burdens. They began to say that the high standards of God apply only when Israel is free and his own master. In exile we can be satisfied just to survive.

This prophet rose and told the exiles that they could not put off the burden, God's law was a universal law - for all at all times - free or slave - citizen or exile. Of course, the people were not glad to hear this teaching. No one likes to be reminded of the obligations he does not wish to bear. They were sullen and angry. This unknown prophet projects onto the people his own sense of rejection. He burns to help his people. He loves them desperately, and they will not hear. He pours out his heart.

"He was despised and forsaken of men. A man of pains and acquainted with disease. And as one from whom men hid

their face. He was despised and we esteemed him not, yet surely our diseases he did bear, and our pains he did carry. Whereas we did esteem him stricken, smitten of God and afflicted."

Commentators and interpreters of this Chapter saw this speech not only as the autobiography of a heartsick prophet who thinks he knows a moral truth necessary for his age, and who knows that he knows the people are deaf to it, but they saw in it also an allegory of Israel's mission to the world. Israel was despised - forsaken of men - the people of pain - the people from whom men hid their faces. Israel went out to example God's truth among the nations. The nations wanted none of it. Yet their diseases Israel did bear. This paragraph led to the symbolic image of Israel as the suffering servant of God. Israel was the noisome mosquito which buzzes around the sleeper's head. The sleeper wants only to squash it and go back to his slumber. Often he finds his mark. Israel was the eternal reminder to a complacent world that there was a higher way and a juster principle than the current compromise. Israel was chosen to be the suffering servant of God "by his knowledge he did justify the righteous one to the many", that was the sum and substance of the privilege of his election.

If you would understand the riddle of Jewish survival, you will not find your answer in any doctrine of God's special protection. God was not our shield, rather he exposed us to the outrage of the world. You will find in this doctrine of election the grace and the glory of Jewish history, but not the solution you seek. Where shall it be found? Look more carefully at the doctrine of election. All peoples feel themselves elected. The Russians feel themselves elected to preach Communism. Our own nation feels itself elected to preach of man's inalienable rights and of the institutions which

will enshrine these rights. Ancient peoples felt themselves elected to win victories for their Gods. These nations explained their original election by assuming that the God was progenitor of the royal family. Pharoah was son of Horus and of the Nile. Persian lords were descendants of Marduk and Ishtar. The Greeks were descendants of Olympian gods who mated with tribal heroes. Only the Jews claimed a simple proletarian origin. "A wandering Aramean was my father" - a faceless, nameless, desert Bedouin was our founder of our life. There is no arrogance of race anywhere in our tradition. Oh, yes, there is something of God in us, but equally in all men. The primal couple were created in the spiritual image of God, and all peoples, all colors, all classes, all races are their descendants.

Israel was free of racial pretensions. How then did our election take place? It took place at a moment in time, at Sinai. The ancient myth has it this way: There was a truth, God's Torah. God wanted a nation to accept the Torah to make it its own and to be the bearer of the teaching to the World. He tried to sell the Torah - to peddle it about. The great nations all turned it down. Only Israel was prepared to say: *וְנִשְׁמָע וְנִשְׁתַּחֲוֶה* "We will obey. We will abide." This Torah will be ours. You and I are children of an unpoetic generation. Let us put this myth in historical and scientific terms. Every ancient race had men and women in it who were wise and possessed of first-rate minds. In every ancient people some sought out a proper order for society - good laws, a proper moral standard for the family - good values; a fine ethic and a fine noble religious teaching, but among all the peoples of antiquity, only our ancestors were able to break through the web of idolatry and privilege and come to the vision of the one God of and the one moral law for all classes - a law which frees and yet is incumbent upon all. Only Israel came to this vision, and it was

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this Torah, which enshrined this vision and thereby established the choice of Israel.

This old new truth is beautifully expressed in one of the classic rituals of the synagogue. Whenever the Torah is taken from the Ark and put on the altar and opened to be read, the reader recites:

ברוך אתה " אלהינו מלך העולם
בחר בנו מכל העמים ונתן לנו את
תורתו ברוך אתה " נותן התורה

"Praised art Thou O Lord our God, King of the Universe, who has chosen us, from amongst all peoples." The election. In what was the election? and who has given us this law? "Praised art Thou O Lord, our God, for having given us this teaching." The Torah, the reach of righteousness, establishes the uniqueness of Israel.

Now, let me attempt an answer to our riddle. There are Greeks in Greece. There are Egyptians in Egypt. There are Persians in Mesopotamia. There are survivors of all the ancient peoples. Why is it that Jews alone are assumed to be direct inheritors of their past? A Greek today may read the Odyssey or Plato. He may find wisdom in these writings but he worships Christ not Zeus. The Egyptian may visit the ancient pyramids and be awed by the colorful hieroglyphs on their walls, but he obeys the teachings of a Prophet of Mecca. The Persian has not only slipped away from his ancient paganism but he has denied that intricate dualism taught by and of his own centuries later. Only the Jew worships the God of his fathers and recites the prayers of his father. Much of the Liturgy we recited this very morning was sung in the ancient Temples by Priest and Levite. Only in Jewish life has there been an unbroken continuity, in teaching, in veneration, in commitment and in devotion. This is not to say that the other ancient peoples had traditions

of little wisdom. Greek philosophers and religionists taught much of the dignity of man and of esthetics. They honed human reason to a sharp edge. They taught us much of logic and science, but at some point in time their descendants stopped and looked around and said, "this tradition is no longer adequate for us." There is still, in all this, a sharp division between the free-born and the slave - between the citizen of Athens and the barbarian. We need something more liberating - higher and finer." No generation of Jews has ever looked upon his tradition and said, "We must cast it aside. It is insufficient. We need something better." Jewish tradition as revealed to us through our Scripture remains the vision splendid. It remains magnetic. When we judge it, and judge it we do in every generation, we find it worthy, wholesome, healing. We say with our fathers *שמעו ושמעו* We, too, will obey. We, too, will abide.

Now, what makes for this unique quality of our Scripture? Why alone of the ancient teachings does it survive? Frankly, I do not know. I am awed by this truth. It remains a mystery. Perhaps a part of the answer touches its authorship. It is not the work of one man or of one generation, but of hundreds of men over half a hundred generations. It is a synthesis of a spiritual search by a God-devoted people. The Bible was edited and re-edited, worked and re-worked. The good was discarded for the excellent, the wise for the profound until of a whole lifetime of preaching and thinking and writing perhaps only a few pregnant sentences were accepted. Somehow, we compressed and we compacted into these pages, a wisdom, a brilliant and sufficient - a wisdom of such power that it is able to enlighten the mind even in this enlightened age.

The Torah, dear friends, is the secret of Jewish survival. Would you see its power at work in our own generation? A book was translated just

these past months from the German into the English. It bears the title "This People - Israel." It is by way of a scholarly and erudite search for the meaning of Jewish survival. It is a history of the faith of our people, and well worth the reading, but it is not for this reason that I cite it to you this morning. What is inspiring about this book is the study in which it was written. There was no quiet there. It was not written by a rabbi during the summer months of leisure. It was not dictated to a stenographer in the outer office. It was written in crowded, fear-ridden barracks - a room at Terezinstadt. It was not written on clean white paper but on scraps - the margins of newspapers - pieces picked up from the waste basket and the garbage pail. It was a book which ought never to have been completed - a book which none ought to have read. For the man who wrote it and the people for whom he wrote it were condemned to die in the charnel house. Yet this book survives and the man who wrote it Dr. Leo Baeck survived. There are miracles even in this day.. What is impressive is this book's quality and calm - its almost classic dispassion. "This People - Israel" was written behind barbed wire. It was written in the eye of one of the ghastliest hulocausts that our people have ever suffered, but there is not one word of anger or bitterness in its pages. Rather in measured cadence, Baeck lays bare the classic teachings, the graceful vision, the kindly yet demanding moral law of our people. Whence, comes the strength? From the Torah.

וְיִשְׁמַח בְּעַמּוֹתָיו כִּי יִשְׁמַח בְּעַמּוֹתָיו

"I shall not die, but live and declare the works of the Lord." and if I die, another lives, and if he dies another will take up the work. Here is the teaching. It cries out to be heard. It has within it the power and the

truth to make itself heard. It reaches the mind. It touches the heart and will always find teachers and preachers and a congregation.

What if you say, "but we are so few, a tiny minority in a great sea of humanity." Can we really say that we have taught and that others have understood? We can, and we do. We began as a monotheistic minority in a pagan wilderness, we are now a monotheist people among other monotheists. When ministers of all American faiths knelt in the streets of Selma last Sunday, they were brought there by the God of Moses, and they obeyed there the teachings of Moses. We have lit many fires in many hearts. Though the rituals and the rites may not be ours, the way and the vision began at Sinai. God's word has spread and it has found teachers in every generation.

וְיִשְׂרָאֵל יֹאמַר וְיִשְׂרָאֵל יֹאמַר וְיִשְׂרָאֵל יֹאמַר וְיִשְׂרָאֵל יֹאמַר

'I shall not die, but live and declare the works of the Lord.'

Have I exposed the riddle? Only partially. Though I am a realist by nature, I accept the presence of mystery and I cannot but feel that the power of God's wisdom is somehow at work in the lines of our people's history. We not only reached out to God, but somehow the Divine reached into us, and encouraged and gave to the leaders in each generation strength sufficient.

Surely God is good to Israel. God's ways are not our ways and his thoughts are not our thoughts. There is a Divine and unrevealed wisdom as well as the Torah wisdom at work in making possible the miracle of Jewish survival. How then, shall we close such a lecture? Perhaps with a prayer that each and everyone of us becomes aware of his responsibility to the past and to tomorrow. We are the inheritors of a fortunate tradition. Our ancestors gave to us the richest of legacies - the inheritance of a purposeful life. It is incumbent upon us to find the strength to live by the

highest of standards and incumbent upon us to design our lives by the finest of wisdom. It is not enough just to live, to grasp and to get - to be one of the countless millions who muckle about. We must live in holy purpose. We must live by the higher code. We must live by the teaching which commands and compels - by the Torah, which is our light and the secret of our survival.



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Unto thee O Lord do I lift up my soul
 Oh, my God, in thee have I trusted, let me not be ashamed
 Let not mine enemies triumph over me,
 Verily, none that wait for thee shall be ashamed

Remember the days of old
 Consider the years of many generations
 Ask thy father, and he will declare unto thee
 Thine elders, and they will tell thee
 When the most high gave to the nations their inheritance
 When he separated the children of men
 He set the borders of the peoples
 According to the number of the children of Israel
 For the portion of the lord is his people
 Jacob the lot of his inheritance.

He was despised and forsaken of men
 a man of pains and acquainted with disease
 and as one from whom men hid their face.
 He was despised and we esteemed him not.
 Surely our diseases he did bear, and our pains he carried
 Whereas we did esteem him stricken
 Smitten of God and afflicted.



By his Knowledge he did justify The Righteous ^(God) and To The many

Surely he is loved by Israel -

I The Lord have called thee as my servant,
 have also held thy hand, and set thee for a covenant
 of people - for a light unto the nations.

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and as one from unfortunate men who have been free.
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have been restored.

Whereas the United States has been restored,
Smiles of love, & affection.

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~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

To know the ~~kind~~ ~~of~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

in ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

in ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

because ~~the~~ ~~man~~ ~~is~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

EXPOSED

in ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

in ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

in ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

MYSTERY

in ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~
~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~ ~~the~~ ~~symbolic~~ ~~of~~ ~~in~~ ~~and~~ ~~in~~

[illegible]

kind of money =

That there is no such a hindrance to the realization of the original
mission. However, there is a full understanding of
human dignity and of a high appreciation of individuality, but
its fullness is regain, which is usually based on the
basis of costs & values, - but the higher mission
comes along and now in these times has a deeper sense.
We have never found a more adequate reason than
after puzzled the fact. There would be no reason
have been no ^{wisdom} reason and I am convinced
I find the Bible's prophetic ^{like a} message against apocalyptic
the most being of the world to offer to the people the Bible
authorities - For all the world is in the hand
kind of a people - not to be with one direction, but
by hundreds of men and a hundred generations. The
great idea is replaced by little, the life of the people
was reduced to a few prophetic predictions. The Bible
is not the mission for a few last selected men and
individuals; but of a divine mission and
its truth is this common mission.

The Bible goes on people longer, where
before us in my eye - as near along the mission of the
divine idea was no entirely of the today but they
were prepared to say:

I will not let you have
and declare the mission of the world.

down - the intention is understanding more of our generation
have tried to do - to reach out for what we need the
the day. - The trend - by which we have + understand the
before to be a very logical man and around things and
special principles.

many that,

some understand the supper secret - after "discovery",
from ideas of men, a people of power - believed we
could make a comprehensive idea, hardly - many
out of the synagogue show are full - reminded - some
you know is needed of being - what the members of
also covered, judges in the synagogue, which the
world, and had long known the statement of the
major of confidence of the world of God!

Have you noticed the idea you have had -
alone - a principle - you have had under ? hardly -
but in leading in the synagogue, " Every God is good
to know " - in every member to believe, and then
nothing - that member - is around the member of the synagogue
of faith - a just it a 2 pages and more of the synagogue
given described in described people - some of these are not
are known to be principles of Truth and Justice - which
have come from the synagogue and the religion - the
which is left without a few conscious responses -