



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**

**MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.**

Series D: Education and Rabbinic Career, 1930-1993.

Subseries 2: Jewish Institute of Religion, 1930-1989.

---

Box  
5

Folder  
11

Ahad Ha'am. Shalom Spiegel. 1942.

For more information on this collection, please see the finding aid on the  
American Jewish Archives website.

---

cannot teach it very widely ③ chosen people spreading  
idea of justice in world.

(Prophets died - their ideas met with others - result was  
a dilution; The priestly rule was unable to accompany these  
ideas out into the world - so they were lost as primary  
forces. If prophets should come to life & see priestly con-  
ception of prophetic ideas, they would cry that all Jews again  
are prophets.

This is heard from contemporary missionaries - but differences:

- 1) Essence of mission is nothing theoretical (monastic teaching - latent)  
but requires active deeds tending toward justice, which even prophets  
said <sup>would never happen</sup>.
- 2) Best place to practice justice is in Palestine.
- 3) When justice comes that is Kingdom of God.

1221 / 30

Third movement - harmony - results from meeting of two primary forces. Planetary equilibrium. Soul equilibrium (good + evil). Ethical equilibrium which develops many-sided personality.

Prophet introduces new force into harmony, which must change somewhat under the new impact. He is fanatic.

Priest maintains the effect which this idea has made after it ceases to be primary force.

Prophet demands what must be - he is primary force. Priest is concerned only with what is possible.

absolute justice is prophetic ideal - ① for individual, ② for S, who

cannot reach it very widely (3) chosen people spreading  
idea of justice in world.

(Prophets died - their ideas met with others - result was  
a dilution; The priestly rule was unable to accompany these  
ideas out into the world - so they were lost as primary  
forces. If prophets should come to life & see priestly con-  
ception of prophetic ideas, they would cry that all Jews again  
be prophets.

This is heard from contemporary missionaries - but differences:

- 1) Essence of mission is nothing theoretical (moralistic teaching in itself),  
but requires active deeds tending toward justice, which even prophets  
said would never happen.
- 2) Best place to practice justice is in Palestine.
- 3) When justice comes that is Kingdom of God.

א ל ע ו כ ל נ .

Liberalism objects to A.H. emphasis on literature preparing  
people properly for colonization - & says work is better -  
That for 2000 years Jews were slaves to 200 ps and it availed  
them not. A.H. says we are 200 ps, slaves to the  
book out of which the head has gone. In Day of  
Temple really was *א ל ע ו כ ל נ* (eye for eye - *לח*). Now  
changed - now we are subjugated to the book. *א ל ע ו כ ל נ*.  
*Kotzo shel Yod - Zangwill*. I didn't understand  
this crystallization of the book - called it cruel. But  
the rabbis were simply following the *א ל ע ו כ ל נ*. Can't

change a social institution without changing first  
the heart of the Jews.

But the heart must remain a Hebrew heart -  
Thus Haskala N.E. Necessary is a new current -  
ציוניזם with a spiritual center is the solution.  
This calls for a living aspiration of the heart which will  
develop <sup>itself</sup> according to its spirit. That should be the  
goal of literature - to arouse this וְיָשִׁיר וְיָשִׁיר וְיָשִׁיר

Not physical work is the only kind - spiritual work  
of the kind performed by peace groups is also valuable to  
scatter ideas and reach the goal of ציוניזם. Every writer,  
preacher, etc. should continue to work so that his ideas  
will sink into the hearts of people.

2733 25 16

failure of colony not due to Baron or Chalukah -  
but due to selves. People not interested in welfare  
of group, but were selfish. They must be trained  
and prepared in perpetuity, - namely, way of spirit.

1/2/62 p3/4

What is function of literature? to spread Haskalah,  
to rebuild Palestine. Writers propagate idea which  
after it spreads is developed by men of action. Difference  
between Humanity and Nationality is only one of general  
and particular. Writers operate on man, from inside;  
men of action work on nation from outside.

In Haskalah writers emphasized being a man on  
outside (Jew in tent), Then nationalists said be Jew  
outside (but forgot to enjoy being man in tent.) This

Reformation of spirit of people must be function of literature.







③ ארבעה הוצא על ביצול הירג אולי נסבה הנושא  
 שפרכה השנה מזהר פסח האלם. וכפי שיה שדגו של אלהי  
 ישנא למה עם למה עם המהים, לא יכלו אלו הול עם לקח  
 מכלול מהי לשון שמו איצול אלהי הולוג אדם, לשבח את פולק  
 במיכש הול איצול יורג קולא.

③ א' אבסר לישנא לקח השפעה הברג המשה לנושא הבריקא  
 לא את הולוג המוסטג אלא מן אדם ילוב אדם, אמר היא את  
 יקנא לו מן אלהים, משה, אז נב'א. עם ישנא לא יוכל לקח  
 הבריקא בר'ג, כדבר ה' דבר אדם המדבר בשם פלמו, לא -  
 "כה אמר ה' - כי את - אני אלמנ לכת". אין לא למה לביצול  
 קבאם הבריקא בר'ג הוא המה. היו במג מיסילוג קבאם  
 השפעה מן החול ונא מוט או הרה מדיק היבול, אהל הבר



(5) א'צו משה' פנטולג "עלוי" מחברתה? א' אפשכ בלל עקבות  
 בזני סוף של עיניו. יאל אצת עכש' למצב'ע סוף בן עכא  
 נשא עינו למטה צע א צע. ואג פיפולג, בהבצו משאנ הבגל,  
 מחברת ילג אג פנטולג הקוצ'ג, אין צע אלא שם פ'ע נשאר  
 אולג. פנטי'ע לעפ'ט'ג אשיל'ג ה'צ'וכ'ג ה'מ'ח'ש'ג.

(6) מ'אכ פיפולג מ'יו'צו א' ה'צ'וק, ומ'אכ באהנ'ע'ין - א' האהבה.  
 א' הבלה כ'א'י'ע בזני ה'בצ'ו ה'מ'צ'וק'ה ה'א'ל'ע מ'א'כ א'ח'ז ה'א'מ'צ א'ג  
 ה'ס' א'ח'ז: א'ג ה'ג'ול'ג מ'ג'פ'ול'ג ע'ב'ח'ת ע'ג ה'א'ש'א'י'מ'א'ס א'לא ש'ל'צ'ג  
 ה'ג'ול'צ'וק, ה'ש'י'ג צ'ג'ג בזני מ'צ'וק'ג י'ל'ג א'ל'ג'ה א'ב'ג מ'ר'א'י'ע ה'א'א'ן א'ג  
 ה'כ'ל'ל ה'מ'י'א'י': "ח'ה ש'א'ח'פ'ול ש'ו'ע'ל' ה'נ'י א'צ'ג ע'כ'ע, ע'ס'ל ע'כ'ע א'ג א'מ'ג."  
 א'מ'י'ע ה'א' א'ג פיפולג ש'י'ל'כ ה'כ'ל'ל ה'ש'ל'י': "צ'ע'ק ס'נ'י א'ח'ב'וק א'ג  
 ג'ע'צ'ג" מ'א'נ'ט'י'ב'ול' א'ג י'כ'ול' ע'כ'ח'ע'ל'.



להכיל ח"ו של אחר בשביל ח"י אני, כך אין לי רשות להכיל  
 ח"י אני בשביל ח"ו של אחר.

① מסוג של שני מנהלים בצדק את קולן אחד, או' . גמין סבב  
 שאפשר להציל את משהי כנסוא, חובה חוסר נלא על כן  
 להג שהי על ראש נרחמים ולהפיל: אה מ' ? נצבק אמני: מ'  
 שביכולת הוצו יצו אה שצא, כ' כל אצג ילפיקצו ח"ו הוצו לשמג  
 ושניג פקצן שהוצק קוצמג לשמג פקצן שהוצ חבג.

② אלו כשהא אצט לפני רהא, ואלאכלו, מנה ישה, ששלאחז נוצב  
 להכיל, אמלא יהלא הלא אה פלונ' - היס'צו רהא: א'קטאך ולא  
 תקטא, מ' חצ'ק צצמא צ'צק סמק ט'כ, צ'למא צמא צצמא א'בג  
 סמק ט'כ (בסח'ג כ"ג). אלו הא אצג בשאלה כצו לפני

כבן נוצר, יהיה צב ה'בא' מחולל ל'צב' בהג'הב'א' ס' ח'הב'א'  
 ש' א'ב'ת' ל'ח'א'כ' נ'פ'ס' ל'ס'א'ב' ג'א'ל'א' ל'ס'א'א' מ' צ'ל'א' כ'פ' ש'י'צ'ב'  
 ל'מ'ל'כ'א' ש'מ'י'ת, ו'ל'ו'י'. א'ל'א' ב'י'ב'ב'א' ש'ל'ק'ן' א'מ' ה'ס'א'ל'י' ב'מ'א'ז'נ'  
 ב'צ'ב'ק' : י'ש' כ'א'ן' א'א'ב' נ'פ'ס', ו'מ' י'א'מ'ר' א'ז'ל' ח'ס'ג' נ'פ'ס'א'ג' ח'פ'י'ה' י'א'ח'ג'  
 ל'פ'נ'י' ה'מ'ק'ו'ת, ל'ב'ק' א'ל' ע'ק'ו'א' נ'פ'ס' ש'ל'ק' מ'ר'ש'ה' ל'ק' ל'ש'ב'ל'כ' ש'ל'  
 "ל'א' ל'ר'ב'ח'". צ'א' ל'י'ק'ר'א' ו'א'ל' ל'ה'ל'א'! י'ש' ב'י'ב'ב'א' ב'י'ב'ב'ה' מ'ק'נ'י'ס'  
 ש'ל' "מ'פ'ר'ג' ב'נ'פ'ס'". א'ת'ן' ל'א' ח'פ'י'ת' נ'פ'ס' א'מ'ת' ה'ש'ל'ם' ש'מ'י'ר'ג' נ'פ'ס'  
 א'ח'ת' ב'ז'ח'ה' ל'א', כ'י' א'ת' י'ח'י'ב'ת' נ'פ'ס' א'ב'ת' ש'ל' ק'ב'ל'א'ש' ה'ש'ג'  
 (כ'ה'ל'צ'א'ל' י'י'ב'ת' ו'ה'מ'א'ס'ר') א'ל' ל'ס'א'ב'ג' ה'י'כ'ל'ם' (ב'מ'ט'ר'ה' ו'י'ב'ג'י'ג' ו'ה'מ'א'ס'ר'י'ג')

ח'ח'י'ה' ב'צ'ב'ק' ל'ב'ג'ח'ת' ש'ל' ה'כ'ל'ש' ל'א' א'ז'ב' ב'נ'א'ש' ל'י'ב'ח'ת'ה' ⑩  
 ב'ין' א'נ'י' ו'א'ת'ר', ו'א'ל'א' ש'ת' ב'נ'א'ש' ל'י'ב'ח'ת'ה' ב'ין' א'ת'ר' ו'א'ת'ר'. א'מ'ר'  
 כ'י' ש'י'ש'ר' כ'י' ח'צ'ל'ג' ב'י'ב'ב'א' : ו'צ'ל' ל'א' ח'ח'ב'ר' ה'ל'א' (ש'מ'א'ג' כ'א'ש')



ארבעה עשרה ימים לפני חג המצות  
 יצאנו ממצרים בלילה הזה  
 ויש לנו מצות לאכול מצות  
 שבעת ימי חג המצות  
 לא יראה שום חמץ  
 ויש לנו מצות  
 לא לטעום חמץ  
 ויש לנו מצות  
 לא לראות חמץ  
 ויש לנו מצות  
 לא לטעום חמץ

(10)

ויש לנו מצות  
 לא לטעום חמץ  
 ויש לנו מצות  
 לא לראות חמץ  
 ויש לנו מצות  
 לא לטעום חמץ  
 ויש לנו מצות  
 לא לראות חמץ  
 ויש לנו מצות  
 לא לטעום חמץ

(15) כנגד נבואה מידי שבאטראאיסמוס של באבניסיון אינו מוסרם כולם  
 למשם גיסם ל'חלף' הדימת בני לעב. כנגד אינו יבול' לעבאחן בשלם אופן.  
 שבשאר עמלו וקבוצה של צבאיו לטאג סוים אחי'ם - אצבא, של  
 סת מנשים שחלתו יהו'סריג היא לעמור, של כבוצו ולבשגמם בצבאיו  
 השביל עיצור לעמלו חנא' חיים טאב'ר. ולפי שלם יבולו הדימת ענא'כ'ם  
 ל'בשגמם סין יהג'ים אל'טראאיסמוס, נ'טאג נטא'טראאיסמוס יה'טאח', בפט'טראאיסמוס  
 (החלבו של גיססוק) ל'מסל'ג ג'ים מ'סר'. כ'יפצג א'ט'ר: ח'לבו של כ'ם סת,  
 כ'ח'לבו של יטא'ים כ'סר', היא לחילג ול'בשגמם כ'ם ק'כ'ב א'ט'ר י'כ'ל'ג, א'ט'ר  
 ש'ח'לבו סת כ'ם לעכ'ר סת כ'פצג'ם של כ'סמ'ח'ם הא'כ'ר'ם לח'לבו ח'לבו  
 כ'ם באין מ'סר'ים.

At the core of Ashd Ha-amism is set the problem of the meaning and import of the Jewish people. What is it that leads to a handful of individuals a seeming that betokens the inner, organic unity of a people? Ashd Ha-am interpreting history through its heroes holds that the living-together of numerous individuals gradually evolves through the decisive influence of 'central' personalities, a certain group spirit: a common ego. This ego is a social, psychic, all-encompassing phenomenon which, ranging beyond all single individuals, leads to a loosely constituted group the inner character and unity of a people.

The nature of the folk-ego can be readily understood by comparing it with the individual ego. The latter may be loosely defined as the sum of memory plus will, the inner union of impressions in the past with wishes for the future - an organic spiritual form which grows and develops simultaneously with the body. So also, the folk-ego is a spiritual structure, an amalgam of past and future, pervading the individual units of the group with a common heritage of memories and aspirations. Hence to A.H. the Jewish people means the Jewish folk-ego which has grown out of collective impressions gathered in the past and collective hopes for the future. He sees the future of the Jewish people in the destinies of this peculiar, historically shaped, national ego of the Jews.

The kernel of the Jewish problem lies in the dangers to which this Jewish folk-ego is exposed - not in the economic distress of the Jewish masses, dangerous as that may be to the national group, and urgently as relief is required; not even in the moral distress of the people, however seriously sections of it might be imperilled by anti-Semitism. The canker at the roots of the Jewish people is the menace to the integrity of its spiritual life, the progressive dissolution of the Jewish ego.

This menace derives necessarily from the fact of Jewish dispersal. In the varied form-worlds and spiritual atmospheres of alien national civilizations, forces are at work which, though the Jewish folk-ego still asserts itself stubbornly, might influence it significantly and - still worse - variously, in different places. It might happen in the course of time that the Jewish people will no longer be one people, but, as at the beginning of its national existence, be split up into many single tribes. There would then be, not one, but many Jewries, each with a different character and different tendencies according to the land of its domicile. In the inner and outer estrangement of the unrelated communities, the oneness of the people would gradually be lost.

How can Jewish national unity be prevented from crumbling away in this wise? Political Zionism pointed out one method of offsetting disintegration and of assuring a national

future for the Jewish people - that of concentration in its own land. But A.H. held that an ingathering of most (not to say all) Jews in Palestine within a measurable time was not to be reckoned with. Kibbutz galuyoth was a messianic not a contemporary ideal. Concentration must therefore take another form; a common bond must be created for the shattered parts of Jewry, or - to use an almost universally misunderstood term of A.H.'s - a "spiritual center" must be created for the Jewish people.

Just as, at the birth of a people, a "central personality" molds an aggregation of individuals into an organic community, so also a people may be reborn - though it be already in the throes of dissolution - if a unifying focus can be found for all its parts. If the group be in a late stage of civilization this focus will be found not so much in a "central personality" as in dim antiquity, when heroes were worshipped, but in a central domicile, where all the dismembered limbs of the nation may be reunited. This central domicile must be chosen not for temporary or accidental reasons. Rather must it be possessed of attractive powers so strong that in a certain measure all the scattered parts of the people will find in it a compensating and directive element to offset the effects of the alien and different influences to which they are exposed.

For the Jewish people Erez Israel offers such a central domicile. The land must

again be set in the center of Jewish life, so that it may serve as a "model for imitation" for the people of Jewish stock in all the lands of exile which having a common focus, will be transformed from an amorphous dispersion into a circumference for the homeland center.

Ahmad Haam envisioned a large, compact Jewish settlement in Palestine which would embrace all aspects of life, and live not for itself alone; its significance, as he saw it, would lie in its influence on the Diaspora. Once the "central domicile" had become the unifying force in the life of Jews in all lands, it would deserve the title of "Jewish spiritual center." In a word, only through Zion can the integrity of the Jewish folk-ego, the oneness of the Jewish people and its "normal development," be assured for times to come.

Tchernowitz article on Sholem Asch

Oct. 22

לח + פ"א/ג פ"ב/א - will receive redemption for Jews

Xian does not have to depend on the grace of Above - he has an arbitrary love from Jews.

Jews<sup>even</sup> God cannot supersede morals and ethics.

If you rely just on the 307 (arbitrary love) liable to get libertinism and nihilism.

you will not have <sup>in me (good)</sup>

ל"א/א ל"ב ל"ג ל"ד ל"ה ל"ו ל"ז ל"ח ל"ט

ARCHIVES

does not mean dogmatic subscription to a belief, but is connected with integrity, faith, trust in cheerful forces working for the good; basic confidence of a stout heart in triumph of good.

In Xianity  $\Rightarrow$  becomes equivalent to a need.

ל"א/א ~~ל"א/א~~ - authority

to support - 7/10

ל"ב/א - to try

"Don't judge the fathers by sons, et." - Deut. 24

[Wolfekin - article on Jesus - ask Kier.]

ל"א/א ל"ב/א ל"ג/א ל"ד/א ל"ה/א

120 25 - That's correct.

→ Look up in Mishla - two p'p'oo or fools.

Joseph Albo - p's'p'oo 220 - trans. by Husik.

[165 - Jeremiah - uses term New Testament.]  
His N.T. was the messianic age when the words of God will not be written on paper but in the hearts of every man. Congenitally, man shall know good and pursue justice.

< Cf. Nietzsche on matter of placing N.T. on same level as O.T.

Montaigne - b. 1533  
penit - stumbling, masticulate.

'516                      1/500 1/2000  
'616                      1/516

Moral foundation of Golden Rule is inverted selfishness, and this is not actual Haim's concern - it is mere obsession. The Golden Rule denies the value of life - makes it only a denial of life for the sake of the other.

Xianity (f) (e)

+ = selfish desires, which you give to t. You deny your <sup>of t's</sup>

Judaism (c)  
(a) (b)

You, as c, using p'p'oo, decide between a + b.

Judaism values life - won't let you use your life as a means to the advantage of someone else's life. Your life is a pledge with you to take care of it.

Xianity developed at a time when Kingdom of God was expected to come any moment - This feverish expectation caused people to disregard earthly things - what difference if Rome rules; let it - what if a man hits you, let him - all will be metamorphosed and we can ignore the smaller issues such as our bodies, ~~our~~ our riches, etc.

This accounts for the extreme humility, poverty and other tenets.

The Church has spent 2000 years learning to live in the world - perhaps the Kingdom of God isn't coming so soon.

### Hyas

(Gen. 5) בְּיַד אִישׁ בְּיַד אִישׁ is בְּיַד אִישׁ  
and this is better than בְּיַד אִישׁ אִישׁ, because it suggests the identity of all human life - if you hurt the other man, you bleed. You extend the sense of pain throughout the universe. There is an essential oneness of life.

This is not directed <sup>for benefit of the</sup> against the Pians, like Montefiore - who writes in English. But a little Jew in a remote town in Poland says that the PT's of Akiba is minimum, not enough.

## Guttmann in Bitzaron

In The Zohar There is a long sermon of a Franciscan monk on poverty - taken bodily into the Zohar. Read it in quest. p. 13 - article by Skapko who discovered above fact.

This man also shows in alts and creases the Xian influence.

Thus the point about Alnakew's support of the '2/11' may have been a pacification.

Alnakew is not valid in the argument of Guttmann, because he is a late 14th cent. source. Of course Aln. may have had older sources for his work which were lost.

Ramlam also brings back to older sources through Tosefta references. The '2/11' in Judaism is represented by the 286 2/311 which are in the 1131/2211. Thus there is a limitation. You are not allowed to do something which is against decency (exchanging wives) or against logic of reciprocity (chickens man & ophange)

דו"ר א. א. טרייב  
פאל 20/12

Dec. 15

Most imp't. thing A. H. tries to do is give an ethical basis to the nationalist movement. He disputes the Maskilim, who say "be a man on the street (meaning hide your Judaism) and a Jew in your tent." But he also criticizes the Zionists, who say "be a Jew on the street" but don't add "be a man in your tent" (in the sense of a man who is a man.) He says the אדם is essential - there must be a אדם attached to the אומה.

AMERICAN JEWISH  
ARCHIVES



ארכיון יהודי אמריקני

EX-100-100

Dec. 22

Jewish Law has its stages of development, parallel to other ancient laws. Alt originated terminology for types of law.

Ex. 21, 18ff - 6 antecedent conditional clauses.

Such long-winded sentence is foreign to Hebrew. This formulation occurs in Akkadian, Hittite, etc. - is heritage of culture of law current in Ancient Near East. It is technical pedantry which suggests long background of development. It is senile pedantry - only old man experienced in trickery of law would formulate this type of sentence. It is casuistic law, dealing with concrete specification of particular case.

Ex. 21, 12, 15, 17 - short, curt - apodictic law.

Terse brevity of commands - no delimiting subordinate clauses. Absolute dictum. This form of law not known in any other laws of Near East. Casuistic type is common. Apodictic is strictly confined to Israelite civilization, is pre-political, primitive Israelite legacy, imported into Canaan, Moab. Young law with energy of religious command, not sickled over with weary wisdom of old legal tradition. Has rash energy of new faith.

Ex. 21, 22-25 ~~is~~ casuistic.

Lev. 24; 18, 20 apodictic

Deut 19; 21

In Punic inscription found in Algeria - dated 200 AD - anima pro anima, sanguis pro sanguine, vita pro vita. This is votive etale to Saturnus, promising a lamb to Moloch instead of a child themselves. They deliberately overlook the difference between animal & human life - and say vita pro vita means a lamb for a human. Those who make this distinction for themselves have ~~for~~ a cult - neither casuistic law nor apodictic, but their own custom - and they accompany every ceremony with the chant of the formula vita pro vita to assure God that he is not being cheated.

If life is injured, God demands recompense. The Heb. word נָשָׂה in Ex. 21:23 is old cultic word for the demand of God, who asks for the return of that which has been injured. It is not human demand - but deity.

It is important step in ancient religions to reach point where substitution takes place. Animal eye will satisfy God for human eye. Act of humanity offends God with a lesser sacrifice.

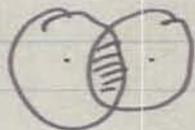
Thus this cultic formula is introduced into a background of casuistic law in Ex. 21. In Lev. 24 it is introduced into background of apodictic law. Actually this formula is sui generis.

When woven into law in Ex 21, the cultic claim becomes not to the deity but to the other human. It becomes secular law upon redaction into the text.

The Rabbis in the Talmud who ask can lex talionis be literal? have some faint recollection of this development of substitution.



התורה והיהדות

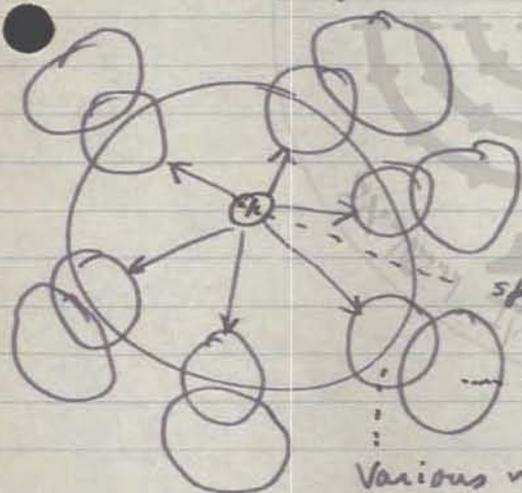


He doesn't believe in assimilation. Jews will retain their identity on basis of competitive imitation.

Danger is from *התפצלות* - splitting into American tribe, French tribe, etc.

The solution is a *התאחדות* in *התורה* which will serve to pull all the people together.

But is this a solution? Formerly the centralizing force was *התורה*. But how can small distant Palestine keep the Diaspora in its periphery.



It serves as a common denominator - as a goal for which the various national Jewries can work and in which work they can find something to keep them bound together in a common cause. The individual pull of each country may still be strong on the Jewry living therein - but a common task unites that Jewry with all others.

סדר / עת' 3

באנ' בכוחנ' של כל איש בלנו הסכום  
בילצא מחזור הככונא סק התקנות, היברטאחצא  
היעדי סק הכתיב. הח" אצק הַשֵּׁמ' יש הסדר מחפסר:  
מ/ הכתיב אהיעה. כשאצק נדכ בלנו אלוהי צבל צמח,  
מצבה אפתיב התקנות - בשיבציל בלא אלוהי צבל  
משנת - ישלו תקוה אסק בעהר יגלה אל צבל. כשיבצק'  
בלנו אלוהי צבל בלא. כשאצק לא כלבב למת בלנו קאו  
אל נאמנה לעצבה.

סק בלאי בלאומי נמצא הבלל זא. הסק געזכרת  
זעב למתיב, צכונות אישתיק התקנות וחפציל. אהל  
הסק עפתי תיא כלתני בלא אהרני בניסי' אלוהי' לא  
ישיתו קצבה לשנתיו, בלא, סק צכחה לו אהב' אל  
תק בלאי אל יסוצ הכתיב, התלמה תקוה, בלא  
מצא לו סק חייק.

האלת היל ממזל חכמים שניו אכיל אל  
בלאי בלאומי אל 'צ' חצוק חזק בעהר שבו.  
דככחילי' יסכ <sup>הכחילי</sup> אצב <sup>אכיל</sup> וינתקרה אל נכתיב  
אישתה ככב בלאי בלאומי אל. <sup>שתי</sup> צכק' סכ' קד:  
אז' פ

5/11/42

Pinker in "Auto-Emancipation" calls anti-Semitism Judaeophobia - The Jews are a ghost-people on the globe. The other nations have a phobia, which can never be destroyed by a reasoned argument. This is a medical platitude in the treatment of neurotics - mental + intellectual <sup>arguments</sup> do not erase the phobia. But even worse, if you attack the symptom of the neurosis (which is the comfortable state for the neurotic) you make him even more nervous and enraged. Prove to the anti-Semite by reason that there is no validity in his fear of the Jew and you make even worse his emotional disturbance, with more serious repercussions. Pinker, a physician, was first one to expound the theory that greater spread of knowledge will remove anti-Semitism. We know that education will not remove insanities in the world.

This is the diagnosis. The cure is to deprive the Jew of his ghost-like quality and normalize his position. Give him a country (and Pinker was talking in 1881 before Herzl). He was member of Hovevei Zion.

From 1863-81 era of liberalism in Russian Jewish life. There was encouragement of economic & agricultural life, of cultural life (Yeshiva at Zhitomir). This was encouraged by the German Hasidim - every Bachur wanted to be a little Mendelssohn. They began to believe that it was due to Jewish clamoriness and not external hatred that kept the Jews so low. (Therefore so many in the revolutionary movements, for example - desire to participate in world events.)

Big movements back to land. Imagine the Jewish discomfort when they were plundered by the same peasants whom they were attempting to emulate. And where was the government, which was supposed to be on their side? The first May laws in 1881 was the crystallization of the government's changing attitude.

So what avail Haskalah? The better he spoke Russian the more he was hated, as his ability to assimilate soon makes him indistinguishable and he infiltrates. He is feared. The Russian Jews didn't understand this and were disillusioned when it happened.

Rapid emigration toward the west recurred - the instinct of the masses took them to America. From 1881-1900 more than two million Jews moved across the seas.

Rude awakening from silly dreams of Haskalah, which felt that education would dissolve the veils of superstition of the others about the Jews. When Pinsker awakened, he wrote a "Call to my German Brothers" to buy land somewhere and settle the Jews. Steinschneiter (who had once had a fling of Zionism in 1848 and with Abraham Benesh even interested Lord Palmerston) recanted and attacked Pinsker saying his book was an attack on Kultur.

Without money, with opposition of Turkey, and with tremendous lure of America - understandable how Jews went west. A few, a handful went to the romantic land as part of Don Quixote's affair, but Jewish people ignored Palestine in 1881.

Anti-Semitism is neurosis of Gentile mind  
which nothing The Jews can do will cure.  
Cutting The soft and leaning Russian has no  
effect on behavior of neurosis of Gentile.

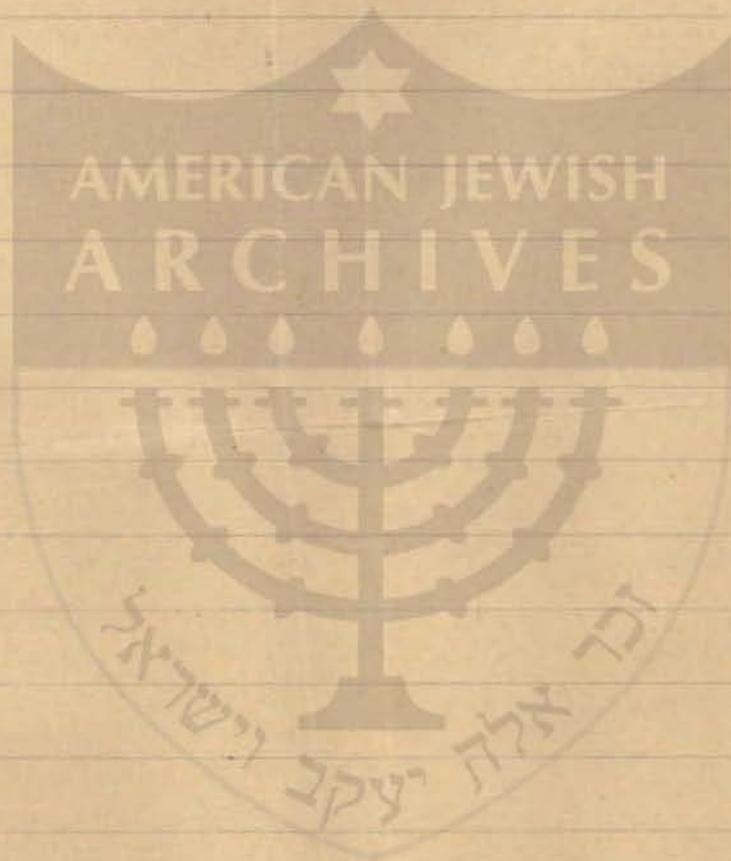
Herzl knew this. And history bears it  
out. Greatest export product today of Germany  
is anti-Semitism which will expell all Jews  
from Europe & Africa, wipe out 100 years of  
slow painful gains - and leave Jews either to  
defeat The process of fight for civic rights or  
to carve country of own. This we can see  
today. At Herzl's time noone in west  
believed him.

Herzl never despaired of progress.  
He believed that anti-Semitism would  
eventually disappear. This is his greatness.  
Instead of waiting till every German becomes  
as gentle and wise as Lessing, within 20  
years you can secure a homeland for The  
homeless. Modern technology & finance can  
do it.

Ahad Haam is shallow here.  
Herzl still believes that many with  
assimilationist tendencies will stay in  
their own homes - but The homeless must  
have a place.

אל שתי הסופים  
סבבא בגאק חילוג  
כהן אנג'יא  
לא זיה בערך  
האבק באהל  
חזרה שבלם  
חקוי אנהגאלמאג

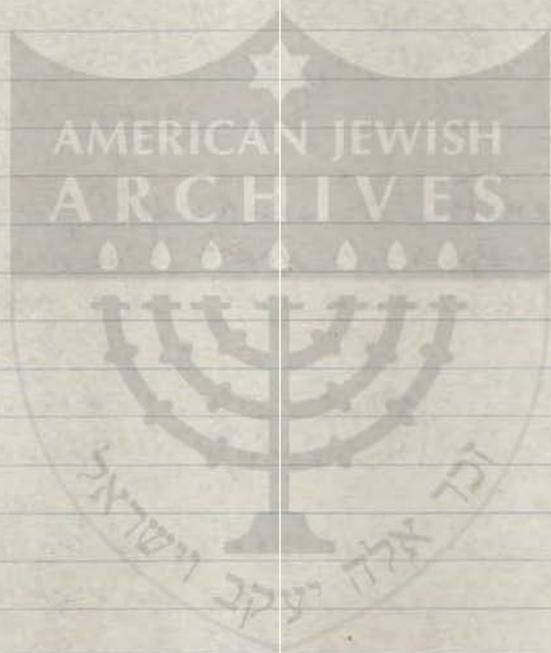
פלאן יעכל  
שתי יערכין  
העצב העליון  
לשון אסכולה  
בקצתה - סבב  
אלא נ"ל







בספרות אלהים שחיה מפני זה לא ישאלו להקב"ה  
אלו צדקת הארץ מ'אבגו. יולאים אינה אלא חקית מ'אבג  
בכונותיו/אמנו/אם הנה' אלא ארץ בעת אלו שילאים  
נגן ל'אבג ה'אבג מ'אבג, סגור חיינו ומכילים



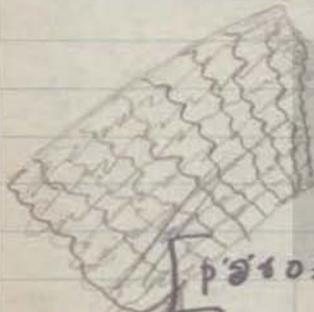


למה נבחרה בזה כן? כי זה היה בלתי אפשרי.  
למה נבחרה בזה כן? כי זה היה בלתי אפשרי.

בטיחה מוחלטת לביים בלבד ציגור אמנותי  
מכאן ציבורי ממשל מושגה ורקעם האישי  
מופיעים או לא תוארו.

This is why it was impossible for it to  
spread.

במלחמה נבחרה בזה כן? כי זה היה בלתי אפשרי.  
והוא נבחר כי זה היה בלתי אפשרי.



כמהים במלחמה - ציבורי

[סל ג' ב' צ' פ' ק']

positive - ח'ל'ה  
negative - י'ל'ה

What says Targum Jonathan?

למה נבחרה בזה כן? כי זה היה בלתי אפשרי.  
והוא נבחר כי זה היה בלתי אפשרי.  
למה נבחרה בזה כן? כי זה היה בלתי אפשרי.  
והוא נבחר כי זה היה בלתי אפשרי.

למה נבחרה בזה כן? כי זה היה בלתי אפשרי.

Don't you know  
what thorp means?  
village  
Thorp (old English) =  
Dorf (German)

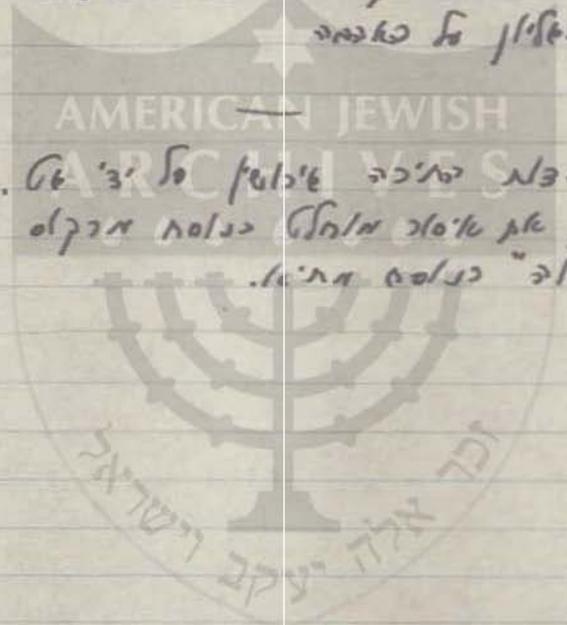
Phoned to me this AM. PM

של שג' הסוספ' .

י' זלשכ היבצ'יק בין היבצ'וג לבין הנצ'וג  
יש בה'יבצ'וג הנטייה להכ'וג אג פכככ היבצ'וג למח'ג  
מח'ג צ'וכה אלקשה ה'ג אמצ'י ג'ויצ'אל מוסט ג'אין א'ו ל' ג'וג'ג

בתורכ היבצ'וג ב'וגה מטכס פבצ'וג ל'וג ג'אול'וג א' כ'ויש  
כ'כ' כ' אג כ'כ'ל, כ'כ'ג. י'ח'כ'ג ק'וג'צ'י'ג.

הצ'כ'ר ה'ג'יס י'נ'מ'כ'ר, מ'ל'ג היבצ'וג מ'י'ג'ג מ'י'ג'ג א' כ'כ'ג  
מ'מ'כ'ר נ'א'ג'נ'א'ל'וג א' כ'א'ג'ג



ת'וכ'ת הי'כ'צ'וג י'ת'י'כ'ה א'י'כ'וג'ן א'ל י'צ'י' א'ט. א'ת'כ'ת ק'א'כ'נ'א'ל'וג  
א'ס'כ'ה כ'כ'כ'ג, א'ג א'י'ס'כ'ר מ'ח'כ'ל כ'נ'א'ס'ת מ'ר'ק'א'ס א'ו א'מ'ל'ג  
א'ל צ'כ'ג א'כ'ה "כ'נ'א'ס'ת מ'ח'כ'ל".

5727-5235