



## Abba Hillel Silver Collection Digitization Project

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The Jacob Rader Marcus Center of the American Jewish Archives

### **MS-4787: Abba Hillel Silver Papers, 1902-1989.**

Series V: Writings, 1909-1963, undated.

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Reel  
171

Box  
62

Folder  
20

Early notes and manuscripts, 1915.

The Bunnial & The Almad. 1890

Deary Jew. Munnis Hers' 1890.

163 W. 73 ST.

at Home

6 Ind. Thou art our refuge  
our dwelling place from eternity  
to Eternity. Thou art God & we are  
but pilgrims before thee. A week  
ago we were in thy sight as yesterday  
when it is past & like a  
watching the night. All our days are  
like a fleeting shadow as a tale  
that is told. Thou art our Rock,  
perfect & just. Thou art our Father  
kind & good who dare say to  
thee what dost thou. Thy  
love will never forsake us  
and tho we walk thru the  
Valley of the Shadow of death we  
fear no evil. Thy rod & thy staff  
will comfort us & tho our tears  
flow day & night & the waves  
of billowing sea are gone over  
us we put our trust in



these, Thine wilt not leave us  
to the grave. Thou dost not suffer  
us to be a prey to corruption.  
In Thy holy presence we see  
light in the midst of darkness  
& life eternal even in death.  
+ So we bow in deep humility  
to Thine inscrutable will & say  
with the pious sufferers of yore  
the best health given, the best health  
taken, let the name of the best  
be blessed. WRHS

Adelphi



For service at home use  
Prayer Bk.

Service at home:

Process  
Service  
Success Th Prayers  
Sing. No. 182

Apples  
Leaves  
Happily  
Sing



Family  
Wheel

Cover  
Amplified  
Tut  
Autumn  
Psalms  
Flowers



Sung 120  
solo

sermon  
Haw Car  
L. K. K.



1  
Writer is of same school as author  
of ~~the~~ T.P.

Is ~~supp~~ <sup>prerogative</sup> supplement to Sam'l  
+ Kings

direct divine temptation direct  
Satan is made <sup>WRHS</sup> <sup>AMERICAN JEWISH ARCHIVES</sup> of David (IC. 21)  
(cf. 2 S. 24)

Signs of later Angelology = understanding  
angle bet heaven & earth (IC. 21.16)  
(cf. 2 S. 24.16)

later wonder - seeking theology - fire  
falling from heaven upon sacrifices (IC. 21.26; 2C. 7.1)



Plate - 300

Hist. written from  
priestly point of view.

Bk's are hist. of the  
Kingdom of Judah  
from David to fall  
of Jerusalem



Priests are represented  
as teachers of the  
Law (2 Ch. 19.8) & as judges  
(ibid 19.8)

Prominence given to  
songs & musicians.  
(develop. of psalm prayers)

Emphasize institutional forms  
of religion, Righteousness consists  
largely in the observance of  
legal forms & ceremonies

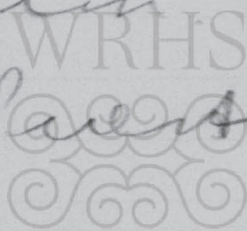
Emphasize  
need of Jewish observance in  
lists of genealogies  
Jerusalem centre of Jew. life  
divine law & retribution &  
special providence taught.

WRHS





Another tendency was the complete  
subordination of the Levites. P Even  
more than Ezekiel. The priestly genea-  
logy of F. Ch. is for that purpose  
See J.E. "Parents"





Say that G. is a neo Pl. acc to Proclus i.e. 4  
worlds. Man has 3 parts of soul + body, Say that  
G. believes in Emanation of matter from spirit,  
Theory of ideas, matter posterior to God

B'K has 2 problems -

1- ~~How is it that~~ Pot of Becoming. <sup>Ans</sup> Matter Emanates  
from God.

2. Problem of individuation. In world, matter  
is cause, extra-world, - matter.

### Critical view

Gb is an epistemological System. Matter  
does not emanate from G. Is a potential  
prim. independ. of God, all worlds have  
attachment of matter. His 4 worlds  
must be based on Epist. sense.  
(Part of our conception we  
must of the worlds.)

Is dualist. Matter Eternal

Will is means; God's providence

of Gabriel group 1060  
Abraham Bar Chifa - Spirits do exist outside of matter ✓

Moses Ibn Ezra 1065. Follows myth. interpreta of G.

משכילי

Abraham Ibn Ezra - understood G. in critical sense.  
Believes in Theory of Ideas; in pure intell.  
being outside of God. There is intell.  
entity outside of God which emanates  
from him + is dependent on Him.



(Gabriel group)  
Halévy (1080)

107107 - Critical View 950. but came up with  
God is form prior in matter. What's more, for God outside  
of matter.

Two problems -

1 - Revelation, Prophecy. - 5 Kingdoms. Revelation is higher  
form principle.

2 - Ethical Relation: - God does not change. His relation  
to matter is constant. God expresses  
himself diff. b.c. matter is diff.  
God uses matter as he finds it.  
Man can create new form prior to God  
told us how.

There are two orders in this world one  
of freedom the other of nature. Freedom  
is prophecy.

Epistemology - critical view of Gabriel. - Believes as Kant  
in gen. mentality + ind. consciousness a priori.

84 theses

Isaiah Ibn Sadi K (1080) 107107 107107 . all this View't.  
Is eclectic. Matter potential + created. 4 chapters.  
First attempt at uniting 2 groups.

Abraham Ibn Halevi T. 1110 107107 107107 . attempt at a synthesis of 2 groups.

3

- 107107 107107
- 1 - Gen. Method. 10 categories, matter & form
  - 2 - Principles of Judaism.
  - 3 - Appendix: Gen. classification; Theses to show  
that it is an ideal constitution.

1. Matter & Form - ff. Gab. but believes in non-material  
being.

2. Attributes. Answers all ethical prob. same as I.H.  
Free will. God creates possibility of free will by Philo.

3. Ritual law inferior. Hal-Heretics diff.



David Alimugames - Saadja Group - Western God by neg. attributes.

Abu Sa'ad: interpretes מַטְעַם 's as Ans' מַטְעַם {v. 1980X. ~~Ans~~  
group thread.

Fragment: (author unknown). Orig. Revision 2. (1) Attributes of Essence  
(2) Attributes of Action. Prob. 3rd one was arises. Frag.  
divided Att. of Essence into 1- Primary e.g. Existence, One,  
eternal and 2- Secondary, wise, mighty. 1 does not  
touch substance of God. 2 does. 1 is essential but not  
substantial. The former are primary. God is wise because  
he is One. ∴ all atts. are reducible to Primary.  
God is 1 but expresses sum in wisdom, might etc.

Baachja - (West) <sup>1040C.</sup> מַטְעַם דְּבָרִים - Preface + 10 דְּבָרִים  
WRHS (with Gabirol).

Partly of Saadja Group. Differences bet. Saadja's - no  
pure spirit on side of God + his Pl. - that there is.

1. Excludes substantial Attributes.
2. Free Will: Act as if you are free. Freedom exists  
in crises involving ethical decisions.
3. Retinal Comm. are preparatory to Ethical. Leads  
towards Ethical Comm.  
Great Rel. influence.

A's Meta physics

Gabirol. (1070C) מַטְעַם דְּבָרִים. Phil: Not a Neo Pl. know of him. g.m.s.  
מַטְעַם דְּבָרִים. Ethics.  
General View of Gabirol Phil.  
Mythological and Neo Platonic.



As Physics  
Saudja - מלך מלך : 10 parts. All essential principles of Judaism.

Chaps 1-2 God

" 3-9 - Justice (Mach tza. division)

" 10 - appendix.

1. Creatio: 4 proofs. (a) - Same as As - there must be prim. energy for motion outside of substance = God. (2-3) Mechanistic. Transient nature shows creator. (b) world would have had to go thru infinity. Refutation of Platonic + Sophistic theories of Creation

2. Unity: and attributes. God is אלהים, יי, אלהים. Recog. difficulty of plur. but says he one aspects of One. Must remove from God 10 categories.

3. אלהים (Laws of Philosophy). Eternity of Torah. Test of Reason for laws + prophets.

4. Free will. <sup>author's perspective</sup> Man could not be good but for evil. It is God's purpose. God's pre-knowledge is not causative. Free will is a fact.

5. Theodicy. (Soul material being) Problem of evil. Has many reasons. His own - God created man, not angels.

6. Soul. Refutes (1) mechanistic concept that soul is epiphenomenon upon matter but no substance. This would be not the same in all things. There would not be so many varieties of soul. (2) Pre-existence + metempsychosis. As נשמה = soul cannot exist without matter. Uniqueness of man's soul.

7. Resurrection - Traditional. Is on defence.

8. Messiah - a postulate.

9. Retribution in the Hereafter. - need for adjustment.

10. appendix - Guide for Ethical conduct of Man.



Maimonides (1134-1204)

13 Articles to God of prophecy of Rejection.

more treats of G.

I-II 32.

I 1-48

Anthropom. in Thora.

מלך שם כבודו

denies material prim. matter is less pure spirit.

49-68 - <sup>metaph</sup>Attributes. Substance is process not

Metaphysical Prob.

9 Att.

thing. God works with his essence (process) & doesn't need attributes. To grasp God's essence we use neg. attributes. short & long disputation. we must eliminate inf. traits to come to pure being

Ethical Prob.

9 Att.

you displease God always in same way, but God does not change.

Propheological.

Rel. of God to prophets is one & natural phenomenon.

Epistemological Prob.

God is  $\infty$   $\infty$   $\infty$ . Substance is process not frame with attributes. God is always active & is one.

69. Form Prim. is Being as well as Becoming

70. God highest deg. of Being. World imperfect manifestation of God.

I<sup>1</sup>-II<sup>31</sup> - Creator Ex nihilo.

II 32-48

Prophecy

3 prim. of soul. Highest proph. is pure intellect (Moses)

III 1-7

Appendix to Att. Creation.



III 8-24 theory. Evil First reduces man. & Evils.  
God wanted to create man free & he is  
a lower creature he suffers evil. but is given  
power to raise him.

III 26-50 Commandments. moral basis to all. Some  
have developed in opposition to idolatrous practices

51-54. ~~See~~ Remuné. Intellectual.





## WEDDING CEREMONY ( ~~XXXXXXXXXX~~ )

After the procession give a personal talk to the couple.

Ask the questions. Henry is it of your own freewill and consent that you take Bertha to yourself as your wife to love honor and cherish her throughout your life? If so answer by an audible yes.

Bertha is it of your own free will and consent that you wish to become consecrated to Henry as his wife and do you promise to love honor and cherish? if so, etc.

Blessing. Praised be Thou O Lord our God who hast given woman as a helpmate to man and hast commanded them to live together in happiness before Thee.

Praised be Thou O God who hast commanded us purity in life and ordained wedlock as an inviolably sacred institution.

The two Cups of wine. These cups of wine from which you are about to drink, symbolize the joy and sorrow of life. As you will both drink from each of them, so will your joys and sorrows be intermingled throughout life. ברכה  
הזאת  
Hands cup to groom's father to give to Groom, and then to bride's mother to give to bride.

Holds up rings. These rings which you are about to exchange as a sign of your troth, symbolize the never-ending line of love. As these circlets are lines without end, so shall your love continue unending throughout life.

Gives ring to groom saying: Henry place this ring on the finger of your bride and say after me: Be thou consecrated to me by this ring ~~xxxxxx~~ as my lawful wife in the name of God, and according to the custom of Israel.

Gives ring to bride ( or if there is no second ring, he places the hand of bride in the hand of the groom and omits the first part about the ring ) and says: Bertha place this ring on the finger of your intended husband, and repeat after me these words: be thou consecrated etc.

Second Cup of Wine. ברכה  
הזאת  
Gives to mother of groom to give to the groom, and to father of bride to give to the bride.

Declaration: You have pronounced the words and performed the solemn ceremonies that bind you for life. I therefore declare this marriage ~~xxxx~~ contract just entered into by Henry Smith and Bertha Levy concluded valid and binding according to the sanctions of religion, and the law of the state, and I dismiss you with the sacred and beautiful words that have been spoken in Israel as the benediction for thousands of years. ברכה  
הזאת

God Bless and keep you both ( Lifts up bride's veil for groom to kiss )

Usual order of procession before the ceremony: Flower girls; ushers and maids; best man alone; bridegroom and his mother; groom's father and bride's mother; maid of honor; bride and her father;

Rabbi behind a table

b's mother		g's father	
b's father	bride	groom	g's mother
	maid of honor	best man.	
Ushers			Ushers: