



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series II: Subject Files, 1956-1993, undated.

Reel
10

Box
5

Folder
130

Case Western Reserve University, Adjunct Professor of
Religion, "Classical Jewish Religious Thought," notes and
syllabus, 1976-1977.

The development of Jewish religious thought as revealed through significant texts which illustrate the intellectual style and core themes of Jewish life. Judaism is seen as an evolving religious civilization which has its own vocabulary and traditions, but one which, inevitably, reflected the attitudes and the style of its cultural environment. The first semester will deal with the pre-modern experience.

Section 1 - Biblical Thought as Jewish Thought (Weeks 1-4)

Readings: Deuteronomy, Jeremiah, Job.

The New English Bible with the Apocrapha (New York, Cambridge University Press 1971 (P. B.))

Section 2 - Post Biblical Thought Before the Dominance of Rabbinic Judaism
Weeks 5-7.

Readings: Philo, The Life of Moses

Apocrapha: The Wisdom of Ben Sirah, Tobit

The Essential Philo, Editor Nahum Glatzer, Schocken (P. B.)

Section 3 - Rabbinic Thought - Weeks 8-15)

Readings: Passover Haggadah - Maimonides

The Passover Haggadah, ed. Nathan Goldberg, Ktav (P. B.)

A Maimonidean Reader, ed. Isidore Twersky, Behrman House (P. B.)

Members of the seminar are asked to read A History of Judaism, Vol. 1, Daniel Silver, Basic Books (P. B.) and Cecil Roth's A Short History of the Jewish People (Schocken P. B.) as complementary texts to the lectures. These texts provide extensive annotated bibliographies. Abba Hillel Silver's Where Judaism Differed (Macmillan P. B.) is assigned as complementary reading to Section 3.

The course will take a didactic and developmental approach to Judaism. The lecture burden will be mine during Sections 1 and 2. Members of the seminar will be

expected to prepare a 30-minute presentation on some thematic aspect of rabbinic Judaism during weeks 8-15. Topics will be arranged with the instructor. Suggested topics include:

Law, Order and Freedom
Sex and Marriage
Family Structure
Attitudes Towards Death and Dying
Life Cycle Ceremonies - their message
Community Structure
The Nature of Jewish Education
The Role of the Woman
The Nature of Man
The Definition of Duty
The Meaning of Sin
Messianism



August 3	Overview
Sept. 7	Biblical Beginning Covenant/land/calendar/revelation
Sept. 14.	Prophets and Prophecy The nature of The challenge of repentance
Sept. 28	Varieties of Biblical Literature Theology/song/wisdom/Apocalypse
Oct. 5	Canonization - and the emergence of Torah
Oct. 12	Hellenism/Hasidism Alexandria, Jerusalem and the rise of the Pharisee
Oct. 19	70 - The Synagogue - The School - The Oral Law 1st papers of seminar
Oct. 26	The Curriculum of Jewish Life Halacha/Liturgy
Nov. 2	The Theology of Rabbinic Judaism - Messianism
Nov. 9	Authority and Community
Nov. 16/23	Religious Practice - <u>mitzvah</u>
Nov. 30	Judaism and Christianity - Judaism and Islam
Dec. 7	Philosophies of Judaism

Classic = First Rank

Jewish = Tan. Law

Hab → Israelite → Jewish Jew.

Jewish Religion = Judaism

First used term in Cyrus 540 BC

Religion = 12 - word used only after
new law, but religion can
be separated out from other emotional/
intellectual areas of life

Religion not Theological (Liturgy only)
Song of Songs // Wisdom // etc //
Talmud on Astronomy

History of Judaism not Jewish history as history of
Jews

Study of what Jews called culture/civil/rel

Why is Jud. like mus?

A thing - but language = a thing but no
one item necessarily constant

Jud not a thing, but a shared awareness of what makes
life worth living

A concern for any group expression
of ultimate values

importance of concept of change (NOT necessarily evolutionary) = only functional solutions = that which adds to life

Why change in ultimate values? - Because no change.

Nonsense of "you can't change human nature"

childhood

"I"

AWEDAH

"a man of better of than course"
man of little of time"

LEX TALIONIS

gained a one's justice
mit led gained "IND. RETRIBUTION"



It must

change - response → system
law → action → system

DIAGNOSTIC

can spread broadly of
Ritual
Post Ritual
Ritualism
Post Ritualism

People change - summary modern change
Vet. - AWK

From Middle Bronze Age East -
to Iron Age Persian Greece - Roman

XLRD 872
FSCVME
etc.

EX of Anglo-V

[Intro. p. 3]

- 1) 12 IN 1 2210 12
- 2) Ayenn maximization of lives
- 3) ANIMAL SACRIFICES
- 4) Steel — Hence — ?
Hail

BENNETT : SPEAKING OF A JEWISH VALUE

BENNETT : SPEAKING OF JEWISH INSTITUTIONS

MUCH IN BRITAIN & COURT

BENNETT : JUDGING BY TRUTH / LIES
superstition / ENLIGHTENMENT

IN MATTER OF EMULSION (FAT) AS FUNCTION //

DysFUNCTION — EXPANDS REMARKS, CONTRACTS

GENERALITY

BEGIN APPLICATION

BOOK - BISH -

WHAT IS IT?

CANON EDITING 600-500 years
OF NATURE 100-1500

? " " "

FUNDAMENTALIST - ACCEPT VERACITY OF ALL

TEACH. JUD - ACCEPT TOTAL OR FULL REV OF
GOOD THINGS MUCH (1200) // NOT FAME
REV. TO ALL

Biblical that never says so

[Intro. p. 4]

GODS - Does not mention moles

Critical Study

SONG (EPIC) then slow setting down of
symbols (First D 621)

LAW - some all - unusually
on that transition

The story of all being revealed at one time -
fixed - Three
Q if believe " real area I live

Picture of

WRHS
Palmerston



Tone = recess - money but more [Hebrew]

Enter = ELC - recessed - edited

bank of up - and but

since when see and

perhaps my of beginning

critical day my as - making too

Then found some appropriate to say

U HAPPY

2 STORY OF FAMILY idols

WRHS 2600-2400 NEW EBL 12 days

P. 2 my elements of what has been used

(maintenance)

1) Now - 60 percent - UT repetition

2) employee work - approval

Name of Room apart - each was communicated
Exclusion
Control

From Ref - Humiliated you
Justice he must see

NO of person or other

From the desk of—

RABBI DANIEL JEREMY SILVER

CALL DR MARTIN

WEISS IS TO HAVE ^{HE} INCOMPLETE

REMOVED FROM HER RECORD

FOR AOL 430 FALL TERM

AND A ^{UP} SUBSTITUTED

KEEP EXCISE

✓

[Signature]

C) BEING GOD'S LAND MUST BE SPECIALLY TREATED

1) TITHES MUST BE TAKEN - IF GOD BELONGS TO
GOD -

2) THE SABBATH APPLIES TO THE LAND

SABBATHICAL YEAR - LAND LIES FALLOW -
WHATEVER GROWS HEFKER - TO WHICH
ALL ENTRY RIGHTS OF OWNERSHIP - WHAT
GROWS CANNOT BE TAKEN - NOT
SIMPLE FALLOW BUT A DIVINE RETORT

3) MAN: ONLY STEWARD

JUBILEE YEAR - SOIL LAND

LEV

FALLOW LIBERTY INHERITED THROUGHOUT

25 8-27

LAND BY SHUPAN - SLAVES RELEASED -

LAND REVERTS TO ORIGINAL DIVISION BY

GOD - PREVENTS LATIFUNDIA SET

UP BEFORE THE LAND IS MINED

EMPHASIS "YE AND STRANGERS WITH

ME" - CONDITIONAL NATURE

OF POSSESSION

2) 16064

- A SPOT WHERE GOD MANIFESTED HIMSELF
WHICH MUST BE TREATED WITH A SPECIAL
REVERENCE

100

[illegible]

בית יצחק

pad —

CONSTITUTIONAL TERMS OF HOLLAND

WINTER LAND

Dev 31 15-20

CALCULUS OF Dependence

722 - 586

ВНЕШНЕ

725-30

Dislike
Thursday

political

476246

WT-1600

"NIT by power, NIT by merit, not by my saint"

What not your TAWT is a prince

Burning back -

TAKE OFF YOUR SHOES FROM YOUR
FEET FOR THIS IS HOLY GROUND

Temple - COUNTS - 102 - HOLY OF HOLIES -
HOLY PLACE WHERE CERTAIN GROUPS
EXCLUDED

NO ONE EXCLUDED FROM HOLY LAND - UNLESS HEVA 2
UNDER FILM CIRCA 710 - STILL TE-ORAY
PROTECTOR RUSIA - GERMANY

BUT special rules and much more -

It was 5 years ago I learned NAKKAT THE

ARMED force has 2 rule books of

How they work - by the world peace
in accepted countries

have measured
measured - measured measured measured

measured alone have

How shall we find the
longer one was a
STRANGE LAND

all same way - measured and measured measured

NO ULTIMATE OWNERSHIP - JNF -

TITING - why!

CERTAIN LEVEL OF LIVING

OBVIOUSLY HOLY LAND REQUIRES HOLY DEEDS → HOLY PEOPLE

Hist. begins at Sumer and Old Kingdom dynasties -
 uniform - they wrote in clay

long mesopotamian culture - Hallmarks

1) polytheism - animism - personification of
 forces of nature -

2) leads to myth - gods not even make
 history and have their history - of
 human history only dynasty lists

story of = participation in
 creation
 Gilgamesh

3) written law - King under no law - but
 of justice vs charisma
 Talmud King
divine right

4) language - known of Akkadian
 5) Tribe vs Family - no sense of I (individual)
 Mesopotamians = on fringes of colonial city states - nomadic

Some nomadic tribes - seeking settlements

Need as wetback - Smith - adopted

in Egypt during rule of Pharaoh Dender

(Hyksos)

Wapiti

Hyksos class - H. ob. bird

tribal shields

elements appropriate to time

UNIQUE Hebrew Bible Elements

- 1) LACK OF RACIAL PRIDE - NO MYTH OF DESCENT FROM GOD (Mesopotamian = ~~God~~)
ASAFIV - "STRANGER AS KNOWN"
- 2) GOD RELATIONSHIP - NOT ARBITRARY - BUT BOND - COVENANT
- 3) MONTAGING OF STORY - (Gilgamesh)
more distinct sleep vs violence
PART OF SEARCH FOR SECRET OF ETERNAL LIFE
STORY AFTER SYNAPSEISM + exilic
EFFORTS TO
4) DRIVE TOWARD HOLY ONE GOD IS
polytheism
- 5) FROM Gilgamesh Festival TO
Repentance Festival (not exilic)

How to think Scripture

TRADITION - TANACH

3 DIV - all inspired but inspired
only that Torah revealed exactly by God!
Prophets - revealed by known -
law

Ketuvim - inspired
Job - 1000 lif 1000 lif

Paul. no scopes Tanach - set scripture - inspired or inspired
authorship except last 3-4 lines - about 600
depth - accuracy of revelation one of classic
techniques of rabbis (in fact 2nd)
But tempered by Midrash

TORAH = 5 Books = Rev. = according to word - All
that is Truth - authentic

Jon et al. Tanach TORAH - Tanach
Truth - not all books - Tanach as

CONSONANT (ALPHABET)

Scholars must think The revelation as Fact
of revelation Fact - what occurred to have
happened - but not what happened.

SCHOOLS DATE INFORMATION ABOUT THE SCHOOL

J

To
About
850
B.C.E.

The J school gets its name from the first letter of J-H-V-H, the name its writers used for the Deity. They were the first to begin the collection of much oral and probably some written material.

E

From
About
750-650
B.C.E.

The writers of the E school are so named because they used the word "Elohim" for the Deity. Not only did they make use of ancient traditions of their own but they incorporated these into the older J account to form one common collection.

D

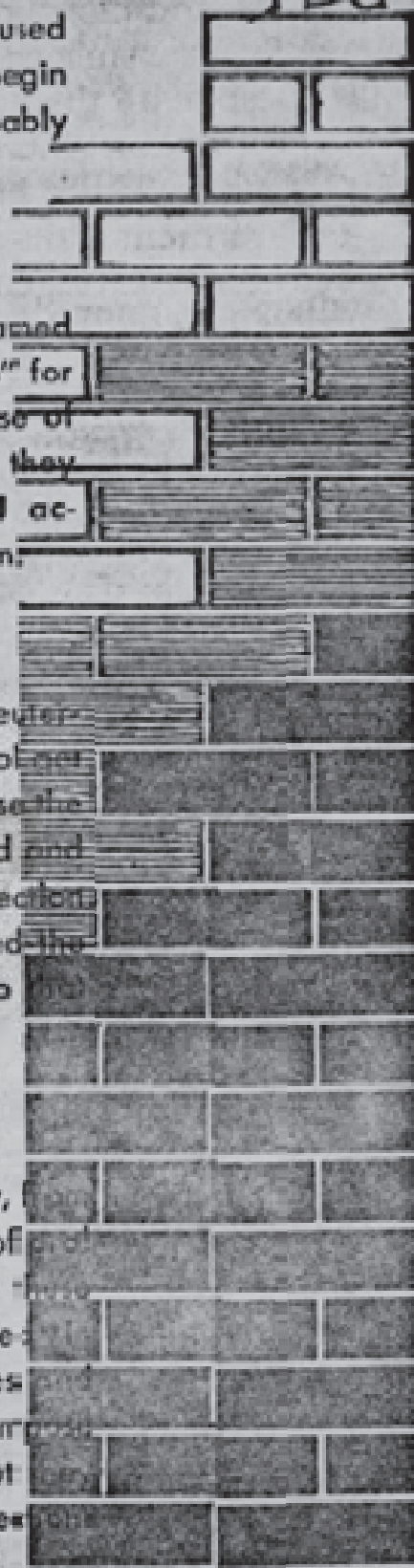
From
About
621-550
B.C.E.

It is from the title of the Book of Deuteronomy that the writers of the D school got their name. Not only did they compose the bulk of this book but they also edited and added to the already existing collection of J and E. The D school emphasized the keeping of God's commandments so people would enjoy His favor.

P

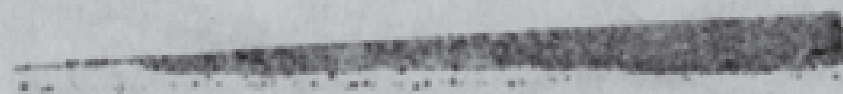
From
About
500-400
B.C.E.

P reflects the "priestly" point of view, which it gets its name. Making use of oral and written sources of their own, these writers were particularly interested in regulations concerning the sacrifices and priesthood. Not only did they compose the bulk of the Book of Leviticus but also edited and added to the collection of J, E, and D as well.



Bible = Anthology

Book - also Anthology — Posthumous, [621 Found scroll]



WRHS



Problem with Developmental Hypothesis

1) Later/Better - Shakespeare's Fallacy

DARWIN

2) How - Analogous - do Terms Fit - some translation
ETYMOLOGY - do we understand (S.F.)
Form criticism - what purpose
NO PROOF
only
can be

TONAH - canonized 5-4 cent Ezra - LXX

Parables - 4-2

Writings 4 - 2nd AD - does not have material of

Plus AGS

Bible - selection - by EDITORS / people of TANTON
deemed holy - not only 1st AD 1st AD 1st AD

NO official body of Translators -

Agree 1st AD 2nd AD - 1st AD 1st AD 1st AD

study of history of Hebrew practices
in TRANSLATION RELIGION

part - Bible - Translation

TRANSLATION - Jud. as a whole thing - problem

TO LIVE UP TO what is given - Jud did

NOT BEGIN as a rebellion but as a

WAY OF LIFE - a response to experience - autonomy

Total energy intensity of LAM - some problems for

Folklore

Government Printing

priority - sacrifice practices

Old AGRICULTURAL TABLE

in Dec day in STECULAR change - (500 days)

Importance to later generations of sociologists

1) Patrimony — Coventry
LAW

۱۵۶۴

670 122

SINRI
THEK
LAWD

W. was son - ~~one more~~ under - under

" " " " " " " "

belief { y have rather not but not
renewed

B.6. — Natural (Kant)

True

500 1000

any of these

" " people - 90

SEPT 14

Prophecy

HISTORY - ALLIANCE → LITERARY PROPHETS

TRUE / FALSE PROPHETS

PERCEPTION OF PROPHECY - GOD IN ANTIQUITY

CONTROL

A OF ISRAEL / CULT

NO HALACHA

NO 5 YEAR PLANS

Prophecy challenged by Repentance

CHANGE OF PROPHECY - THE TO EXILE

CHANGE TO APOCALYPSE

READ

JONATHAN

Sept 25

EXILE - lost exile

History

[Calendar 2]

Penin
Groove

RETURN

Reference - emergence of Y.R.
P. code

PERIA

DISCUSSION OF KETUVIM

" " WISDOM LITERATURE

NEW JOB - ECLIPSE

Sept 5

WRHS
CANONIZATION - CONSEQUENCES - LXX
EMERGENCE OF ALEX. JUDY

PUT EXPLOSION

THE REACTIONS

- major new
inspiration
planets

ROAD

Philo - LIFE OF MOSES

OCT 12

HURBAN

Synagogue - branch of Jewish
School

Tanachim - Oral Law

Shema Yisrael - Rabbinic Literature

NEW

HAGONAT

OCT 19

RABINIC

Judaism

(BASED ON JACOBS
LIFE & DEATH
DOGMATICALLY

Basic Principles of Judaism
The Life Cycle
LITERATURE

Life / Death

AHS

OCT 26

SEX

Life Cycle

Family

Marriage

Male - man woman child

NOV 2

Judaism & Christianity

The Parables of the Jews

The Parables of the Gentiles

Nov 9

Jed & FS Law

ANALOGY

SECULAR CULTURE

Phil - ANALYSIS

Sandya ON

THE TEACHING OF CONCEPT

14 (?)

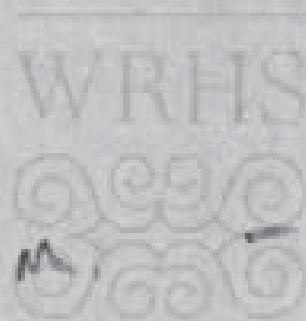
LIFE AS MITZVAH.

23 (?)

MYSTICISM

Dec 2

M.M.



SUMMIT



Jewish history — History of Judaism

NOT CONSTANT

JUDAISM — GRACE-MANNA

MOSES IN ABRAHAM'S SCHOOL

TRICE — RIVER

LOOKING FOR continuity ON

IDENTITY

[problem of TO REMAIN TRUE]

CHANGE IS OF NATURE OF ANY
RELIGIOUS SYSTEM

child in
adult's
child's
adult's

WHAT IS RELIGION — ? SALVATION

WHAT IS RELIGIOUS CULTURE — ALL NOT GROWS ABOUT
JUDAISM AS A RELIGIOUS CIVILIZATION

SKETCH HISTORY OF JUDS

BRONZE AGE — DRIVE FOR SETTLEMENT

SETTLEMENT AGE — LAND — SUBSISTENCE — VICTIMS
ASYRIA (Babyl)
PERSIA (ALTA
ROM

DIASPORA AGE — 20 — ROME
CITY ISLAM
MINORITY STATUS
MILITARY

MODERN TIMES — NATION — COLONIALISM
JEWISH NATION
SOCIALISM

Sketch History of Judaism

Abraham - Covenant

Foundations
of
Jewish
experience

{

- EXODUS
- SHAR
- TRAD
- LAWS

||

HOLY LAND

Exile → RETURN
Return / Punishment

RETURN

Trace by historist of Jews in history

WRHS

ON LAND - YES

IN EXILE - NO

part of modern life - YES

AUG 31 BEGINNINGS

SEP 7 TSANAN - Deuteronomy | COVENANT - REVELATION
ON GOD - HISTORY
COMMANDMENT - SIN
REPENTANCE

14 NESIIM - JEREMIAH | ROMANS AND PULCHRUM
LAW OF ALLEGORISMS

29 KETUBIM - PSALMS - 505 | POSSIBILITIES -
TRUE FALSE (MORAL)
LITERATURE - TEMPLE WORSHIP

OCT 5 - THE AGE OF VARIETY - GREEK THOUGHT - APOCALYPSE

12 PERIPLAS (HUMAN) ORAL LAW - REMOVED OF
RABBINICAL JUD.

19 CANONIZATION SCHOOLS - ORAL LAW - RABBINICAL JUD.

26 SYNAGOGUE - PRAYER CYCLE

NOV 2 JEWISH YEAR

9 LIFE CYCLE -

16 (?) PHILOSOPHY

23 (?)

DEC 7

I THE BEGINNINGS

God

COVENANT

REDEMPTION

1) LAW

2) Mercy

3) Wisdom

II LAND

III COVENANT

IV THE SYNAGOGUE

THE HOME

THE PARTING OF THE WAYS

THE ~~JEW~~ Family

SEX - MARRIAGE -

BIRTH - DEATH

THE LIFE cycle

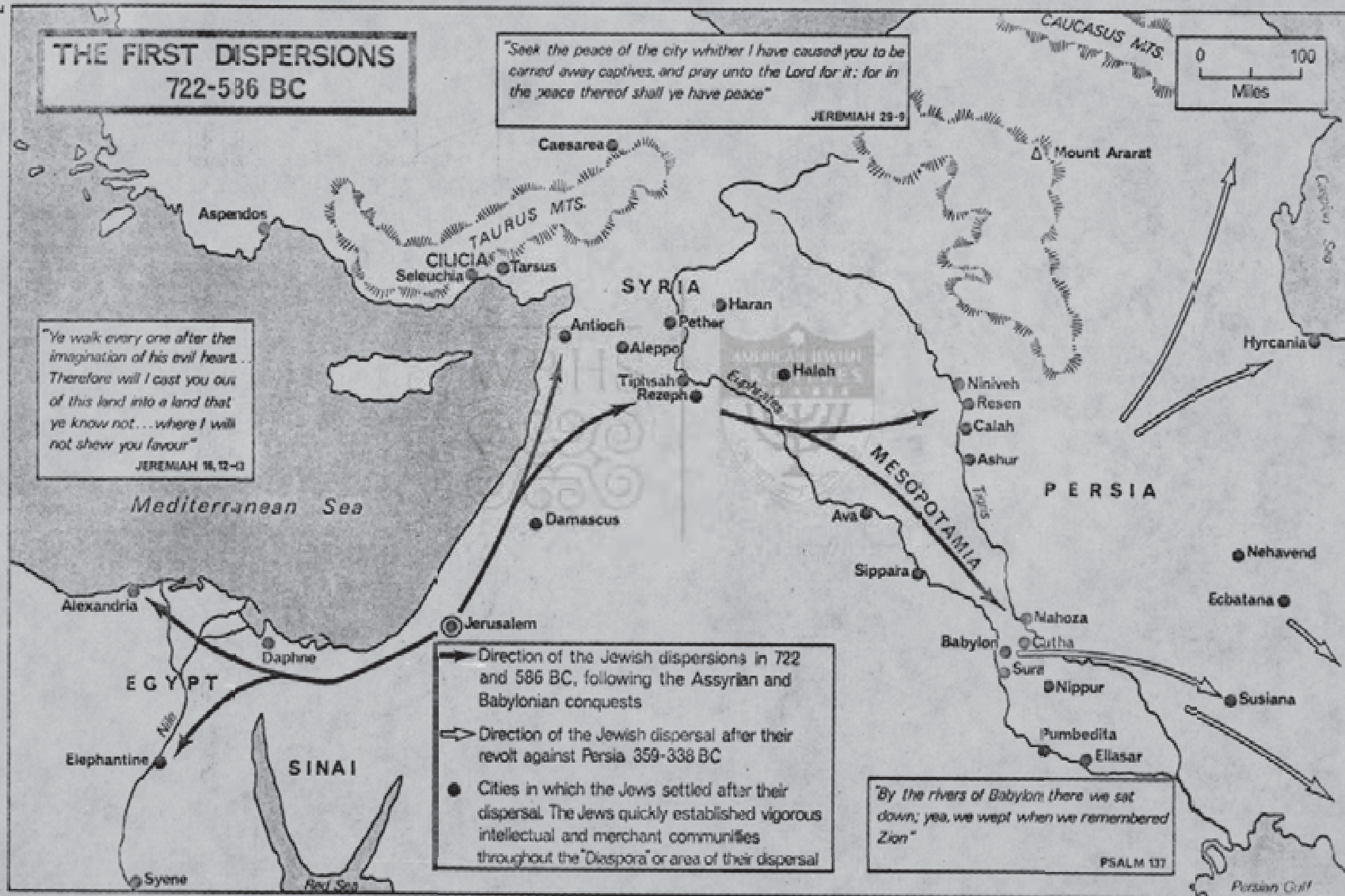
THE FIRST DISPERSIONS 722-586 BC

"Seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace"

JEREMIAH 29-9

"Ye walk every one after the imagination of his evil heart... Therefore will I cast you out of this land into a land that ye know not... where I will not shew you favour"

JEREMIAH 16, 12-13

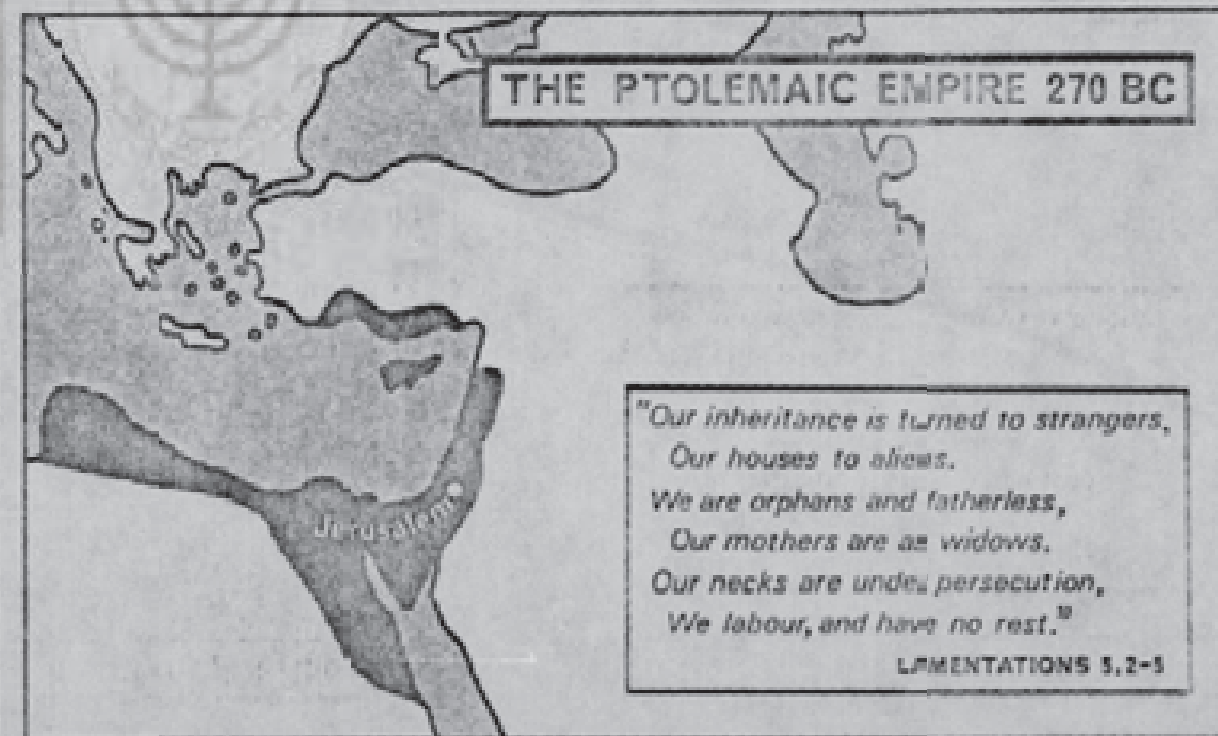
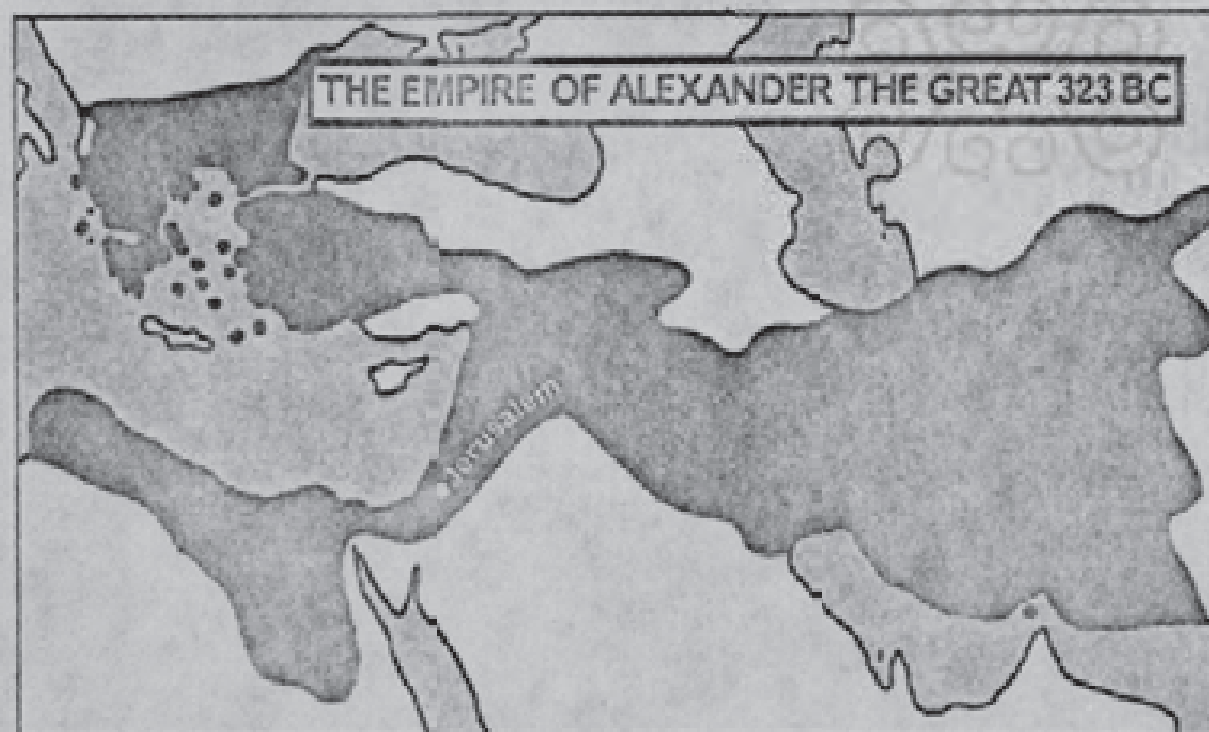
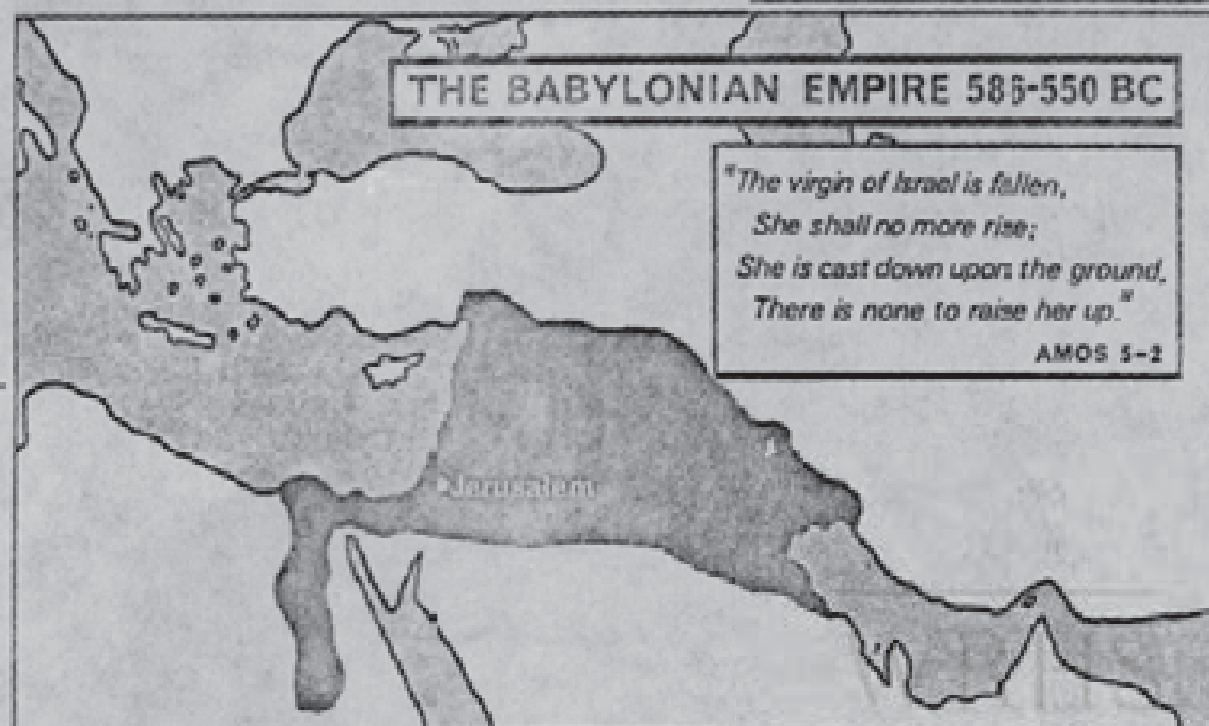


- ➔ Direction of the Jewish dispersions in 722 and 586 BC, following the Assyrian and Babylonian conquests
- ➔ Direction of the Jewish dispersal after their revolt against Persia 359-338 BC
- Cities in which the Jews settled after their dispersal. The Jews quickly established vigorous intellectual and merchant communities throughout the "Diaspora" or area of their dispersal

"By the rivers of Babylon there we sat down; yea, we wept when we remembered Zion"

PSALM 137

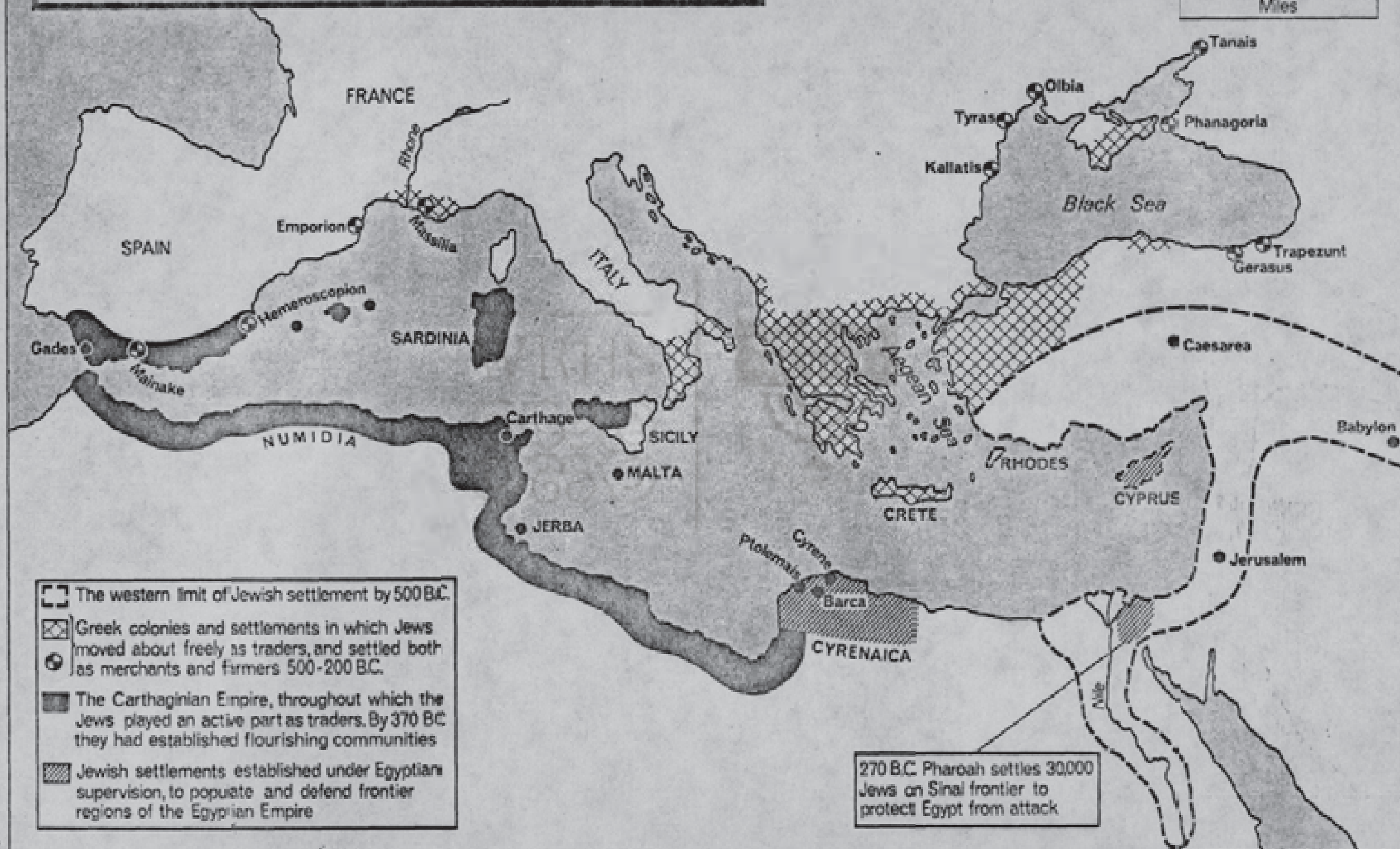
THE IMPERIAL POWERS 586-165 BC



Empires controlling Jerusalem after the Assyrian conquest. The Jews gradually settled throughout the territory of the imperial powers.

THE GROWTH OF THE DIASPORA 500 B.C.-100 A.D.

0 300
Miles





24 Do not defile yourselves in any of those ways, for it is by such that the nations which I am casting out before you defiled themselves. 25 Thus the land became defiled; and I called it to account for its iniquity, and the land spewed out its inhabitants. 26 But you

must keep My laws and My rules, and you must not do any of those abhorrent things, neither the citizen nor the stranger who resides among you; 27 for all those abhorrent things were done by the people who were in the land before you, and the land became defiled. 28 So let not the land spew you out for defiling it, as it spewed out the nation that came before you. 29 All who do any of those abhorrent things—such persons shall be cut off from their people. 30 You shall keep My charge not to engage in any of the abhorrent practices that were carried on before you, and you shall not defile yourselves through them: I the LORD am your God.

11 The angel of the LORD said to her further,
 "Behold, you are with child
 And shall bear a son;
 You shall call him Ishmael,^b
 For the LORD has paid heed to your suffering.
 12 He shall be a wild ass of a man;
 His hand against everyone,
 And everyone's hand against him;
 He shall dwell alongside of all his kinsmen."

13 And she called the LORD who spoke to her, "You Are El-roi,"^c
 by which she meant, "Have I not gone on seeing after He saw
 me!"^d 14 Therefore the well was called Beer-lahai-roi;^e it is between
 Kadesh and Bered.—15 Hagar bore a son to Abram, and Abram
 gave the son that Hagar bore him the name Ishmael. 16 Abram was
 eighty-six years old when Hagar bore Ishmael to Abram.

17 When Abram was ninety-nine years old, the LORD appeared
 to Abram and said to him, "I am El Shaddai.^a Walk in My ways
 and be blameless. 2 I will establish My covenant between Me and
 you, and I will make you exceedingly numerous."

3 Abram threw himself on his face; and God spoke to him further,
 4 "As for Me, this is My covenant with you: You shall be the father
 of a multitude of nations. 5 And you shall no longer be called Abram,
 but your name shall be Abraham,^b for I make you the father of a
 multitude of nations. 6 I will make you exceedingly fertile, and make
 nations of you; and kings shall come forth from you. 7 I will maintain
 My covenant between Me and you, and your offspring to come, as
 8 an everlasting covenant throughout the ages, to be God to you and
 9 to your offspring to come. 10 I give the land you sojourn in to you and
 your offspring to come, all the land of Canaan, as an everlasting
 11 possession. I will be their God."

12 God further said to Abraham, "As for you, you and your off-
 spring to come throughout the ages shall keep My covenant.
 13 Such shall be the covenant between Me and you and your off-
 spring to follow which you shall keep: every male among you shall

^a I.e. "God heeds"

^b Apparently "God of Seeing" ^{d-d} Heb obscure

^c Apparently "the Well of the Living One Who sees me"

^d Traditionally rendered "God Almighty" ^e Understood as "father of a multitude"

be circumcised. ¹¹You shall circumcise the flesh of your foreskin, and that shall be the sign of the covenant between Me and you. ¹²And throughout the generations, every male among you shall be circumcised at the age of eight days. As for the homeborn slave and the one bought from an outsider who is not of your offspring, ¹³they must be circumcised, homeborn and purchased alike. Thus shall My covenant be marked in your flesh as an everlasting pact. ¹⁴And if any male who is uncircumcised fails to circumcise the flesh of his foreskin, that person shall be cut off from his kin; he has broken My covenant." //

¹⁵And God said to Abraham, "As for your wife Sarai, you shall not call her Sarai, but her name shall be Sarah.^e ¹⁶I will bless her; indeed, I will give you a son by her. I will bless her so that she shall give rise to nations; rulers of peoples shall issue from her." ¹⁷Abraham threw himself on his face and laughed, as he said to himself, "Can a child be born to a man a hundred years old, or can Sarah bear a child at ninety?" ¹⁸And Abraham said to God, "Oh that Ishmael might live by Your favor!" ¹⁹God said, "Nevertheless, Sarah your wife shall bear you a son, and you shall name him Isaac^d; and I will maintain My covenant with him as an everlasting covenant for his offspring to come. ²⁰As for Ishmael, I have heeded you.^f I hereby bless him. I will make him fertile and exceedingly numerous. He shall be the father of twelve chieftains, and I will make of him a great nation. ²¹But My covenant I will maintain with Isaac, whom Sarah shall bear to you at this season next year." ²²And when He was done speaking with him, God was gone from Abraham.

²³Then Abraham took his son Ishmael, and all his homeborn slaves and all those he had bought, every male in Abraham's household, and he circumcised the flesh of their foreskins on that very day, as God had spoken to him. ²⁴Abraham was ninety-nine years old when he circumcised the flesh of his foreskin, ²⁵and his son Ishmael was thirteen years old when he was circumcised in the flesh of his foreskin. ²⁶Thus Abraham and his son Ishmael were circumcised on that very day; ²⁷and all his household, his home-

^e I.e. "princess"

^d Heb Yishaaq, from sahaq, "laugh"

^f Heb shema'tikha, play on "Ishmael"

OF PURGATION TO RESTORE PURITY OF LAND

B) Sabbatical Year - sabbath applies
to LAND - 7th Year - whatever grows

to be left for year - man STUMANT NOT
OWNER - ~~DATA~~ CAN NOT VIOLATE GOD'S WILL.

C) Jubilee - 70th Year is 7th Year

50th Year - 7th Year - Jubilee - SLAVES RETURN

LAND REVERTS TO ORIGINAL OWNER BY

GOD - CONSTITUTIONAL NATURE OF

Authority

NO ULTIMATE OWNERSHIP

(JNF)

2) Holy LAND stems out from the

DeFile IT

- SEXUAL

LAND

LAND & MORAL = CULTURAL CATEGORY

DEFER - GALUT - DISOBEDIENCE LEADS TO EXILE.

PLACE WHERE HOLY ACTS TOOK PLACE

LAND OF GOD - PROOF OF ACCEPTABILITY TO

GOD - GALUT - ALWAYS ALLEGATION -

SIGN OF LIVING UNDER SIN

ALYTH

X 100

25

Y-24

X 100

Y: 21-30

visit

X 100

for

NOT EXCLUSIVE LAWS LIKE IT'VAZ

BUT LAWS (LAW OF HONOR . GOD'S LAWS) WHERE
GOD IN (TEMPLES) WHERE GOD REVEALS HIMSELF
(MESSIAH - RESURRECTION OF DEAD)



of the camp. Everyone who heard him shall put a hand^a on his head, and
 15 then all the community shall stone him to death. You shall say to the
 Israelites: When any man whatever blasphemes his God, he shall accept
 16 responsibility for his sin. Whoever utters the Name of the Lord shall be
 put to death: all the community shall stone him; alien or native, if he utters
 the Name, he shall be put to death.

17 When one man strikes another and kills him, he shall be put to death.
 18 Whoever strikes a beast and kills it shall make restitution, life for life.

19 When one man injures and disfigures his fellow-countryman, it shall be
 20 done to him as he has done; fracture for fracture, eye for eye, tooth for
 tooth; the injury and disfigurement that he has inflicted upon another
 shall in turn be inflicted upon him.

21 Whoever strikes a beast and kills it shall make restitution, but whoever
 22 strikes a man and kills him shall be put to death. You shall have one penalty
 for alien and native alike. For I am the Lord your God.

23 Thus did Moses speak to the Israelites, and they took the man who
 blasphemed out of the camp and stoned him to death. The Israelites did
 as the Lord had commanded Moses.

25 THE LORD SPOKE TO MOSES ON Mount Sinai and said, Speak to the
 Israelites in these words: When you enter the land which I give you, the
 3 land shall keep sabbaths to the Lord. For six years you may sow your
 4 fields and for six years prune your vineyards and gather the harvest, but
 in the seventh year the land shall keep a sabbath of sacred rest, a sabbath
 5 to the Lord. You shall not sow your field nor prune your vineyard. You
 shall not harvest the crop that grows from fallen grain, nor gather in the
 grapes from the unpruned vines. It shall be a year of sacred rest for the
 6 land. Yet what the land itself produces in the sabbath year shall be food
 for you, for your male and female slaves, for your hired man, and for the
 7 stranger lodging under your roof, for your cattle and for the wild animals
 in your country. Everything it produces may be used for food.

8 You shall count seven sabbaths of years, that is seven times seven years,
 9 forty-nine years, and in the seventh month on the tenth day of the month,
 on the Day of Atonement, you shall send the ram's horn round. You shall
 10 send it through all your land to sound a blast, and so you shall hallow the
 fiftieth year and proclaim liberation in the land for all its inhabitants. You
 shall make this your year of jubilee. Every man of you shall return to his
 11 patrimony, every man to his family. The fiftieth year shall be your jubilee.
 You shall not sow, and you shall not harvest the self-sown crop, nor shall
 12 you gather in the grapes from the unpruned vines, because it is a jubilee,
 to be kept holy by you. You shall eat the produce direct from the land.

13 In this year of jubilee you shall return, every one of you, to his patri-
 14 mony. When you sell or buy land amongst yourselves, neither party shall
 15 drive a hard bargain. You shall pay your fellow-countryman according to
 the number of years since the jubilee, and he shall sell to you according
 16 to the number of annual crops. The more years there are to run, the higher
 the price, the fewer the years, the lower, because he is selling you a series

^a Or their hands.

of crops. You must not victimize one another, but you shall fear your God, because I am the LORD your God. Observe my statutes, keep my judgements and carry them out; and you shall live in the land in security. The land shall yield its harvest; you shall eat your fill and live there secure. If you ask what you are to eat during the seventh year, seeing that you will neither sow nor gather the harvest, I will ordain my blessing for you in the sixth year and the land shall produce a crop to carry over three years. When you sow in the eighth year, you will still be eating from the earlier crop; you shall eat the old until the new crop is gathered in the ninth year.

No land shall be sold outright, because the land is mine, and you are coming into it as aliens and settlers. Throughout the whole land of your patrimony, you shall allow land which has been sold to be redeemed.

When one of you is reduced to poverty and sells part of his patrimony, his next-of-kin who has the duty of redemption shall come and redeem what his kinsman has sold. When a man has no such next-of-kin and himself becomes able to afford its redemption, he shall take into account the years since the sale and pay the purchaser the balance up to the jubilee. Then he may return to his patrimony. But if the man cannot afford to buy back the property, it shall remain in the hands of the purchaser till the year of jubilee. It shall then revert to the original owner, and he shall return to his patrimony.

When a man sells a dwelling-house in a walled town, he shall retain the right of redemption till the end of the year of the sale; for a time he shall have the right of redemption. If it is not redeemed before a full year is out, the house in the walled town shall vest in perpetuity in the buyer and his descendants; it shall not revert at the jubilee. Houses in unwalled hamlets shall be treated as property in the open country: the right of redemption shall hold good, and in any case the house shall revert at the jubilee. Levites shall have the perpetual right to redeem houses of their own patrimony in towns belonging to them. If one of the Levites does not redeem his house in such a town, then it shall still revert to him at the jubilee, because the houses in Levite towns are their patrimony in Israel. The common land surrounding their towns shall not be sold, because it is their property in perpetuity.

When your brother-Israelite is reduced to poverty and cannot support himself in the community, you shall assist him as you would an alien or a stranger, and he shall live with you. You shall not charge him interest on a loan, either by deducting it in advance from the capital sum, or by adding it on repayment. You shall fear your God, and your brother shall live with you; you shall not deduct interest when advancing him money nor add interest to the payment due for food supplied on credit. I am the LORD your God who brought you out of Egypt to give you the land of Canaan and to become your God.

When your brother is reduced to poverty and sells himself to you, you shall not use him to work for you as a slave. His status shall be that of a hired man or a stranger lodging with you; he shall work for you until the year of jubilee. He shall then leave your service, with his children, and go back to his family and to his ancestral property: because they are my slaves

BEGUNN

Re: now:

Semi-nomads - AFRICAN (nomads) - on
fing - more like the area - a place
of LAND - LACK OF ADAPTATION OF BIRTH - A
HANDLING ADAPTATION

HYKROB - Joseph of 1st Dynasty - known
movement of tribes - into Archer area -
Some never (Archer) some sea (Archer) (Archer)
Q. What is Exodus - Sinai one in 2 events
Q. What is Exodus - Sinai traditions NATURALIZED
AFTER SETTLEMENT LATE-NEIL } or BEFORE
(Bible)

Public STORY!

TIME - HOW TO HANDLE # v.v.
 TONIGHT REV. 2" 3"
 CONES 13 - OTIONS

myths
PATRIARCHY

As - First instance - UN - Human Rights
COVENANT (BONT)

17 1-14

* Explain
EXPLAN

BUNT TRICK (INSTANT) A

IRONCLOD CARD

~~JUDICIAL = ALL OF ROYALTY THIS IS GO DOWN~~

~~TO OBTAIN - AND ALL DESTRUCTION~~

~~PANNA OR - SENAI - GO YAT -~~

~~LAUNCH CARD~~

Benit

Benit mala - CIRCUMCISION

INSERT A

REMOVAL OF FLESH FROM GLANS OF PENIS

Ab at 99 =

AB CIRCUMCISED ISLAM

NOT ENVIRONMENTAL

MOLES - ELIGIBLE AND MORE EXPOSED

LIKE TATTOOING - MARKING AS OF BELONGING TO CULTURE -
ONE who is UNCIRCUMCISED = ARAB - UNCIVILIZED
(PHILIPPINES)

rules

8th day / mole - spend time - if child
EARLY HOW

SICK CAN BE PUT INTO TEL 5th DAY after recovery -

If born CIRCUMCISED MUST STILL TAKE DRUG OF BLOOD

action is synagogue hospital or home - don

synagogue have CHALL FOR CLARK

absorption
from location of
children to parents
and

End Refers flight number 11 with all other body

1) BEAUT / nothing FOR WANTS

2) MISTAKEN MOB

3) now cult of hospital

Refers - subject and subject

They

Refers to subject and subject (Says)

10522.10455 - Kidney - Page marking child

Why?

- SCOT OF CONVULSION - NATIONAL PRACTICE

Philo - curbs sexual deviance - not accepted

Latex - clenched - less likely to infect

History - GROOK TLABS - US CANTO - NAKEDNESS -
Hog had not perfect bodies - PERCUTATION

ANTIOCHUS - CHAVUKAL - ATTACKED JUD. BY

PROLIFERATING CIRCUMCISED

X'ITY SAVED LAW - AND BECAME NATION

PIRROTORIS - STORY IN YOKESUKA - "I WENT

HAUSING BY TONKIN"



What is the purpose of the study?

1. What is the purpose of the study?

2120M 52

१८५ ५९० १८२१

(2) $\frac{1}{2} \log 2 = \frac{1}{2}$

$\text{H}_2\text{O} = \frac{\text{Debye-Hückel}}{\text{Equation}}$

45 921115M

- G.M.V. 07/07/00

... and are always on it, face

רבי יצחק ויטא

Handwritten notes at the bottom of the page:

LAWYER J C B.D
T.C. B.D

[illegible]

11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-10

מחלקת המחקר והפיתוח

Off-print from



CENTRAL CONFERENCE AMERICAN RABBIS



Book Reviews

The Book of Psalms: A New Translation According to the Traditional Hebrew Text. Philadelphia: The Jewish Publication Society of America, 1972.

TO TRY TO TRANSLATE any part of Scripture is a perilous undertaking, but the Psalms present an impossible task. Not only are many of them superb and searching poetry that demands the utmost of sensibility and literary art; there are two other demands that make even genius insufficient. They are the twin problems of language and meaning, the basic text and what it meant when it was first set down.

Despite the claim of tradition that David wrote the Psalms as response to the exigencies of his life, we know that they were composed over a period of half a millennium. The language of the Psalms varies enormously, not quite as much as the difference between Chaucer and Auden, which is equally five hundred years, but sufficient to make even the most casual translator aware and despair. How does one render these differences into modern English?

How does one establish the simple meaning of the original? Texts may have been distorted. Texts may have been transmitted faultily. Centuries may have obscured meanings that were once so clear that no one bothered to note them. No translator today can satisfy even himself that he has reached the precise meaning. Comparisons with ancient translations into Aramaic, Syriac or Greek are helpful. So is the search in parallel literature, such as Ugaritic, which establishes points of reference, but even these cannot be considered conclusive.

Jerome's Latin version of the Psalms set the basis for almost all later translations. Jerome consulted with a number of rabbis in his refuge at Bethlehem. So his second version, the Gallican, is to a large degree a reflection of rabbinic interpretation. The King James version is an Englished Latin of the Psalms, with emphasis on majesty and sonority. It is splendid if these are the criteria. However, some scholars will agree that the earlier Coverdale translation is warmer, simpler, and often more exact than the King James version.

Most later translators leaned so heavily on the Authorized Version that they are really only emendations to the *urtext*. The old JPS is a notable example of such timidity. The Hebrew original often seems lost. Many people would be surprised to discover that verse 6 of Psalm 8 does not read "little lower than the angels," but rather "little lower than God" or "little less than Divine," as we are offered in this

new attempt. Of course, the softening of the original goes back to the Septuagint as well as to Paul (Hebrews 2:6-9).

The Hebrew text is often allusive rather than precise. The word pictures are most concrete, but their overtones are far beyond the obvious. How does a translator present the crabbed allusions of Psalm 68? When the Hebrew is archaic, must he use fusty, old-fashioned archaisms?

The recent redaction published by the Jewish Publication Society was prepared by a small group of contemporary rabbis representing the three major strains of American Jewry. They have solved to a good degree part of the problems. The men are scholars and their arduous lucubrations were productive. They have consulted all the translations into many languages. They have searched parallel ancient literature. They have not settled for the obvious nor glossed over the difficult. If there are other possible translations, they say so in their footnotes. If they can't fathom the meaning, they admit the obscurity of the text and their own failure. Though not everyone will agree with everything they do, no one can fault their intention, their labor, or to a significant degree, their result.

However, a line that presents the meaning of the original and lacks the melody, the cadence, and the overtones is only the raw material of a finished translation. It is this splendidly translated raw material that we are given. The Psalms must not only read like the inspired religious poetry they are; they must sing. One hundred generations of Jews have chanted them in sorrow and joy. They never would have done so unless the Psalms lifted their voices even more than they themselves did. The new JPS version will not lift us, and I'm not sure that we can lift it.

Morrison D. Bial

Morrison D. Bial is Rabbi of Temple Sinai, Summit, New Jersey.

The Jewish People and Palestine—Bibliophilic Pilgrimage Through Five Centuries. Being a catalog of an exhibition prepared by Charles Berlin from the Judaic College of the Harvard College Library commemorating the 25th anniversary of the establishment of the State of Israel (Harvard University Library, 1973).

THE RABBINATE is scattered and most of us depend heavily on the willingness of the HUC - JIR library staff to root out and to mail out

books and materials that we need for our studies. Fortunately in recent years library and research facilities have multiplied with the growth of Jewish studies in the universities. A small number of college libraries have developed impressive Judaic collections—none more impressive than Harvard.

Harvard began seriously to collect Jewish materials some forty years ago when Harry Wolfson secured the Ephraim Deinard library of some 12,000 volumes. The collection has grown steadily. It now numbers some 100,000 books—40,000 in Hebrew, 10,000 in Yiddish—which occupy a whole wing of one of the massive sub-basements of Weidner Library. Under the energetic and determined guidance of its first full-time bibliographer, Charles Berlin, the collection has grown in breadth and depth and now can provide the necessary complement to Harvard's own graduate program in Jewish studies as well as offer itself as an important asset to Jewish studies throughout the country.

A catalog of this collection was published in six volumes in 1968 by the Harvard College Library. There is a one-volume shelf list which brings the collection up to 1970 and a catalog of *Judaica in the Houghton Library*, Harvard's rare book depository, which includes all such materials registered before 1972. Unlike some Jewish deposits, those responsible know where the books are and take good care of them.

To signal the emergence of this collection as well as to provide some indication of its range, Berlin prepared in 1973 an exhibition of printed materials relevant to Palestine's history before 1948 and published concurrently an impressive catalog of that exhibit. The lecture Yosef Hayin Yerushalmi gave at the exhibition preview opens the book and provides a Baedeker guide to the one hundred and twenty items which were included and are reproduced here. Yerushalmi presents a simple and lucid explanation of this exhibit and a short, clear review of the development of the printed book in the Holy Land. He draws effective pencil sketches of Eliezer Ashkenazi, the first printer of Hebrew books in Palestine (Safed; third quarter of the sixteenth century) and of the indefatigable Israel Bak who revived Hebrew printing in the early nineteenth century and published the first Hebrew book to be printed in Jerusalem (1841). Appropriately, this book was a collection of the writings of the Sephardic proto-Zionist, Hayyim Yosef David Azulai.

In those centuries, printing was not a quiet profession. Publishers had not only the usual financial troubles but were beleaguered by censors, political interference, and even angry mobs who were

quite prepared to wreck their presses.

The exhibition includes a frontispiece of one of Azulai's books and much else. The first item is a page from a fifteenth century travelogue in which a German visitor to Palestine tells of his trip amid stereotypic pictures of the Jew as usurer and money lender. The last item, dated May 14, 1948, presents the front page published by the Hebrew Press of Israel on Independence Day. Materials range from pages from Kabbalistic works, to a poster issued by the chief rabbinate protesting the sale of non-kosher meat, to a 1914 advertisement in Hebrew of the film, "The Last Days of Pompeii." This fascinating catalog is available in hard cover from the Hebrew Department of the Harvard College Library, a place more of us ought to be acquainted with.

Daniel Jeremy Silver

DANIEL J. SILVER is rabbi of The Temple and adjunct professor of religion, Case Western Reserve University, Cleveland.

Studies in Jewish Thought, Simon Rawidowicz, Jewish Publication Society, Philadelphia, 1974.

SIMON RAWIDOWICZ (1896-1957) was a competent professional philosopher, an indefatigable publisher of Hebrew periodicals, and one of the more beloved curmudgeons in recent Jewish history. *Studies In Jewish Thought* presents twelve pieces, a slender selection from his massive *oeuvre*, almost all of which originally were written in Hebrew or German. This anthology was planned by a devoted son, Benjamin C. I. Ravid; a good friend and colleague, Nahum N. Glatzer; and a grateful university, Brandeis, in order to raise Rawidowicz from the relative obscurity in which the best of diaspora Hebraists have had to work and to introduce him to a broader audience.

Studies begins with a biographic essay by the son whose filial devotion is expressed in every line. Unfortunately, the eulogistic tone stands in the way of a critical appreciation of the father as philosopher and man of letters. Eulogies are appreciated by close friends; those who stand outside the circle of intimacy respond to critical appreciation rather than uncritical adulation. One would have wished that this task had been undertaken by someone who stood at some distance from his subject, nor would the son have been denied the *mitzvah* of *kibbud av* since his tribute has been published for the grateful few as

an introduction to Rawidowicz's collected essays *Iyyunim Be-Mahashevet Yisraeli* (Jerusalem, 1969).

In reading Rawidowicz's biography I was attracted to the figure of Simon's grandfather, Chaim Isaac, who struck me as a mirror-image of my own grandfather, Moses Silver. Both men were raised in Lithuania during the last decades of the nineteenth century; both were trained Talmudists (Vолоzhin-Slobodka); both were observant and remained so; both became ardent Zionists and, as proof of their special understanding of Jewish political reality, spoke Hebrew in their homes and conditioned their sons to fluency. Finally, both settled in Palestine after the first World War; one, Chaim Isaac, coming directly from eastern Europe, the other, my grandfather, arriving in Jerusalem after a quarter century in the United States.

Eighty years ago orthodox eastern European Zionist-Hebraists were not a dime a dozen, and I was intrigued by the quite distinct impact of these fathers upon the careers of their sons. Where my father, as a youth in America, made the transition into the modern synagogue, western intellectual thought, and political Zionism, Simon Rawidowicz, as a youth in Europe, walked a lonelier way, for he was without the support of an encouraging community. His father, brothers and sisters went to Israel, but he remained in Europe. He became a Hebrew educator in Bialystok, but he taught language, not faith. Quite early he lost touch with, and would never feel close to, Israel's God or the synagogue. Simon was to remain a very special case among alienated Jews, the Jew whose mind was steeped in Jewish books and whose life was involved with Jewish activities but whose spirit drew its values from secular norms outside the Jewish world. He would have been at ease in Zion, where one does not need to resolve the distance between Jew by conditioning and Jew by commitment. In the Diaspora he was never at ease, for he could not put Jew and Judaism together. He remained one of that small band who were able to mask, even from themselves, the degree of their spiritual separation from both traditional values and the contemporary communal agenda under a cover of a lifelong scholarly and political involvement with a culture admired for what it had taught and a community accepted because that was the way of the world.

Rawidowicz was a trained philosopher. In the 1930's he had hopes of being appointed to the chair in Jewish philosophy at the Hebrew University, but that was not to be. His Ph.D. thesis was on Ludwig Feuerbach and his book-length essays on Maimonides, Saadya, Mendelssohn, and Krochmal remain useful; indeed, the piece "Was Nachman Krochmal A Hegelian?" published in this

volume is as clear an appreciation of the author of *Moreh Nevuchei Ha-Zeman* as I know.

Rawidowicz was never able to sink roots. From Bialystok he went to Berlin for his university studies. From Berlin he went to Warsaw to organize a Hebrew publishing house. From Warsaw he returned to Berlin to be head of the Jewish Community Library. From Berlin he went to London to escape Hitler and to teach. From Jews' College he went to Leeds University where he could teach in academe rather than in a parochial setting. From post-war Britain he went to the College of Jewish Studies in Chicago, but he quickly deserted teacher training for the more prestigious setting of Brandeis.

He was a man of many revisions and few conclusions. He would have liked simply to be a *Herr Professor*, but his times and background made him a Jew; and Hebrew publishing, despite the minute size of the audience, became a necessary act of private defiance against Amalek.

Rawidowicz was perennially unhappy with the agenda of Jewish life and gave expression to his criticism in an endless stream of essays. He was sympathetic with the spirit that brought *halutzim* to the land, but scoffed at Zionism as a solution to the Jewish problem. He mocked the Zionist wish for the normalization of Jewish life, not because he idealized the *shtetl* but because he opposed any dilution of intellectual or cultural standards. Rawidowicz is at his best in trenchant criticism of the nostrums offered as solutions to the Jewish problem. He was an intellectual who had no patience with middle-brow culture or simplistic slogans.

Rawidowicz fought bitterly with David Ben-Gurion and others over the concept of *shelilat ha-golah*. The Diaspora's significance was not theological but intellectual. It had been culturally vital and could be so again. He was unhappy with the image of the state as the pivot around which Jewish life revolved. He preferred to see the Jewish world as an ellipse with the Diaspora as one of the points of conjunction and the State of Israel as the other. He was unhappy when the state took the name Israel; the label suggested the appropriation of a title which belonged to all the children of Israel. He was unhappy that the Diaspora was so indifferent to learning. Simply put, like most European intellectuals of this century, he expected the worst and exhibited disdain for the thirst of ordinary folk for a good and healing word.

In "Israel, The Ever Dying People," a little essay which appeared originally in *Judaism*, Rawidowicz argues against the romantic and optimistic spirit which he senses in the Jewish community

and which he finds alien to the Jewish spirit. "The world makes many images of Israel, but Israel makes only one image of itself—that of a being constantly on the verge of ceasing to be, of disappearing" (p. 210). Rawidowicz never understood the healing role of messianism in the life of a people, and freely expressed his disappointment whenever a fellow intellectual became a cheerleader for Reform or Socialism or Zionism. He had little faith in panaceas. Illusions were dangerous. Wisdom for Jews consisted in training men's minds, so that "this ever dying people is never taken by surprise." He expected the worst and found that he could live with open eyes and dignity; but there was a price. He remained an outsider and for all his realism here lay his most private hurt; the editor coveted a large, approving audience.

Rawidowicz argued for the long view, a dampening of hopes, awareness of man's complex nature, learning. He failed, however, to specify the values around which this learning must form or the insights which would provide it with character and distinction. He saw the flaws in every practical political scheme and could be as critical of Dubnow or Ahad Ha-Am as of Weizmann; but he offered no alternative. He was an educator whose one demand was that Jews learn Hebrew, a useful enterprise, but hardly an answer to the Jews' crises of the spirit. His studies in Jewish philosophers ranged from Saadya and Maimonides to Mendelssohn and Krochmal—all men who remained within the classic philosophic-theological tradition of western civilization. Yet, it must be noted that he shows a remarkable lack of interest in contemporaries who approached theology and religious philosophy from radically new perspectives. One looks long and without success for reference to the works of Buber or Rosenzweig.

These essays do more to illustrate the breadth of Rawidowicz's knowledge than the originality of his philosophic system. Lawrence Berman's translation of a chapter from *Bavel Ve-Yerushalayim*, called here "Israel's Two Beginnings," provides the nearest thing to a philosophic position paper. Rawidowicz set up two metaphors, the terms *bayit rishon* and *bayit sheni*, which he defines respectively as the ethos of Israelite life up to the Babylonian exile and Jewish culture after the return from that exile until modern times. He defines with broad strokes what he claims are the special characteristics of these two complex ages. *Bayit rishon* is pictured as spirited, unreflective, sensual, romantic, direct in its approach to God, passionate, adolescent; while *bayit sheni* is seen as reflective, judgmental, conceptual, realistic, subtle, patient, mature. Rawidowicz is a *Bayit sheni* man;

all that is romantic and unreflective in the Haskalah, Reform, Jewish socialism or Israeli chauvinism is pilloried. He argues not for traditional Judaism *per se* (he had rejected for himself its terms of reference and obligation), but for its calm, worldly-wise, never surprised, rarely disappointed spirit. He attacks all naivete, all rushing out to do battle: the Canaanites who go back to nature and mock the academy; the Reformers who mistake a few prophetic phrases for social wisdom; the Zionists who offer parochial political solutions to the complex, perhaps insoluble, problems of man in society. One can sympathize with many of his criticisms, but then what? If one cannot appropriate as one's own a particular intellectual world, that world is dead and a fit subject only for academic research.

When the record of contemporary Jewish thought is finally drawn up, Simon Rawidowicz will merit a footnote. He was a prophetic but little-read editor whose writings deal with issues, most of which have long since passed from center stage. His flowery and elusive style, so typical of Hebraists in his day, does not suit our contemporary preference for simple, direct statements and does not gain by translation. His philosophic essays will continue to benefit those who study the classic texts of Jewish thought and philosophy, but ours is an emerging age in which the Jewish people are being reconstituted and Jewish thought reformulated. Rawidowicz was a better critic than guide, and those who will receive acclaim as the major thinkers of our day will be the molders of Judaism's new spirit, not those who saw the flaws in every vision but offered none of their own.

LAND - NATION

basic category of
membership rather than
defining

UNIQUENESS OF SUBJ.-
REALITY AND VIRTUE -
It's responsibilities of power -
From beginning

#2 ✓

Today

Should be really much more useful to some extent
in part of elec times - but one part historical - seems to
be history of low part idea to found

2000

1 Palmaria eye

1600

1600

1 - Henry

1200

1250

1 Ecker - Sidi

1200



1200

1 Campbell

1000

1000 Klinger | David Sulem

722

722 1900-1940s Migration
+ 1940s
Helen Mich
FRANK

586

Jerusalem
KZEWEL

LH D

one more man - LAW - various idea regulation -
some edited of part series - but to see the
very - 5 large public and first center congregation
of any community congregation

I Abraham

17 - God gives land

have not yet gained any possession - material

LATER

for various stylistic reasons - (historical) style
is including more concrete

compare I renew # 15 7 - giving of concrete - in

but for concrete same element - God gives

Jews land they have not gained - in which they do not
own land - obviously same element of concrete myth

a) I give

b) I give forever

17:17
וְיָדַעְתָּ כִּי יְהוָה אֱלֹהֵינוּ
וְיָדַעְתָּ כִּי יְהוָה אֱלֹהֵינוּ
וְיָדַעְתָּ כִּי יְהוָה אֱלֹהֵינוּ
וְיָדַעְתָּ כִּי יְהוָה אֱלֹהֵינוּ

When ETERNAL - God will take them to CANAAN because
IT WAS LAND THAT WAS PROMISED TO THEIR FATHERS.

II 17:17

VAGUENESS OF DESCRIPTION - NEVER clear

description

1) DAN TO DEBESH

2) NUMBERS 37 1-10 SINAI - SYNAI TO

HAD ANA

after exam - why did I speak of abandon - Explain why - myth

operation myth - To suggest that the British stay
 behind what British men of 18-40 only see
believe was hasty rule for what abandon -
now best upper to can -

On just hurry - reference have 2 intention

- 1) reluctantly imposed
- 2) mean British pay imposed
- 3) what logical order data to imposed middle

1) Difficult - a need for intention from - on just level
sympathetic order - over industry now
data - Not a very reliable very new reliable
source reminiscent perhaps to renew in what order
lay to imposed imposed (British - order)

2) What we deal with -

1) not always imposed - British order can
caused over long period of time - But can
are center based reference D (conclusion
project - order for on very part

Barometer had to coincide with actual mean temperature.
 (Boyl. Don't & Sat temperature, Don't & Sat Don't Don't
 now some included in day.

Difficult necessity of love ~~right~~!

Some that passed passed remains of Granite (1894) and

Tendency to conserve but not very held - a big gap - see

us now 2100 - MT of Jerusalem - compressed by

Demand - capex 721 internal - capex 532 new sell - 1.2m

Temp - cut - try || 2nd || became spongy unit
Temp - cut - try || 1st || big land

Part 4 original sent. CASHMAN P.L.P. F.I.A.N. 2nd class return
Completed - 20/11/18 - sent to London by air

MAP

History begins with conquest

monopoly 1234 5

"I have destroyed"

Asker = new in Egypt

DANUB — one of the people who migrate
NUT

B.L.L.L.L. history D

Quibon = can - knows = what it says

ends in report of philosophy - history

Political philosophy (1111 12 13 14)

To John what is significant is history (1111)

History

EXPOS (1111) (1111) (1111)

Freedom

FOR — COVENANT

1111

Gen #17 God over land = Federal

PROPHET

11 (NO)

counter election

1111 1111 1111

SINAI ROYALTY