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University of Judaism, Los Angeles, High Holy Days Seminar,
correspondence, notes, and speeches, 1981.

UNIVERSITY of JUDAISM

SUNNY AND ISADORE FAMILIAN CAMPUS

15600 Mulholland Drive, Los Angeles, California 90024 • (213) 879-4114 / 476-9777

April 16, 1981

Dean of Continuing Education
and Community Outreach

Rabbi Daniel Jeremy Silver
The Temple
University Circle and Silver Park
Cleveland, Ohio 44106

Dear Daniel:

Happily, this is to confirm the fact that you will be with us for our Annual High Holy Day Seminar here in Los Angeles on Tuesday-Wednesday-Thursday, August 25-26-27, 1981.

This major venture is under the auspices of the University of Judaism and Western States Region of the Rabbinical Assembly. It will be held at the University Conference Grounds/ Camp Ramah in Ojai, California. As per our discussion, the remuneration agreed upon is \$500, plus travel [REDACTED] expenses, in addition, of course, to lodging at the campsite.

Enclosed are brochures of the past several years, which tell something of this program. ~~They~~ are sent to the entire West Coast rabbinate, Orthodox, Conservative and Reform. Some 50-60 colleagues usually attend, 60% of whom are Conservative. These ventures are very enriching and very much appreciated by our men who have gained immeasurably for their pulpitering during the High Holy Days.

As per our discussion I am asking you to do the following:

1. To prepare a set of sermons covering the full range of the Rosh Hashanah and Yom Kippur preaching requirements. This means at least five (5) complete sermons. Obviously these should be new, fresh material.
2. To prepare a series of comments on the High Holy Day liturgy, which can serve the men for their ongoing commentary materials during the services.
3. To select from your columns in your synagogue bulletin and/or newspaper 25 items which in one way or another, directly or indirectly, pertain to High Holy Day themes. This the men have found to be extremely useful in the past.
4. To send three (3) glossy photos to me, in addition to a biographical sketch (not 5/14/81)

As to the sermons and the columns (and commentary materials, if possible), I am asking that you send these on to me in advance so that we can reproduce them in the form of a full packet of resource materials, which the men can take away with them from the seminar. This, too, our colleagues have found to be of great use and very much appreciated.

Please do not hesitate to bring along with you, or send on ahead, your sermon and other books which we would be pleased to put on sale and help distribute - before and after the Seminar. I expect a goodly number of them will be sold.

page 2

Letter re Rabbis' Seminar
April 16, 1981

As we get closer to the seminar, Barbara Goldman, my administrative assistant, will be sending you additional materials, and all other information about the form and time schedule of the program. I merely mention here that your task will basically be discharged in four 1½ hour major sessions, in addition to a 20 minute Dvar Torah during one or both of the morning services on Wednesday and Thursday mornings.

I assume that you will arrive here sometime on Tuesday morning, August 25. We will arrange to pick you up at the airport and have you brought to the University from where we will depart for Camp Ramah via bus. The program ends on Thursday about 2:00 p.m., which will give you an idea of when to plan for your departure.

Please know that we are all eagerly looking forward to your participation in this vital venture. Your proven capacities are well known to all of us, and we know that you will add immeasurably to the experience.

If there are any further questions or clarification needed, do not hesitate to be in touch with Barbara Goldman or myself.

With every good wish and kindest personal regards, I am

Cordially yours,

Jack

Jack Shechter

P.S. Rabbi Sidney Greenberg will be your partner as resource person in this Seminar.

JS:bg
Enclosures

Thanks
for the
photos + his
we received

UNIVERSITY of JUDAISM

SUNNY AND ISADORE FAMILIAN CAMPUS
15600 Mulholland Drive, Los Angeles, California 90024 • (213) 879-4114 / 476-9777

Dean of Continuing Education
and Community Outreach

ANNOUNCING ---

THE ANNUAL HIGH HOLY DAY SEMINAR

A full and intensive learning experience, designed to help prepare the rabbi for the most consequential period of the Synagogue year.

Sponsored by

THE UNIVERSITY OF JUDAISM DEPARTMENT OF CONTINUING EDUCATION

in cooperation with

THE WESTERN STATES REGION OF THE RABBINICAL ASSEMBLY

THE PREACHERS-IN-RESIDENCE:

RABBI SIDNEY GREENBERG

One of the truly creative and brilliant homilists in the contemporary rabbinate.

Temple Sinai, Philadelphia, PA

RABBI DANIEL JEREMY SILVER

Another of the American rabbinate's vital and original masters of the pulpit.

The Temple, Cleveland, Ohio

TUESDAY - WEDNESDAY - THURSDAY, AUGUST 25 - 26 - 27, 1981

AT THE MAX AND PAULINE ZIMMER CONFERENCE GROUNDS/CAMP RAMAH, OJAI, CA

PLEASE RESERVE THE DATES IN YOUR CALENDAR NOW FOR THIS INVALUABLE VENTURE IN CONTINUING EDUCATION FOR ALL RABBIS ON THE WEST COAST. SPOUSES ARE INVITED. WATCH THE MAIL FOR FURTHER PROGRAM FEATURES AND DETAILS. I DO HOPE YOU PLAN TO ATTEND.

Cordially yours,

Rabbi Jack Shechter

May 15, 1981



University of Judaism • Department of Continuing Education

15600 Mulholland Drive, Los Angeles, CA 90024 • (213) 476-9777

June 1, 1981

Barbara Goldman

Dear Rabbi Silver:

Regarding the High Holy Days Seminar, August 25-26-27, at which you will be a Preacher-in-Residence, we will need from you no later than July 15, the following materials for the rabbis' resource packet. Although Rabbi Shechter outlined this information in his initial letter to you, it is repeated again for your convenience:

- * A set of at least five (5) sermons covering the full range of Rosh Hashanah and Yom Kippur preaching requirements;
- * Series of commentary materials on the High Holy Day liturgy;
- * Selections from columns in your synagogue bulletin and/or newspaper, which pertain, directly or indirectly, to High Holy Day themes.

As you know, this packet of materials is an extremely useful resource for the rabbis, and they look forward with great anticipation to the material of yours which is to be included.

Thank you in advance for your cooperation,

Barbara Goldman

Rabbi Mervin B. Tomsky
BURBANK TEMPLE EMANU EL
1302 NORTH GLENOAKS BOULEVARD
BURBANK, CALIFORNIA 91504

RESIDENCE
9856 LANARK STREET
SUN VALLEY, CALIFORNIA
91352

April 14, 1981

Rabbi Daniel J. Silver
Temple Tifereth Israel
University Circle At Silver Park
Cleveland, Ohio 44106

Dear Daniel:

I am delighted to learn that you will be with us as one of the presentors at our High Holy Day seminar co-sponsored by the Rabbinical Assembly, Western States Region, and the University of Judaism. As president of the R.A., I shall be pleased to welcome you. We look forward to your presence.

I would appreciate your putting my name on your mailing list for your Temple bulletin. This would give me another opportunity for being exposed to your thinking. Thank you for making it available to me.

With all best wishes to you and your family for a joyous Pesach, I am

Sincerely,

Mervin Tomsky
Rabbi Mervin B. Tomsky

MBT:pb

July 10, 1981

Ms. Barbara Goldman
University of Judaism
Department of Continuing Education
15600 Mulholland Drive
Los Angeles, CA 90024

Dear Barbara:

I am enclosing several holiday sermons and some other material as per your request. I presume you have the facilities to duplicate these in sufficient numbers for the group. I look forward to being with you the end of August.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Encl.

August 12, 1981

Mr. Jack Brodsky
4320 Sutton Place
Sherman Oaks, CA 91403

Dear Jack,

I am delighted we'll have a chance to be together. I am arriving in Los Angeles on Tuesday, August 25, and will be taken directly out to the camp. We return some time on Thursday afternoon and then I am free until Friday morning at 8:30 A.M. when I fly off to New York. The bus from the camp will leave me off at the University of Judaism, 15600 Mulholland Drive. If you call Ms. Goldman at the University, 476-9777, she could tell you what time the bus will be arriving.

Since I am flying out at 8:30 in the morning is my best bet to go back and sleep at a motel near the airport that night? If it is, would you be kind enough to make a reservation for me?

All my love to Dorothy and the boys, I'm looking forward to being with you.

Sincerely,

Daniel Jeremy Silver

DJS:mp

THURSDAY, AUGUST 27, 1981

7:30-8:45 AM
Chapel

SHACHARIT SERVICE AND STUDY SESSION

Dvar Torah on "Getting Involved" -
A sermon based on the UJ High Holy
Day Message

* Rabbi Max Vorspan
Vice President,
University of Judaism

9:00-9:45 AM
David Lieber
Dining Hall

B R E A K F A S T

10:00-12:15 PM
Chapel

FREACHING, TEACHING, LEADING
THE HIGH HOLY DAYS - IV

* Rabbis Silver and Greenberg

12:30-2:00 PM
David Lieber
Dining Hall

CLOSING LUNCHEON
Summation...Conclusions

Presiding: Rabbi Mervin Tomskey
President, Western States Region,
The Rabbinical Assembly

THE UNIVERSITY OF JUDAISM
DEPARTMENT OF CONTINUING EDUCATION

and the

WESTERN STATES REGION OF
THE RABBINICAL ASSEMBLY

<p>THE ANNUAL HIGH HOLY DAYS SEMINAR</p>
--

A full and intensive learning experience
designed to help prepare the rabbi for
the most consequential period of the
Synagogue year

TUESDAY-WEDNESDAY-THURSDAY
AUGUST 25-26-27, 1981

at the

MAX AND PAULINE ZIMMER CONFERENCE GROUNDS
OF THE UNIVERSITY OF JUDAISM
CAMP RAMAH, OJAI, CA

<p>Preachers-in-Residence:</p>

<p>RABBI SYDNEY GREENBERG Temple Sinai, Philadelphia, Pa.</p>

<p>RABBI DANIEL JEREMY SILVER The Temple, Cleveland, Ohio</p>

T H E P R O G R A M

TUESDAY, AUGUST 25, 1981

3:30-5:00 PM
Guest House

REGISTRATION AND CHECK-IN

5:00-6:00 PM
Chapel

SERVICES AND COCKTAIL HOUR

6:00-7:30 PM
David Lieber
Dining Hall

DINNER...WELCOME AND INTRODUCTIONS

* Rabbi Jack Shechter
UJ Dean of Continuing Education

8:00-10:15 PM
Chapel

PREACHING, TEACHING, LEADING
THE HIGH HOLY DAYS - II

* Rabbis Greenberg and Silver

10:15-11:00 PM
David Lieber
Dining Hall

SOCIAL HOUR AND REFRESHMENTS

WEDNESDAY, AUGUST 26, 1981

7:30-8:45AM
Chapel

SHACHARIT SERVICE AND STUDY SESSION

Dvar Torah

9:00-9:45 AM
David Lieber
Dining Hall

B R E A K F A S T

10:00-12:15 PM
Chapel

PREACHING, TEACHING, LEADING
THE HIGH HOLY DAYS - II

* Rabbis Silver and Greenberg

12:30-1:30 PM

David Lieber
Dining Hall

2:00-4:00 PM

L U N C H E O N

PREACHING, TEACHING, LEADING
THE HIGH HOLY DAYS - III

* Rabbis Greenberg and Silver

4:00-5:00 PM

M E E T I N G S

5:00-6:00 PM

REST AND RELAXATION

6:30-8:00 PM

David Lieber
Dining Hall

D I N N E R

8:30-10:00 PM

Chapel

EVENING SESSION

Address: "Sources of Strength
and Creativity for the Modern Jew"

* Dr. David Lieber
President,
University of Judaism

DISCUSSION

10:00-10:15 PM

Chapel

MAARIV SERVICE

10:15-11:15 PM

Gindi Dining
Hall

"A MUSICAL ODYSSEY"

* Mr. Jacob Goldberg

SOCIAL HOUR AND REFRESHMENTS

University of Judaism
Department of Continuing Education
15500 Mulholland Drive
Los Angeles, California 90024
(213) 475-3777 • (213) 875-4124

THE ANNUAL HIGH HOLY DAYS SEMINAR

TUESDAY — WEDNESDAY — THURSDAY
AUGUST 25 — 26 — 27, 1981

AT THE
MAY AND PAULINE ZIMMER CONFERENCE GROUNDS
OF THE UNIVERSITY OF JUDAISM



CAMP RAMAH, QAL, CA

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RABBI DANIEL J SILVER 42422
UNIVERSITY CIRCLE AT
PARK PLACE 061
CLEVELAND
OH 44106

You are cordially invited to the annual

HIGH HOLY DAYS SEMINAR

*A full and intensive learning experience,
designed to help prepare the rabbi for the most
consequential period of the Synagogue year.*

**TUESDAY — WEDNESDAY — THURSDAY
AUGUST 25 — 26 — 27, 1981**

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Temple Sinai, Philadelphia, Pa.

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rabbinate's vital and original
masters of the pulpit.

The Temple, Cleveland, Ohio

**AT THE MAX AND PAULINE ZIMMER CONFERENCE GROUNDS
OF THE UNIVERSITY OF JUDAISM**

CAMP RAMAH, QJAI, CA

Seminar Information

The setting

The University's 250-acre Conference Grounds in the beautiful Ojai Valley countryside, just 80 miles from Los Angeles. The place is conducive not only to enhancing the basic objectives of the Seminar, but also to fellowship with colleagues, to *tefila* with peers, to individual consultations in problem areas, to rest and relaxation, to sports and use of Camp's magnificent pool.

The accommodations

Our guest houses provide comfortable and well-appointed facilities for 74 persons (two people per room). Each house has a lounge with fireplace, couches, chairs and end tables, together with coffee, tea, fruit and sweets at all times. The area around the houses is handsomely landscaped with stone walkways, varieties of plants and flowers, trees and grass.

Meeting locales, meals

The guest houses are in close proximity to the Chapel, Library and Dining Room where our sessions will be held . . . Six fine meals will be served in a private section of the Dining Room set aside for us.

Dates and time-schedule

The Seminar begins Tuesday afternoon, August 25, with arrival on the Grounds between 3:30 and 5:00 p.m. and opening Dinner at 6:00 p.m. Proceedings conclude Thursday afternoon (August 27) with luncheon session from 12:30 to 2:00 p.m. We expect all participants will be present for the entire Retreat so that maximum benefit can be derived from the experience by all involved.

Rabbi's wives are cordially invited

We urge spouses to attend this Seminar with their husbands in order to enjoy the delightful camp and retreat setting during what is for some still vacation time, as well as to take advantage of the full and rich program we have prepared.

Seminar fee

\$105.00 per person . . . This sum is all-inclusive, covering two nights lodging, the six meals, the refreshments, the meeting facilities and materials, and the full program as outlined in this brochure.

PROGRAM HIGHLIGHTS



**RABBI SIDNEY
GREENBERG**
Preacher-in-Residence

PREACHING, TEACHING, AND LEADING HIGH HOLY DAY SERVICES IN 1981: ONE APPROACH

A rich set of homiletical resources covering the full Yom Tov preaching spectrum . . . A series of ideas for introducing and commenting on the liturgy . . . Suggestions for new-old and contemporary prayers . . . Pointers for making the High Holy Day experience enriching and arresting.

PREACHING, TEACHING, AND LEADING HIGH HOLY DAY SERVICES IN 1981: ANOTHER APPROACH

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**RABBI DANIEL JEREMY
SILVER**
Preacher-in-Residence



DR. DAVID LIEBER
*President,
University of Judaism*

THE SOURCES OF STRENGTH AND CREATIVITY FOR THE MODERN JEW

A special presentation by one of the key leaders of American Jewry. Designed to focus on the primary issues and priorities in the Jewish community in 1981-82, and in the years ahead.

A MUSICAL ODYSSEY

A superb one-man performance of songs bridging three decades and several continents of 20th century Jewish life. The melodies are integrated with translation, anecdote, humanized history, philosophy, religion, and daily affairs. Mr. Goldberg will link his materials with the themes and pre-occupations of Rosh Hashanah and Yom Kippur.



MR. JACOB GOLDBERG
Actor, Singer, Pianist

Registration

We expect a large turnout for this program and space is at a premium . . . We urge you to reserve your room by registering now . . . Accommodations will be assigned on a first-come, first-served basis.

As in the past, all rabbis on the West Coast—in addition to Conservative colleagues—are cordially invited and will be warmly welcomed to this Seminar.

Please fill in and detach the reservation form below. Make check payable to "University of Judaism." Mail to University of Judaism, Department of Continuing Education.

Note: Full fee is required to confirm reservation, which we will do by return mail.

A special bus to and from camp . . . A bus will depart for Camp Ramah from UJ parking lot on Mulholland Drive at 2:30 p.m. on Tuesday afternoon, August 25. It will leave Camp at 3:00 p.m. for the return trip to the University parking lot on Thursday, August 27. No extra charge for this transportation. Bus has been provided us by Stephen S. Wise Temple courtesy of Rabbi Isalah Zeldin.

University of Judaism
Department of Continuing Education
15600 Mulholland Drive, Los Angeles, California 90024

Reservation form for UJ/RA Seminar August 25—26—27, 1981

Please register me (us) for the High Holy Days Seminar at the Zimmer Conference Grounds, Ojai, California, Tuesday to Thursday, August 25—26—27, 1981. Note: \$105 per person. Enclosed is a check for \$ _____ to confirm my (our) reservation(s).

NAME: RABBI (or MR.) _____

ADDRESS _____

CITY _____ ZIP CODE _____

CONGREGATION/ORGANIZATION _____

PHONE (OFFICE) _____ PHONE (HOME) _____

(SIGNED) _____

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A Program in Continuing Education for Rabbis of the West Coast

Dear Colleague:

Again the University of Judaism in concert with the Rabbinical Assembly is conducting an indispensable program for the West Coast rabbinate — the High Holy Days Seminar on August 25, 26, and 27.

This undertaking is part of our ongoing effort to make available to our busy, hard-pressed — and seminally important — spiritual leaders continuing opportunities for intellectual, spiritual and personal growth and stimulation, and to enhance their professional awareness and skills.

How especially crucial this venture is as rabbis prepare for the emotion-charged and consequence-filled High Holy Days when our congregants appear in synagogue en masse and are attuned to the presence of the rabbi, to his heart and mind — as at no other time of the year.

I hope you will agree that we have planned an exciting, substantive and useful program. Numerous colleagues have told me this High Holy Days Seminar has made a decisive difference in many vital ways. I urge you to participate.

We again expect a substantial turnout, especially since so many of our colleagues are attending with their wives. May I, therefore, suggest you forward your reservation form in this brochure without delay.

I eagerly look forward to word of your planned attendance and, along with our colleagues, to sharing with you the stimulating content and supportive fellowship of the August Seminar in Ojai.

Cordially yours,

RABBI JACK SHECHTER
Dean of Continuing Education
and Community Outreach

August 30, 1981

Rabbi Isaiah Zeldon
Stephen S. Wise Synagogue
15500 Stephen S. Wise Drive
Los Angeles, CA 90024

Dear Shi,

I want to thank you for your courtesy and hospitality. I was impressed by the Temple and grateful for the air-conditioned ride to camp. It was an interesting experience, but a somewhat disconcerting one. I always thought rabbis did their own thinking.

Please thank Eli and Warren for their interest and help. See you soon. Again, many thanks.

Sincerely,

Daniel Jeremy Silver

DJS:mp

213-476-9777

August 30, 1981

Rabbi Jack Shechter
University of Judaism
15600 Mulholland Drive
Los Angeles, CA 90024

Dear Jack:

I am back in Cleveland after a pleasant and interesting visit with you. I appreciated the warmth of your welcome and your obvious interest in my well-being. I certainly hope that the program met your expectations.

My expenses to Los Angeles were \$745.00 for the air travel and \$45.00 for incidentals.

I wish you all good luck for the coming year and hope that our paths will cross in the not-too-distant future.

Sincerely,

Daniel Jeremy Silver

DJS:mp

August 30, 1981

Mr. and Mrs. Jack Brodsky
4320 Sutton Place
Sherman Oaks, CA 91403

Dear Dorothy and Jack,

I had a wonderful evening. It was good to catch up with you both and to be welcomed into your lovely home. The trip to New York was uneventful and the Bar Mitzvah warm and lovely. I am home and back to work and the season has begun.

I hope that it will not be too long before you are here and we can pick up where we left off. Keep well. My very best for the new year.

Sincerely,

Daniel Jeremy Silver

DJS:mp

Rabbi Mervin B. Tomsky
BURBANK TEMPLE EMANU EL
1302 NORTH GLENOAKS BOULEVARD
BURBANK, CALIFORNIA 91504

RESIDENCE
9856 LANARK STREET
SUN VALLEY, CALIFORNIA
91352

Aug. 31, 1981

Dear Daniel,

Your presentations at our recent High Holy Days Seminar were outstanding. Thank you for all you shared!

It was a pleasure to get to know you. I hope we can be together again in the near future.

All the best for a
שנה טובה 5742

Cordially,

Mervin Tomsky

September 11, 1981

Rabbi Mervin B. Tamsky
Burbank Temple Emanuel
1302 North Glenoaks Blvd.
Burbank, California 91504

Dear Mervin:

It was a pleasure to be in Los Angeles and to be part of your annual seminar. I enjoyed the men - and their ladies - there was a warm spirit and I hope my presentation was useful.

With all good wishes for the new year I remain

Sincerely,

Daniel Jeremy Silver

DJS:mp

או כל בריות

3. *God Bargains with Him*

'או כל בריות נוצרו מאדמה,
וסוסם לחולצה ורמה.
בי נשבצתי:
בגופך לא חשלט רמה,
ולא כמות כל האדם תמות.'

'All creatures were formed out of earth
and are doomed to be food for maggots
and worms. By My own self I swear:
no maggot shall have sway over your
body, and you shall not die as all men
die.'

'ואיך אמות ?

'How then shall I die?'

'בדורים ושרפים יעמדו מפה ומפה
ויעשו שרותך.
ואני אצהיר בחוף שורתך.
בי נשבצתי:
ולא ידע איש את קבורתך.
ולא כמות כל האדם תמות.'

'Bands of angels and seraphim, standing
on either side, shall wait upon you, and
My splendour shall shine in your
ranks. By My own self I swear: no one
shall know your burial place, and you
shall not die as all men die.'

'ואיך אמות ?

'How then shall I die?'

'הן אני בכבודי אשאך ארבעה מילים,
וסרשישים חסדך יהיו גומלים.
בי נשבצתי:
ואניחך אצל שלשת הגדולים,
ולא כמות כל האדם תמות.'

'I Myself will carry you for four miles,
and gleaming angels shall shower you
with favours. By My own self I swear:
I will place you next to the three
Patriarchs, and you shall not die as all
men die.'

'ואיך אמות ?

'How then shall I die?'

'מלאכי מעל אשר ביניהם שלום
יצאו לקראתך בדברי שלום.
בי נשבצתי:

'The angels on high, who dwell in
peace, shall go forth to greet you with
words of peace. By My own self I

נואמים לקניך: "יבוא שלום" –
ולא כמות כל האדם תמות.

swear: they shall salute you: "Enter
into peace!", and you shall not die as
all men die.

ואיך אמות?

'How then shall I die?'

קדושי מעלה יאמרו: "מתי יבוא בראש עם
לתשובת עתה.

'The holy ones on high shall say:
"When will he come again at the head
of his flock to bring salvation to all his
people – this man, whose like has never
yet arisen in Israel?" By My own self
I swear: they shall all cry out: "Peace
be upon his resting place!", and you
shall not die as all men die.'

האיש אשר לא קם בישראל כמותו?
כי נשבעתי:

רוגשים ואוקרים: "יהי שלום בקניחתו" –
ולא כמות כל האדם תמות.

ואיך אמות?

'How then shall I die?'

שמונה תהיה אצלך רח עץ החיים.

'The Law, that staff of life, shall be
entrusted to you; you shall come at the
head of your company when Jerusalem,
the source of living waters, is rebuilt.
By My own self I swear: you shall hear
Me say: "May your soul be treasured
in the treasury of life", and you shall
not die as all men die.'

ואתה תבוא בראש חבורתך בבנין

מוצא מים חיים.

כי נשבעתי:

תשמע מפי "תהי נשמתך צרוכה בצורר החיים".
ולא כמות כל האדם תמות.

ואיך אמות?

'How then shall I die?'

לא אמות

4. He Refuses to Die

לא אמות! למה אמות?

I will not die! Why should I die?

אם גרמתי בעול פה
בסנה בדבור פה,

'If it is because of my perverse words,
spoken at the burning bush, when I

איש דש עגני נהורא.
איש השף עברה.
איש ותר סצם עברה —
יאמר לו: 'עלה ומוח עברה' ?
צעק צעקה גדולה וקרה:
'יזכר. אמי!'

This man, who walked on the glowing clouds, who stilled God's anger, who averted His wrath from the people — shall he now be told: 'Go up and die on the mountain'? He cried out, loud and bitter: 'Jokhebed, my mother!'

איש קרא על הים שינה.
איש ראה ניירא.
איש שקינה שרה.
איש תנה משנה חורה —
יאמר לו: 'עלה ומוח עברה' ?
צעק צעקה גדולה וקרה:
'יזכר. אמי!'

This man, who sang out by the shores of the Red Sea, who looked, terrified, at the burning bush, who beheld the Shekinah, who expounded the Law¹ — shall he now be told: 'Go up and die on the mountain'? He cried out, loud and bitter: 'Jokhebed, my mother!'

דינא

ארח וו אלף

6. He Takes Leave of His People

ארח וו אלף
גור עלי הסלף.
הגני היום סבדל והולף.
קהלי. הנה לשלום.

'The road I am about to take was decreed by the King; I am set apart today, and take my leave. My people, be at peace.'

בזאת לא גרע מה געשה.
בי כל אשר יחפץ געשה.
נאין מי יאמר לו: "מה מעשה?"
רוענו. לך לשלום.

'As for this, we do not know what to do, for He does what He chooses, and none can say to Him: "What are you doing?"' Our shepherd, go in peace.'

1. Lit. 'a copy of the Law', the traditional name of the fifth book of Moses, Deuteronomy.

בְּשִׁמְעִי פֶה אֶל פֶּה
 "וְאַתָּה תִּהְיֶה לוֹ לִפֶּה",
 בְּצוֹמִי כִי כָבֵד פֶּה
 לִסֵּר בְּמִי שֵׁם פֶּה –
 אִם צוֹן הוּא מִתְּהוֹ,
 וְאַל תִּזְכְּרֶהוּ.

heard You say, mouth to mouth, "You shall put the words in Aaron's mouth"; when I sinfully answered: "I am slow of speech", and angered You who give man speech – if this is my crime, blot it out and do not call it to mind!

וְהִשִּׁיבוּ אֵלַי
 בְּעֶצֶם הַיּוֹם:
 'דְּבָרֶיךָ הִתְקַדְּדוּ
 בְּסִגָּה, וְאִם בְּכָדוֹ,
 לְדוֹרוֹת יִתְקַדְּדוּ.
 וְאֵיךְ לַצּוֹן יִשְׁקָדוּ?

And the Dread One answered him that very day: 'Your words were sweet to me, and though they faltered at the bush they will be remembered for many generations. How can such words be counted a crime?

זֹאת לֹא זֹאת.

'That is not why.'

לָמָּה זֹאת – אֵין זֹאת?

'If that is not why, why then should I die?'

מֹשֶׁה, עֲלֵה נְמוּת.
 כִּי גִזְרָה הִיא שְׁתִּמּוֹת?

'Moses, go up and die, for it has been decreed that you shall die!'

אִישׁ אֲשֶׁר הִקְרַן

5. *He Cries Out to His Mother*

אִישׁ אֲשֶׁר הִקְרַן לוֹ אוֹרָה,
 אִישׁ בְּחֹרָו אֶל נוֹרָא,
 אִישׁ גֵּשׁ לַעֲרִסְלֵי-נוֹרָא –
 יֵאָמֶר לוֹ: 'עֲלֵה וּמוֹת בְּהָר' –
 צִעֶק צִעֶקָה גְּדוּלָּה וּמְרָה:
 'יוֹבֵבֵד, אִמִּי!'

This man, who was graced with light, who was chosen by the dread God, who approached the dark clouds of terror – shall he now be told: 'Go up and die on the mountain'? He cried out, loud and bitter: 'Jokhebed, my mother!'

'היום לי אחרון.
חק לי ראשון ואחרון.
אעסר בגאסר אחי אהרן.
קהלי, הנה לשלום.'

'This day is my last; thus has He
ordained, who is both First and Last;
I shall be gathered to my kin as was my
brother Aaron. My people, be at peace.'

'ונחייב מוכן הוא.
קטן וגדול שם הוא.
מי יחיה ולא יראהו?
רוענו, לך לשלום.'

'Such is the fated course; both high
and low must take it; who shall live and
not see death? Our shepherd, go in
peace.'

'זה הוא לי אמר:
"צלה ומות בקר" —
ונפשי למאד חמר.
קהלי, הנה לשלום.'

'This is what He said to me: "Go up
and die on the mountain"; and He
made my soul most bitter. My people,
be at peace.'

'חזק לבני אדם מיתה.
לחסדיי נקר המנוחה —
נענוחך לעם הבצת.
רוענו, לך לשלום.'

'He has doomed all men to death, but
the death of His faithful ones is
precious in His sight. Now that you
have told the people of your grief, our
shepherd, go in peace.'

'רבד עלי רעה.
כי המנוח לי הנעה.
מה אעשה — לא אדעה.
קהלי, הנה לשלום.'

'Disaster weighs me down, for death is
close upon me. What shall I do? I do
not know. My people, be at peace.'

'לא יחר לך
ולא יצר לך.
כבוד בנן צדן מוכן לך.
רוענו, לך לשלום.'

'Do not be angry, do not be grieved;
glory awaits you in the Garden of
Eden. Our Shepherd, go in peace.'

ויקבר אתו בְּנֵי בְּאֶרֶץ מוֹאב מוֹל בֵּית פְּעוֹר.
ולא ידע איש את קברתו עד היום הזה.

*He was buried in a valley in Moab
opposite Beth-peor, but to this day no one
knows his burial-place.¹*

אולת יוכבד

7. *His Mother Looks for His Grave*

אָזְלַת יוֹכְבֵד מְסִיסָה לְמִצְרַיִם:
'מִצְרַיִם, מִצְרַיִם, אוֹלִי רְאִיתְ לִי לְמֹשֶׁה ז'
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רְאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִרְגָה בְּל בָּכוֹר.'

Jokhebed went to Egypt and implored it:
'Egypt, Egypt, have you by chance
seen Moses?' 'On your life, Jokhebed,
I have not seen him since the day he
slew all my first-born.'

אָזְלַת יוֹכְבֵד וְשָׁאַלָה לְנִילוֹס:
'נִילוֹס, נִילוֹס, אוֹלִי רְאִיתְ לִי לְמֹשֶׁה ז'
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רְאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִפְסַף מִיַּמִּי לְדָם.'

Jokhebed went to the Nile and asked it:
'Nile, Nile, have you by chance seen
Moses?' 'On your life, Jokhebed, I
have not seen him since the day he
turned my water to blood.'

אָזְלַת יוֹכְבֵד מְסִיסָה לַיָּם:
'יָם, יָם, אוֹלִי רְאִיתְ לִי לְמֹשֶׁה ז'
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רְאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִעְבִּיר בִּי שְׁנַיִם עָשָׂר שְׁבָטִים.'

Jokhebed went to the Red Sea and
implored it: 'Sea, sea, have you by
chance seen Moses?' 'On your life,
Jokhebed, I have not seen him since
the day he led the twelve tribes
through me.'

אָזְלַת יוֹכְבֵד וְשָׁאַלָה לַמִּדְבָּר:
'מִדְבָּר, מִדְבָּר, אוֹלִי רְאִיתְ לִי לְמֹשֶׁה ז'
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רְאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִמְטִיר עָלַי מִן הַשָּׁמַיִם לְיִשְׂרָאֵל.'

Jokhebed went to the desert and asked
it: 'Desert, desert, have you by chance
seen Moses?' 'On your life, Jokhebed,
I have not seen him since the day he
showered manna upon me for Israel.'

אָזְלַת יוֹכְבֵד מְסִיסָה לְסִינַי:
'סִינַי, סִינַי, אוֹלִי רְאִיתְ לִי לְמֹשֶׁה ז'
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רְאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהוֹרִיד עָלַי שְׁנֵי לוחות הַבְּרִית.'

Jokhebed went to Mount Sinai and
implored it: 'Sinai, Sinai, have you by
chance seen Moses?' 'On your life,
Jokhebed, I have not seen him since
the day he descended upon me with the
two tablets of the Law.'

¹ Deuteronomy 34.6.

ANONYMOUS

אָנלח יִזְכְּד וַשְּׁאַלָה לְסֵלַע :
'סֵלַע, סֵלַע, אוֹלִי רְאִיתָ לִי לְמֹשֶׁה ?'
'בְּסִיִּיךָ, יִזְכְּד, לֹא רְאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִכָּה עָלַי שְׁנֵי שַׁרְבִיטִין.' [...]

Jokhebed went to the rock and asked it:
'Rock, rock, have you by chance seen
Moses?' 'On your life, Jokhebed, I have
not seen him since the day he struck
me twice with the staff.'

וְלֹא קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כַּמֹּשֶׁה
אֲשֶׁר יָדְעוּ יְהוָה פָּנִים אֶל פָּנִים.

*There has never yet arisen in Israel a
prophet like Moses, whom the Lord knew
face to face.¹*

1. Deuteronomy 34.10.

PART TWO

FROM THE TENTH TO THE
EIGHTEENTH CENTURY

עלומי־שם *Anonymous*

פטירת משה THE DEATH OF MOSES
SEQUENCE

מי עלה למרום 1. *The Angels Try to Block His Way*

מי עלה למרום,
מי עלה למרום,
מי עלה למרום,
ומי הוריד עלו מבטחה?

Who went up to heaven? Who went up
to heaven? Who went up to heaven and
brought down the mighty mainstay?¹

התקבצו מלאכים זה אל זה,
לזבל־זה.
נאמר זה אל זה:
'מי הוא זה ואיזה הוא,
מאחז פני כסה,
פרשו עליו עננו?'

The angels banded together against
this man; and they said one to another:
'Who is he and what is he, that he
dares cling to the Throne, and God
spreads His radiant cloud over him?'

משה עלה למרום,
משה עלה למרום,
משה עלה למרום,
והוא הוריד עלו מבטחה!

Moses went up to heaven. Moses went
up to heaven. Moses went up to heaven
and brought down the mighty main-
stay!

או מרחם אמי 2. *He Pleads with God for His Life*

'או מרחם אמי
בחנתי חמי
ובחרת נאמי -
ולמה אני מת?'

'While I was yet in my mother's womb
You marked my perfection and chose
me as Your spokesman - why then

1. I.e. the Torah, in which the angels put their trust and which they refused to relinquish to mortals.

'פן יאמר : איש האלהים
עלה אל האלהים,
והנו באלהים.'

should I die?' 'Lest it be said: the man
of God went up to God, and he has
become like God.'

'בעת טיט וחמר
גמתי בתבכח גמא,
ושמחתי אמר –
ולמה אני מת?
'פן יאמר : ביטה אל פנים בנים,
וקרן לו עור פנים,
והנו באלהים.'

'When Israel laboured with clay and
with mortar, I was put into a wicker
basket. And I fulfilled Your word –
why then should I die?' 'Lest it be
said: He spoke to God face to face and
then the skin of his face shone, and he
has become like God.'

'גם השלכתי ליאור
מפני מורדי אור,
ודברך היה לי אור –
ולמה אני מת?
'פן יאמר : גדע חם בעשור מכות,
וגאל עיניה ברכות,
והנו באלהים.'

'I was cast into the Nile for fear of
those who rebelled against the light,
but Your word was my light – why
then should I die?' 'Lest it be said: He
felled Egypt with ten plagues and
redeemed her whose eyes are like
pools,' and he has become like God.'

'דברך בח ספריך
על יד הלאור לקדריך,
ימי להאריך –
ולמה אני מת?
'פן יאמר : רץ בנשמלח אל סגלה,
והוציאם בגילה,
והנו באלהים.'

'You led the tyrant's daughter to the
Nile, brought her in haste, so that my
life might be prolonged – why then
should I die?' 'Lest it be said: He
exulted when he was sent to the
treasured people and brought them out
of Egypt joyfully, and he has become
like God.'

1. Israel; see Song of Songs 7-5.

והגבול יושם.
ואנשי הגבול
יסובבו מעיר לעיר,
ולא יחוננו.
והבנות סופרים תסרת,
והראי חטא ימאסו,
והאמת תהא נעדרת.
נצרים פני וקנים ילבינו,
וקנים יצמדו מפני קטנים.
בן מנבל אב,
בת קמה באמה,
כלה בחלטה,
אבי איש אנשי ביתו.
פני הדור בסני הכלב.
הבן אינו מחביש מאביו.
ועל מי יש לנו להשען?
על אבינו שבשמים!

be laid waste, the Golan made desolate.
Those who live on the frontier will
roam from town to town, and no one
will take pity on them. The wisdom of
the scribes will decay, sin-fearing men
will be despised, and truth will be
gone. The young will shame their
elders; the aged will stand up in the
presence of youngsters. For son maligns
father, daughter rebels against mother,
daughter-in-law against mother-in-law,
and a man's household are his enemies.¹
The face of this generation is like a
dog's face; the son feels no shame
before his father. On whom then can
we rely? On our Father in heaven!

זיכרון - SELF PITY

למי מנוח - ללמי אכזר

ON THE DEATH OF A CHILD

אחינו המיגענים

אחינו המיגענים,
המדבאים באכל הזה,
תנו לבבכם לחקר את זאת -
זאת היא עוקדת לעד,
נתיב הוא מששת ימי בראשית:
רבים שתו, רבים ישתו,
במשטה ראשונים כך משטה אחרונים.
אחינו,
בעל הנחמות ינחם אתכם!

O wearied brethren, weighed down by
this grief, set your hearts to consider
this, for this is eternally so, the way of
the world since the six days of creation:
many have drunk, many will drink, and
the last will drink as the first drank.
Our brethren, may the Master of
Comfort comfort you!

¹ Micah 7:6.

1) Ch. 10 - "be normal - don't say anything" - make sure
found rest - know it's very deep level with part of day -
don't respond to me if ~~old~~ old - to 11:17?

OTD - Don't say anything

mean the as with - what your College of
like can have a work -

1) no 10:30

2) everybody looking at picture

3) that's hard - just with
for effort

4) mean - pretty good

2) How do I respond - old OTD - Kel Miller - no Twitter
Adams - P.S. - but cheap and it's me - it's WINDLOWS
MORNING That want to

Pool - my work - To look like - life

in field of contribution - change make some

(Y.M. for 1 month - 6.1) Butcher - Rel -

Center - central public expression into life
growth valued

Believe see in a better way

Story - LA - George

was - make some and

should say - work

"I would like to know
your name"

Rule - my life - shut out of disturbance

1) no nothing

2) no idea

3) no know again

4) no good idea

5) no possible material in 100

6) no hater

7) DO REPAIRS from time

8) SEN MON - short - simple - basic

Job -

9) no city - shel after K.N. start

Day - SERVICE - Chilbrack, Sunday

+ BRUNY - 11:45 - 2:30 -

Cognate Yarim Mada

Leafy - Berthel 200g

Traut for weekly

Mahy - Guide of Republic

Talk. Expense - 10000000 -

Made Center - Care up to T. 10000000 to be shared with
parents

4.2 km -

Paul I am here with me and machine. Leave
Fugate all my life - 10000000 for 10000000 - 10000000
10000000 along from 10000000 - 10000000 10000000 10000000

we all in 10000000 for 10000000 -

10000000 -

10000000 in morning of the 10000000
all our money 10000000 - 10000000

Stewart -

10000000 -

10000000 - 10000000
10000000 - 10000000

87 Kase 10000000

10000000

more full 10000000 - 10000000 -

1) more - 10000000 (10000000 10000000)

2) Want die - 10000000 - 10000000
2 10000000

4) Look out on 20
10000000 - 10000000

10000000

most 10000000 - 10000000
10000000

3) 10000000 - 10000000
10000000 10000000 10000000

the word - message of God - born of suffering & war

- 1) No life should be given as useless & futile
- 2) No tears in front of God -
He can see a House - stead
collaboration

not to change heads - morning - morning morning

my rule - to not think of paragons - endless
(words & ideas & ideas & ideas - but
will mean of words

constant
the rules are clear but not fixed

[rule - reliance] - that 2 ideas to do in
reliance - clear to see of a

- 1) The rule is clear and fixed -
think of help in action - David
all 20 500 400 (idea to present
to all the men)
Quality of High Five & Donation System
clear very - Huang - Tokken

- 2) 2001 - Folk Party - no man can
how got into man - ? of action being done
1 idea - (link idea) 3 idea (very idea)
4 idea -
5 idea - idea in idea
6 idea - idea in idea
7 idea - idea in idea
8 idea - idea in idea
9 idea - idea in idea
10 idea - idea in idea

How can - idea 2001 - "only for ACTUAL DEEDS OF A PERSON

DURING the lifetime about between God
Vision change to collective - committed
change - to serve

binds a $\frac{1}{2}$ mole hydrogen logarithm makes all the possible

Answering commands -

3) TALK OF hurdles OF GILTS - ALL

Why MO - Why NOT (a corollary within - Few
Single grain in low ~~temp~~ where no T2000 from lower shell

10. 11. 2019

LIONS / LEONTS — ~~NAME~~ 17

4) Let's highlight key - (Foster - due
of market basket) - But take advantage of
RMB - cost conflict resolution -
to minimize friction between is under -

JACU - Mossick - AGNEW story

GOAT - 30N

|| Dosing in impatience
SUN high

I have tried to ~~recreate~~ same of ~~the~~ ~~public~~ ~~emphatic~~ in
pre-day - change - hearts - process -

Side by side in efforts ~~elsewhere~~ ~~renew~~ - "There
They do not change! - ~~composure~~ - ~~energy~~ -

Flow of Feeling ~~less~~ ~~not~~ ~~change~~ - ~~sent~~
with a ~~presence~~ ~~in~~ ~~unpractical~~

1) 11:30 1:00 - meaning of the time change
two on ~~level~~ - NO ~~handles~~

2) 1:30 2:00 - ~~take into~~ ~~home~~ -
find a Home

So it ~~imposed~~ ~~on~~ ~~scale~~ ~~of~~ ~~practical~~

with ~~imposed~~ ~~on~~ ~~scale~~ ~~of~~ ~~practical~~ -
not so much.

Viewing

on the

present - ~~view~~ ~~surface~~
long - ~~just~~ ~~clearly~~ ~~on~~ ~~level~~
longer -
imposed

view ~~on~~ ~~level~~

1. ~~imposed~~ ~~view~~ ~~on~~ ~~level~~

1) ~~on~~ ~~level~~ 2) ~~on~~ ~~level~~

3) ~~on~~ ~~level~~ 4) ~~on~~ ~~level~~

Notes - "Public Response 30 30"

Spoken word unchangeable

For I, do love you & will - (change with
LAMB 3:1)

Num 33:19 God is NOT man to be
Carnal - human to change
his mind - would he speak & not
AT - promises & not fulfill?

But that is what - can be
not fulfill

TUHTS' - LAST WORD -

TAKE your son, go to MEDIA - For I believe
that what NO prophet said about Jesus,
That it shall be over them -

Why NOT Abandon ENTIRELY - Because people
held promises as well as done - basis
OF MESSIANISM

How to hold

- 1) be individual - Promises
- 2) Testimony

2000
1200
2100
after

only by abandonment of what // holding on to SGNM
o. better not same as was

Cost of the car

(1) Scale 2nd hand many -

(2) Power & Resistor

① Over load vol
|
Under load

2d example: log - NATURAL OF OLD not REINTER

4 F. vane - Original entry 4: 5

found problems to numerous - led by
 they - up to replaced - any good deal
 with same disaster be had thru thru thru
about some had thru thru thru
had thru thru thru thru
thru thru thru thru thru

from last one - I know that would happen

Good Answer - Are you away?
 Don't know yet & takes a seat next to
 it, - under a shelter he has built
 to go with him to city

22nd 60000 inconceivable influence - To 'be a shadow
 over his head' - why shade it? ALARMING statistics
 would need to update it and
show a lesson

Pedaiah, Mishael, Malchiah, Hashum, Hashbaddanah, Zechariah and Meshullam.) Ezra opened the book in the sight of all the people, for he was standing above them; and when he opened it, they all stood. Ezra blessed the LORD, the great God, and all the people raised their hands and answered, 'Amen, Amen'; and they bowed their heads and prostrated themselves humbly before the LORD. (Jeshua, Bani, Sherebiah, Jamin, Akkub, Shabbethai, Hodia, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, the Levites,^a expounded the law to the people while they remained in their places. They read from the book of the law of God clearly, made its sense plain and gave instruction in what was read.

Then Nehemiah the governor and Ezra the priest and scribe, and the Levites who instructed the people, said to them all, 'This day is holy to the LORD your God; do not mourn or weep.' For all the people had been weeping while they listened to the words of the law. Then he said to them, 'You may go now; refresh yourselves with rich food and sweet drinks, and send a share to all who cannot provide for themselves; for this day is holy to our Lord. Let there be no sadness, for joy in the LORD is your strength.' The Levites silenced the people, saying, 'Be quiet, for this day is holy; let there be no sadness.' So all the people went away to eat and to drink, to send shares to others and to celebrate the day with great rejoicing, because they had understood what had been explained to them.

On the second day the heads of families of the whole people, with the priests and the Levites, assembled before Ezra the scribe to study the law. And they found written in the law that the LORD had given commandment through Moses that the Israelites should live in arbours^b during the feast of the seventh month, and that they should make proclamation throughout all their cities and in Jerusalem: 'Go out into the hills and fetch branches of olive and wild olive, myrtle and palm, and other leafy boughs to make arbours, as prescribed.' So the people went out and fetched them and made arbours for themselves, each on his own roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and the square at the Ephraim Gate. And the whole community of those who had returned from the captivity made arbours and lived in them, a thing that the Israelites had not done from the days of Joshua son of Nun to that day; and there was very great rejoicing. And day by day, from the first day to the last, the book of the law of God was read. They kept the feast for seven days, and on the eighth day there was a closing ceremony, according to the rule.

ON THE TWENTY-FOURTH DAY of this month the Israelites assembled for a fast, clothed in sackcloth and with earth on their heads. Those who were of Israelite descent separated themselves from all the foreigners; they took their places and confessed their sins and the iniquities of their forefathers. Then they stood up in their places, and the book of the law of the LORD their God was read for one fourth of the day, and for another fourth they confessed and did obeisance to the LORD their God. Upon the steps assigned to the Levites stood Jeshua, Bani, Kadmiel, Shebaniah, Bunni,

^a Prob. rdg.; Heb. and the Levites.

^b Or tabernacles or booths.

From tomorrow on, I shall be sad-
 From tomorrow on!
 Today I will be gay.

What is the use of sadness - tell me that?-
 Because these evil winds begin to blow?
 Why should I grieve for tomorrow - today?
 Tomorrow may be so good, so sunny,
 Tomorrow the sun may shine for us again;
 We shall no longer need to be sad.

From tomorrow on, I shall be sad -
 From tomorrow on!
 Not today; no! today I will be glad.
 And every day, no matter how bitter it be,
 I will say:
 From tomorrow on, I shall be sad,
 Not today!

left alive, the captain simply drove his ship ashore to an empty spot on the coast of North Africa, and ordered the remaining refugees off. As one family walked away from the ship the wife collapsed and died of disease and starvation. The man and his two sons struggled on until they, too, fainted under the hot African sun. When the father regained consciousness he found that his two sons were dead. Solomon Ibn Verga put this prayer into the mouth of that father: "Lord of the Universe! You are doing a lot to make me abandon my faith. Know then, truly, that despite the dwellers in Heaven, I am a Jew and a Jew I shall remain, and nothing that You have brought upon me or will bring upon me shall avail."

When a Jew dies the last words that are spoken at the side of his bed are these: "Blessed be the Judge Who judges truly." According to the legend, when a Jew appears before the heavenly gates and asks for admission he's asked only one question: Did you patiently await God's deliverance? Did you really and truly believe that God would redeem and that there was reason to hope? Or did you give your mind over to the cynical calculating thoughts? I can't prove to you that God's justice is active. I believe it is. I know my life has been happier and more expansive because I have lived with and for people and not for the best bottom line of a budget. Our problems are many, but tonight, dear friends, I give you the faith of a child of Treblinka:

From tomorrow on, I shall be sad -
From tomorrow on!
Today I will be gay.

What is the use of sadness - tell me that? -
Because these evil winds begin to blow?
Why should I grieve for tomorrow - today?
Tomorrow may be so good, so sunny,
Tomorrow the sun may shine for us again;
We shall no longer need to be sad.

From tomorrow on, I shall be sad -
From tomorrow on!
Not today; no! today I will be glad.
And every day, no matter how bitter it be,
I will say:
From tomorrow on, I shall be sad,
Not today!

Positive Historical — Put in in stream of history
 || all depended on how far — what
 was kept out — & kept moving

more time — 10L

LIB

OT - WT

AGGARD (March)

AT - OT - KAS

~~Change in name~~

Change — just name of AH

BACIL — DA. R.
 TNU — NUA

as in the old in the old

in the old in the old

styling p.d. — have

pl. in the old in the old

pl. in the old in the old

the same as the old in the old

interpretation

the interpretation does not change
 to the

ETC

have to take stony

DEFINING PROCESS

DO NOT CHASE
 said more
 than
 the old

more — 10 years in the old
 level of the old
 the old

DOCTRINE
 SUBSTANCE

more — more — more

GENERAL IN
 SUBSTANCE

Guatemala
(Schneider)

Ref. - Parasitism - Real world theory

Jones & that perspective - deconstruction

history of
culture / book

400 ^{1/2} million before the revolution - falling - data

Formula D/P

Antigone
Euripides
McClure & Owens
Jung

Then - modernist - 20 - a few magazines

50000 70000 - but not the 100000 - modern

What? - 1) Gale - Panama - known of land
Tutor - passed my land NOVINE

2) John - Patience - committed

John - Good not man world class
World (Kubler - real

real 100000 - Rejoin European city - History

To clear distinction - 2002 - Schneiders - his left

To not a conclusion but a process

But history is a disjunctive tool - W.L.T. left

(many early Haskin books left)

Attempt - Go back to beginning (Ref)

To an end - modern - but

1) burning with her

So specific

but not legislative
vague - no
action

a) YEARS UP TOWN KINGS

b) YEARS OF RELEASE - ~~subliminal~~

c) PLANTING OF TREES AND VEGETATION

M. 1:2 introduction for 1st time SUBCONOMT Memo - after

4 diff judgments (Loreal, Stimant, Lurey, R.H.)

PHIV 'HA S on R.H. ALL that come into the world pass
before him like LEGIONS OF SOLDIERS,
'400 1'305 1'318
1'371
as Fleets of SHIPS - Power

only explanation given TEXT 13 33

ppf 301 331 33

13 14 15

Happy is the nation whose God is the LORD
the people he has chosen for his own possession.
The LORD looks out from heaven,
he sees the whole race of men;
he surveys from his dwelling-place
all the inhabitants of earth; most equ
It is he who fashions the hearts of men alike,
who discerns all that they do; none can hide

13

14

15

W. L. T. Little on SCARLET / W. L. T.

CALCULATED - MESSAGES SENT TO PETERHURST

REALLY - OBSERVATION OF MAN - USE OF

SHUPAN - ON MY DAY IN Temple A SHUPAN

UP HAND OF WILD GENT ~~W. L. T.~~ ~~W. L. T.~~

1 BENTONLET WNS

Don -

Three (3) more

minutes...

3:10 p.m. 3:10 p.m. 3:10 p.m.

1:12 1:17

3:10 3:10 3:10 3:10

3:10 3:10 3:10 3:10

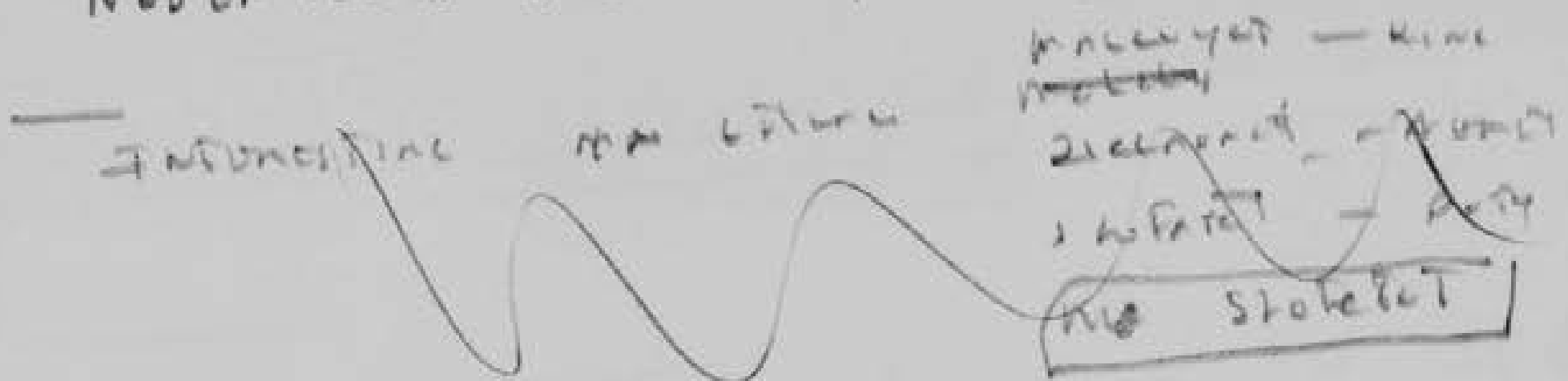
3:10

so answer on pg of judgement was white - (5)
 boards shaded - ext, dark inside it no
 conduction that had had previous material for them

pg 110 1225 115
 pg 110 1225 115

Answer, pg of judgement and pg of judgement -
 inside of job - not in this place was he

NOT OF THIS JOB - 11 of Tenat ADMM



3) 2200 pil -

low 2200

new 2200

2200 1225

pg 110 1225 pil

15 - only 2 wires?

Yum Tenat - 2100000 Tenat

on weekdays - on labors
 no blowing - weight
 in Tenat

Assessment of labors is not Tenat = 500000
 600000 1000000 in 1000 2000 Tenat 500000
 500000 200000

Because of shifting one of other taken over over
to erase facility of sign in for page

(MUSAKS)

Abuse - Resolving for times to return - Find

in most countries 2

1) creation

100 200 300 400 500

2) day of judgement

is related to an structural dom

100 200 300 400 500
100 200 300 400 500

2) 100 200

first indication indication 100

100 200 300 400 500
100 200 300 400 500
100 200 300 400 500

mislead - not yet sure - Balay - R. Knuspekar

(3 seals)

NOT was not sure about it - once

for see

By Annual times - same in P.T. on white

GARROTI -

Custom was appears before count to

with black clothes & let hands be

long - outcome unhappy - NOT

You shall observe complete rest, a single
occasion communicated with two blasts you
shall not work at your occupations; and you shall
bring an offering to me to do so

רָצוּת וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי
לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי
וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי

There is one description of the Q3p L2pN - from 5th cent
BCE - concerning EZRA (Neh 8:1-10)

READING - FORTING - 507
NO TESTAMENT - NO JUDGMENT

4 How did Tishat become NYD? One consideration
more fully good historian - on the P.T. R.H.

Simon b. Laksh reported to have said:

לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי וְשִׁמְרָה לְפָנַי

Names of animals & crops were brought up from Babel.

TISHAT - SENEV = TO BEGIN | SENEV calendar
begin in fall -
annual - Antiochian
calendar

Our Retrojection from cannot determine IN ANTIOCHIAN
to Biblical Times

As late as 3rd cent C.E. - Michael R.H. - from

Gregory - 4 NYD

First of Tishat is the N.Y. for the reckoning of

BUT

pln 1 12 1300 119
pln 1 12 1300 119

Kenneth told it differently - they found
blowing of the horn in R.H. - they claim on
Tonal in Tonal had 2 meanings.

1) blast of the horn

2) shout

and the Tonal meant 2) - ~~blast~~ vocal

prayer - no ^{action} ~~was~~ of blowing would
no collation of ^{work} ~~entire~~ &
preservation of history -

name of R.H. as 1300 pil - only a gesture
Tonal vs. Kenneth - only ~~one~~ non ~~action~~
was pil 1300 - in monastic blessing

changed from
SANDH 1300 1300 1300 1300 1300

To

11

1300 1300 1300 1300

1300 1300

~~1300 1300~~

4)

while we are making about names what
has not what they soon 1300 1300 pil

SANDH
HALL

lev 23 28100 j'000 [number of shouting] (?)

and/or any j'000 p' - Total =

Person - ex 12.14

j'000 k'000 p'000 0'00

There is also a small note above

1) lev 23 : 271000 (j'000)

2) note to detail from A.H. from
other p'000

3) OFCINE TO OFFER CLOTHING before
court - merit of interests -

4) j'000 0000 0000000000
connection - connection of

language

38100 p'000 000 j'000 p'

call of the person A.H. just given - white level

in question - are there not others with names.

p'000 000 p'000 000

EXHIBITION

NOTE Finally ALABON TB R.H. 2700 - Substance are

subject (R.H. 27000)

What is the meaning of the figures in saying

p'000 000 p'

A.R. ELLENOR who is a girl in the fact =

B.R. ENA DIAGNOSIS on basis of

mental diagnosis - can't be said on substance (Y.K.)

Growth - degenerate nutrients - Food not eaten

(7)

Confused - New Leaf (Schubert) - I can't recall name as
 you - Schubert - Jeff. - moved - moved '76
 7005
 in Sonoma

16 Nov
Fen Sonnen
23
Tanner - work
out course
problems
LECTURES

Feed
Thick
brown
paste

Name - Judgement - Parent Law - Steinberg, who known
 Court Case - which comes to a legal knowledge

Many Regimen - recorded for help
Many Individual - " " " " " "
Some Satisfactory - Y.K.

2. Ultimate Form - Serious Purpose -
More Intention - Deciding The Answer (True ^{to} ~~the~~ ^{the} ~~answer~~)

Unit of value is limited - debt must be fully
 paid - Unilateral Total - 100% 100% 100%

Rule - Promise - and must be delivered

Not - D. & K. never reach Top

Answer 1 Judgment only before the 100% 100%

The negotiable and unsecured claims
 even under debt / the ^{unsecured} ~~total~~
 and under debt administration
 alone

6 - OF ANNUAL UP Final Judgment
 (under)

100% UP 100% Judgment

1) Taken account of whole
 left

2) allow for Teshered

2) Judgment only to a single issue
 - not include left

One just need my nationality -
 "and" " " " " " "

Yet must satisfy (need) finally
 100% 100%

3) Confirmed Judgment - 100%
 The word is more 100% 100%

4) 100% but not 100% - 100%

How far are we 'full disclosure'?

1) M.D. - Judgment by ind - but contrary
of interests



My interest - Corporate + O.T. =

We do not revel ^{legal} judgment on Corporate - not

We do not revel in judgment | General abuse -

My | Interest | 1) Antitrust
| Interest | 2) is done
| is |

Hypothetical - Bill
of Interest

Subsequent - Scrutinize WOT - but Disclosure
a problem - when Time to provide - not
of Time = 1"p 3'p 1'w 3'p

Use of material Test of AL - 1/4 of cost

Pub. -
m. and can be into cost -
he actually cost - Refuse

TF show the house / circle -

Nice note - Each - seen

Thence - to the other - Thence - ends by

is added - but, much - but also end of line
before ...

Heave - to the other - ^{into} (the circle)

both careful bridge

2 careful

Debt -

hides rules - also
dead - This not
a unit inside by

P. Noel.

Common - all circles

Circle in 5th - particular

of judgment - 11 you know

How you reached Q of judgment - need to proceed

1) Mystery - appeal to show growth of

unit - think not to explain to the
way to move

2) Circle - cap - No particular -

3) Link - Think that could ^{reference} ~~reference~~

Still, wherever we are, whatever be our condition in life, it is possible, is it not, to expend our energies usefully and to know that we will receive a certain satisfaction from our labors. It is possible, is it not, to give oneself over to moments of friendship and of love; to experience the thrill of any of the great arts? It is possible, is it not, to find the moments which give us true fulfillment, provided we know ourselves to be on the messianic journey, on the way, part of the pilgrimage of mankind towards the solution of the problems which face us? Like the children of Israel in the wilderness, none of us will ever reach the Promised Land, but there is joy in being with the band of those who are trying and who care.

I remember meeting a man some years ago who had worked for fifteen years on a research project in physics. He had not been able to solve the problem. We talked. It was on a plane, and I remember saying to him: 'You must be terribly disappointed.' I have never forgotten his answer. 'Yes, at times, but not as much as I thought I would be. You know, every lead that I pursued will save someone else from following a road that leads to a dead end. I've helped. I will not win the Nobel Prize, but I have helped. I have done something. Most mornings I enjoyed going to the laboratory. There was an excitement to what I was doing. I knew it was worth the doing.' We do not have to succeed, rejoice in life. Really, there is no such thing as success. All there are are moments when we know that the pattern of our life is good, that we are among those who are building civilization, that we love and are loved. If only we take the time along the way to savor the way, to savor each day and each relationship, surely, there is joy to the day.

For joy in the new year I commend to you the messianic journey. Take it. It can give pleasure, joy and happiness. Take it. You are on it anyway.

All this is nonsense as the Greeks knew two thousand years ago when they coined the word utopia, U-topos, no place. There is no grassy plateau at the top. There is no top, there is only the climb. As long as human life continues we will be on that climb. If we solve one set of problems our children will find themselves face to face with another set of problems.

Do you doubt this? Think of your own life. Does anyone of us ever reach a point where we can say: 'I have it now, everything I want, and I can keep it this way. I have my success. I have my status. I have my skills. I have my family. I have my health and I can hold on?' Who of us can guarantee himself against illness or the uncertain politics of the world or sudden accident? Who of us can guarantee family relationships against stress and separation? There is no point in our lives when we can say: 'I have it made and I can keep it this way.' I have all my talents today, but for how many years will God give me health and vigor? I have my family and friends, but for how long?

What is true of us individually is true of our world, of us, collectively. There will never be a period of peace without end. There will never be an age without social and political problems. Our children and their children will read tragic headlines in their morning papers and face immense challenges. Human beings inhabit the world and no one is a saint. We are mortal, there will be death. We are fragile, there will be illness. Some will have less, others more. Some will want, others will take. The world will never be calm, endlessly secure.

Unfortunately, most of the dreams of mankind promise conclusions, a time of ultimate security, utopia. In the beginning people dreamt that the gods would bring paradise to earth or man into paradise; God would send a messiah, a scion of the House of David who, armed with God's miracles, would bring freedom to Jerusalem and security to our world. For centuries we prayed for the coming of a Messiah, whose power would be supernatural, magical; somehow, by his coming,

peace, freedom and justice would come into our world.

The messianic dream was an understandable hope in an age where there was little change and no realization that man could, in fact, effect history. Men used the same tools as had their grandfathers. They lived in the same place. They farmed the same land. They used the same rudimentary medicines. They paid the same taxes to the same kind of tyrants. There was no change. "That which has been is that which shall be." Man could not change his world. A better world required God, therefore, the hope invested in the Messiah; but the Messiah never came. Then as the hope in the Messiah, ever delayed, grew more and more threadbare, as mankind's hope became more and more desperate, as people turned false messiahs - the age of Shabbetai Zvi's world, fortunately, entered a period when the rate of knowledge, of learning, of invention and discovery began to increase at a fairly rapid pace. Scientists designed motors which could release man from his age-old role as a beast of burden. Doctors found medicines which could lengthen the life span and reduce the dangers of childbirth. Our machines, our technology and our medicine began to transform our world and a new hope came into being. We didn't need God. We could do it on our own. A vision of a new hope was called the Messianic Age. Men of good will would band together effectively and using all the fruits of the new research engineer a world of calmness and security, a time of full prosperity and opportunity. Reasonable and able men would create a reasonable social order.

The hope of a Messianic Age sustained many during the nineteenth and the early twentieth century, but it began to wear thin during the pointless carnage of the first World War. Then came Hitler and Mussolini and Stalin, and frightening machines which could provide energy but also destroy the human race. Suddenly we entered upon the period in which we now live, when our machines can malfunction and destroy human life. Unexpectedly we entered a time, our time,

when that medicine which prolongs life also compounds the problems of population and nutrition and social service. Medicine gave us a new bomb, a population bomb. The assembly line provided a flood of goods and threatened to rape the world of its natural resources. Bit by bit the Messianic Age dissolved before our eyes. The future became 1984. To be sure, there are some who still believe the Marxist dream of a moment when suddenly all will become light and proletariat - a conclusion - but most of us do not share that dream. Deep down most of us no longer believe in a messianic age, in a moment in time when somehow we will have reached the top.

If we can not believe in a personal messiah and we cannot believe in a messianic age, what can we believe in? What mood can we take for ourselves which will permit hope and joy?

The theme that I would like to suggest is the idea of the messianic journey. I believe that it is possible to live meaningfully and joyously in a world of change, in a world without conclusion. A joyous life is possible in such a world if your life commits you to high ideals and grand values. Then, in the act of living, itself, there is joy. There is joy, is there not, in the work we do when that work is worth the doing? There is joy, is there not, in love and in friendship when those we love are open to us? There is joy, is there not, when we give ourselves over to experiences which are significant to us, which touch our soul and inspire our deepest feelings? There are moments of joy if we do not hitch our hopes to conclusions - fame, wealth, fortune, power - goals which, even if achieved, never fully satisfy, goals which in truth most never achieve. Moses never reached the Promised Land. Most of mankind has never even left Egypt.

דוד, יום קראתיהו THE EGOIST

דוד, יום קראתיהו לעזרתו,
 גו חיש בצפור סמרום קנו.
 אך יום לעזרתי קראתיהו,
 החריש בפתן יאטם אָנו.
 נדמה לכלב איש חרש פרזל,
 בית הולמים שבתו ומשכנו:
 יישן לקול פשיש ויָרדם,
 ייקץ לעת אכל לקול שנו.

This friend – when I summoned him, to come to his aid, he swooped to my side like a bird from its high nest. But when I summoned him, to come to my aid, he turned as deaf as an asp that stops its ears. He is like a blacksmith's dog, living in a forge: he dozes off and sleeps to the sound of the hammers, but wakes up for meals to the sound of teeth.

חוושה, משיח אל ADVICE TO THE MESSIAH

חוושה, משיח אל, ולמה תעמד?
 הנה מחכים לך דמעות נוספים.
 היו דמי דמדם נחלים שוטפים,
 כל לב וכל לשון לך, שר, נחמד.

Make haste, Lord's anointed, why are you lingering? They are waiting for you, weeping bitterly. Their tears, mixed with their heart's blood, have swelled to a torrent. O Prince, every heart and every tongue longs for you.

וקחה פתיל פשתים בגדיך, ומד
 ציח כליל ימי, ובניו – עוֹדִים
 יהיו בכל חן טוב, וצרים שואפים
 יגלו בראש גולים, ואתה פה עמד.

Now take a cord of linen thread in your hands,¹ and measure Zion, perfect in beauty. Then her children will surpass all others in grace and goodness. The oppressive enemies will be the first to go into exile, and you will stand fast [in Zion].

עזרה, משיחנו, צלח ביום רכב
 על סוס אשר דוהר, ומרבה רחם,
 כי כל עצמי נפורו, אין בם מחם!

Arise, Messiah, ride forth today victoriously upon a charging horse, harness the steeds to the chariot – for all my bones have been scattered, and not one is intact.

1. As did the bronze-like man in Ezekiel's vision (40.3).

פאולס

ON

MESSIAH

אם על חמור תרכב, אדוני – שוב שכב!
איפפך, הנער משיחנו, בהם
לבי: סהם נקץ ונהיוץ סהם!

But if you mean to ride on an ass,¹ my lord, go back to sleep! If so, prince and Messiah, allow me, in good faith, to give you this advice: You had best keep the end secret and seal up the vision!

יצחק אלחדיב

Isaac Alhadib

איש מהיר

ISAAC-OF-ALL-TRADES

איש מהיר אני במהירים,
וסלאכות רבות למדתי.
לסוות גם לארג בדעתי,
ולקבץ לי במיגורים.

I am the most skilful of men and I have mastered many trades. I know how to spin as well as to weave, and how to prepare the meshes.

בימי חרפי חשקה נפשי
להיות פורש איש מלחמה,
לשום לי כובע על ראשי,
לרכב על סוס נחרו אימה.
שריון קשקשים מלבושי,
רובה קשת, מפיל חומה.
אך בראותי כי כשהומה
עם הרודסים ישוב נרדף,
יברח מקול צלה נדף –
שכתי למלאכת אגרים.

In my youth I longed to be a horseman and a warrior; to wear a helmet on my head, and ride a horse whose neighing strikes terror; to put on a coat of mail; to be an archer, and batter down the fortress walls. But when I saw that in this tumult the pursuer becomes the pursued, taking flight at the sound of a driven leaf, I turned back to the peasant's toil.

1. As prophesied in Zechariah 9.9: 'Lo, your king comes to you . . . humble and riding on an ass . . .'

Rosh Hashanah
Daniel Jeremy Silver

It was not a year of war. It was not a year of peace. It was not a bountiful year. It was not a year of want. Last year reminded me of our Cleveland weather: generally overcast, frequently dreary and always changeable. When we look ahead to next year the prospect is for more of the same.

There is really no reason to believe that the new year, the year 5741 according to our traditional calendar, will be free of the problems which beset the last. Inflation, the energy crisis and pollution will not fade away. If the guns are silenced in Ireland, the Lebanon and Afghanistan there will be bloodshed and gunfire elsewhere. And over each year lies the terrifying shadow of racial hate, of Arab Jihad , and the bitter frustrations of the Third World.

The Cleveland weather drives many of you south for the winter and, I suspect, many in our world would like to go south for the year; but, obviously that cannot be. We can not escape our history.

Recognizing this, mankind's common sense has asserted itself. There has been a squaring of the chin, a stubborn determination; 'We will somehow carry on.' 'We will make do.' To describe our feelings we have resurrected from the vocabulary of forgotten terms, a gray verb, to cope. It used to be when I asked someone, 'how are you doing,' he would say 'fine' or 'alright' or 'okay.' Now the answer is 'I'm coping.' This word, cope, is an interesting one. It derives from the same root as the French couper, to cut. In medieval times the noun, coupen, described a protracted, exhausting, duel in which neither knight could gain the upper hand, a seemingly endless, debilitating struggle where neither protagonist had any relief and any real hope of victory. We are determined, but resignedly so. We will push on, but without much eagerness.

To be sure, we are to be commended for squaring our chins, rolling up our sleeves and saying to ourselves: 'I can't go south for the winter so I will hunker down, button up, pull on my boots and trudge along as best I can.' Persistence is a commendable virtue, but not a joyous one. As the new year begins I wonder how many of us really are eager for it.

I picked up last year an Anglo-Jewish journal and noticed that its New Year's editorial bore the headline "5740, Can We Cope?" The writer proceeded to make a list of problems which beset the Jewish people and Israel. The first paragraph had to do with oil diplomacy and the courting of the PLO about Soviet anti-semitism and the limiting by the USSR of Jewish emigration. There was a paragraph about the escalation of neo-Nazi violence in the Argentine. There was a paragraph about the inevitable dislocation which faces the Jewish community of the Union of South Africa. There was a paragraph about the high cost of Israel's defense and the stress that such expenditures placed on the Israeli economy. There was a paragraph about international terrorism directed against Israel. There was a paragraph about the growing shrillness of the debates in the United Nations and the campaign by a coterie of spiteful and arrogant diplomats from the Third World and the Arab League to read Israel out of that body. There was a paragraph about the sale of American AWACS supersonic jets and air-to-ground missiles to Saudi Arabia, and there was a paragraph about the desecration of synagogues and cemeteries in the free world and on and on. In his last paragraph the journalist turned his attention to the next year and asked his original question: 'Can we cope?' The answer, obviously, was yes; he intends to publish next year. Can we cope? Yes, but how? The editor really had no other answer but the old piety, Am Yisrael Hai, the people of Israel lives: we have survived, therefore, we will survive.

Now I have no argument with the facts in this long list of problems. They are all there. None is imaginary. I could add a few paragraphs of my own. And I am perfectly convinced that Israel and the Jewish people will survive. But I wonder if the present is as joyless and the future as overwhelming a prospect as this piece suggests. As I read this editorial, I wondered how it would have been written if it had not been penned by a comfortable public school educated London intellectual, but by his great grandfather, an immigrant from Czarist Russia, who had settled in the East End where he had survived as a melamed. Would great grandfather have emphasized or been surprised by Soviet anti-semitism; or would he have been surprised by and emphasized the easy citizenship Jews enjoy in the free world, our remarkable progress, our remarkable prosperity, our taking equality for granted? I wondered whether his great grandfather would have underscored the high cost of Israel's defense or the very existence of the State of Israel; after nineteen hundred years of homelessness the Jewish people now are in their home and have proven their ability to defend that home through three decades and four wars. I wondered if the old man would have listed the sale of some arms by the United States to the Gulf states or have commented on three or four decades of remarkable military and political support by the greatest power of the world for a Jewish State far away from its borders. I cannot help wondering how much our perspective has been warped by prosperity and political advantage. We take as a matter of course what our grandparents hardly dared to dream of, and when the cold winds blow we forget how fortunate we really are and become despondent.

The mood of our Jewish community is of a piece with the mood of the larger community. As I have listened to the great debate over the government's budget, I thought about the comment made by so many observers, that Americans seem to take

little interest in what happens in Washington. The big issue seems to be the baseball strike not the cut back in social services. Most are not following the issues and few seem emotionally involved. Deep down most of us feel that we have come on one of those rough and confusing patches in history where there seem to be no clear indication which path to take and no one knows whether the Reagan economics will work. No one knows how to integrate a northern school system without white flight. No one really knows how to achieve detente in a world where the great powers insist on economic and ideologic imperialism. No one really knows how to stretch the world's food supply to provide adequate nutrition for an exploding population. No one really knows how to satisfy the appetites of those who are brought for the first time into the mainstream of opportunity and quickly want more than a basic diet or a subsistence income.

There are many problems that simply cannot be fixed. We are no longer in what business types call a 'can do' posture, where every employer assumes that his employees can meet any challenge that is set. We can try. We must try, but there are no guarantees. There are many problems which have no available solutions. There are many solutions which only create new problems. Our social scientists talk to us now of "trade-offs" rather than of progress. We know that there is a social cost which we must pay for every social program we undertake.

What is true in our Jewish world and in our national life is equally true in our private lives. The other day I spent some time in a book store. They had a table which displayed best selling non-fiction. Do you know what was on that table? An infinite number of books on how to cope: how to cope with your marriage; how to cope with your divorce; how to cope with your children; how to cope with your parents; how to cope with youth; how to cope with age; how to cope with your work; there was even a book on how to cope with your leisure. As I

looked at this vast array of copology I wondered at the extent of unhappiness in our society. Was society so evil, so devastating? Obviously not, and yet, many of us are deeply frustrated and most of us clearly feel unfilled - that, by the way, was the word I noticed on most of the book jackets - fulfillment - an impossible term, but 'here is the key to fulfillment', absolute happiness, joy at all times. Why are we so frustrated? Why do we see in the future only our burdens? Is it perhaps that we are spoiled? Is it that so much has been given to us? Science, technology and the generations that have gone before have made so much opportunity for us that we take the "good life" for granted and have flown our expectations so high as to be beyond realization.

A woman came into my office the other day absolutely desolate. Her life was at an end, she told me, she really could not afford to go to Florida for the winter. I must admit I was not terribly sympathetic.

Given this prevailing heaviness of spirit I am delighted that most, at least, are trying to cope, to carry on; but what disturbs me is that you can cope, plod ahead with eyes down only so long and then the joylessness of it all begins to wear you down. In time those who only cope begin to pull away from the community and from their responsibilities and turn in on some private world. The risks are less. Others develop a posture of stoic resignation. They tell us; 'if I do not care too deeply I can not be hurt too brutally.' If we do not want too much we won't be too frustrated, so let's not want.

The Greeks used the term ascesis to describe the deliberate cutting back of appetites and hopes which is adopted by those who say: 'I can make do with little. I am going to travel light. I am not going to allow myself to care deeply or to love fully or to have children or to want desperately because I will only be frustrated since I can never have all I want.' I sense ascesis developing among us.

This Rosh Hashanah as we came in those doors we wished each other a Shanah Tovah, a good year. Were we wishing each other a gray year spent dragging ourselves from problem to problem, from duty to duty, coping? No. We were wishing each other joy and happiness, love and encouragement. Tonight in the liturgy we read: Avinu Malkenu Hadesh Alenu Shanah Tovah - "Our father, our king, grant to us a year of happiness," renew our days, fill them with joy. We were not asking God for joyless months, we were thinking of something far better.

So the question that I would like to raise with you is this: given our world as it really is, the fact that next year's headlines will be as fearsome in their own way as this year's, how can we find real joy in the days that lie before us? Where is happiness to be found? Joy is a mood, an openness to certain feelings which can be ours only when we accept life for what it is, a short passage between the dependency of infancy and the dependency of age, change, flux, growth and aging. Joy begins when we can face the truth that there is no finality to life, that life does not have conclusions, that all it has are moments, experiences, the now.

Looking back at the great hopes of mankind I am struck by the realization that most of them assume that life - history - can have a conclusion. These hopes assume that there is going to be an end of days when every man will sit under his vine and under his fig tree and none shall make him afraid. They assume that there will be a time when everything is going to be right and secure, now and forever more, peace without end. And that's preposterous, that's simply not the way of life. Yet, if most of us carry in our minds an image of history, of life, it is an image of a long climb from the cave to civilization. The going has been rough at times and the climb has been difficult, but some day we will reach the top and find there a grassy meadow, level and flat, paradise if you will, utopia.

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But as Jews we cannot live that way. That's not the way we are or we wouldn't be here tonight. After all we're taking tonight away from labor and leisure.

The reward of the good deed, the sages said, is the good deed itself. No one promised us more. But that's a great deal. It's the promise of dignity and a healthy sense of self. Those who live by the law of self concern live narrow lives and walled-in lives. They can trust no one. They never allow the decency of their spirit to unfold. To give up our faith in God's justice is to accept meanness and madness and that, I put to you, most of us do not want to do. So we hold on to this ancient faith and we take some consolation from history -- men no longer live in caves. There is civilization. Men no longer live in frightened clans, each warring with the other. There are communities. Israel is and all the great empires of the world are no longer. Faith in divine providence is just that, a faith. It is the leap beyond the evidence. It is an acceptance of that which we cannot prove because if we want to remain human we have no other alternative.

Perhaps you know the story told by the medieval chronicler of Solomon Ibn Verga. Ibn Verga was one of nine hundred thousand suddenly driven out of Spain in 1492 by Christ-intoxicated monarchs. That old and great Spanish community was given the choice of baptism or exile -- and given three months in which to make the choice. Not all took the courageous way, and most of those who didn't were from the so-called better families. Between possessions and principle people generally chose principle. In any case most who fled went to Portugal where they began to rebuild their lives. But six years later they were driven out of Portugal by that same combination of a militant church and a militant monarchy. Solomon Ibn Verga's story is about these boat people. A few hundred hired a ship. They went from port to port seeking asylum. No one would allow them to disembark. The Struma was not the first ship of its kind. Some died of starvation. Some died of scurvy. When only a few were

ROSH HASHANAH

Daniel Jeremy Silver

Our fathers believed that the Torah was, actually, the word of God. Obviously, every word was freighted with meaning. God never spoke idly. Phrases which we take as embellishments or synonyms they believed represented separate and new thoughts. In chapter 25 of the book of Genesis the editor describes the death of the elderly patriarch, Abraham: "Abraham died in good old age, an old man and full of years." Zakan vesaveyah - to us the terms zaken, old, and saveyah, full of years, are synonymous, but to our fathers they described special states. Death approached Abraham when he was zakan and somehow did not claim him; then at another time when he was saveyah, full of years, he actually died.

Many a legend was invented to explain what happened to Abraham between the time he was a zakan and approached by Death and the time he was saveyah when he actually died. In one of these we are told that the angel of death came down to demand Abraham's soul and that Abraham refused to give it up. He told the Angel of Death that he would not agree to die until he had been shown all that any man could know about God's world. Abraham was a favorite of God who had proven his loyalty over and over again; when this message was brought back to the Throne of Glory, God acquiesced and sent down the archangel, Michael, to be Abraham's guide. Michael took Abraham hither and yon and showed him all the countries and the peoples of the earth. He showed him the gate of birth and the gate of death. Then he took Abraham into Heaven and showed him the Palace and God's Court and all that was to be seen there. Then saveyah, full of years and full of wisdom, Abraham gave over his soul to death. This at least is the story as it is told in a short and little known scroll, The Testament of Abraham, written some

1800 or 1900 years ago by a Greek-speaking Jew of whom we know nothing except that he wrote this imaginative fancy.

According to the Testament of Abraham, when Michael brought Abraham up into the heavens, the place Abraham was most eager to see was the divine court, the place where all souls are judged. As they approached the court, a great, tall crystalline building, they saw a throng waiting outside. Each man is judged singly. The shofar would sound, summoning in turn each soul into the court. There they stood before the bar of divine justice. A massive table was the major piece of furniture in the well of the court. An angelic notary sat at that table who was responsible for a voluminous ledger in which all the lines of each person's life were written, all that he had done. The notary would read out the record of each life; and after sentence had been passed he would inscribe God's decision at the bottom of the page.

The image of a judgement day on which each and every mortal must appear before God to be judged according to his quality and his deeds is shared by the major religions of the Western world. Christianity and Islam tend to concentrate on the image of a posthumous judgement. They teach that when each person dies he comes before God's court, his record is read out and he is assigned his eternal place in heaven, hell or limbo. Judaism tended to emphasize an annual judgement day, a yom ha-din, on which each person appears before God to render account for the management of his life. Our fathers seemed to have felt that the image of a single posthumous judgement emphasized the theme of conviction rather than the possibility of correction. Scripture taught that God desires not the death of the sinner, but that he live, that he repent of his ways and return to God, to goodness. When a man was damned to hell for eternity he lost and God lost. So our fathers emphasized a recurring judgement, which took place when there was still time to refashion our lives and undertake new obligations. This theme is implicit in every element of the New Year's Day liturgy. When we greet each other on

the New Year what do we say? Not simply leshanah tovah, may you enjoy a good year, which would be like saying: 'may your lottery ticket come up this year,' or 'may Dame Fortune smile upon you.' Rather, we say lāshānah tovah tikatevu, may you be inscribed for a good year. To be inscribed suggests that a judgement will be made. We are not pawns of some implacable fortune, the future is not simply a matter of luck. What we are determines what we will be and what our children will be. What we do counts.

The author of the Testament of Abraham was an imaginative man. He describes at some length the operation of this heavenly court. Two angel-officials stand before the bench: Dokiēl and Puruel. Dokiēl's function was to hold the scales of justice. As the registrar angel read out each person's deeds and declared them bad or good, he separated these categories and put them on a scale; and according to the balance so the judgement. Dokiēl's activity dramatized the idea that no one is judged by a single notorious act, for good or for ill. The court takes into account the whole context of a life. We are judged by what our lives really are like and not by what they seem to be to others. God judges our entire biography and not a single moment of weakness or bravery.

Puruel carried in his hand a censor, a pan full of burning coals. One by one he passed each deed through the fire and tested it to see whether it was tempered, true, a jewel, or whether it was paste, counterfeit, flammable. There is goodness and there is the semblance of goodness. They are not the same thing. When one is well born, rich and healthy, it is easy to be patient, gracious and understanding. It is not so easy when one has very little, is badgered by the society and lives in a world where no one really cares about the courtesies. Patience, then, comes hard and so do all the gentler virtues. Married to a mate who is successful, attractive and healthy, who brings excitement into one's life, it is easy to be devoted and loyal; but it is not so easy to be loyal when one is married to an invalid or to one whose spirit is sicklied over by fear or frustration. There is goodness and the semblance of goodness. It is

easy to give largely of monies which we have gained by gambling with our excess, and when the government makes it almost profitable for us to give, and quite another to give precious time, to give what we can never replace and to do so without thought to any side benefits. There is goodness and there is the semblance of goodness.

The Testament of Abraham is an apocalypse -- a prediction of the future based on secret knowledge. It can be described as a childish fancy. It is fancy. Abraham never visited the heavens. There is no Dokiell or Puruel. There is no archangel Michael. There is no Rosh Hashanah assize "up there" if there is an "up there." But this image is a useful one woven of major themes of our faith. Each person is judged. What we do counts. The way we live determines much about our future.

It's a very hard faith to hold on to, this faith that we are measured and are judged by our whole lives. Each of us has some private little sin which we like to trot out during the holidays; smoking, eating too much, gossiping too much. We talk about it openly during the rest of the year and so when we come to services on this yom ha-din we make this weakness the major term of our confession; but that's not what judgement is all about, the judgement which takes in the entire range of our activity, which speaks to us of the honesty of our relationships, of the standard of our morals; of the quality of our love; the steadiness of our loyalty to friends and family; of dependability and honor; of the willingness of our service to those who can not benefit us; and of our acceptance of those who are different from us -- all these are elements of the life for which we must render an account, but, do we?

Cynics insist that this world is a biochemical accident and that there is only one operative law, the law of survival. They insist that the only real standard by which actions are judged is success; did it work. If you get away with it, it's right. Judaism insists that there is only one law in this world, the law of God's providence. Only as we are righteous, sensitive and truthful, can we expect decency to exist in the relationships of which we are a part and ultimately to be part of the fabric of our social order. Goodness enlarges life.

Callousness diminishes it. We were given duties and a promise, the covenant. "If ye be willing and obedient ye shall eat of the goodness of the earth. If ye refuse and rebel ye shall be devoured by the sword." If we are good, good comes to us. When we are selfish or greedy or callous or cold-hearted, we are punished and we deserve that punishment. This teaching is basic Judaism. It was taught in the Bible. It was taught by our sages, prophets and teachers. It has been taught whenever Jews have come together on the New Year and reminded themselves of the Day of Judgement and looked at themselves as God might see them, as if they were standing before the bar of the divine court.

To the ancients the gods were capricious. Luck, chance, Moira, Dame Fortune, ruled the day. Jews spoke of God as dependable. We imagined Him as the supreme dayan, as the ultimate judge, before whom all must give account for their lives, the righteous and merciful judge who would judge us honestly, mercifully and sensitively.

The times have made all of us cynical and, even as we admit that the trial image is a compelling one, we dismiss it as naive. Decency exists in the hovel as well as in the luxury home and the decent but poor subsist in that hovel. Many say: I do what I want to do and no more. Don't try to frighten me with bogey men. No one watches me and keeps tabs. I pay my taxes. I vote. I live by the same rules as my competitors. No one can demand more of me. God does. Judaism does not teach a least common denominator morality. It speaks of the divine spirit within every man -- of the need to live by a standard that is lifneh v'lifnim meshurat ha-din, above and beyond the average. God's law requires the highest, the most loving commitment. It's a law of demand, a law of ultimate obligation.

It's not easy to affirm divine providence. It's not easy to find the principle of justice when the world is as we know it. It's not easy to believe in justice when we see Israel constantly condemned before the so-called bar of justice of the United Nations, or when we see more of the advantages of our society flowing to those who have least need of them. The

problem of Job is, of course, our problem. Here is a young child who dies in infancy and there is a Martin Bohrmann living on in comfort in Uruguay. The problem of Job is the problem we all must face -- we can't blink it away. Our senses, the headlines, bring into daily evidence the cruelty and injustice of life. It's particularly hard for us, as Jews, who affirm that God is the judge, and who live with the memory of the six million who died, certainly, for no crime of their own. The survivors met in Israel last month and the West German Chancellor promised the Saudi's new offensive weapons the month before. Everyone, or at least most everyone, admits Israel's right to exist as they send atomic fuel and engineers to her sworn enemies. We see the miracle of German economic revival, the prosperity of those who organized the death camps, and we say, where is the principle of justice? We look at Israel, the pioneers, the displaced, the refugees, who ask only for a bit of respite, and who have had to send their sons into battle year after year simply to survive. Four times in less than thirty years these pioneers and these displaced, these refugees, have had to fight for their little bit of breathing space and that struggle is not over and few really appreciate its desperation. In the real world of diplomacy, the art of diplomacy is to write white papers to justify self interest, oil and market penetration. There are more Arabs than Jews. There is money to be made selling another atomic reactor to Iraq and the few, the victims, suddenly become in the eyes of the world expansionists, imperialists, a threat to peace, at fault.

It's not easy to affirm God's justice and principle of divine providence. Yet, on a day like this we know there's really nothing else that we can do. It may not be true, but we must live as if it is true. The affirmation of justice and moral responsibility is our sanity and the key to such sensitivity as we possess. If life is absurd, decency is irrelevant and character is inconsequential. If life is absurd, all that we call civilization, all that separate us from the beasts stands in the way of survival. To be caring, loving, charitable and open-minded become not only inconsequential but suicidal. All that matters is that we survive, so keep your eye on the main chance and walk away from generous impulses. The do-gooders of the world

R.H. I

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- 2) Her name is MARY
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Rosh Hashanah

Daniel Jeremy Silver

Our fathers believed that the Torah was, actually, the word of God. Obviously, every word was freighted with meaning. God never spoke idly. Phrases which we take as embellishments or synonyms they believed represented separate ^{AND} ~~add~~ new thoughts. In chapter 25 of the book of Genesis the editor describes the death of the elderly patriarch, Abraham: "Abraham died in good old age, an old man and full of years." Zakan vesaveyah - to us the terms zaken, old, and saveyah, full of years, are synonymous, but to our fathers they described special states. Death approached Abraham when he was zakan and somehow did not claim him; then at another time when he was saveyah, full of years, he actually died.

Many a legend was invented to explain what happened to Abraham between the ^{Time} ~~time~~ he was a zakan and approached by Death and the time he was savayeh when he actually died. In one of these we are told that the angel of death came down to demand Abraham's soul and that Abraham refused to give it up. He told the Angel of Death that he would not agree to die until he had been shown all that any man could know about God's world. Abraham was a favorite of God who had proven his loyalty over and over again; when this message was brought back to the Throne of Glory, God acquiesced and sent down the archangel, Michael, to be Abraham's guide. Michael took Abraham hither and yon and showed him all the countries and the peoples of the earth. He showed him the gate of birth and the gate of death. Then he took Abraham into Heaven and showed him the Palace and God's Court and all that was to be seen there. Then saveyah, full of years and full of wisdom, Abraham gave over his soul to death. This at least is the story as it is told in a short and little known scroll, The Testament of Abraham, written some 1800 or

1900 years ago by a Greek-speaking Jew of whom we know nothing except that he wrote this imaginative fancy.

According to the Testament of Abraham, when Michael brought Abraham up into the heavens, the place Abraham was most eager to see was the divine court, the place where all souls are judged. As they approached the court, a great, tall crystalline building, they saw a throng waiting outside. Each man is judged singly. The shofar would sound, summoning in turn each soul into the court. There they stood before the bar of divine justice. A massive table was the major piece of furniture in the well of the court. An angelic notary sat at that table who was responsible for a voluminous ledger in which all the lines of each person's life were written, all that he had done. The notary would read out the record of each life; and after sentence had been passed he would inscribe God's decision at the bottom of the page.

The image of a judgement day on which each and every mortal must appear before God to be judged according to his quality and his deeds is shared by the major religions of the Western world. Christianity and Islam tend to concentrate on the image of a posthumous judgement. They teach that when each person dies he comes before God's court, his record is read out and he is assigned his eternal place in heaven, hell or limbo. Judaism tended to emphasize an annual judgement day, a yom ha-din, on which each person appears before God to render account for the management of his life. Our fathers seemed to have felt that the image of a single posthumous judgement emphasized the theme of conviction rather than the possibility of correction. Scripture taught that God desires not the death of the sinner, but that he live, that he repent of his ways and return to God, to goodness. When a man was damned to hell for eternity he lost and God

lost. So our fathers emphasized a recurring judgement, which took place when there was still time to refashion our lives and undertake new obligations. This theme is implicit in every element of the New Year's Day liturgy. When we greet each other on the New Year what do we say? Not simply leshanah tovah, may you enjoy a good year, ^{SEPARATE THOSE CATEGORIES AND} Which would be like saying: 'may your lottery ticket come up this year,' or 'may Dame Fortune smile upon you.' Rather, we say lashanah tova tikevnu, may you be inscribed for a good year. To be inscribed suggests that a judgement will be made. We are not pawns of some implacable fortune, the future is not simply a matter of luck, ^{LOW A KALO!} What we are determines what we will be and what our children will be. What we do counts.

The author of the Testament of Abraham was an imaginative man. He describes at some length the operation of this heavenly court. Two angel-officials stand before the bench: Dokieli and Puruel. Dokieli's function was to hold the scales of justice. As the registrar angel read out each person's deeds and declared then bad or good, he put them on ^{SEPARATE THOSE CATEGORIES AND} the one pan or on the other; and according to the balance so the judgement. Dokieli's activity dramatized the idea that no one is judged by a single ^{ACCOUNT THE} ~~particularly~~ notorious act, for good or for ill, ^{THE COURT TAKES INTO} but by the whole ^{WE ARE JUDGED BY WHAT A PERSON LIVES ACCORDING} weight and context of his life, by ^{AND LIKE AND NOT BY WHAT THEY SEEM TO BE TO OTHERS} what he is inside as well as what he seems to be in the public mind. God judges our entire biography and not simply a single moment of weakness or bravery. Puruel carried in his hand a censor, a pan, full of burning coals. One by one he passed each deed through the fire, ^{IT WAS} He tested ^{IT} each deed to see whether ^{IT WAS} they were tempered, true, a jewel, or whether they ^{IT} were flammable, paste, counterfeit. There is goodness and there is the semblance of goodness. They are not the same thing. When one is well born, rich and healthy, it is easy to be patient, gracious and understanding. It is not so

easy when one has very little, ^{is} ~~feels~~ badgered by the society and ^{knows it's a hard life} ~~knows that no~~
^{about the conditions} one out ~~there~~ really cares. Patience, then, comes hard and so do the ^{if no center} ~~other~~ virtues,
 of ~~grace~~. Married to a mate who is successful, attractive and healthy, who brings
 excitement into one's life, it is easy to be devoted and loyal; but it is not so
 easy to be loyal when one's ^{is married to} ~~mate~~ is an invalid or ^{to one who} ~~when their~~ spirit is sicklied
 over by fear or ~~by~~ frustration, ~~when one needs to nurse and to care and life is~~
~~narrowed by this relationship~~. There is goodness and the semblance of goodness.
 It is easy to give largely of monies which we have gained by gambling with our
 excess, ^{and} when the government makes it almost profitable for us to give, and ^{quite}
 another to give precious time, to give up what we can never replace ^{and to do so} ~~for somebody~~
~~without incurring any loss or benefit~~. There is goodness and there is the semblance of goodness.

The Testament of Abraham ^{is an apocalypse - a production of our future hand} can be described as a childish fancy. It is
 fancy. There is ~~obviously~~ no Dokiell or Puruel. There is no archangel Michael,
 Abraham never visited the heavens. There is ^{no Rock Hauling A.S. 120} ~~not even an actual court~~ "up there"
 if there is an "up there." But this image is ^{a useful one} ~~not a childish one for it is~~ woven
 of major themes of our faith. Each person is judged. What we do counts. The
 way we live determines much about our future.

→ From 6 Cynics insist that this world is a biochemical accident and that there is

only one operative law, the law of survival. They insist that the only real
 standard by which actions are judged is success; ^{did it work,} ~~might makes right~~. If you
 get away with it, it's right. Judaism insists that ~~this world conforms to God's~~
~~design~~. There is only one law in this world, the law of God's providence.
 Only as we are righteous, sensitive and truthful, can we expect decency to
 exist in the relationships of which we are a part and ultimately to be part of
 the fabric of our social order. We were given ~~obligations and~~ duties and a

Godness enlarges life, callousness

diminishes it.

promise, the covenant. "If ye be willing and obedient ye shall eat of the goodness of the earth. If ye refuse and rebel ye shall be devoured by the sword." If we are good, good comes to us. When we are selfish or greedy or callous or cold-hearted, we are punished and we deserve that punishment. This teaching is basic Judaism. It was taught in the Bible. It was taught by our sages, prophets and teachers. It has been taught whenever Jews have come together on the New Year and reminded themselves of the Day of Judgement and looked at themselves as God might see them if they ^{AL} ~~actually appeared~~ ^{WAS STANDING before the bar of} before the divine court.

Such is our faith and such is the basis on which we have tried to structure our communities. What was a Jewish community? It was a group of people who came together in common purpose. How was it organized? It was organized according to the divine law, according to the halacha. Who had legitimate authority in the community? Not an aristocrat, not a tyrant, not a king, but the dayan, the judge, the man who was competent in God's law, who understood due process, judicial procedure, the Torah and Talmud. God's law presented the mandate and constitution of our existence.

To the ancients the gods were capricious. Luck, chance, ^RMoine, Dame Fortune, ruled the day. Jews spoke of God as dependable. We imagined Him as the supreme dayan, as the ultimate judge, before whom all must give account for their lives, the righteous and merciful judge who would judge us honestly, mercifully and sensitively.

~~The times have made all of us cynical and even as we admit →~~
~~It's not easy to hold on to this emphasis on justice or to the thought that~~
~~all of us must render account for our actions. It would be much easier if we~~
~~could say, as many say: I do what I can do and that's all there is to it.~~

DON'T TRY TO ENFORCE ME WITH HOBBY MORALITY
 There's no one who watches me and keeps tabs. No one ^{WANT TO BE A GOD} who demands more of me ^{LET} than
 I pay my taxes. I vote. I
 live by the same rules as
 my competitors

God does. Judaism does not teach a least common denominator the ordinary very modest responsibilities. That's enough, but that way does not satisfy God's law. His law requires the highest, the most loving. ~~It is a~~ ^{IT'S} law of commitment, a law of demand, a law of ultimate obligation.

ON It's a very hard faith to hold on to, this faith that we are measured and are judged by our whole lives. Each of us, has some private little sin which we like to trot out during the holidays; smoking, eating too much, gossiping too much. We talk about it openly during the rest of the year and so when we come to Temple on this yom ha-din we make this weakness the major terms of our confession; but that's not what judgement is all about, the judgement which takes in the entire range of our activity, which speaks to us of the honesty of our relationships, of the standard of our morals, of the quality of our love, the steadiness of ^{OUR} the loyalty to friends and family, ^{IF} our dependability and honor, ^{AND IF} the willingness of our service to those who can not benefit us or our acceptance of those who are different from us - all these are elements of the life for which we must render an account, but, do we?

It's not easy to affirm divine providence. It's not easy to find the principle of justice when the world is as we know it. It's not easy to believe in justice when we see Israel ^{CONSTANTLY CONDEMNED} always in the wrong before the so-called bar of justice of the United Nations. What we ~~don't need is another evidence of the~~ ^{HERE IS} ~~injustice of life~~ The problem of Job is, of course, our problem. There's a young child who dies in infancy and ^{There's a MARTIN BERNHARDT LIVING ON} ~~a man like Generalissimo Franco who lives~~ ^{IN CONTEST IN URUGUAY} in power and privilege deep into his old age. The problem of Job is the problem we all must face - we can't blink it away. Our senses, the headlines, bring into daily evidence the cruelty and injustice of life. It's particularly hard for us,

ON HOW WE SEE MORE OF THE ADVANTAGES OF OUR SOCIETY PLACING TO THOSE WHO HAVE LEAST NEED OF THEM.

EVERYONE, ON AT LEAST HALF EVERYONE / ADMITS
ISRAEL'S RIGHT TO EXIST AS A JEWISH STATE IN THE MIDDLE EAST
ENGINEERS TO NON-SUBSISTENCE.

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as Jews, who affirm that God is the judge, ^{AND} ~~to find confirmation of our faith,~~
^{WHO} to live with the memory of the six million who died, certainly, for no crime of
their own. ~~We ask where is justice?~~ The survivors met in Israel last month
and the West German Chancellor ^{ironically} ~~protested~~ the Saudi's new offensive ~~was~~ the
month before. We see the miracle of German economic revival, the prosperity of

those who organized the death camps, and we say, where is the principle of

justice? ~~And~~ we look at Israel, the pioneers, the displaced, the refugees, who

^{SENT HOME SINCE 1948 WITH}
~~asked only for a bit of respite, and who have had to fight every year after~~

^{YEAR AFTER YEAR SINCE 1948 TO SURVIVE}
~~settlement only to stay alive. There were only a few shepherds and bedouin and~~

~~a few pious who prayed for the coming of the messiah, had lived there for~~

~~hundreds of years, a wasteland, a swamp, barren hills and barren fields, who~~

~~asked only for the privilege of coming to this blasted place and building cities,~~

~~farming the land, planting the hillsides, building schools, turning the land~~

~~green for their sweat and their sacrifice, that was all they asked for. And,~~

~~of course, what happened? They made the land green and suddenly all who were~~

~~about that land decided they wanted it for their own. Four times in less than~~

~~thirty years these pioneers and these displaced, these refugees, have had to~~

~~fight for their little bit of breathing space.~~ ^{AND} That struggle is not over and

few really appreciate its desperation. In the real world of diplomacy, the art

of diplomacy is to make ^{WHITE WASH PAPER TO JUSTIFY} ~~narrow~~ self interest, oil and market ~~seem moral.~~ ^{penetration.}

There are more Arabs than Jews. There is money to be made selling another

atomic reactor to Iraq and the few ^{NO VICTIMS} suddenly become in the eyes of the world

expansionists, imperialists, a threat to peace. ~~Somehow they are at fault.~~

It's not easy to affirm God's justice and principle of divine providence.

Yet, on a day like this we know there's really nothing else that we can do. It

may not be true, but we must live as if it is true. ~~What else can we do?~~ If life

NO OPERATION OF JUSTICE

AND MORAL RESPONSIBILITY IS OUR SANCTITY AND
THE KEY TO SUCH SENSIBILITY AT NO PERIOD.

AREEN ALL WORK TAKEN
TO AVOID MANY FROM
LARGE AND LITTLE

THE DEGRADATION OF THE WORLD ONLY
GOT IT IN THE NEED

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is absurd, decency is irrelevant and character is inconsequential. If life is
absurd, all that we call civilization, all that separate us from the beasts ^{is made}
^{1. THE WAY OF SURVIVAL} need ~~not~~ ^{not} separate us. To be caring, loving, charitable and open-minded become ~~not~~
^{NOT SUICIDAL} inconsequential. All that matters is that we survive, so keep our eye on the

main chance and live, walk away from other responsibilities ^{CONSIDER THE} but as Jews we
^{live that way} cannot. That's not the way we are or we wouldn't be here ^{TO} this night. The

reward of the good deed, the ^{SAY} ~~rabbi~~ said, ~~sometimes~~ is the good deed itself. No one
^{promised us more} ~~and nothing more~~, ^{BUT THAT'S A GREAT DEAL. IT'S THE PRESENCE OF DECENCY} that is ~~what we've been conditioned to believe~~. To give up

our faith in God's justice is to accept madness and that we ~~cannot do~~, and so

^{we} we hold on to this faith and we take a long look into history and see that we
^{men} are no longer in the cave, ^{live} that there is civilization; and over time men have
^{clearly, each generation with its own} learned something of life. Many have set a fine example through their lives.

There is evidence of the operation of God's justice. The greedy or those who
sought only of what they could get and what they could take and what was, to
their immediate advantage, all the great empires of the world, are no longer.
Faith in divine providence is just that, a faith. It is the leap beyond the
evidence. It is an acceptance of that which we cannot prove because if we want
to remain human we have no other alternative. Many years ago when my father sought
to say many of these same things to you on a night such as this, he recounted
^{it perhaps you know the story} to you an episode retold by the medieval chronicler of Solomon Ibn Verga.

Ibn Verga was one of nine hundred thousand ^{suddenly} who were driven out of Spain in 1492,
when that great ^{old man} community was given a choice, baptism or exile,
and give three ^{month} weeks in which to make the choice. Most who fled went to the
^{when} nearest country, to Portugal. For six years they began there to rebuild their
lives, but six years later they were driven out of Portugal by that same

← AS ALL THOSE WHO COULD GO ON, AND
NOT OF A FEW WHO DIDN'T WALK FROM THE
SO CALLED better families, BETWEEN PERSONS AND PERSONS →
by their interested
as much,

The STAVROS was not the first
ship of its kind.

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combination of a militant church and a militant monarchy. Solomon Ibn Verga ⁷⁵
tells the story of a number of those who fled from Spain to Portugal and then
driven out of Portugal boarded a ship to nowhere. They went to one port and to
another seeking asylum. They were turned back. Some died of

starvation, some died of scurvy. Finally, ^{Where} only a few were left alive. The
captain of that ship finally simply drove his ship ashore to an empty spot on
to the coast of North Africa, and ordered the few remaining refugees off. Ibn

Verga tells of one family, as they walked away from the ship the wife collapsed
and died of disease and starvation. The man and his two sons struggled on ^{until}
Finally, they too fell ^{fainted} ~~benumbed, fainting~~, under the hot African sun. When the
father became ^{regained consciousness} ~~conscious~~ he found that his two sons ~~who lay beside him~~ were dead.

Solomon Ibn Verga put this prayer into the mouth of that father: "Lord of the
Universe! you are doing a lot to make me abandon my faith. Know then, truly,
that despite the dwellers in Heaven, I am a Jew and a Jew I shall remain, and
nothing that You have brought upon me or will bring upon me shall avail."

When a Jew dies the last words that are spoken at the side of his bed are
these: "Blessed be the judge who judges truly." And when a Jew appears, according
to the legend, before the heavenly gates and asks for admission he's asked only
one question: Did you ^{patiently} ~~confidently~~ await God's deliverance? Did you really and

truly believe that God would redeem, that there was reason to hope? Did you give
your life over to self-pity, to the shadows? I can't prove from the headlines ^{to you}
God's justice is active. I find it written in every line of our history but I
can't prove it. I can't see nor make clear to you this night the light at the

end of the tunnel - justice, freedom, peace, all the things for which we pray.

Our problems seem to multiply, but friends, dear friends, let us say with the

child of Tebrinka:

people can not find

the light of the world
of a people

ROSH HASHANAH - 1971

The Shofar is formed not manufactured. I can imagine a shepherd in ancient Israel bending down beside the carcass of a ram, picking up its horn, breathing into the narrow end and surprising himself when his silent breath suddenly becomes a shrill blast. Man is nothing if not clever. Society discovered that such a blast carried farther than any human cry. In ancient Israel the shofar played the same role church bells did in medieval Europe. It summoned the community to assembly; it warned them of impending attack; it announced the turn of the month and the coming of the new year. In its description of the new year celebration our Torah uses these nouns:

יוֹם קֹדֶשׁ, יוֹם זִכְרוֹן, יוֹם שְׂפוּפָה - - a day of holy rest, a day consecrated by the sound of the holy shofar, a holy convocation.

At first the ceremony must have been quite simple. The shofar was simply a summons; "come to the altar in the shrine to offer the appropriate ceremonies to God." As the new year's day gained in significance, our people were unwilling to leave the shofar in its simplicity. They wove into its call the basic teachings of our faith; the teachings that men ought to remember each year; and they did so in the traditional Jewish way, by relating to the shofar a number of references to it found in the Biblical text.

Thus we find in the Book of Exodus that when Moses and the children of Israel approached Mt. Sinai where Moses would receive the commandments and

the children of Israel would affirm the Covenant, their progress was surrounded by שִׁנְן קוֹל תֹּאֵר שָׁפָר, the blast of the shofar in rising crescendo. Using this text our teachers wove into the new year's day message all of the duties and of the obligations which rest on us because of the Covenant at Sinai. Our fathers saw the new year as full of possibility but they had no time and little patience with empty and innocent hope. The promise of the new year could be man's only if he was worthy of it, only if he was willing to discipline himself to obey the law and do right, his duty. The future is not fated. Our destiny is not in the stars but in ourselves, in our willingness to do the right, to obey God's will. So the shofar associated Rosh Hashanah with Mt. Sinai, with the law; and a simple celebration of the new moon of the new year became a sacred celebration of reconsecration.

In time this theme was deepened by another Biblical association. Abraham, the first Jew, the prototypical man had been the first to say "I will obey God's will." In the Book of Genesis we are told Abraham was put to the test of his convictions, as ultimately each of us is put to the test of our varied professions. Abraham's test was an awful one. He was told to sacrifice that which was more precious to him than life itself. In the last moment, God was unwilling to take from Abraham his son's life. According to this biblical legend, a ram was caught by its horn in a thicket nearby, a surrogate sacrifice. Our tradition transformed that horn into the great horn of hope, the great shofar of deliverance. It was taken up by the

angels into heaven and will be sounded from heaven to announce deliverance. Isaiah prophesied, "In the end of days the shofar shall be sounded and all the exiles lost in the land of Assyria shall be gathered into the Holy Land." Apocalypics foresaw a messianic time when that great shofar would be sounded and all that is crooked would be made straight, all that is evil would be rectified and man would live in peace and freedom. The Rabbis added their hope. They looked to a time when that great horn would be sounded not only to announce the messiah and Israel's redemption, but the resurrection of the dead.

Israel's triad of hopes - - national deliverance, the messianic age and resurrection - - would be fulfilled when the great shofar would be blown. Similarly duty, sacrifice, hope - - the great triad - - the basic truths of Jewish thought, were associated with the sound of the shofar. Rosh Hashanah strikes all the fundamental themes. So much for the tradition and now a question. Has this tradition, however high-minded, however ancient, any bit to it? Any meaning for us? Or is it simply an interesting archaism?

I was explaining the shofar the other day to a group, much as I have explained it to you, and one of the young men who was there turned to me and said: "Rabbi let be. The shofar is a natural instrument. It can speak to me. I can have a genuine experience with the shofar, but I want Nothing of your anecdotes or your legends, of your truths and of your traditions. You give me history and I have no time for history. I live

in me. This day, this moment, is the only reality I know." I asked him, "What then will the shofar mean to you come Rosh Hashanah?" And he answered, "I do not know. Whatever it means, it means. We will see." The young man spoke the language of his generation but his thoughts are not limited to his generation.

Our generation is burdened with civilization. We are tired of explanations. We have no patience with footnotes. Ours is the age of the happening, of immediacy, of improvisation. The great virtue is to be genuine. We are unwilling to have our feelings filtered through another, to be told what we must do and how we must react to a given moment. We want to react openly. We have no patience with the closely reasoned. The emphasis is on the simple and the direct. The artificial, that which is created by human artifice, art, is dismissed out of hand. We have promulgated an eleventh commandment. . The open, the instinctive, is our way of responding. "you shall be uninhibited.." The young in their energy go further. Burdened by the complexity of the city, they seek the small towns. Burdened by the simplicities of suburbia they took to farms. They find our tastes too precious and they find our wardrobes conventional and dress without thought, adopt natural foods, the simplest of diets. Even their idiom bespeaks this drive for simplicity. Occupation is simply getting bread; a place to live is a pad, a blanket on the floor; and the esthetic experience and esthetic pleasure is "Hey wow!" But it is not a generational manner. Again and Again I have heard the not-so-young, the middle-aged and those beyond middle-age say: "Life is too complex, I'm fed up. I live in so many worlds I don't know

who I am anymore. I haven't got the energy to try to solve all the problems which face me. I turn on the news and in ten minutes I am presented with twenty cataclysmic problems; each of them infinitely complex and I don't know how to divide my concerns or my energies so I turn off the television. I have stopped reading the newspaper. I haven't got the emotional energy to cope with it all.

Once upon a time, not so long ago, civilization was what man dreamed of. We said: "As man civilizes himself; peace, justice, freedom and learning will come into our world. The higher a nation's civilization, the better off it is." But today, we know, deep down, that civilization is a fraud, and broods discontent. Civilization has brought us an economy no one understands; a world afraid not only of war, but of terrorism; the broken home. The violence ridden city, a transportation system which can be paralyzed by a few thousand controllers. Civilization is complex so we seek simplicity.

Once upon a time, country life was seen as rude, rustic, uncouth; now the good life is country life, the simple life. Somehow we glorify the country, touching mother earth, going back to nature, back to the womb, back to our beginnings. For the young it is the commune. For the not so young, it is Australia. Whatever be the goal, the urge is the same and that urge is understandable. Civilization has made us chopped up people. We are parents; we are husbands or wives; we have a particular profession; we are citizens of a certain country; we are committed to certain political ideals; we are devoted

to a certain religion and each of these worlds preaches a different set of values, extols different cultural attitudes, demands of us a different set of priorities, each would have us be wholly committed to it, each pulls us in a different way. We are pulled and turned and twisted. Our multiple worlds have destroyed much of our taste for any world. We want only to be ourselves, simple, integrated human beings.

We are chopped up people and we are badgered people. Every day a thousand voices offer us a thousand solutions to the problems of the world; and each of the solutions offered conflicts with the one we were given a minute before. We are offered an old morality and a new morality and no morality. We are told disarm for peace and arm for peace. We are told to be loyal in marriage yet to do our thing. We are told to keep close the ties of love and of the importance of erotic experience. We are given so much to think about, we don't know what to think. We are given so many options that we don't know where to begin.

To our fathers all that I told you earlier about the shofar was natural, as natural as the air that they breathed. They had been taught these traditions from the cradle. They were reminded of them at home and at school as well as in the synagogue. Most of us have to be reminded of these traditions by a Rabbi on Rosh Hashanah night. They are no longer instinctive to us, natural to us. We must be instructed in them. Very little is natural anymore.

We are chopped up people, we are badgered people but more than this we are unmanned. In less advanced societies, however rigorous life was, man had a sense that he could control his immediate existence. He knew he had to depend largely on himself and there was strength in that awareness. Today we have to depend upon experts to manage our relations with our government, all the complicated forms and procedures; to explain to us what we should eat and how to keep our health; when a doctor explains to us our problems, we often hardly understand what he means. An agreement today is no longer a handshake. . It involves lawyers and pages of small type. The fact that we are dependent upon so many experts, and no longer enjoy the sense that life is largely within our control, had increased our frustration and anxiety.

No wonder so many of us long for the simplicities of another year. I know these feelings. I too am pulled this way and that. I too want to be whole. But I put before you the question whether the way to achieve the wholeness, the integrity, the sense of peace and ease of spirit which we seek is to court simplicity and openness and to cast aside the inherited wisdom of mankind, what we call civilization; and to disparage the past and all its learning and all of its institutions.

I am troubled because simplicity may be a trap. I know of people who have responded instinctively to their emotions and regretted it for a lifetime.

You can be attracted to a person who is highly charismatic but who is not for you. I first heard men counsel other men to cast off the conventions of society, not to be trammelled by the past, to listen to their instincts, to listen to their blood; forty years ago and the voice was guttural and the voice was in German - - Nazi leaders speaking to Hitler's youth.

Those who speak to us as if there were something naturally good about man lie. Those who say that if we could somehow revert to the primitive we would instinctively act with basic decency, are victims of a cruel illusion. The cave man was not only ignorant but a brute and brutal. He was a creature of instinct. He reacted aggressively to anything which he thought threatened him and he was threatened by almost everything. His life was narrow, circumscribed and filled with fear. He was a troubled and tortured person, altogether a dangerous creature. Yes, man today is dangerous, yes, we have the capacity to destroy the world; but at least most of us are no longer human beasts. Many manage to live with a degree of ease in society, sublimating our more aggressive instincts. Why? Because we have been civilized.

There man's natural goodness is an illusion. We are born full of potential but not potential angels. Those who exuberantly describe for us the sensitivity and the service of those who have gone out into the grey parts of our communities, to the slums, to the poor, to the outcasts and given them of their love and now justice for them describe real men and women, but these acts do not prove innate goodness.

These people are not acting out of any primal instinct from goodness. They were conditioned from the cradle in the values of western civilization. In their homes and their schools their consciences were formed. For years men talked to them with the voice and the responses of civilization, of God, beauty, and morality. Conscience is not a given thing. It is not a genetic inheritance. Conscience is a capacity. Conscience can be conditioned by the values of war or by the values of our torah; indeed, by any set of values. It all depends upon the way in which the people are reared. The achievement of the Lamed Vavniks is, in an unacknowledged way, a triumph of western civilization, the very set of attitudes which so many now disparage.

But what of the pressures, what of the fact that we are chopped up into so many little parts. What of the fact that so many of us are confused as to what our values really are. I am convinced that today's moral lethargy to take an active stand, is due to confusion and our unwillingness rather than indifference. We simply don't know anymore what we believe. How shall we integrate the many cultures in which we work, study and live? I submit that keeping the image of the simple shofar before us, shutting off civilization, is not the way; rather, I submit, what we must do is to listen to the teachings which our faith has deliberately added to the natural sounds.

Where does wisdom begin? There are two ways in which men have traditionally searched for wisdom, and only two. One is a Greek way, the other

is the Hebrew way. The Greek way, the way which has been followed by modern man is symbolized by the motto which was chiseled over the Academy in ancient Athens, "Know Thyself." Socrates suggested that way to man. Seek to understand yourself and you will somehow cut through the superstitions and conventions which are handed down to you and you will find freedom and the truth that you seek. Socrates lived a noble life and died a noble death. In his teachings, he was father of the Cynics who after him came to mock and to scoff; who are so good at tearing down other people's values, but not at building up and healing a consistent scheme of values of their own. Wherin lay Socrates' fortune? He set us on a hapless task. There is no center in anyone of us which we can scalpel down to and take out and examine and say, "Here, this is the self." The self is a process. It is not a thing; the self is always in the process of becoming, becoming requires planning, looking ahead. Nothing is gained by stopping dead in our tracks until we can answer an unanswerable question.

We are constantly being shaped by our senses, our mind and our experiences; these change and interchange. The search leads to questions, searching, penetrating questions but not to answers, not to values, not to an ultimate scheme of life.

The other way, the Hebrew way, is typified by the motto which can be found over the Ark in many synagogues, "Know before whom you stand - -"

אניח דאק'ן יאס. The Hebrew way was to leave off the ultimate questions of theoretical definition: what is justice, what is truth, what is beauty; and to concentrate on commandment and response. The Jewish people have always been a people on the way, moving from one culture to another; always the stranger; but wherever we were, whatever culture we were in, we had a rule, a specific set of duties, of dos and don'ts. You shall not murder. You shall not steal. You shall not commit adultery. You shall not bear false witness. You shall establish community. You shall establish family. You shall give of your substance as due to the community. You shall protect the naked, the widow, the orphan. You shall establish justice in your state. In whatever community or culture we find ourselves, these rules have application and hold true. If you obey them, your life will have integrity; because at whatever level you lead it, in whatever world or culture you find yourself, if you apply these basic rules, you will live worthily. Judaism is a faith for men and women on the way. Where we are going we know not. But along the way, here are some basic rules which will help you keep your balance. Abide them and you will find that integrity, that peace with oneself which you seek. The ultimate questions will not be answered nor will all the world's problems be solved; but your life will be consistent, meaningful.

The new year dawns. According to the religious calendar it is the 5742nd year in human history. Whatever its proper number, next year will be much like all the years in the past - - a year fraught with danger, a year of complexity, a year of strife and noise, a year of violence and a year of possibility. During that year many will turn away to defeat and frustration from the overwhelming challenges we all face. They will seek within themselves for a truth which cannot be found, and life will somehow stop for them. This is not the way. Seek the truth which lies in doing your duty, living with your family, living at your best. Let the Shofar speak to you of responsibilities; call you to the Mitzvot. If you do then I promise you life may still be shadowed by dark headlines. Your worship may still be accompanied by the voices of the violence of our city; and Israel may still live under the threat of oil and war, but you will find the peace, the wholeness that you seek. You will sleep well, work usefully and be satisfied with your life - - and what else would be needed to make 5742 a good year?

DEAL WITH USUAL -Colors -

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 color = colored matter = color matter -

color = symbol = people likeunofficial Don't signsSigns = containing - layer = just containing in somepanel & institutions are directed - substituted -

Colors - names - colors

GIVE IT A BIT OF CONTINUITY - one of several people

need - some of the people [Even - Time]

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T. all

where

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heart = energy

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- and color color

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Beyonce - after Beyonce Band -

comp. given = my intention

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P. in - YK

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- (B. in)

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Shand + reconciliation - when human heart &
can reconcile with

Alto - death to reality, of our ALONeness

PARADOX of Y. 16 - must be shut - must ALONE -

End on difficult beginning - been confronted

// Responsible - Phil takes to rob death of time
Jul - Accept death

A) Could beginning of Phil - 2nd of Redemption -

Remember 2nd will shut - beginning of Time

2nd will shut - SIN - heavy -

but reconcile of parallelly

B) Could beginning of reconciliation
Re word of Phil Hatred - general revel

Victim - confront

Turbulent - revelation - revelation
word & revelation word -

C) Could beginning of revelation of revelation
MYGIC - shutting out - turning inward -

LISTENING with that EAR -

Responsible! MAN MUST

shoot his life to the other world -

ONLY MAN does life seem simple

// ONLY ON Y. 16 - NOT whole year // SIN - revelation
possibility

YOM KIPPUR
Rabbi Daniel Jeremy Silver

Yom Kippur is also known as the *Yom Kippur*, the white fast. The colored curtain in front of the Ark is taken down and replaced with one of solid white; the same exchange is made for the mantles which cover the Torah, indeed, to accent their whiteness, they are stripped of all silver ornamentation. If you were to enter a traditional synagogue tonight you would see it as a restless sea of white. On Kol Nidre night alone of the evenings of the year, worshippers don the white long prayer shawl, the Tallit, and will remain so attired throughout the Day of Atonement. An older custom yet brought the medieval Jew to his synagogue dressed in a long flowing white robe, a white wrap-around, called a Kittel -- a seamless, pocketless, white garment which would eventually be his shroud.

Why the association of Yom Kippur and whiteness? I remember as a youngster being set the task of declaiming an oration about the flag which began "White is the color of purity, red is the color of valor, blue is the color of justice. . . ." I don't know how accurate these color definitions were, but it is true that in the West white has been a traditional symbol of purity. We swaddle our children in the white of innocence. We dress our brides in virginal white. Hospitals insist that those who deal with patients be dressed in antiseptic white. . . . White is the color of purity and so universal has been this identification that the sociologists tell us it led men to adopt white as the color of our shirting, as proof that they were not engaged in dirty or menial occupations; that their lives were above blame; that they were eminently respectable "of clean hands and pure heart." As an aside I suspect that the change from white to colored cloth which has taken place in the last few years is not simply a change of style but represents a final philosophic separation on our parts from various

long-lived and lingering medieval concepts of purity which defined purity as dispassion, as an avoidance of all that is physical and sensual, in short all those definitions which sharply separate body and soul and declare the flesh corruptible and weak.

The Romans dressed their juries in white togas as if to say: here are men who are pure of heart and pure of intention, whose judgment can be accepted and respected. From that day to this in the West, white has been the symbol of a peculiar and particular virtue, purity; a virtue which looked on man as engaged in a struggle to overcome that which was physical within him, to free his soul from the trammels of the flesh; a virtue which looked upon all that was sinful and enjoyable and physical as somehow suspect; which sought to make man not so much a confident earthling as to transform him into an angelic being. If anyone were to visit us on Yom Kippur and see the white on the altar, they understandably would assume that we are celebrating the virtue of purity. But I would remind them, as I remind you, that the association of white with Yom Kippur antedates the movement of the Jew into the Western world and that the extirpation of the physical is not the Jewish way.

If you read our ethical literature you find two themes occurring and reoccurring throughout. The first is this -- *אל תהיו צדיקים בימים* -- do not be overly righteous; do not be rigid and unbending; do not be so concerned with what are the conventional manners or morals in your day that you lose all sympathy, empathy and compassion, all ability to be flexible -- your humanity. Scrupulosity taken to the extreme is a neurosis, not a virtue.

The second theme that you will find throughout our literature is this -- *לפניו עשיתי* -- there is no man so righteous that he sins not. The man or woman whom you most respect is here tonight; has spoken the confession with you, fully conscious of his or her guilt, fully recognizing the need to confess sins. We are born human beings, we die as human beings. Perfection belongs only to God.

Another Yom Kippur will take place a year from now and another the year following,

and each year the best of us will have a full litany of sins to confess.

29th 29th 1st

ל' ט' -- man is man not angel nor can he ever be. It is important that we recognize that Yom Kippur speaks not of an ideal which is unnatural or supernatural; that Judaism does not demand a degree of saintliness, of holiness, which is beyond the attainment of each and every human being. Each of us is born a bundle of contradictions and impulses. And as we mature we grow in discipline; we grow in judgment, but we will never attain complete self-discipline and our judgment will never be infallible. Each of us lives with some dignity and some coarseness. Each of us has principles and each of us makes compromises. At times each of us speaks untruth. At times each of us does that which is unworthy. We would not be human if this were not so. What we seek tonight is not a moment of transfiguration which will suddenly wrench us from our human state to some angelic level; but a moment of encouragement, the sense of relief and hope which will allow us to feel confident that we can start again; that we can somehow face the new year with confidence and courage.

If white does not represent the virtue of purity what then does it represent? I believe it represents two ideas: one drawn from the depths of the human spirit; the other drawn from the depths of our Jewish teaching. In the days of the second temple on Yom Kippur, the High Priest would enter The Temple clothed in the glorious golden robes of his office. So garbed and accompanied by his accolytes he would perform the initial ceremonies of the day. But when it came time to mount the steps to the innermost sanctuary, to the Holy of Holies, where he, as representative of the people, would make the great Confession to the God, a tent hastily was erected and the Levites took off the garment of gold and replaced it with one of pure white linen. So dressed, he appeared before God.

Instinctively we associate evil with the dark. We speak of sin as a stain on the character. We speak of an evil man as possessed of a dark soul and of a perverse person as someone who lives in the shadows. When we effect reconciliation we have a sense of being

cleansed, of having washed our souls, of having scoured our insides. We are white, we have become clean. The darkness has been lifted from our soul and it is again clean washed. Long before, psychologists described for us how guilt-ridden people sometimes wash their hands over and over again as if by this physical act they will wash away the stain they feel within them. A Psalmist used the imagery of stain and cleansing when he asked God for forgiveness: "Purge me with hyssop and I shall be clean; Cleanse me and I shall be as white as snow." A prophet Isaiah cried out to the people: "Wash you, make you clean. Put away the evil of your doings from before mine eyes. Cease to do evil. Learn to do well." Then, "If your sins be as scarlet, they shall be as white as snow." The association of white with penitence, repentance, atonement and forgiveness, with all the psychological mechanisms involved with Yom Kippur, are elemental to man's perception of his inner life.

When we sin we bring darkness to our souls, not only the darkness of guilt but the darkness of alienation, of separation from those we love best, and from ourselves at our best. When we manipulate others, when we live a coarse or calloused life, we create distance, darkness between us and our mate, between us and our parents, between us and our children, between us and ourselves, between us and our God. We force ourselves to live in the shadow, within the darkness, tense, uptight. And when we manage a reconciliation, when we go to those whom we have abused or mistreated and say "Forgive me. I was wrong." "Forgive me. I was selfish. I apologize. Let me be your friend again," then somehow, not only is a weight lifted from our soul but light floods our being. We sense that we are again in the daylight. We can talk again to that person easily, directly, without pretense.

This simple truth was graphically illustrated for me a few weeks ago. I had scheduled a meeting of the Executive Committee of the National Foundation of Jewish Culture and we decided we would meet at the airport since men were flying in from here and there. The meeting room had no windows. We had an open, easy, pleasant meeting and then suddenly

in the middle of our discussion all the lights at the motel went out. We found ourselves in pitch darkness. We went on talking, there was nothing else we could do. And it was fascinating because a meeting which had been open and easy suddenly became tentative and freighted. Men could not see each other and now every phrase was prefaced -- "I hope you understand" "Please take what I am going to say in the right way." Darkness had interposed distance between men who were friends and who had come in common purpose. Wronging another imposes just such darkness onto our relationships with others and our relationship with God, the most important relationship of all. This darkness is real and the sense of relief is bright and exciting, when we have the courage to ask forgiveness, to confess errors, to seek to open up relationships again.

When the High Priest descended to the altar court after having made the ritual confession, two goats were brought before him. One was selected for the day's sacrifice, the other became the scapegoat. The High Priest placed his hands on its head and so symbolically laid on that goat the burden of sins of the people. The Azazel, the scapegoat, then was driven out of the compound of the Temple and out of the gates of Jerusalem into the wilderness; and the people felt light again, relieved. They could face the new year because they began with a clean slate, the dark lines of sin had been erased from their souls. There is darkness, there are shadows, in each of our lives and we, and we alone, have put them there. We have put them there by the way in which we have lived. Each of us has been selfish and self-centered; has spoken in anger and in bitterness; has been vindictive and cruel. Only confession and reconciliation can bring light into our lives. Only we can say, "I am sorry," and ask forgiveness. Only we can say to God, "I am sorry that I have abused and wasted my talents and faltered in my duties, and been careless of the rules and opportunities with which you have blessed me." If we can be reconciled, and God will always welcome us back, then light, joy come into our lives.

I spoke of a second meaning for the white of the altar. I said that that meaning derived from a conscious and deliberate teaching of our people. To explain I would ask you to remember that many of our customs and ceremonies began long ago in Oriental environments entirely different from ours. When we think of death we think of black, of crepe. In the Middle-East white is the color of mourning. The body was laid out under a white sheet and buried in a white shroud. The medieval Jew was buried in a white kittel, his white shroud; and he wore this garment of death in the synagogue on this day. When the High Priest made his confession in the Temple, he was dressed in white not because he was a penitent but because he was as if dead. God was in the Holy of Holies and if the priest stumbled or stammered or was hypocritical God would strike him dead -- so went the ancient legend.

What has death to do with Yom Kippur? We don't like to think of death. Judaism has tried to avoid morbid preoccupation with death. We have not been told to make elaborate preparations for whatever lies beyond. Our people never built pyramids nor did they bury their dead with utensils and food for the future journey. What then has death to do with Yom Kippur? Simply this. Yom Kippur wants to tear us away from our normal preoccupation with life. We are born into a mother's loving arms. We are raised and socialized by a family. We go to school with others. We form friendships with our peers. All of our lives we live with and among others. They grace our lives and, hopefully, we grace theirs. It is hard for one who is caught up in the bonds of relationship-life, to recognize that despite all the ties of love and family and friends, he is ultimately alone. Death is aloneness. No one can die for us. We cannot ask another to be our surrogate, to take our place. When we die we die and no one else. To face death is to face the reality of our aloneness. The basic decisions we make -- the decisions which have to do with the quality of our lives, the ends and purposes of our being -- these decisions we make alone and we alone must accept

the consequences. The quality of these judgments, their direction and their possibility, depend ultimately on what is within us not on what others tell us ought to be our values. Today we are encouraged to face death so that we will face the loneliness of responsibility -- and its ultimate significance

There are two ways of living, are there not? One is a joyous way, the other grey and drab. I can have joy and be an unknown who leads a quiet life; or my life can be grey though I have all the possessions that another dreams of acquiring. What makes the difference? A sense of personal worth. A feeling of the propriety of what I am doing. A feeling that I am using each day as fully and as wisely as I can. No more can be asked of me. No more can I ask of myself.

On an October day in 1913, a twenty-six year old young man born to privilege, a university instructor in philosophy, went into a small, unfashionable synagogue in Berlin. He had never been there before and he had come on a paradoxical mission. He had decided to become a Christian, to convert. His reasons were a compound of conviction and convenience; he had not found in Judaism a message that touched his soul. For reasons of which he himself may not have been entirely clear, he had decided to convert but only after having gone through a last authentic Jewish experience. He would give Judaism, in a sense, one last chance. What happened to this man, Franz Rosenszweig, on that Yom Kippur day we do not know. He kept his privacy and never wrote about it. But that day made Judaism live to him. In that synagogue he found for the first time the bite, and the power, and the truth of the Jewish message. Years later, writing about Yom Kippur, he used the same black-white death-life images that I have placed before you tonight.

On the Day of Atonement the shawl is worn as the true attire of death. Man is utterly alone on the day of his death. When he is clothed in his shroud and in the prayers of these days he is also alone. They too send him, lonely and naked, straight before the throne of God. In time to come

God will judge him solely by his own deeds and the thoughts of his own heart. God will not ask him about those around him -- what they have done to help him or corrupt him. He will be judged solely according to what he himself has done and thought. On Yom Kippur he can face the eyes of his judge in utter loneliness as if he were dead in the midst of life. Utter loneliness - dead in the midst of life.

Who of us will have the power, the will today, tonight and tomorrow to dwell on death as the beginning of a consecrated life. Think what it would mean to acknowledge those elements which we cannot bend to our will or make over, to live recognizing the exigencies of time and place and circumstance, to accept ultimate loneliness and ultimate responsibility, to find the texture, the context, the drive, the goal which is true, meaningful and valid for us and us alone.

Death appears again and again in the liturgy of this day. The old myth has it, and perhaps it is not a myth, that on this day God sits in the heavenly court and a record of each of our lives is passed in review before Him and that on the basis of His review God decides who shall live and who shall die. This is no nursery tale. It speaks of physical death -- who shall go down to the grave and who shall be alive twelve months from now -- but it speaks really of that which is a living death. Isn't routine, vulgar existence a living death when there is so much more to life? Each of us has the capacity to be more vibrant, more alive, more sensitive, more emphatic, more useful than we are now; to give more of ourselves; to share more of our wisdom, of our understanding; to be more alive.

How alive are you? How much of you is dead? Joy comes with a sense of worth. How worthwhile is each day, this day? How much of you is alive? How much of you could be alive? I truly believe that righteousness, devoted living, delivers from death.

R.H.

11 September

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31) ... - ...

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Refused ... - ... '72

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INCIDENTALLY DOUBLED THE PASSAGE IN TEST 1 & 2 AS -

Michael Scott - Abraham, Moses to plead w/ Dena
Dena asks to see what's changed

1) non invasive study

[illegible]

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$\frac{1}{4611686018427387904} \times \frac{1}{2} = \frac{1}{9223372036854775808}$ $\frac{1}{9223372036854775808} \times \frac{1}{2} = \frac{1}{18446744073709551616}$ $\frac{1}{18446744073709551616} \times \frac{1}{2} = \frac{1}{36893488147419103232}$ $\frac{1}{36893488147419103232} \times \frac{1}{2} = \frac{1}{73786976294838206464}$ $\frac{1}{73786976294838206464} \times \frac{1}{2} = \frac{1}{147573952589676412928}$ $\frac{1}{147573952589676412928} \times \frac{1}{2} = \frac{1}{295147905179352825856}$ $\frac{1}{295147905179352825856} \times \frac{1}{2} = \frac{1}{590295810358705651712}$ $\frac{1}{590295810358705651712} \times \frac{1}{2} = \frac{1}{1180591620717411303424}$ $\frac{1}{1180591620717411303424} \times \frac{1}{2} = \frac{1}{2361183241434822606848}$ $\frac{1}{2361183241434822606848} \times \frac{1}{2} = \frac{1}{4722366482869645213696}$ $\frac{1}{4722366482869645213696} \times \frac{1}{2} = \frac{1}{9444732965739290427392}$ $\frac{1}{9444732965739290427392} \times \frac{1}{2} = \frac{1}{18889465931478580854784}$ $\frac{1}{18889465931478580854784} \times \frac{1}{2} = \frac{1}{37778931862957161709568}$ $\frac{1}{37778931862957161709568} \times \frac{1}{2} = \frac{1}{75557863725914323419136}$ $\frac{1}{75557863725914323419136} \times \frac{1}{2} = \frac{1}{151115727451828646838272}$ $\frac{1}{151115727451828646838272} \times \frac{1}{2} = \frac{1}{302231454903657293676544}$ $\frac{1}{302231454903657293676544} \times \frac{1}{2} = \frac{1}{604462909807314587353088}$ $\frac{1}{604462909807314587353088} \times \frac{1}{2} = \frac{1}{1208925819614629174706176}$ $\frac{1}{120892581961462917470617$

[illegible]

3) NOT TRANSPARENT

A $\frac{1}{2}$ - inch mm. Delt

② — curve back into

Ab - Länge des Arms des Trugs

Ab - long ...
 voice from Heaven - Michael - LUNAR CHART
 Foster - TURN Ab ASIDE - LOST
 he 500 ~~inhibitors~~ IN INHIBITORS OF REACTION -
 IF he 500 all new and in form with
 DESTROY CREATION

Since Ab has not sinus so has no any
ON sinus -I in contrast normal
sinus. To live - normal -

gaining of money - otherwise had never to have

IN ORDER TO BE RECOVERED - One Follows
course of history. Then then he announced

[Kub. - from your Justice 1525 1511
12 books - to hide the Day of Redemption
God's command
to punish nations]

Teshuvah Pr'? 'Sh' 216: 11' f' 124 121: 121 122: 121 123: 121
no more sin of history
in 121: 121 122: 121 123: 121 124: 121
" Shall God's word return empty except it

LC 35
accountable that too which it was sent

Had Balmora entered - even

123: 121 124: 121 - with 125 - before it
could - forced God's law - be
being SAVED annul

What was Jehoi writing for? He cannot believe

God's word will come true

" Yet 40 days I Minerva will be destroyed

By speaking words - prophet sealed down of city.

Covenant Testament 121: 121

Teshuvah 121: 121 122: 121

דונש בן־לברט

Dunash ben Labrat

ואמר : אל תישן

ואמר : 'אל תישן! שמה יין יין,
עלי מר עם שושן ולסר ואהלים.
בפרדס רמונים ותמר וגפנים
ונקצי געפנים ומיני האשלים,
ורגש צנורים והקמח בנורים
עלי פה השרים בקנים ונבלים.
ושם כל עץ מוגף, ופה פרי צוף,
וצפור כל גוף ירון בין עלים.
ויהיו היונים בהונים וגונים,
והתורים עונים והוסים בחלילים.
ונשמה בערונות בשושנים סוגות,
וגנים התוגות במיני הלולים.
ונאכל מסתקים ונשמה סורקים
וננהג בענקים ונשמה בספלים.
ואקים בבקרים אני לשחט ברים
בריאם ובתרים, ואילים ועגלים,
ונקטש שמן טוב ונקטיר עץ רטב.
בטרם יום קטב יבואנו - נשלים!'

THE POET REFUSES AN INVITATION TO DRINK

He said: 'Do not sleep! Drink old wine, amidst myrrh and lilies, henna and aloes, in an orchard of pomegranates, palms, and vines, full of pleasant plants and tamarisks, to the hum of fountains and the throb of lutes, to the sound of singers, flutes and lyres. There every tree is tall, branches are fair with fruit, and winged birds of every kind sing among the leaves. The doves moan melodiously, and the turtle-doves reply, cooing like reed pipes. There we shall drink among flower-beds fenced in by lilies, putting sorrow to rout with songs of praise. We shall eat sweets as we drink by the bowlful. We shall act like giants, drinking out of huge goblets. And in the mornings I shall rise to slaughter fat choice bulls and rams and calves. We shall anoint ourselves with fragrant oil and burn aloe incense. Oh, before doom overtakes us, let us enjoy ourselves in peace!'

גצרתיהו: 'דם, דם! עלי זאת איך תקלים -
יביח קרש ויהדום אלהים לערלים!
בבסלה דברת ונעלה בחרת
והכל אמרת בלצים ובסילים.
ועזבת הגיון בתורת אל עליון
ותגיל - ובציון ירוצח שועלים.
ואיך נשמה יין ואיך גרים צין -
והיינו אין. סאויסים ונעולים!'

But I reproached him thus: 'Silence! How dare you - when the Holy House, the footstool of God, is in the hands of the gentiles. You have spoken foolishly, you have chosen sloth, you have uttered nonsense, like the mockers and fools. You have forsaken the study of the Supreme God's law. Even as you rejoice, jackals run wild in Zion. Then how could we drink wine, how even raise our eyes - when we are loathed and abhorred, and less than nothing?'

יוסף אבן־אביתור *Joseph ibn Abitur*

תְּעִתִּי, אֱלֹהִי CONFESSIO

תְּעִתִּי, אֱלֹהִי, כִּי אֲנִי חִסַּסְתִּי נַפְשִׁי
וְאֲנֹכִי סִבֵּתִי חֶרֶדָּן עַל מִקְדָּשִׁי.
פָּשַׁעִי הֵם לְכַדּוּנִי וְהֵם כִּי כִחַשִׁי,
כִּי עֲוֹנוֹתַי עָבְרוּ לִאֲשִׁי.

I know, my God, that I have done violence to myself, that I have brought destruction upon my Temple. My own crimes have trapped me, my lies have risen up against me; *for my sins have swept over my head.*

אֲנֹכִי הַחוּטָא וְהָרַע מִתְחַלְתִּי,
כִּי לְכַדֵּי הַצּוּן וְאִין בְּאַחַר וּזְלָתִי.
גַּם לֹא יִתְעַרֵּב וְרַעְיִי בְּנִסְיָלָתִי
וְהַבִּשְׁתָּה הִיא סוּתִי וּבְלִמָּה מִלְּבוּשִׁי
כִּי עֲוֹנוֹתַי עָבְרוּ לִאֲשִׁי.

I am the sinner, the evil-doer, from my very inception. I alone am guilty, no other is at fault; no stranger shall have any part in my downfall. Shame is my garment, disgrace my clothing; *for my sins have swept over my head.*

דְּבָרֵי יִרְשִׁיעוּנִי וּשְׁפָתַי יַעֲנוּ כִּי,
הֵן בְּצוּן חוֹלְלָתִי וְעַמִּי נוֹלַד חוֹבִי,
וְכֹל יִחַסְתָּנִי אִמִּי וְכֹל גִּדְּלִנִי אָבִי.
אִין פָּשַׁע בְּמֹו פָּשַׁעִי אֲשֶׁר הוּא לִי לְמוֹקְשִׁי
כִּי עֲוֹנוֹתַי עָבְרוּ לִאֲשִׁי.

My very words convict me, my lips bear witness against me. Indeed, I was brought to birth in iniquity, and my guilt was born with me. My mother conceived me in guilt, my father reared me in it. There is no crime like mine, it sets a snare for me; *for my sins have swept over my head.*

וּזְלָתִי צוּן כָּל יוֹם, רַבִּי צוּן הַיּוֹם.
חֲטָא יוֹם אֶחָד אֱלוֹ סֶקֶד עָלַי אִים.
סִבֵּתִי בְּאִין מְקוֹם וְלֹא אֶמְצֵא לִי סְרִיוֹם.
רְאוּ מָה עָשָׂה חֲטָאִי וּמָה שָׁלַם לִי סִפְשִׁי
כִּי עֲוֹנוֹתַי עָבְרוּ לִאֲשִׁי.

This day's crimes alone – not even counting those of other days – would suffice. If the Dread One were to punish me for the sins of a single day, I would sink without any foothold, and would find no redemption. See what my crime has done, how my folly has repaid me; *for my sins have swept over my head.*

יָד אוֹיְבִי מִצָּאָתָנִי וְנִסְלַחְתִּי בְּיַד צוֹרְרִי.
כִּי הִדְבַּסְתִּי לְיוֹצְרִי וְגַם מְרַדֵּתִי בְּצוֹרְרִי.

My assailant found me out, I fell into the hands of my enemies, because I angered my Creator and rebelled

לא משלתי ביצרי לכן משל בי צרי.
אין צוץ בצונוי ואין יקש בקשתי
כי צונותי עברו ראשי.

against my Rock. I did not curb my passion; now my enemy curbs me. There is no guilt like mine, no trap like the trap set for me; for my sins have swept over my head.

מי האיש החסץ להמית נפשו בידו –
נהיה לו אני נצונוי. ולא יהיה הוא לבדו;
סוף ולאש לא ירצה בזה לא איש ולא עבדו.
אני שחתי בסי ששתי. מי ידלני מרפשי?
כי צונותי עברו ראשי.

If any man should wish to die by his own hands, my sin and I shall join him, and he will not be alone. No man, not even a slave, would desire to live from such a beginning to such an end. I swim in a sea of crime; who will lift me up out of my filth? For my sins have swept over my head.

עשוקים הם בני אמי. חססם ודינם עלי.
פטור לא יפטרוני דם טפי ועוללי.
צורי. כי אני הרגתיים בחטאתי ומעללי.
נדדי היא פצצתי וחמסי עלי נפשי
כי צונותי עברו ראשי.

My mother's sons are oppressed; I must answer for the violence done to them. O my Lord, I shall never be purged of the blood of my children and infants, for I killed them with my sins and misdeeds. My own hand wounded me, my own self did me wrong; for my sins have swept over my head.

קמו בי צונותי ולא מצאתי תקומה.
רמה דם עלי וקאוני ביד רמה.
שמים נארך או ראו כי נקמה.
אני אבקה בלילי שנה. בשבתי ובחגשי
כי צונותי עברו ראשי.

My iniquities stood up against me, I could not stand my ground. They raised their hand high over me, charged at me defiantly. Then heaven and earth saw their vengeance upon me. Now I weep every night, all year long, and on Sabbaths too, and on New Moons; for my sins have swept over my head.

תעבוני כחי חחת. שגאוני צבא מגל.
ידעו כי אני נתעב. ראו כי אני נגעל.
צורי. מה אשר אעשה. מה אשר אפעל?
שעה שונעי וסילולי והט אונד למי רחשי
כי צונותי עברו ראשי.

The dwellers of the underworld detest me, even the host of the impure abhor me. They sense that I am loathsome, they see that I am soiled. My Lord, what shall I do, what can I do? Oh, turn to my cry and my plea, listen to my prayer; for my sins have swept over my head.

חסץ מה לי בחיים. הנאה אין לי במותי.
חטאי עלי בתי. ובמותי אשכתי.

I have no pleasure in life, I have no enjoyment in death. My sin afflicts me in life, my guilt in death. Hasten to me

חושה לי ועזרני, אל יוצר ושמתי.
סלח פשעי וחיש ישעי, מלכי גואלי וקדושי
כי עונותי עברו ראשי.

and help me, O God, maker of my
soul. Forgive my crime, speed my
salvation, O my King, my Redeemer,
my Holy One; for my sins have swept
over my head.

יצחק אבן כ'לפון

Isaac ibn Khalfun

בצת חשק יעירני

THE RETREAT

בצת חשק יעירני, אדלג
כאיל לחיות עיני בבורה.
ואבואה, והן אמה לגננה –
ואביה ואחיה ודודה!
אשורנה, ואסנה לאחורני,
כאלו לא אני רצה ידדה.
ירא מהם, ועליה לבדי
כלב אשה משגלת יחידה.

When desire arouses me, I leap like a
deer to see my lady's eyes. But when I
come, I find her mother there – and her
father and her brother and her uncle!¹
I look at her, then quickly turn away,
as though I were not her beloved. I am
afraid of them, and my heart mourns
for her like the heart of a woman bereft
of her only son.

פני תבל

THE WORLD AND HER
CHILDREN

פני תבל בצואר המצרע –
לכן הילק בסניה צדקה:
והוצל בערף אוהביה,
וגלוי מערם – חקה חקוקה.
לכן רום ללענה, אם תהביל,
והראם כי תרומו שתיקה.
ורוה תרבר מרם בני איש,
ולא תשמע אליהם קול נאקה.

The World's face is like a leper's neck.
Therefore, it is only right to spit in her
face; it is fitting and proper to cast
one's sandals at the nape of her lovers
and to strip them bare. So, if you can,
make them drink deep of wormwood,
but pretend to satisfy them with sweet
drinks. Then make your sword drink
deep of men's blood, and do not heed
their groans. Show no mercy to high or

1. Or 'betrothed'.

Yizkin

On S.T. at Communion time. We Travel Reading some

22222 11.21 - and Sept 31 - Eastern church - or

300000 of old day midnight (lateral prayer) - 8 logarithms

Just an ~~idea~~ to ~~show~~

7th of Oct

afternoon of September

S.T

Therapies - 1) measure of difference of capital of houses - with final book

2) Report of the school

(Double in all
concerns front)

3) View of the school

4) ~~of deer~~ ~~will be~~ ~~used~~ ~~to~~ ~~mark~~ ~~on~~ ~~some~~

5) Let of 20 school he ~~was~~ marked - NIT about

==

6) But still from - over ~~large~~ ~~from~~ ~~about~~

He ~~was~~ - franchise 11.11 2.11

Then 11.11 11.11

Willing to ~~change~~ ~~beginning~~ for a few more days of life &
and not willing - now is not an answer

Why - Michael, Messengers of God

|| To Travel all life throughout - no end

has right to give it up

הַיְדַעְתֶּם, יְדִידִי ? ZION'S PLEA FOR PARDON

הַיְדַעְתֶּם, יְדִידִי ? הֶעָבִי בָּרַח מִמְּלוֹנִי!
מִתִּי יָשׁוּב מַעֲוִנִי ?

Have you heard, my friends? The
Gazelle has fled from my dwelling.
When will He come home to me?

יָגִיד לָכֶם כְּרוּבִי:
אַחֲרֵי נִשָּׂא לְכָבִי
אֵיךְ אִשָּׁא מַעֲצָבִי ?
לֹא יָדַע, בָּעֵת שֶׁהֶעֱלָה עָמוּ בָּל שְׁאוֹנִי,
עַל מִי גָטַשׁ יְגוֹנִי.

If only my Cherub would tell you how
I am to bear my sorrow after He bore
away my heart! When He flew away
with all my joys, He did not know
whose hands I would fall into, grief-
stricken.

צָר לִי צָר עַל נִדְחוֹ:
כָּר מַעֲלִי כְבוֹדִי,
אוֹר יִסְעָתוֹ וְהוֹדִי.
אֵי יָמִים שֶׁסִּתְּיוּ יָשְׁמוּ לִפְתַּח עַל לְשׁוֹנִי,
וַעֲנֻקָיו עַל גְּרוֹנִי ?

I am in anguish because He is gone.
His glory has left me, and the glow of
His beauty and splendour. Where are
the days when His lips dropped sweet-
ness on my tongue like the honeycomb
and His necklaces hung on my throat?

חֲנוּתִי אֵיךְ שָׁכַחַם ?
שֶׁעָשׂוּעִי אֵיךְ וָנָחַם ?
וַיִּדְּדוּת, בֵּין בְּנֵי חָם
הִרְאָה לִי בְּאֶמֶן, עַתָּה אֲשֶׁר מוֹסְתִיו שָׁם בְּמוֹנִי
וַיּוֹצֵא אֶת הַמּוֹנִי ?

How could He forget His favours to
me? How could He forsake my delights
and the love He showed me in Egypt,
among the sons of Ham, when He sent
His portents against my enemies and
led my people out?

קָרַע יָם סוּף לִפְנֵי,
הִרְאָה אוֹרוֹ לְעֵינִי,
דָּבָר דִּלְדִּיו בְּאֶמֶן.
וַלְסֻדְרוֹ אֶהוּבִי כָר, אֵלֵי חֵין קוֹל פַּעֲמוֹנִי
וְלִרְיִם קוֹמֹנִי.

He split the Red Sea before me; He
revealed His light to my eyes; He spoke
words of love in my ear and He came –
my Beloved – into His room,¹ to the
lovely sound of my bells and the
fragrance of my cinnamon.

1. The Tabernacle.

עברי חקים ועדות.
העביר מני ידיו
נכבדות נחמדות.
השב לי ששון ישעך, ואם עבר ראש ודוני –
נא העבר את עוונתי!

Because I did not keep His statutes and commands, He did not keep His precious love for me. Oh, restore to me the joy of Your deliverance; and though my insolence has swept over my head – I pray You, sweep away my guilt!

לוי אבן־אלטבאן

Levi ibn Altabban

לקראת מקור חיי

THE AWAKENING

לקראת מקור חיי אתן מנמתי.
טרם ישיבוני ימים לארמתי.
לוי חכמה נפש, רוח מרדסת.
כי היא לכרה מתבל תרוקמתי!
ויהי לבכי צר מבין לאחרימי
כי יום תנוקמתי תהיה תקוקמתי –
יום יעמיד מעשה ידי לעשמי.
יום יאסף אליו רוחי ונשקמתי.

I shall turn to the fountain of my life, before time returns me to the earth. If only my soul, which is bent on folly, had the wisdom to know that it alone is my treasure in this world! If only my heart would rouse itself and understand my end: that the very day on which I sleep will be my awakening – the day He summons all my deeds to face me, the day He recalls my spirit and my soul to Himself.

י, לקבוצת נמקרו

PRAYER IN TIME OF
DROUGHT

י, לקבוצת נמקרו ונפשות קדרו,
כי שמים געצרו ויחסרו המים.
ובסתה קלמה פגינו, כי רבו עוונינו,
ומרדנה צינינו דמעה נעסעפינו ילוי מים.
בהצצר עונים באנו בלשת פנים,
העניים והאביונים, מבקשים מים.

Lord, our hearts are filled with fear and our souls with gloom, for the sky is locked and there is no water. Shame covers our faces, so great is our guilt; our eyes run with tears, our eyelids are moist with water. Now that the clouds are stopped up, we come shamefacedly, paupers and wretches, to beg for water.

1) ADULT-
SPONSOR

1) On arrival members did - Why not - My not -
ACCEPTANCE of Death - RYUOT

2) Theme of ^{balance of} ~~balance~~ of life

וְיָדָעְתָּ שֶׁכָּל הַיּוֹם
יָדָעְתָּ שֶׁכָּל הַיּוֹם

memorandum \rightarrow 10/6/70 1/2

וְיָדָעְתָּ שֶׁכָּל הַיּוֹם
יָדָעְתָּ שֶׁכָּל הַיּוֹם
וְיָדָעְתָּ שֶׁכָּל הַיּוֹם

3) שְׂמֵחַ וְיָדָעְתָּ - ~~accepting~~ ~~being~~ -

לֵב נָחֵם

- 1) TO TOUCH ALL LIFE SIT. \rightarrow 10/6/70 1/2
give life
 SACRED - NO ONE CAN TAKE IT before Death -
 2) LIVE AS A MAN WHO FIGHTS Full
 LIFE EVEN AGAINST GOD Alone
 3) AT END OF LIFE NO ONE IS THERE - alone

- 1) legible words are seen
 2) my word is life
 3) more

Death
 \rightarrow
 having to be
 overcome

How can death - be -

- 1) Not just - fear of unknown -
just has not protected from death
 even from young death

4) שְׂמֵחַ וְיָדָעְתָּ - How often can you survive
 1) death \rightarrow get them children
 2) life \rightarrow que of prophets

with one life but human values

Why about fascination with death

MASSACHUSETTS
 School

Just reaction to Egypt

Abomination of Egypt

1) Solomon ibn Venera

2)

Yizkor Sermon
Daniel Jeremy Silver

The synagogue devotes a significant section of every service to the remembrance of our dead. Each worship ends with the recitation of the mourners' Kaddish and the reading of a yahrzeit list. On the last day of festivals and Yom Kippur we add a special liturgy of remembrance, hazkarat nesahamot, the mention of the souls. This liturgy is better known as yizkor - "may God remember" - the opening word of its most familiar prayer.

Historians of religion will tell you that the kaddish and yizkor took shape some fifteen hundred years ago and that they emerged from folk piety rather than scholastic theology. Towards the end of the Biblical period a marked change took place in popular attitudes towards the afterlife. Hitherto vague images about immortality began to harden. Sheol had been an indeterminate place. Heaven and the lower world began to be vividly described. People had happy dreams of the rewards that awaited and nightmares about the punishments. Some would be blessed eternally and others would be condemned. In Daniel, perhaps the last Biblical book to be written, we find these new ideas phrased clearly: "Many of them that sleep in the dust shall awake, some to everlasting life, and some to the reproach of everlasting abhorrence." The concept that when a person dies they are judged and that that judgement determines their place in eternity became central in Jewish life during the Hellenistic era and has dominated the religious life of western man until our day.

The fate of the dead became an overriding concern. Preachers reminded their flock that each act is weighed, so be careful so as to be worthy of Heaven. The problem was the inconstancy of the human condition. Perfection belongs only to God. "There is no man so righteous that he sins not." How, then, insure our entry into Heaven? There were many answers: a good life; repentance before death; gifts to charity; acts of supererogation; and the popular faith added another form of insurance - prayers in behalf of the dead and charity

given in their name came to be considered as effective ways to open Heaven's doors. The idea that prayer and charity can insure one's entry into Heaven probably became popular on the analogy of court life. Presents, bakshish, and formal petitions to a sultan were proven ways of gaining his favor. The worship of the Jew began to fill up with intercessory prayer. Fathers came to value their sons not only for their immediate value in the family business but because a son would say Kaddish for them and help their soul into Heaven. Yizkor took form in this world of simple piety and superstitious faith. The rabbis did not fully approve. Thoughtful texts survive which reflect the feelings of rabbis firmly opposed to the practice of praying for the dead. Hai Gaon, a head of Babylonian Jewry in the tenth century, argued that intercessory prayer was pointless since "only the actual deeds of a person during his lifetime count before God." But as is so often the case, the people's will to believe and need to believe overwhelmed scholarly strictures about what to believe.

Opposition to yizkor ceased a thousand years ago when history gave this service a new and compelling significance. Yizkor became a memorial for our martyrs and a commitment to Jewish survival and community solidarity. The Jewish people have never been secure, but these past ten centuries have been particularly cruel. The millenium of pain began with the Crusades, when the soldiers of Christ, setting off to reclaim Jerusalem, proved their piety by killing all non-believers who happened to be in their way. The only non-believers in their way were Jews. As the Crusaders moved down the Rhine from Angevin England and Norman France, the soldiers reddened that river's waters with Jewish blood. It was a brutal time.

The unarmed Jewries of the time had no defense against such violence. The martyr can only hope that those who survive will not allow the ugly deed to be forgotten. Haman wins when martyrs become statistical footnotes in little-read histories. Those who survived the Crusader massacres were determined to remember their dead. How? What would be appropriate? Whole families had been killed. There was no one to recite the Kaddish for them or

to stand up for them during yizkor. The Jewish people would do the family's duty and pray for the souls of the martyrs. Memor-buchs, lists of martyrs, circulated in the European synagogue and the names inscribed were read aloud during yizkor. Yizkor came to express the national will to live. A family could be murdered, but the family of Israel would not forget. Yizkor expresses the faith that civilization will prevail. Decency, goodness, cannot be obliterated. Each of us dies, but the tasks we leave undone are taken up and continued.

These things do I remember; through all the years
 Ignorance like a monster hath devoured
 Our martyrs as in one long day of blood
 Rulers have arisen through the endless years
 Oppressive, savage in their witless power
 Filled with a futile thought: To make an end
 Of that which God hath cherished.

Yizkor binds us to our people and to corporate tasks. In naming our dead we make the silent promise to continue and complete what they began. As one modern theologian has put it: we will not give Hitler a post-humous victory.

In our day yizkor has taken on still another dimension. We no longer take these prayers literally. Few of you came here to intercede for a loved one's entry into Heaven. You came simply out of love. Some of us believe in an afterlife. Others do not. Few of us are still burdened by vivid Dantesque images of Heaven and Hell. We look on such concepts as Heaven and Hell as medieval. For us death is peace - an end to the stress and anxieties of every day. For us death is the cessation of pain. Our dead are with God. The prayers this hour are for us and not for our dead.

Why are we here? Perhaps the most powerful stimulus to duty is the obligation of love, sacrifice and example which has been laid upon us by our parents, teachers and loved ones. Memory commands. We can dismiss another's reproof, but not their example. When tempted to compromise standards, we hear our parents say: no, that is not the standard of our family. We try to live up to the example of rectitude or charity which was set by a parent. Their causes and concerns become ours. Their patience with others and respect for another's

decency warns us against manipulating or using people. Their lack of prejudice commands us to be colorblind. We remember their willingness to set their work aside and spend time with our anxieties, and such memories prod us to take time from our busy schedule to listen to another's need and to respond to it.

Why are we here? Because our memories help us defeat loneliness. Childhood is full of people. The young are cared for and loved. Youth is a time of friendship. Adolescence is a clutch of intimacy. We marry. We form a family. We find a few good friends, and over the years, one by one, these are stripped from us. Grandparents die, parents, teachers and counselors of our youth. Friends disappear or die. A mate dies, perhaps a child. Age is a lonely time whose emptiness has been compounded by the social mobility of our day. Loneliness shrivels the soul. Memory warms the soul. Loneliness kills; but as long as we can remember, we are not alone. As long as we can summon up intimacies shared, conversations that enlightened, joys that transcended the ordinary, the memory of a protective arm over our shoulders, we are not alone.

Memory lightens the burden of life. The child who has never entered the synagogue tends to be frightened of yizkor. He fears yizkor will be a cold and anxious time. It is not. We leave this moment encouraged, warm and enhanced. Our memories are among our most precious possessions.

A final word. Many are tempted to look upon the memorial moment in purely moral terms. Our parents have placed the responsibility of family in our hands. Our teachers have left us the task of building civilization. Those who healed us bid us to heal others. Those who were patient with us demand that we be patient in our turn. The compelling example of those whose lives inform our own is infinitely bracing, but I would suggest that the basic message of this hour transcends the moral imperative: it is the emotional truth of the significance of closeness, of family, of intimacy and love.

Few whom we mourn were truly saintly. All whom we mourn had their failings and

foibles. The mere fact of death does not ennoble. Our dead struggled to lead a good life, but did not always succeed. Yet, we remember them with love. We remember in love all who were close. We love them despite their failings. We love them because they loved us. No more.

Let us go back a moment to Yizkor's humble beginnings. Yizkor came into being because ordinary people wanted to help out their dead. Yizkor was born because ordinary people recognized that no one is perfect - no one could be that sure of entering Heaven. Yizkor speaks first of love and only then of character and nobility. Our dead were not saints any more than we are. Yet, they cared about us. They opened themselves to us and in doing so they gave us life.

I remember the child who told me, "Don't talk about my father's surgery that took him away. I loved him when he was home with me." Yizkor stands opposed to the aggressive self-involvement of our age. Yizkor reminds us of the precious gift of self - of love. It is good to achieve, but it is essential that we care, that we take the time, that we give of ourselves, that we turn to another, openly and easily. Yizkor suggests that the ultimate gift of self is not one of achievement or success, but is one of openness and feeling and caring and sharing. He who offers himself, she who involves herself, those who care are those who give life to the living.

YOM KIPPUR

Rabbi Daniel Jeremy Silver

For the most part the Industrial Revolution passed the shtetl by. A pleasing vignette is told of the first reaction by one small Polish Jewish community to a horseless carriage. The Yeshiva students were dazzled. They wanted explanations, and so they turned to the one of their number who had been to Warsaw and who was reputed to have read forbidden books. They asked this "scientist" to explain this latter-day miracle. "Oh," he said, "it's simple. You take a rectangular frame and you put four wheels at the corners of it." "Then you tie these wheels with a wire. You get it?" "We get it." "Then you take these wires and you bind them in a box in the center of the frame. Inside the box is a horizontal wheel which turns. Do you get it?" "We get it." "Above the horizontal wheel there is a series of smaller wheels. Do you get it?" "We get it." "On top of the smallest of the wheels there is a peg and a wire that runs from the peg to the cab of the car. Do you get it?" "We get it." "When a motorman pushes a button at the end of that wire, the wire turns, the wheels turn, the lower wires turn, and the large wheels turn; and this is what makes the car run through our streets." "Oh," they said, "Now we understand."

I submit that, despite the vast refinement in man's technical knowledge, we are as over-confident of understanding life as these Yeshiva students were of understanding magnetoos and electricity. Life, someone has said, is a miracle wrapped in a mystery. Life simply is. The knowledge explosion has helped us understand many of life's mechanisms; the miracle remains untouched and pristine. Science is a useful tool with which to moderate the natural environment in which we live, but science cannot give us control of the terms of life or make us masters of our destiny.

We can learn a great deal about process, about 'how'; but we know next to nothing about purpose, about 'why'. The universe is. Life is and it is impossible for us to go behind that statement.

The scientific cast of mind likes to understand and control, to feel that ultimately everything is explicable, and not surprisingly, in our scientific age many have opted for doctrines of determinism. Life, they say, is predestined. What happens to us is inevitable. It's imprinted in our genes. We are like the spider's prey, enmeshed in a web, and struggle as we will we cannot break free. Freedom is an illusion. Our ability to make decisions and to change the direction of our lives is more illusion than real. Even our thought processes are conditioned. Those who think this way have gone back to some of the most primitive doctrines of the human race. All ancient religions assumed that the gods controlled human life. God opens the womb. God touches the child with His talents. God commands, and the human slave must obey. In the end God cuts the thread of life when it pleases him.

The Eastern religions taught the doctrine of Karma - the iron rule of destiny. Man's only escape from pre-destination was a hard-won release into nothingness. The Greeks believed in Moira, inescapable fate. Man was pursued by fate; and, try as he would, he could not escape it. The hero was the man who pursued his goals in the full knowledge that his fate would ultimately wear him down and overwhelm him.

The premonition that the world out there is controlled by ominous and dangerous powers often went hand in hand with the sense of being controlled from without. There is a dark coloration to most of the world's literature. The future is written in shadows. There are dark wraiths and awesome spirits, avenging angels, and demonic presences that lie in wait for the human being and put obstacles in his path, which try to beguile man and to possess his soul. Writers describe the human being as flotsam, a bit of oceanic debris tossed hither and yon on the surface of the rolling, surging seas. There is motion, of course, but man does not control the motion. Man is controlled by the intersects of the stars, by the winds, by the

gods, by the wiles of the devil, or by the iron laws of economics. The image of the human being as broken kindling cast about on the ocean waves appears not only in the stoic philosophies of the second century and the Hindu philosophies of the pre-Christian centuries, but in the existentialist literature of our day. Though we no longer speak of man being bedeviled or possessed, we do speak, do we not, of suppressed anger, of animal instinct, of the innate violence of human nature. How many think of human nature as a roiling tempest which we can control for a time but which, ultimately, explodes and whips away the mask of civilization and decency which we carry about, revealing the human being as the animal he is.

If we are subject to an implacable destiny; if there are powers out there which prevent our achieving any of the goals for which we hope; if there are, in here, deep fires burning, hidden preserves of evil which we cannot control, then all that we are about this evening, all that Yom Kippur stands for, is a travesty.

Yom Kippur speaks of Teshuvah, of repentance, of the possibility of a new start. Determinist philosophies say that that which is crooked cannot be made straight. Yom Kippur says the crooked soul can be straightened out. A tear of remorse; the will to change habits and goals; the determination to bring yourself up from the plane of coarseness and vulgarity, to the level of sensitivity, warmth and love - these do allow man to step up in life. Tomorrow we will read in our Torah the command, "Choose life that ye may live." It is a meaningless command if it means simply 'don't commit suicide'. In fact, it says much more. 'Become a human being.' We can choose life because life gives us the opportunity to choose between animality and humanity, between bestiality and civilization, between living that is no life at all and living such as befits a child of God.

Yom Kippur affirms the possibility of renewal. Its command is: set for yourself higher sights. Set out on a new course. What thoughts and experiences permitted our ancestors to hold this hope of renewal? What led them to speak of Teshuvah, the possibility of rehabilitation and growth? Did they deny the great surging majesty

which is the universe? Did they deny that man was in many ways controlled and conditioned by circumstances over which he had no power? Not at all. Judaism shared with other ancient philosophies the knowledge that man does not decide to be born or what bundle of talents shall be his or the conditions of our life or the length of our days - over these we have no control.

Judaism was not afraid to look at this awesome power straight on, unblinking. Most people shuddered before this power, raw authority, God as autocrat, but Judaism affirmed a God who was both Elohenu and Avinu, both sovereign and father, both majestic and merciful. Judaism knew and experienced the storm. The storms that buffeted man were brutal, cold and chilling, but the storm also brings the rain which refreshes the earth and cleans the air. Judaism looked at death. Death is cruel. Grief is bitter, but if there is no death there is no life. If there is no death there is neither place nor opportunity for another generation. Jews knew pain, the bitter, searing pain of defeat and exile. Pain is often hardly bearable, but pain sharpens our awareness of pleasure. Pain breaks down the walls of selfishness and teaches what it means to be sympathetic, all that is implied in the word, 'fellow feeling'. Judaism knew full well that this is not the best of all conceivable worlds; but, were the earth paradise, what place would there be for that exhilaration which comes from high moral challenge? Where would we find the satisfaction of achievement? Of life?

Our fathers never claimed that they could describe God's purposes. "God's ways are not our ways", they said, "and God's thoughts are not our thoughts." But they had seen enough and experienced enough to recognize that God is not only power, majesty, the storm, but the order, love, the Father, the shepherd who is with us when we walk into the dark valleys.

Our God was not such a power as men acknowledge when they speak of devils and dark riders of the night. There is no fear-born mythology in Judaism.

Does Judaism deny the force of chance? Luck? Not at all. How often do we

say Mazel Tov? Are we not, all of us, in some ways creatures of circumstances? Of course we are. There is a merit gap between what we are and what we might be. Industry, hard work, determination cannot guarantee success. Judaism turned to the man of wealth and said, "Let not the rich man glory in his wealth", boast not. You have worked hard, perhaps, you have been agile and nimble, but so was your grandfather who lived on the edge of poverty in a small town in eastern Europe. He was not less industrious, no less vigorous, and no less determined than you. The only difference is that he lived in a poor world and you live amidst abundance.' Judaism turned to the man of power and said, "Let not the strong man glory on his strength", boast not of your position; do not say I am here because I have been daring and talented beyond the ordinary. What if you had lived during the long bitter years of Jewish ostracism when your people was outcasts and nowhere welcome? Indeed, Judaism suggests that we ought not boast even of being alive. How many of us are alive because we were born at a time when childbirth was no longer a mortal danger? How many of us are alive for no better reason than because a grandparent packed his bags and moved the unborn generations beyond the range of Hitler's anger?

Pride is the besetting sin of this generation. We look about and see ourselves as successful men and women. There is affluence. There is security. There is prestige. There is respectability. There is Jewish influence and Jewish power. How much of it is due to us? How much of it is due to luck? Is it merit or mazel? We judge others with many of the same smug assumptions by which we judge ourselves. How many have been honored in this community not because of their personal worth but because of their corporate worth; not because of the decency of their lives or the wisdom of their judgment but simply because they were in the right business at the right time and made a great deal of money?

Judaism neither denies the powers beyond nor the spinning of the wheel of fortune. Where, then, lies our freedom? What freedom does Yom Kippur address? Yom Kippur addresses the inner man. Yom Kippur talks about the standards by which

we should live, the truths that we should speak, the vision which could guide us on a meaningful way, the relationships which should properly be sacred, the standards by which we should manage our home and our human relationships. Here is a world which is your world, into which no one can step or intrude. Here you make the irreversible and basic decisions, the decisions which determine the quality of your life. If you are eager for learning you will never be ignorant. If you are willing to love, to share, you will never be an outcast. If you are willing to care you will never be without a calling. If you are willing to reach up nothing that another man does can pull you down.

There are some who live by pressures, ambitions and programs not of their own design. There are some who are pushed hither and yon by their passions, fears, neighbors, even their children. They are common people. . .ordinary people. . .bemused, some of them besotten. They are tragic figures, are they not? They are not free men for we are only as free as we make ourselves free. And what makes us free? Judgment, will, learning, determination and love. Teshuvah. We can be free only if we are resolved to grow and improve.

Two worlds compete for the soul of man - the world out there with all its allurements, and the world in here. We cannot control what happens to us out there. We can resolve to work with discipline, to be vigorous in pursuit of our ambitions and to focus every skill we possess on achieving a certain end; but there are no guarantees that we will be successful. We may be passed over. Another may be offered the opportunity. Out there there is a large element of chance, but in the inner world there is a greater correlation between purpose and result. Who can destroy my integrity? Who can say, "you shall not love"? Who can tell me not to speak the truth? Who can deny me the opportunity to rejoice in beauty, to respond to music, to grow in knowledge or to respond to the grand ambitions of civilization?

Yom Kippur asks me, as it asks each of us, to look carefully at this private world - not at what others say about me, not at my nob description, not at my ma-

terial situation; but at my soul. Am I satisfied with my standards? Am I happy in my relationships? Have I held on to convictions? And each of us, as he asks these questions, sheds a tear of remorse for the man we might have been, a tear of regret for the woman you might have been; for none of us has fully measured up to our own expectations, much less God's expectations of us. None of us can say, "In wealth or in poverty, in success or in failure, I have walked the way I have set for myself; I have been truthful always with myself and God."

And so, for each of us, this is an hour of Teshuvah, of turning back to that vision of ourselves we set so long ago; of turning back to our true self and of adopting those disciplines which will allow the true "I" to emerge. We are free only when we are walking our way by our standards, and when we are free we not only find peace of mind but bring hope into our world for we are not unlike a stone dropped into a pond whose ripples reach the furthestmost shore. And so it is in life. The single deed performed in love reaches down the centuries and to the far corners of the earth.

Spend an hour with a child, a child who is convulsed with fear and fright. Reduce the tension of his anger. Be patient. Teach him by your calmness and presence that he need not fear all the people thronging out there; and, somehow, and in some way, every person that child will touch in his life will have been touched by you. Make your home a place of wholesomeness, a place of encouragement and love; and all who walk out its door each morning will bring happiness into the world. Ultimately, the decency which is yours reaches out and touches mankind; and in that long-range effect lies our hope that some day and in some way we will break the iron ring of bitterness and strife which binds us to violence and cruelty and achieve an iron ring.

Yom Kippur climaxes with a great prayer. It is called U'netshaneh Tokef, 'let us recall the majesty of this day'. The prayer describes the powers without, the circumstances and destiny we cannot control.

Who shall pass on and who shall be healed? Who shall live in security and whose lives will suddenly be on quicksand? Who shall have success and who shall be smashed low? Who shall be fortunate and who shall be unfortunate?

The climax of this prayer is the very lesson I have sought to leave with you, that of Teshuvah, the

Prayer, repentance, thoughtfulness, the discipline of social concern, all that is involved in the private decisions of life mollify and mitigate the stern decree.

Yes, we are destined. Yes, there is a chance; and, yes, there is another chance, Teshuvah. Let us not overlook our last chance.