



Daniel Jeremy Silver Collection Digitization Project

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

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

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

Reel
33

Box
11

Folder
464a

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 (sent 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

PREACHING, TEACHING, LEADING
THE HIGH HOLY DAYS - I7

* Rabbis Silver and Greenberg

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

CLOSING LUNCHEON
Summation...Conclusions

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

THE UNIVERSITY OF JUDAISM
DEPARTMENT OF CONTINUING EDUCATION

and the

WESTERN STATES REGION OF
THE RABBINICAL ASSEMBLY

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

at the

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

Preachers-in-Residence:

RABBI SYDNEY GREENBERG
Temple Sinai, Philadelphia, Pa.

RABBI DANIEL JEREMY SILVER
The Temple, Cleveland, Ohio

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

L U N C H E O N

2:00-4:00 PM

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 90044
(213) 475-9777 • (213) 575-4224

THE ANNUAL HIGH HOLY DAYS SEMINAR

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

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



CAMP RAMAH, QIAJ, CA

Non-Profit Org.
U.S. Postage
Paid
Los Angeles, Calif.
Permit No. 14759

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**

Sponsored by
THE UNIVERSITY OF JUDAISM
DEPARTMENT OF CONTINUING EDUCATION
in cooperation with
**THE WESTERN STATES REGION OF THE
RABBINICAL ASSEMBLY**

PREACHERS-IN-RESIDENCE

RABBI SIDNEY GREENBERG

One of the truly creative and
brilliant homileticians 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

**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.

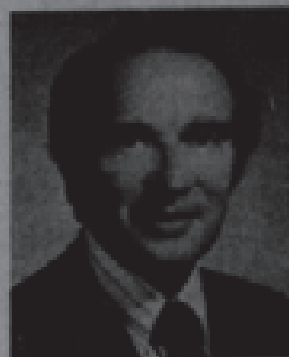
Rabbi's wives are cordially invited

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

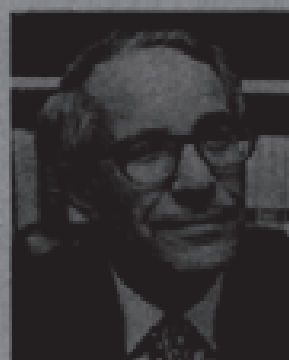
A rich set of homiletical resources covering the full Yom Tov preaching spectrum . . . A series of ideas for introducing and commenting on the liturgy . . . Suggestions for new-old and contemporary prayers . . . Pointers for making the High Holy Day experience enriching and arresting.

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

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.



**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 Isaiah 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 MRS.) _____

ADDRESS _____

CITY _____ ZIP CODE _____

CONGREGATION/ORGANIZATION _____

PHONE (OFFICE) _____ PHONE (HOME) _____

(SIGNED) _____

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.

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, 1931

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. Tomskey
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 ושמחה
נאמן

Cordially,

Mervin Tomskey

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,
וסוּקִים לחולצה ורמה.
בי נשבַעתי:
בנוסף לא תשלט 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?'

'גדודים ושרפים יזמרו מפה ומפה
ונעשו שרותך.
ואני אצהיר בחוד שורתך.
בי נשבַעתי:
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?'

'הוּא אני בכבודי אשאך ארבעה מילים,
והרשישים חסדך יהיו גומלים.
בי נשבַעתי:
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 נשבַעתי:

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

נואמים לסניף: "בוא 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 בוא בראש עם
לתשועת עדרו,

האיש אשר לא קם בישראל כמותו?"
בי נשבעתי:

רוגזים ואוקרים: "יהי שלום בקנוחתו" –
ולא כמות כל האדם תמות.

"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."

ואיך אמות?

'How then shall I die?'

שמונה חהיה אצלך רת עץ החיים,

ואתה תבוא בראש חבירתך בבגן

מוצא מים חיים.

בי נשבעתי:

תשמע מפי "תהי נשמתך צרורה בצרור החיים".
ולא כמות כל האדם תמות.

"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."

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 דברי פה
בסנה בדבור פה.

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

איש נש ענני נהורא.
 איש השד עברה.
 איש ותר מעם עברה —
 יאמר לו: 'עלה וכוות בקר' ?
 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 שירה.
 איש ראה נירא.
 איש שכונה שרה.
 איש תנה משנה תורה —
 יאמר לו: 'עלה ומות בקר' ?
 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!'

Answer

WRHS

ארח זו אלך

ארח זו אלך
 גור עלי המלך.
 הנני היום סבדל ודולך.
 קהלי. הנה לשלום.

והוא
 6. He Takes Leave of His People

'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.'

'בואת לא גרע מה געשה.
 כי כל אשר יחפץ געשה.
 ואין מי יאמר לו: "מה תעשה?"
 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.

בְּשִׁקְצִי פֶה אֶל פֶּה
 "וְאַתָּה תְּהִי לִי לִשָּׁה",
 בְּצוּתִי כִּי כְּבֹד פֶּה
 לִסֵּר בְּמִי שֵׁם פֶּה –
 אִם צוּן הוּא מִחֲרֹו,
 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!

וְהַשִּׁיבוּ אֵלַי
 בְּעֶצֶם הַיּוֹם:
 'דְּבָרֶיךָ הַחֲמִדוּ
 בְּסִנְיָה, וְאִם בְּכֹדוֹ,
 לְדוֹרוֹת יִחְמְדוּ.
 וְאֵיךְ לְצוּן יִשְׁקְדוּ?

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 wh...'

לִמָּה זֹאת – אֵין זֹאת?

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

מִשָּׁה, עֲלֵה נְמוּת,
 כִּי גִנְיָה הִיא שְׁתַּמּוּחַ!

'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 לִי אוֹרָה,
 אִישׁ בְּחָרוּ אֶל נוֹרָא,
 אִישׁ גֵּשׁ לְעֶרְפְּלֵי נוֹרָא –
 יֹאמַר לוֹ: 'עֲלֵה וּמֹת בְּהָר'?
 צֶעֶק צֶעֶקָה גְּדוֹלָה וְקָרָה:
 'יֹכְהֵבֵד, 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.
חַק לִי רִאשׁוֹן וְאַחֲרוֹן.
אֶעֱסֵף בְּגֹאֲסִי אֶחָי אֲנִי.
קְהֵלִי, הִיָּה לְשָׁלוֹם.'

'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.'

'וְנָחִיב מִיָּבֵן הוּא.
קָטָן וְגִדּוֹל שָׁם הוּא.
מִי יִחְיֶה וְלֹא יִרְאֶהוּ?
רוֹעֲנֹ, לֵךְ לְשָׁלוֹם.'

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

'זֶה הוּא לִי אָמַר:
"עֲלֵה וּמוֹת בְּהָר" —
וְנִפְשִׁי לְמָאֹד הִסָּר.
קְהֵלִי, הִיָּה לְשָׁלוֹם.'

'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.'

'חֶקֶק לִבִּי אֶדָם מִיָּתָה.
לְחִסְדֵּי יָקָר הַמָּוֶתָה —
וְעֲנוּתֶךָ לְעַם הַבְּצִיָּה.
רוֹעֲנֹ, לֵךְ לְשָׁלוֹם.'

'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.'

'בָּבֹד עָלַי רָצָה,
כִּי הַמָּוֶת לִי הִגְעָה.
מָה אֶעֱשֶׂה — לֹא אֲדַע.
קְהֵלִי, הִיָּה לְשָׁלוֹם.'

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

'לֹא יִסָּר לִךְ
וְלֹא יִצָּר לִךְ.
כְּבוֹד בְּנֵי עֵדֶן מִיָּבֵן לִךְ.
רוֹעֲנֹ, לֵךְ לְשָׁלוֹם.'

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

ויקבר אתו בני בארץ מואב מול בית פעור.
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.*

אולת יוכבד

7. His Mother Looks for His Grave

אָזלַת יוֹכְבֵד מִמִּצְרַיִם לְמִצְרַיִם:
'מִצְרַיִם, מִצְרַיִם, אוּלֵי רָאִיתָ לִי לְמֹשֶׁה?
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רָאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִרְגָה כָּל בְּכוֹרִי.'

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.'

אָזלַת יוֹכְבֵד וְשָׁאַלָה לְנִילוֹס:
'נִילוֹס, נִילוֹס, אוּלֵי רָאִיתָ לִי לְמֹשֶׁה?
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רָאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִפַּךְ מִיַּי 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.'

אָזלַת יוֹכְבֵד מִסְּפִיֶסֶת לַיָּם:
'יָם, יָם, אוּלֵי רָאִיתָ לִי לְמֹשֶׁה?
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רָאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהֵעֲבִיר 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.'

אָזלַת יוֹכְבֵד וְשָׁאַלָה לַמִּדְבָּר:
'מִדְבָּר, מִדְבָּר, אוּלֵי רָאִיתָ לִי לְמֹשֶׁה?
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רָאִיתִי אוֹתוֹ
מִן הַיּוֹם שֶׁהִמְסִיר עָלַי מִן הַשָּׁמַיִם לֶחֶם.'

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.'

אָזלַת יוֹכְבֵד מִסִּינַי לְסִינַי:
'סִינַי, סִינַי, אוּלֵי רָאִיתָ לִי לְמֹשֶׁה?
'בְּחַיֶּיךָ, יוֹכְבֵד, לֹא רָאִיתִי 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

אָזלח יִזְכְּדֹר וְשָׁאַלָה לְסֹלֶע:
 'סֹלֶע, סֹלֶע, אוֹיֵל רָאִיךְ לִי לְמֹשֶׁה?
 'בְּחַיֶּיךָ, יִזְכְּדֹר, לֹא רָאִיתִי אוֹתוֹ
 מִן הַיּוֹם שֶׁהִכָּה עָלַי שֶׁרֶבִיטָיו.' (...)

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 יָדָעוּ 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,

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

מי עלה למרום,

מי עלה למרום,

ומי הוריד עז מבטחה?

התקבצו מלאכים זה אל זה,

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?'

לעכל-זה,

ואמר זה אל זה:

'מי הוא זה ואיזה הוא,

מאחז בני כסה,

פרשו עליו עננו?'



משה עלה למרום,

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

משה עלה למרום,

משה עלה למרום,

והוא הוריד עז מבטחה!

או מרחם אמי

2. *He Pleads with God for His Life*

'או מרחם אמי

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

בחנתי חמי

יבחרת נאמי -

ולמה אני מת?'

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
נמתי בתכת גמא,
ושמרתי אומר –
ולמה אני מת?
'פן יאמר : ביטה אל פנים בקנים,
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 ליאיר
מפני מורדי אור,
ודברך היה לי אור –
ולמה אני מת?
'פן יאמר : גרע חם בעשר מבות,
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,¹ and he has become like God.'

'דברת בת ספרד
על יד היאור להודיך,
ימי להאריך –
ולמה אני מת?
'פן יאמר : דן בנשמת 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 מציר לציר,
ולא יחוננו.
וחכמת סופרים תסרח,
ויראי חטא יקאסו,
והאמת תהא געדרת.
וצרים פני וקנים ילבינו,
וקנים יצמדו ספני קטנים.
בן מנבל אב,
בת קמה באמו,
כלה בחלטה,
איבי איש אנשי ביתו.
פני הדור בפני הקלב.
הבן אינו מתבייש 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!

זיזקן - SELF PITY
why me - why not

אחינו המיגענים

ON THE DEATH OF A CHILD

אחינו המיגענים.
המקראים באבל הזה.
תנו לכבכם לחקר את זאת -
זאת היא עומדת לעד.
נתיב הוא מששית ימי בראשית:
רבים שתו, רבים ישתו,
במשטה ראשונים כך משטה אחרונים.
אחינו,
בעל הנחמות אהם 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. Ottens - "be popular - one slogan" - make sure -
found rest - Senor in my camp last with rest of day -
don't respond to me if old no - to 1917?

OTT - Don Wadger

make the no not - what you College of
the new have a rest -

1) no 10' SW

2) everybody having a rest

3) that day - you all
for life

4) new is very fast

2) How do I know - old US - 1st mile - no trucks

become - A.S. - but cheap and to me - 2nd to WINDOCS

message that was the first

Paul - agreed -



in fill of contribution - didn't make any

(Y.K. for 1 mile - 6.1) probably - Rel.

Heater - central full expansion into slips

delivered seen in a book on my

History - LA - Buy
new - make new and
should put - work
"I would not forget
your name"

Rule - My 1st - (Hobby and of attention

1) no rushing

2) no rules

3) no know lagging

4) no food drinks

5) no published material in 1914

6) no hate

7) DO REPAIRS from time

8) SEAN man - short - simple - basic

JEWEL -

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

binds us to those who negotiate make all the possible

Moving Commands —

3) Talk of handling of GILTS - AHC

Why not - Why not (a corollary Wilson - Fred
Single grain in low ~~temp~~ where no T2000 has been studied

$\frac{7}{8} \times \frac{6}{7} = \frac{6}{8}$

LIFTERS / LOANERS — ~~have a~~ it

4) Let $y = \sin x$ cnx - (Führen - die

JACU - Mossick - AGNEW story

CONF - 30N

|| Dosing in importance
but hope

I have that to ~~reorder~~ same of ~~the~~ ~~question~~ ~~implant~~ in
pre-~~day~~ - ~~change~~ - ~~history~~ - ~~process~~ -

Following success in efforts ~~eliminate~~ ~~renew~~ - "There
They do not change - ~~complexion~~ - ~~energy~~ -

Flow of Feeling ~~has~~ ~~not~~ ~~change~~ - ~~but~~
with a ~~process~~ in unprecedented

1) 11/30/01 - ~~mean~~ ~~ing~~ ~~of~~ ~~the~~ ~~line~~ ~~change~~
two on ~~down~~ - NO ~~handles~~

2) 11/30/01 - ~~Takes~~ ~~into~~ ~~down~~ -

And ~~at~~ ~~the~~ ~~same~~

So it ~~imposed~~ ~~to~~ ~~once~~ ~~several~~ ~~days~~ ~~of~~ ~~prisoners~~

With ~~imposed~~ ~~in~~ ~~order~~ - ~~I~~ ~~searched~~ -

not in ~~order~~

Viewing

on the

present - ~~view~~ ~~surface~~

King - ~~just~~ ~~clearly~~ (on ~~down~~)

language -

imposed

view ~~case~~ ~~of~~

political ~~believe~~ ~~system~~

1) ~~oil~~ ~~net~~ 2) ~~general~~

3) ~~Far~~ ~~at~~ ~~the~~

Release - "Public ~~Release~~ 30/3/01"

Spoken word unchangeable

For 2, how long you will - change it
LAW 3:1

Num 33:19 God is NOT man to be
captured - human to capture
his word - would he speak it
AT - promise / AT FULFILL

But that is what - can be
NOT the FULFILL

TUHTS - LAST WORD -

TAKE YOUR OWN, GO TO MEDIA - For I believe
that you have no power and about know,
that it shall be over soon -

Why not abandon entirely - because people
held promises as well as done - basis
of motivation

How to hold

- 1) be predictable - Promise
- 2) Testimony

2000
1200
2100
after

only by abandonment of what // relying on to someone
o. better can some power

Chosen
CAN'T close

Jonah

(NAT OF CLASSICS)
Subvey

CAN'T close!!

Cost rule the
211 80 211 111
211 11 211 111

② huge - in front in wall paper - 4:4

- 1) 5 all 2 not know many - ① Power need be
② Power 4 know | Paper need

2) dropped 1 day - NATURAL OF old not mention

4 F. v. scene - Original ending 4:5

final problems to uncover 1 - led by
114 - not to be repeated - Any 6-11 don't
not doing disaster he had threatened
Chest don't and Threatened - why he
had filed - PATRIOT OF
the scene!!

from last end - I know don't need happen

Good August - Are you away?

Don't know of 7 Takes A SEAT EAST of
city - under a shelter he has built
To 600 what would happen to city

REN knows the country thoroughly - To be a shadow
over his head - why shade it a shadowy shelter
would need to uncover 1 end
Jonah a lesson

Pedaiah, Mishaël, 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, Hodiah, 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 arbitrary

Need to be — 100

LIB

OT - WT

AGGARD # (March)

AT - OT - KAS

~~Change in language~~

Change — just names of it

BASIC — D.A.R.
 MOD — MOD

as in the case of the

in the case of the

WRHS



ETYMOLOGY

pl. in the case of the

pl. in the case of the

the same does not connect to the

interpretation

The interpretation does not connect to the

ETC

HAVE TO TAKE STAFF

DEFINE PROCESS

Positive child's
 said — more
 team
 personal for

Moses — 100% most international
 level outside camp
 holy man

DOCTRINE
 substance

Moses — ANDER — living draft

General in
 Spain

- a) YEARS OF FANCY KITES
- b) YEARS OF RELEASE - jubilees
- c) PLANTING OF TREES AND VEGETABLES

M. 1:2 introduce for 1st time subonant theme - open

4 diff. judgments (Lancel, Stained, Survey R.H.)

PHRY 'HA S on R.H. All that come into the world pass
before him like LEGIONS OF SOLDIERS,
like FLOCKS OF SHEEP - Proph

only explanation given Text 13 33

פִּי'וֹ שֶׁל ה' יֵצֵא
וְיִשְׁפֹּט בְּהַמָּוֶה
וְיִשְׁפֹּט בְּהַמָּוֶה
וְיִשְׁפֹּט בְּהַמָּוֶה

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; none equal
It is he who fashions the bones of all men alike,
who discerns all that they do; none equal

13
14
15

While Translating Little on SEVULET / Wonders

CALENDAR - MESSAGES SENT TO PETERBURG
FESTIVALS - OBSERVATIONS OF NADAN - USE OF

SHUPAN - ON MY DAY IN TEMPLE A SHUPAN

OF LEARN OF WILD GOAT WORTHLESS OVERLAP

- / BENTON LECTURES /

Don -

These (3) more

minutes

→ Pipp → 1000 → 1000

pi'2 → 1000

→ 1000, 1000, 1000

DURING NIGHT

so issues on day of Judgement when white - (5)
 beard, shaved - cut, drink (no) in the
 conviction that God will punish minister for them -

200 1.0 1000 1.5
 3000 1.0 100 1.5

Customary day of judgement and day of judgement -
 inclusion of God - not in the place like he

Not on same day - 11 of Tenat ADMM

INTERESTING MA LITERATURE

WRHS

THE STATE OF

MAINTENANCE - KING
 MAINTENANCE - KING
 MAINTENANCE - KING

3) 2000 pil -
 2000 1.0 2000 1.5
 2000 1.0 2000 1.5

15 - only 2 names?
 Yom Terunt - 21st of Tishrei
 on weekdays - on Sabbath
 no blowing - except
 in Temple

Assembly of rabbis is not Terunt = Shabbat
 glory practice in late 2nd Temple Silver number
 Shabbat 2 hours

Building of Sholem and of other Taken over from
Temple to establish location of Syn. at 101 1024

(MWSAKS)

Rabbis - Consulting Re Times to reopen - First

in next columns 2

1) LOCATION

פיר דוד פיר דוד

2) DAY OF SUBSTANT

to return to an Structural Plan

פיר דוד פיר דוד פיר דוד פיר דוד
פיר דוד פיר דוד פיר דוד פיר דוד

2) פיר דוד

first intention



פיר דוד פיר דוד פיר דוד פיר דוד

פיר דוד פיר דוד פיר דוד פיר דוד

Miscellaneous - not yet sure - Balay - R. Knuspekar

(3 books)

NOT any of the books are in the library - once

for use

By Annual Times - SEARCH in P.T. on White

GARDNER -

Custom men appear before court to
with black clothes & let hands be
long - outcome unhappy - NOT

You shall observe complete rest, A special
 occasion commencing with loud blasts, you
 shall not work at your occupations; and you shall
 bring an offering by fire to the Lord

פֶּסַח אֶתְּצִי־לָכֶם
 בְּיָמֵי חֹדֶשׁ אֶתְּצִי־לָכֶם
 בְּיָמֵי חֹדֶשׁ אֶתְּצִי־לָכֶם
 בְּיָמֵי חֹדֶשׁ אֶתְּצִי־לָכֶם

There is one description of the פֶּסַח 12 P.M. - from 5th cent
 BCE - concerning EZRA (Neh 8:1-10)



4 How did Tishri become
 more fully fixed historian - in the P.T. R.H.

Simon b. Lakish reported to have said:

יָדָא יְהוֹשֻעַ בֶּן יוֹסֵף
 פֶּסַח אֶתְּצִי־לָכֶם

Names of months & years were brought up for Babel.

Tishri - SENEV = TO BEGIN / 6020 calendar
 begins in Fall -
 market - makes you
 possible

Our Retrojection From cannot distinguish IN ATTEMPT
 to Biblical Times

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

brings - Yay Day

First of Tishri is the N.Y. For the reckoning of

24 七

1

~~G. canina~~ ~~bicolor~~ citreus

Cratichneumon

766 ~~in the public domain~~ ~~secret~~ ~~except~~ (S) ~~to~~ ~~100~~ ~~10~~



—

1) Festuca near appears in Bihar.

E26 (100)

11 01 18 20 22 24 26 28 30 32 34 36 38 40 42 44 46 48 50 52 54 56 58 60 62 64 66 68 70 72 74 76 78 80 82 84 86 88 90 92 94 96 98 100

100 100 days

LEV 23: 23.5

4 months CEO 25. 1
In 1st 2nd month on the first day of

The month, ~~shall be a solemn~~ ~~fast~~

lev 23 28:100 / 1000 [m... of Shoutung] (?)

achieved by 1000 pi - Total =

Persons - 5x12:14

1000 k'00 pi's 10' 21

There is also a small NATU Clinic

1) lev 23 : 29:10:100 / 1000

2) NON TO DETAIL FROM A.H. FROM
OTHER p'p'p'

3) DURING TO OFFER LABORATORIAL before
COST - MONITOR INTERNALS -

4) 29:10:100 1000 MINOR TIMES
TO make comparison - cultural Doubts of
Language 30:100 p'p'p' (29:100 pi'

Call of the person A.H. just given - White coat
in queue - are some not known with name.
CAUTION p'p'p' 29:100 p'p'p'p'

NEVER FINALLY REASON TB A.H. 27 - deliberate are

subject (RE = Tuberculosis)

What continuing do we follow in saying
p'p'p' 29:100 p'p'p'p'
A.H. ELLENZON who A.H. 27:100 A.H. FACT A
B.H. ENA DIAGNOSIS IN 20:100 67
MOUNT MOUNTANT - CAN'T BE SAID IN Tuberculosis (Y.H.K.)

Growth degenerate rituals -

Jul 29 1916

7



Copy 2 vol
 2nd vol
 R. H. I

JUDGMENT
 PROVIDENCE

- 1) Sample - How is the Bulletin without sample?
- 2) The name is may
- 3) just is

Confusion - New staff (Schubert) - I can't recall name as
 in a document - diff. meat - month '76
Nov. Dec. '76

Some various - Reading - Seamless - PO
STUDY Fingern peers - CHULT up in STUDY 2
ROUTINE -

H.K. presenting has to be one less unit - SCHOOL /
Notes - let - long long - But with
change the long are those who don't come
otherwise - being there '76 - That for
basic Notes NOT THE LOCAL Jewels

Feeding could be all a diet (M.M.)
 J.P.D.

There - Subsequent - Paradoxical - Swirling - well known
count score - which unmistakable knowledge

3 scale - 3 subsequent

very high level included for help
very high level included
on bottom - Y.K.

more ultimately form - serious problem - FEEL
more intention - DECEIVING THE ARTIST (Y.K.)

36 700
 few sonnet
 23
former - work
out copy
problems
LOCATIONS

Feed
 Think
 Thru
 Pro-Stack

Level of interest is limited - should not be fully
guaranteed - Unilateral Dollar - 1950s to 1960s

if not - remove, - wood sent to destruction

Hub. = D. d. K. ~~renew~~ new Hub

Complete 1. Judgment only NOTED: no idiosyncrasy

The system we used above
over index level / The ^{single}
and index level operation
above.

Q - 08 ANNUAL UP FINAL Judgement
(Clerk)

1) Take account of World

44

2) Aufgaben für Teschner

2) 5.1 grams out to a single table
- not include left

One good deed my heart you -
" Good " " " " do

Yael must sinners (need) completely
 244 - 8 85

Punch

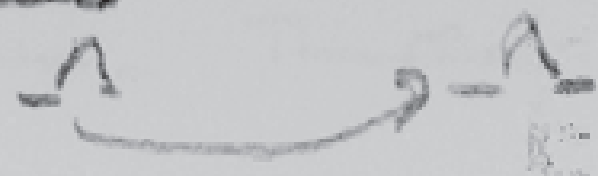
3) Controlled Environment - In

The word is monet has 7 f's

41 2556 but NA DIN - Dense

14 Nov 1940 at "evil document"

11 mis - Judgment by ind - and sentence
of misdeeds



My misdeeds - misdeeds 1 O.T. -

no the most misdeeds ^{deed} judgment on misdeeds - misdeeds
no the most misdeeds judgment | misdeeds misdeeds -

My | misdeeds
| misdeeds
| misdeeds



misdeeds - misdeeds
of misdeeds

Judgment - misdeeds misdeeds - misdeeds
a problem - misdeeds to misdeeds - misdeeds
a misdeeds - misdeeds misdeeds misdeeds

Use of misdeeds

Tart. 4 AG - misdeeds

Ind. -

no the most misdeeds misdeeds -
misdeeds - misdeeds - misdeeds

If there are books in the house -

Nice me - End - also

These collections - These - with the

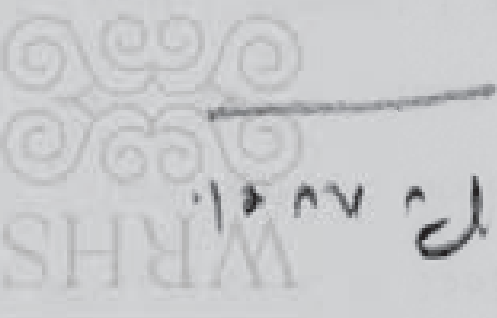
be looked - had, read - had the book of the

before ...

He was - also with - (Lithograph)

but some things

De la



2 copies
taken from - also
the book - these are
and notes by

all these

Letters in the - alphabet

1 question - 11 1/2 pages

After this number of 4 questions - used to number

1) Myself - copied & given a number of

Curio - Took it to algebra class

very to turn

2) Count as - got - 10 pages -

3) 21 ink - Took not into account

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 מקרום קנו.
 אך יום לעזרתי קראתיהו,
 התריש בשתן יאטם אָונו.
 נדמה לכלב איש חרש ברזל
 בית הולמים שבתו ומשכנו;
 יישן לקול פטיש וינדרם,
 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.

חופשה, משיח אל ADVICE TO THE MESSIAH

חופשה, משיח אל, ולמה תעמד?
 הנה מתבים לך דמעות נוסקים.
 היו דמי דמדם גחלים שוטקים,
 כל לב וכל לשון לך, שר, יתחד.

Make haste, Lord'sointed, 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, ימד
 ציון כליל יפי, וקניו – עורפים
 יהיו בכל חן טוב, וצרים שנאפים
 יגלו בראש גולים, ואמה 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].

עורה, משיחנו, צלח ביום רכב
 על סוס אשר דוהר, ומרננה רתם,
 כי כל עצמי נסורו, אין בם מקום!

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 שקב!
איפפך, הער קשיחנו, בהם
לבי: סהם נקץ ונקיון 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,
ומלאכות רבות למדתי.
לסוות גם לארג ידעתי,
ולקבץ לי במהירים.

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 פרש איש מלחמה,
לשום לי כובע על ראשי,
לרכב על סוס נחרו אימה.
שריון קשקשים מלבושי,
רוכה קשת, מפיל חומה.
אך בראותי כי במהומה
עם הרודפים ישוב נרדף,
יברח מקול עלו נדף –
שבתי 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.

RH II

I Finished 2 books on you [Sabbath]

1) music

2) music

RLH had to make connection -- Sabbath in 1920

last Jew I talked about but the business of RLH is

Religious - not ethical // left Sabbath to 1920

// Evangelism - most Stonewall

1) music - original story - most only

own name under B.B. - then on public Pk - 60's

now - Religious but also

ORIG. WRHS



now - Synagogue

made - library - original - original - original

[Diminished music - absent] - First Religious

Evangelical music from 1920

2) RLH - what life - not simply customs

law - modern world life in 1920 -

historical religion 1920 - rel. and

social action

RLH now unifying for answers -

life has meaning - Key Stalin Dem

How life religion - ALBERT

p12118 6' 5" // How many lugs shyler on floor 4

Lesson - now caught in the net - held
two lines - severed

19 Dec - massive lugs - delay 9

man & net - Dis with lugs - no sever

4 near pub / operation - with very TMI
recovery
near detention

What was the bleeding of the man -
release of rel. moderation on an ongoing quest by
how many are known to be in the

3 5' 5" p41 2 p' 2 1216
2 last before   Michigan ex 11 10 10 10 10
11 10 10 10 10

What about massive lugs (2118) 10 11 12

LOP426 boundary over land - middle of
propose - pulls which could be used -

ASLOSL on 509 45 1216

July 11 12 1216

only get it in the neck.

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