



## Daniel Jeremy Silver Collection Digitization Project

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

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series A: Events and Activities, 1946-1993, undated.

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Reel  
35

Box  
11

Folder  
492

Adult Institute, Talmudic Times and Tales, speech and notes,  
1966.



Druck in Leistung - 12 ~~Watt~~ - im ersten Moment  $P_{max}$  und  $U_{max}$

( any one )


new line?

246) Buller's Band and 1 here (one) at Glen Lake

defect -

Carlin York (Preston) Just made Toulon

Defect of Design: Rules of GSK - ~~in and titles~~

Victory bod of  AMERICAN JEWISH COMMITTEE



27) Few yT up - June -

Incident ~~under review~~ - closed

Nike's

7 feet small



From the desk of—

RABBI DANIEL JEREMY SILVER

knowledge of holocaust (8)

indication of holocaust (6)

massacre & for me - no delay -  
but no ~~holocaust~~ appeared (A2)

only ~~delays~~ in the record of holocaust  
relief was provided - parents  
delays causing problems -

unpublished

WRHS



Gracie House



descent - last published in Church

Selmon - Temple - unpublished documents  
church

1200 under public use

unpublished - deliberate inaction  
& concealed for



for use - see next page

1) air photo - Exhibit side - mainland - side  
spring built on -

2) building crude - unrefined fuel - revue building  
in block - ERUV -

10) columns - 4 unit - 2 chairs 45x24 - planned  
benches - hospital

11) door well near - entrance

12) Religious Dormitory - Sign well near

13) Door - fridge bed - one non already removed - Temple shrine -

14) Religious - near fridge bed - fridge bed - work not planned  
not clear on left of entrance - PG 7

15) Temple shrine - original entrance - measured - sign shrine  
Temple - (entrance) - included work shrine

16) entrance - all time entrance - mt. meriah Temple  
mt - use 1/8" = 200 - Temple entrance for entrance  
Hand of entrance (entrance) (page 7)

17) mon - 1 entrance entrance - 1 entrance entrance - entrance  
(entrance)  
2) Entrance entrance entrance entrance entrance entrance (entrance)  
4) Entrance entrance entrance - Entrance entrance entrance



I / minor called as name - (2 identity 1 minor & 1 individual in  
background - Michael)

background

human form - permitted - interview - on day on and subject of interview -

long centered w.d. - unmarked

20) BURNING bird - Wing Pearl - small earrings - removed plaster

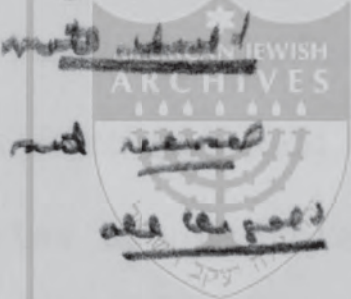
7'8" 7'11" 8'1" 1' - free - very hard to see red line -

hard to get from multiple pieces - not of line 3

result of human

21) EXODUS - more and on edges subtle changes at 558 note about not revised all the gold

Title between more less



EXODUS - more (2) hard to get from multiple pieces

Egyptian is "not like red into at note of the red"

22) Exodus - History of Israel more and on edges subtle changes at 558 note about not revised all the gold

ARON - GREEK also between more less

NICKIE'S outside roof



TALMUDIC TIMES AND TALES

February 4, 1966

Rabbi Daniel Jeremy Silver

Enter, if you will, my time machine. We will set the controls to go back 1700 years to a time when Rome ruled the world - at least the world westerners learn about in our histories. We plan to set down on the easternmost borders of the Roman Empire - in a frontier fortress <sup>AND MARKET</sup> town along the upper reaches of the Euphrates River. Perhaps some 50,000 soldiers, purveyors, craftsmen and <sup>Their</sup> families lived and worked within the walls of Dura. These men and women were here because, in fact, Rome did not rule the world. Down river and across the flat plains of Mesopotamia lay the mighty empire of the Sassanids dotted with cities which ~~had been~~ highly civilized for almost 2500 years. Ardashir, the Sassanid king, was the first in his line. Just a few years before, in 226 C.E., he had lead a powerful natavist uprising against a Parthian nobility which had ruled Persia for almost 500 years. When Ardashir defeated his Parthian enemies he began attacking nearby Roman territory. Dura was to fall in 256 together with most of Eastern Syria. Although we will fly back home before this defeat, it is important to us. Had Dura not been captured, destroyed and evacuated, it would not have become the rich archeological treasure house it is today.

Rome is, of course, still pagan. Constantine will not see the Christian light for almost another century. In addition to a synagogue, and a small church, the walls of Dura enclosed a dozen or more Temples to such Gods as Adonis, Zeus Kyrios, Artemis and Zeus Megistos. On their part the Sassanids ~~rules~~ were zealous followers of the prophet Zoraster - dualists who worshipped the God of light and truth, Ahura Mazada, and served in his legions against the God of darkness and evil, Ahriman. Fire was the symbol of the great God and the fire altar was the central shrine of his faith. Here sacrifice and services <sup>were</sup> /presided over by priests called Magi.



2 PERSIAN FAITH  
FOR PERHAPS  
800 YEARS

<sup>AN ANCIENT FAITH AND THE PREDOMINANT</sup>  
Zoroastrianism was ~~already 800 years old~~ and some of its doctrines already had exerted considerable influence on Judaism, for they provided an environment which stimulated eschatological ideas, the piety of physical resurrection, strict rules of the ritually clean and unclean, legends heavy with angels and demons, and a rather vivid and concrete expression of future rewards and punishments.

At this time - the second quarter of the third century, Jewish life is slowly gaining some stability after the devastating convulsions of the first two centuries of this era. Jewish Palestine had been shaken and irreparably weakened by the bloody Roman suppression of revolts which had broken out in 66 <sup>AND</sup> 132 C.E. The second century had seen sporadic fighting between Jews and Romans in Syria, Cyrene and Egypt. Yet Palestine remained the spiritual focus ~~and intellectual center~~ of Jewish life. The Temple lay in ruins but each day in the Diaspora men prayed for its restoration and for the <sup>ENTHRONEMENT</sup> ~~re-establishment~~ of a descendent of the house of David as ruler of an independent Israel.

The Persian Jewish community outnumbered the Palestinian on the order of 5 - 1, but it had to turn to Palestine for religious leadership. The lands between the Euphrates and the Tigris had never developed centers for Rabbinic training. They practised a rather loose Biblical Judaism long after Judaism in Palestine had undergone the Pharasaic transformation. ~~The synagogue at Dura served also as a hostel and must have put up many a Babylonian Jew on his way to the Galilean academies at Usha and Tiberias where the law and the learning could be studied at the feet of great sages.~~ <sup>A SIGNIFICANT</sup> <sup>NUMBER</sup> Precisely in these years <sup>THEY</sup> ~~the~~ Babylonian Jews, trained in the law, <sup>WENT TO THE GALILEAN ACADEMIES AT USHA AND TIBERIAS</sup> <sup>WHERE THEY</sup> ~~began returning to their cities and founded~~ <sup>LITERALLY AND LED</sup> the academies of Huzdal, Nehardea, Pumpedita, and Sura, schools which were to produce the Babylonian Talmud and to be synonymous with Jewish learning for the next 700 years.



By the third century that Judaism, which we <sup>Pharisaic</sup> call Rabb<sup>now</sup>inic, had pretty well proven its <sup>case</sup> ~~case~~. The Jewish communities throughout the Diaspora began to accept the <sup>Palestinian</sup> Pharisaic interpretation of scripture which wove a tightly knit web of <sup>custom</sup> ~~custom~~ and law around every aspect of life. The basic code of <sup>Rabbinic</sup> ~~this~~ law, the Mishnah, had been edited <sup>AROUND 200 CE AND WAS GENERALLY ACCEPTED</sup> ~~just a few years before~~ ~~200~~. ~~Simply~~, the ritual of the <sup>Jerusalem</sup> synagogue replaced the rites of the Temple. Rather simple Torah rules of Sabbath observance, forbidden foods, etc. were extended, defined and interwoven with religious significance. The authority of the religious scholar became acknowledged. Theologically doctrines of an after life and of reward and punishment became normative. Simply put, a scholarly, profound and all-embracing religious civilization was in the process of being woven into the life of a thousand scattered communities where, heretofore, Judaism had been a matter of a few simple <sup>rites</sup> ~~rites~~, reverence for the sanctuary, reverence of God, reading of Torah, ethical teaching and shared history.

Even as Dura stood on the frontier of the Roman world so it stood on a frontier in Jewish life. It had economic ties <sup>both (Bavel) 800 CE</sup> to the south and to the west. Dura's merchants brought the textiles, furs, grain and glassware of Syria to Persian markets where they were exchanged for raw silk, spices, dates and honey.

The Jewish communities of Persia were old. They traced their history to the Babylonian exile of the 7th pre-Christian century. These communities were compact, for the Jews had settled largely along a network of canals in central Persia, which ran between the Tigris and Euphrates rivers near the royal winter capitol Ctesiphon. At the very <sup>time we come to</sup> ~~moment they came to~~ Dura two of the most important teachers of our history - Rav and Samuel, both merchant scholars ~~who~~ were bringing the ideas and practices of Pharasaic Judaism to Babylonia, creating academies to teach the Rabbinic way and beginning the process of gradual religious change which was to kindle the light of Rabbinic learning in the eastern half of <sup>lands which comprise the</sup> the Fertile ~~land~~ of Crescent. ~~Dura will tell us much of the ethnic and loss~~



~~theologically profound Judaism of an earlier time and much of the new vitality of the Babylonian Rabbinic tradition. But, more of that anon.~~

We come to Dura because of a, for us, fortunate political misfortune. In <sup>256 C.E.</sup> ~~226 A.D.~~ the Sassanids overran Dura and the town was abandoned. ~~Under the debris of battle~~ <sup>UNDER DURA'S RUINS</sup> the records of this community were safely buried so that they were not scattered or lost over the intervening centuries. A dozen years before Dura was captured and abandoned the Jewish community built a new synagogue in a block of buildings directly behind the river wall. During the Persians seige Roman engineers sand-bagged these walls for added defense and this military precaution saved the magnificent frescoes which you will soon see. // Also saved was a <sup>baked</sup> clay tile on which the synagoguge building committee ~~had~~ inscribed their names in much the same way that placques are placed here and there about The Temple as memorials of loving concern. The chairman of the building committee and synagoguge president was a man by the name Samuel Bar Yedaya. Samuel's name tells us a good bit about his world. Bar is the Aramaic word for Ben, son of. Roman officialdom spoke Latin, the Sassan~~ian~~ court spoke Pahl<sup>A</sup>vi. In the market place all citizens, ~~Romans, Persians, and Jews~~ spoke Greek and Aramaic. Aramaic, a 'niece' of Hebrew, was the lingua franca of the Near East. You know some Aramaic. The Kaddish is written in it, so are parts of the Biblical books of Ezra and Daniel. The Talmud is heavy with it. Despite the similarity of Aramaic and Hebrew, Samuel probably understood only a smattering of the holy tongue. When the Torah was read in his synagoguge a translator, known as a Meturgeman, stood beside the trained reader and rendered a line by line translation. In time the best of these translations were written down. They provide us an indispensable key towards the understanding of the Biblical text for they tell us how the Bible was understood centuries ago. The Targum, or Aramaic translation is, in fact, more than a translation. At times the text is embellished. At times the text is reinterpreted/and these embellishments and reinterpretations tell us a good deal



about Samuel's religious attitudes. The frank anthropomorphism of some Biblical text disturbed him. For example, this verse from the story of The Garden of Eden. "And they (Adam and Eve) heard the voice of the Lord, God walking in the garden."

The Targum reads: "And they sensed the Memra (the spirit of the Lord) going about to the garden." A direct sense perception becomes simply an awareness of the divine presence. The word "Memra" is interesting. It corresponds to a technical

term in Greek philosophy "logos" and stands as mute testimony that the broad outlines of Greek <sup>Thought</sup> ~~logic~~ were part and parcel of the intellectual <sup>WORLD VIEW</sup> ~~inheritance~~ of Samuel and his colleagues.

The Biblical canon was fixed in its present form in the first century of the Common Era. However, popular tradition had embroidered the Biblical text with any number of additions - some legendary, some descriptive, some containing specific reference to post-Biblical events, some Messianic. Some of these extrapolations still had Biblical force in Samuel's world. Hannah was the mother of Samuel who was to anoint David, Israel's first and famous king. The king Messiah was to be a descendent of the House of David. When Hannah was granted a son the Bible includes her prayer of gratitude. One of these embellishments <sup>added</sup> ~~put into~~ Hannah's prayer ~~was~~ a rather clear and straightforward prophesy that The Temple would be rebuilt and the Messianic dream would come true.

"And Hannah prayed by the spirit of prophecy and said,

'Behold Samuel, my son, is destined to be a prophet over Israel. In his days they will be delivered from the hand of the Philistines, and by his hands there will be performed for them signs and wonders. Wherefore my heart is strengthened in the good portion which the Lord has given to me.

Over Sennacherib the king of Assyria, she prophesied and said, It is destined that he and his whole army will arise against Jerusalem and much will be done to him. There will fall the bodies of his soldiers, for which reason all the people, nations and tongues will confess and say, There is no Holy One but the Lord, for there is none other beside Thee. And thy people will say, There is no one who is strong other than our God.



Over Nebuchadnezzar the king of Babylon she prophesied and said, You Chaldeans and all the other peoples who are destined to rule over Israel, you shall no more speak boastfully, nor shall blasphemies proceed from your mouth because the Lord knows all and his judgment extends over all his creatures and you too he will requite for your sins.

Over the Greek kingdom she prophesied and said, The bows of the Greek tyrants will be broken, and (as for) those (tyrants) of the house of the Hasmoneans, who are weak, there will be done for them signs and wonders.

And over the sons of Haman she prophesied and said, (Those) who were filled with bread, overbearing in wealth and rich in money, they have been made poor. They have once more become nobles.

So Jerusalem, which was like a sterile woman, is destined to be filled with the people of its captivities, while Rome, which was filled with many peoples, her armies will cease (and) she will be laid waste and destroyed."

The dream of redemption was the living hope of ~~the~~ third century Judaism.

LET'S NOTE SAMUEL'S PRIVATE LIFE

Samuel was delivered by a midwife, at home, and circumcised with appropriate ceremony on the eighth day of his life. Circumcision was the ancient symbol of God's covenant with Israel. During the circumcision the baby was held by his godfather, who was still called by the Greek title 'synteknos'. The title synteknos became elided <sup>OVER</sup> ~~during~~ the centuries into the still familiar 'sandek.' Beside the synteknos there was an empty chair - a chair for Elijah. Elijah was the legendary herald of goodtidings who would announce the arrival of the Messianic age. Later this chair of Elijah (and its symbolism) was moved from circumcision to the Seder table where his presence is still symbolized by a cup at an empty setting. There were other more or less superstitious overtones to <sup>THIS</sup> ~~the~~ place set for Elijah. <sup>AT THE CER.</sup> The Bible tells that Elijah once restored the life of a widow's son. Basing itself on this tale, folk legend elected Elijah as the semi-divine protector of children. Though Rabbinic theology was determinedly ~~deliberately~~ monotheistic Samuel's faith included heavy overlays of Persian angelology. Undoubtedly, he, his wives and children wore protective charms <sup>AND</sup> amulets. The whispering of magic formulae was part of a doctor's standard equipment. The mezuzah on Samuel's doorpost was looked on as a guard against



evil spirits. At his wedding he and his bride jumped three times over a bowl of live fish. The fish because of its multitudinousness was a universal symbol of fertility. In all probability there was buried under the cornerstone an incantation bowl with formulae for the safety, health and fecundity of the house. Samuel believed in astrology and was periodically encouraged and dismayed by the signs of the heavens. Astrology was practiced by the most cultured men of the age. Given their model of the universe it seemed scientifically valid. They saw the earth surrounded by concentric rings of energy containing the stars and <sup>planets</sup> ~~planets~~. God was the prime mover who set the outer ring in motion. In turn each lower sphere was set in motion in much the way a gyroscope operates, ~~turning~~.

If you understood the motion of the outer spheres you could predict <sup>NOT ONLY</sup> the tides <sup>^</sup> in ~~the~~ sea <sup>but also</sup> and even the tides in the affairs of men. So universal was this belief that a sixth century synagogue in the Galilee, which I will show you a bit later, actually had a brilliantly colored circle of the Zodiac as the mosaic design on its floor. Logically astrology implies predestination and Judaism has ever insisted on the doctrines of free will and direct human responsibility. But Samuel, and most of his contemporaries, held on happily to both teachings. <sup>4</sup> Samuel grew up in a world which celebrated the same holidays we still observe, though less formally and without the overwhelming emphasis we have put on the high holy days. In all probability, the Sabbath made the greatest impact on Samuel's life. The Sabbath was announced by the blowing of a Shofar. The first call in the early afternoon reminded those who worked in the fields beyond the walls that it was time to start home. An hour or so later another call signaled to the storekeeper to close up his shop. A third call shortly before sunset told the women to light their Sabbath candles which were then not our tallish tapers but squat bronze oil lamps such as this one. As <sup>DARK</sup> ~~dark~~ set in a final Tekiah and Teruah announced that the Sabbath had begun. Sabbath evening was spent at home. Sabbath morning men and boys came to the synagogue. Women sat in the same room but apart



and entered by a separate door - ~~apparently~~ few came. In Samuel's youth the synagogue was a smallish, white-washed room some 20 x 20 feet in size and distinguished from his apartment only by a low plaster<sup>ed</sup> bench which ran along the four sides and by a Torah shrine in the west wall facing Jerusalem. The Torah scroll was neither covered nor cased. During the week it was kept behind a decorative curtain. The floor was colorful with oriental rugs. During the service worshippers bowed and even at times prostrated themselves. Beside the Ark there was a special seat with a curved stone base, not unlike a crude throne, where the Kassis or elder sat. The synagogue was a place of worship and a place of community meeting. This was the chair of authority<sup>from</sup> which the presiding elder managed such meetings. There were no prayer books. The basic liturgy was learned by heart. Rote memory was still the basis of education. One better versed than the rest went down from his bench to a place before the Torah shrine where he led most of the prayer. The prayers were sing-songed. We do not know about musical accompaniment. The forms of prayer were highly localized. The Shema, the Amidah and the reading of Torah were standard - beyond this each congregation evolved its own patterns. Because of this flexibility the third century was liturgically one of the most creative in our history. The Alenu (The Adoration) and much of the Viddui (The Confessional) of Yom Kippur dates from this time.

It is doubtful that a small community such as Dura held the daily services which Rabbinic rule began to require to ~~stand instead of~~<sup>REPLACE</sup> the ~~three~~<sup>three</sup> daily sacrifices in the Temple. More likely the men paused in their work at customary hours each day to recite the Shema and its blessings. The Shofar may have been sounded from the synagogue roof much as church bells ~~were~~ pealed in Medieval Europe to remind the peasants to say the Angelus.

When Samuel was young the Sabbath was not his only visit to the synagogue for the synagogue was his school room. Here, beginning at the age of five, he



learned his alphabet, to write, and to read scripture. Until about the age of ten he sat in this <sup>ONE</sup> room with boys of many ages and of all levels of schooling. ~~In a small town a synagogue was a common house.~~ Classes were held from dawn to dusk, five and one-half days a week. They ended Friday noon and began again Sunday morning. At the age of ten elementary schooling was over. Parents apprenticed some of the boys to craftsmen. Samuel went <sup>with</sup> his father as a merchant. Teen-agers came with their fathers to Sabbath afternoon classes conducted by visiting scholars. Dura had no academy. Those who wished to study Rabbinics had to travel to Palestine.

Elementary education was not as parochial as it may seem. The Hebrew alphabet and the Aramaic were identical as were the Aramaic and Hebrew numbering systems. Then too, the synagogue was not only a school and a place of worship but the town meeting hall, and a hostel. The boys listened to their elders debating public policy and learned law. At Dura the synagogue had six to seven extra rooms where visiting merchants could <sup>be</sup> put up. These men told the boys of their trips to China, <sup>INDIA EGYPT</sup> ~~India~~, Rome, taught them geography and merchant law, and regaled them with tales of the great men and events of their day. Syrians, Romans, Persians, & Greeks thronged the city streets and markets and many a father hired foreign language tutors for his sons. As an apprenticed merchant in the textile trade, Samuel traveled deep into Persia and to the great markets at Damascus and on the Mediterranean coast. On the way he <sup>CERTAINLY</sup> visited the Galileean academies and, in all probability, <sup>There</sup> ~~he~~ met some of the leading teachers of the age.

After a few years of trade it was time for Samuel to marry. He was probably between 18 and 20 years of age and his bride in her early teens. The match was arranged by their parents, but the custom was that no father could marry his daughter against her will and that no man need marry a woman that displeased him. The wedding was in two parts, held <sup>AS MUCH AS</sup> ~~about~~ a year apart. First the betrothal, which was held in the bride's home and where ~~the~~ financial arrangements were completed - ~~that is~~ the agreements <sup>WERE</sup> drawn up concerning the wedding portion each family was giving ~~to~~



to secure the young couple's future. With the signing at the engagement of the Ketubah the marriage was deemed legal and could not be broken except by divorce. The actual wedding was held months later and in the groom's home. The wedding itself began with a gay processional through the city streets. The girl attired in her finery was lead by her family to the groom's home (called huppah) where blessings were said, songs sung and a feast that lasted seven days enjoyed by all. The central ritual of the marriage was the giving to the bride of a ring or valuable by the groom with the still-used phrase: 'harey at.' Incidentally, the cost of the wedding was borne by the groom's family and even then Rabbis were complaining about lavishness and conspicuous consumption.

Marriage was not yet monogamous though monogamy was held to be the ideal state. Rabbinic law had outlawed the oriental practice of concubinage. All wives were legally on a par. Samuel probably had four. High infant mortality and business needs required sons. <sup>his wealth made plural marriage possible</sup> There are some I know who look back longingly on 'polygamous days. Let me assure them that polygamy only compounded marital difficulty. A contemporary of Samuel's is quoted as saying "<sup>Best</sup> Better to marry one wife but if you marry two <sup>husband's</sup> be sure to take a third." Apparently a ~~man's~~ diplomatic skills had greater scope if he had three women to play off against each other.

When Samuel's father died Samuel, as the older son, closed his eyes, anointed his body and dressed him in a simple shroud. <sup>AND REMAINED SO DURING THE SHIVAH</sup> The father's mattress was overturned. <sup>RENT HIS GARMENTS AND</sup> There were no undertakers. That same day he <sup>led</sup> a wailing procession which carried the corpse in a basket litter to a family graveyard where the body was buried without a coffin. Here prayers were recited and Samuel and his brothers stood in a row while the mourners filed by and offered comfort. There seems also to have been some food and drink served - not unlike our current practice. <sup>THE PRACTICE OF VISITING THE MOURNERS DURING SHIVAH WAS PRACTISED EVEN THEN</sup> ~~Samuel rent his garments and returned home from the shivah.~~ At a later time, perhaps after a year, it was Samuel's responsibility to collect his father's bones for a more permanent burial in an ossuary. <sup>you</sup> Such was the routine of daily life - now let me take you to Dura and let ~~us~~ visit Samuel's <sup>CITY</sup> ~~home~~ and synagogue.