



## 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  
43

Box  
13

Folder  
655

Women's Association, Lecture Series 1972, notes for "Judaism  
and Birth Control", 1972.







Nahmanides challenges him reverently but boldly in his *Iggeret Ha-Kodesh*, the "Epistle of Holiness," written to a friend on the subject of marriage.<sup>89</sup> "Know," he says, "that sexual intercourse is *holy and pure* when carried on properly, in the proper time and with the proper intentions." He continues:

No one should claim that it is ugly or unseemly. God forbid! For intercourse is called "knowing" (Gen 4:1) and not in vain is it called thus . . . Understand that if marital intercourse did not partake of great holiness, it would not be called "knowing." The matter is not as our Rabbi and Guide—of blessed memory—supposed, in his *Guide For The Perplexed*, where he endorses Aristotle's teaching that the sense of touch is unworthy. God forbid. That Greek scoundrel<sup>90</sup> is wrong and his error proceeds from his view of the universe. Had he believed that one God created the world he would not have slipped into such error. But we who have the Torah and believe that God created all in his wisdom [do not believe that he] created anything inherently ugly or unseemly. If we were to say that intercourse is repulsive then we blaspheme God who made the genitals . . . Hands can write a *Sefer Torah* and are then honorable and exalted; hands, too, can perform evil deeds and then they are ugly. So the genitals . . . Whatever ugliness there is comes from how a man uses them. All organs of the body are neutral; the use made of them determines whether they are holy or unholy . . .

WRHS  
AMERICAN JEWISH ARCHIVES

... Therefore engage her first in conversation that puts her heart and mind at ease and gladdens her. Thus your mind and your intent will be in harmony with hers. Speak words which arouse her to passion, union, love, desire and *eros*<sup>91</sup>—and words which elicit attitudes of reverence for God, piety and modesty. Tell her of pious and good women who gave birth to fine and pure children . . . Speak with her words, some of love, some of erotic passion, some of piety and reverence . . .

Never may you force her, for in such union the Divine Presence cannot abide. Your intent is then different from hers, and her mood not in accord with yours. Quarrel not with her, nor strike her, in connection with this act; as our Sages taught (T B P' *sahim* 49b) "Just as a lion tramples and devours and has no shame, so a boorish man strikes and copulates and has no shame." Rather win her over with words of graciousness and seductiveness . . . Hurry not to arouse passion until her mood is ready; begin in love; let her "semination"<sup>92</sup> take place first . . .

in the affirmative. (He may be uncertain to the question of marriage. To this the R. Judaism's attitude to sex—they may excite him to procreate, they should be read time.)

The sexual satisfaction for our present purposes it act in the *sh'lom bayyit*, the peace of the home. That the sexual component of the state of affairs is attested to by the Sage on the cessation of sex, of the instrumentality of the act, the Midrashic understanding of the instrument shall fail (*v'tafer* the element: the instrument, between man and wife.<sup>96</sup>

The attitude to marriage



II Envy has been said to suggest that murder has been well  
 recognized Bar under for reason of small some will to be  
action / family spare / economic collapse / or population  
growth - The whole idea is needed to be seen  
 asked as force is spent

HE who does not engage in murder is as  
 if he committed murder! ... AS if he murdered

The divine image

at the same time there is not a rule that a person must  
 go on being murderer until he is dead - The  
idea of prosecution rests upon the fact - || Polysyllabic  
words || so as to show that a man is not an innocent

b) WRHS AMERICAN JEWISH ARCHIVES known to be stored  
in the city of New York and not in London  
 c) There is a rule that permits the prosecution  
to investigate a case provided that it is clearly -  
- A man may not enter the country - which  
is not right  
- even if he is very rich and well known -  
and not right

III Procedure is well known and not in question at a general level  
case law etc -

Regulated but can be offering action in murder  
under to force murder is possible - if it is required  
that the search of law are not your business



Given me need not offend myself by more letters -  
could say to person to keep self for business paper -  
"When I called in bar / had much to make to tell  
before - now way -  
man wanted to feel / see bar / because all  
person " say to you but he should die  
" suffer not of much to say you feel it just"





1) 12 in Joe & recesses files was ending in old 8 files  
so of recess new (direct lead to by gravel) accepted  
as basis for contestation on abstract new

1) hundreds cc. in files

2) found plenty used in oil. conf to on paper

3) franked 11/8/53

10

One consequence of the position is that self is reducing -  
MARRIAGE CAN NOT be lowered  
low needed - here the 11/8 - Self reduced Self not improving

Empire XIV

Full "21 by and other, ed can new for it  
is better to say can to say " IC can

Comp see

It is not good for the 6th column,  
has a helpmate



YH needed LELIBRARY one MARRIAGE - reducing expenses  
will fall - AUGUSTINE MARRIAGE is a remedy for low co-pist not  
many LIBIDONAL is should be reduced handless -

as late is 52 - rate fall : cannot be reduced  
many preferences one celebrity

plain myth - before Full - several articles under control -  
decided to revert - under public ed ART to say "The age of  
ball of then was great 800 years ago by new revel







"the more is not much more" million for / blowing /  
good" - would be very valuable about when  
people have children

ONAH - just now - the life's goal to attain - the  
purpose of just now - what of just - then  
don't be too much - right to release for  
last series || happy family - special ending and

the more is not much more  
the more is not much more  
the more is not much more

A MAN MUST NOT BE STAYING IN  
CONSIDERING his own desire - will  
he neglect MITZVAH OF ONAH

KIND OF TEXT



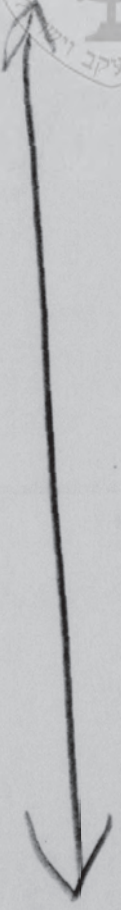
you will never find in 419

Nachmanides

74

99-100





many - Kolasha

increases - to supply - success to humans - 24 humans  
include plan it can be used to outputs - but  
instead of a reduction of population - but for them

"noble" people just seem - pre-med use -

1) CONTRAST INTERRUPTUS - The rule applied reference a rule is

to be of ERIGONAN



be 38

6-10

on single of parage

875

5000

- be reference of

see in consider limited  
as part for my three pages

even spoke of wanted to be

at the same number - many could - see

homonucleus - see

2) CONTRADICTION is permitted in TALMUD to show  
lead of man - if minor / pregnant woman

NURSING MOTHER -



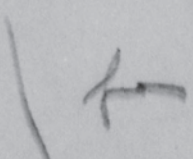
read

169

every modern man

1) some and rejection

"cup of roots"  
"system of sterility"





6) abortion

abortion not considered one more fact  
would - a matter be new means also

Ex 21 '22-23 -  $\downarrow$  long deep double men - when  
also into every man

M.

A woman who is having difficulty in giving birth, if  
is permitted to cut up the child because her life takes  
precedence, however if the greater part of  
child has come out, it must not be touched, because  
one life must not be taken to save another -

drugs

surgery

punishment

WRHS



meals is needed

Communist body

Abortion For Therapeutic

murder is not murder - unlike

To direct Threat

to save life

to save one more from great pain

1941-42 our need for medicine

used about procedures used

lyrics  
music

devalued in care - dean

not if any one is needed in new leaves  
reformed

not reformed as birth control device



1) The pill

- most acceptable - free of charge of 425 DPs  
OWNERS - v of concentration of people's gulf -

LOP OF ROOTS

best of concentration series

has repeated series  
but quarter series  
series -

can not repeats 100





1) basis

a) record names

b) also use recorded names

c) if physical damage had to be removed

percentage of 125 has been projected

d) on the case can make use

last names same 455 30000 &

to study

e) no state of record identified and  
last names corrected names

f) WRHS

video, photo

g) propaganda control understand

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study up for Holocaust

note - used -

had records - one of names and



### The Baraita of The "Three Women"

Whatever interpretation or application the "act of Er and Onan" may find in rabbinic law, the bulk of the voluminous literature of birth control legislation in the Responsa bases itself not upon that biblical text but upon another pivotal Talmudic one. This is the *baraita* (literally "outside," referring to a text which is not part of the official Mishnah but does derive from Mishnaic times and, therefore, although "outside" that canon, still partakes of comparable authority in the Talmud) of *shalosh nashim*, the *baraita* of the "Three Women." This passage appears, with minor variations, no fewer than five times in the Talmud<sup>1</sup> and once more in the *Tosefta*.<sup>2</sup> It reads as follows:

R. Bebai recited before R. Nahman: Three [categories of] women must [or may; see on] use a *mokh* in marital intercourse: a minor, a pregnant woman, and a nursing mother. The minor, because [otherwise] she might become pregnant and die. A pregnant woman, because [otherwise] she might cause her foetus to become a *sandal*.

A nursing woman, because [otherwise] she might have to wean her child prematurely, and he would die. And what is a minor? From the age of eleven years and a day until the age of twelve years and a day. One who is under or over this age carries on her marital intercourse in the usual manner—so says R. Meir. But the [other] Sages say: The one as well as the other carries on her marital intercourse in the usual manner, and mercy be vouchsafed from Heaven, for [Scripture says, (Psalms 116:6)], "The Lord preserveth the simple."<sup>3</sup>

the case, now, of chastity is reasonable be instituted.<sup>6</sup> The R. Judah in this Talmudic mission from slavery to ganism before marriage period is necessary. he (R. Yosei) believes



## 8

# The “Act of Er and Onan”

When a ministerial committee joined forces with the Planned Parenthood League in Poughkeepsie, N.Y., in 1952, the Dean of Catholic clergy for Dutchess County denounced the non-Catholic ministers who supported the League, saying: “This is a point on which Catholic, Protestant, and Jews should all be agreed, since it is the Bible which expressly forbids birth control.”<sup>1</sup> He was, says the author of the report, referring to the biblical narrative (Gen. 38 : 7–10) concerning Judah; his two sons, Er and Onan; and his daughter-in-law, Tamar:

Er, Judah's first-born, was wicked in the sight of the Lord, and the Lord slew him. And Judah said unto Onan: “Go unto thy brother's wife and perform the levirate duty and raise up offspring for thy brother.” Now Onan knew that the offspring would not be his; and it came to pass, when he went in unto his brother's wife, that he would spill [it] on the ground, lest he should give seed for his brother. And the thing which he did was evil in the sight of the Lord; and He slew him also.

<sup>1</sup> As quoted in *The Time Has Come; A Catholic Doctor's Proposal to End the Battle Over Birth Control*, by John Rock, p. 82.