



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.

Reel
43

Box
13

Folder
656

Women's Association, Lecture Series 1972, notes for "Drugs",
1972.

Feb 8 Pres

BASIC TERNARY

11 ENGLAND - First half 18th C. Sir James Young Simpson received

Chloroform - One of England bottles approval it was an anesthetic

are called bonds - Had real good use of EVC

IN PAIN shall you bear children

filled up when Queen Victoria died day a little I have learned

air 1853

It was not until 1949 that the office in New York moved

Papal sanction for PAINLESS births

Such a question is never asked in a reasonable setting

11 mit 20 ~~Lebens~~ "

2) wenn das mit Lene u. ~~Wendy~~ ^{Wendy} ~~reicht~~ ^{reicht} ~~zu~~ ^{zu} in ~~der~~ ^{der} ~~ersten~~ ^{ersten}

9-28 refers

→ Generally, Ind. print is used up to mark pair

4 - at day converted muscle before section

b) under R-C. in some days more if one has not

just a police friend name of collection

2) $\Delta \Delta \Delta = \Delta \Delta \Delta = \Delta \Delta \Delta$ ~~the~~ ~~used~~ ~~all~~ ~~needed~~ also Final
 THE TONAH GIVES PERMISSION TO THE PHYSICIST TO
 Heal "

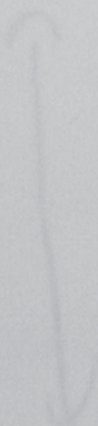
OK YCS. 1. Whoever is in pain, let him go to a physician.

LEADS TO PROP II

JUD had no problem with slaves to mitigate pain



BEN SINGAL



Talmon - A scholar should not live in a city where
there is no physician
my master's father

Jud. & Drugs

PROP I

Jud. has no prob. with doctors or cures by drugs - seen
self sufficient - but need

- 1) If God omnipotent ~~omnipotent~~ ^{Remedist} - what he does must have a
purpose - else for the best - The necessity of suffering
- 2) If God ~~omnipotent~~ ^{omnipotent} - he needs no help when he does
what is for the best.

MORE LITERAL FAITH - AND - KARAITES:

God alone should be sought as physician and
no human medicine should be resorted to

- all that is done - for the best | Law
| Scripture
| Reason

Admitted - Healer was in the hands of God & the will of God
was in the hands of God - "I AM THE LORD WHO
heals you" (EX 15:26) Great intent of
Gibson - 213 use of a medical science | Science
| Logic
| Reason

BEN SIMEON

use will & reason
38 1-15

TALMUD - A scholar should not live in a city where
there is no physician
any number of doctors

just back no pulch well received see 1 day

What about religion see 1 day - "mild expression"

philosophy been careful analysis -

3 Cultures - religion - The happy part here - Warp (weird) are
various rel + freedom of intellect - fine analysis of
alliances - sense of freedom & knowledge - 2nd analysis of
deep to speak of the depth as now taken into light &
understanding of matter

Dark thing deeper and steeper

mythos dark thing as by an unintended or element

Bay has unintended as by justice

Elemental Greek - The mythos unintended - unintended to
religion unintended unintended - unintended - unintended -
unintended - unintended of unintended - unintended - unintended unintended
unintended

ELSTASY = ERSTASY - A STATE OF INANCE IN
which the soul is no longer in its place -
Flown up to world of invisible beings but

2 Kind { Dionysiac - Love as - unintended
 Love
 New-Platonism - Love as - unintended
 unintended unintended
 unintended

Philosophy { unintended = body hinders soul's perceptions - unintended
 unintended = unintended of knowledge can be sustained
 unintended only when soul is free of flesh

Recently indicated side | course of mental activities lead to
use of drugs to reach ~~new~~ to new level of awareness -

|| what Tan Leary learned for LSD
|| * LSD allows brainwashing
|| power & power of mind expanding chemicals

more brain rel. later known → not good indicators like used past -

~~PSA~~

The great revelation is Baldwin - 8 concepts were
all the needed make -

1) purging our mind

2) of our beliefs percept - escape | reality / desire

LSD drug also used

altered mind || whole body of great Baldwin perfect essence
artificial seems genuine

Island

THESE ARE ADDITIONS TO WINE

They claw in their cups
PRIEST AND prophet AND addicted ^{to strong drink}
AND ARE benumbed with wine

They revel in vision
They totter in judgment

use not better results longer | had vision
found it useful into revel

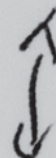
experience now // recognize I rule in material lighter &
body

Yes under dece { two
shape
psychedelic } but ~~no~~ proof test it
containing angles of rules

Control not believe people

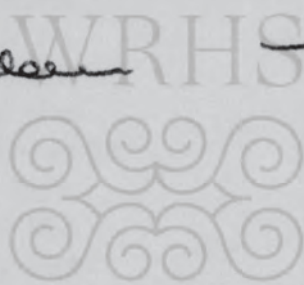
What in dece dece rule flavor

Edey's Hebrew Kah



2 rules of I under up - all just poor -
- making builder - Ward dece -

No project rule rule - but I have see to material // Fell dece
There rule just stayed dece Norman Malen



Point I - you to be dece

deceptible on I rule { street - dece dece
angles - more dece } // you on
on repeated

Why - dece of dece
dece of dece

"more dece"

"more dece dece"

// de
angles
dece

High population { in dece of dece dece rule
dece of dece

dece in dece rule 127 / dece dece
dece dece

THE MIGRATION OF ABRAHAM, 31-35

interference of art by contrivance of Nature there come forth all things in one outburst charged with benefit for all. And the harvest of spontaneous good things is called "Release,"^a inasmuch as the Mind is released from the working out of its own projects, and is, we may say, emancipated from self-chosen tasks, by reason of the abundance of the rain and ceaseless shower of blessings. And these are of a most marvellous nature and passing fair. For the offspring of the soul's own travail are for the most part poor abortions, things untimely born ; but those which God waters with the snows of heaven come to the birth perfect, complete and peerless.

I feel no shame in recording my own experience, a thing I know from its having happened to me a thousand times. On some occasions, after making up my mind to follow the usual course of writing on philosophical tenets, and knowing definitely the substance of what I was to set down, I have found my understanding incapable of giving birth to a single idea, and have given it up without accomplishing anything, reviling my understanding for its self-conceit, and filled with amazement at the might of Him that is to Whom is due the opening and closing of the soul-wombs. On other occasions, I have approached my work empty and suddenly become full, the ideas falling in a shower from above and being sown invisibly, so that under the influence of the Divine possession I have been filled with corybantic frenzy and been unconscious of anything, place, persons present, myself, words spoken, lines written. For I obtained language, ideas, an enjoyment of light, keenest vision, pellucid dis-

* See App. p. 561.

2 Studies

1) Joe Rumbleson, 1957 7.5% up US Lab. Based on
 in 1948 after 1948 - under 1950 7000 from 1948
 added to U.S. - one

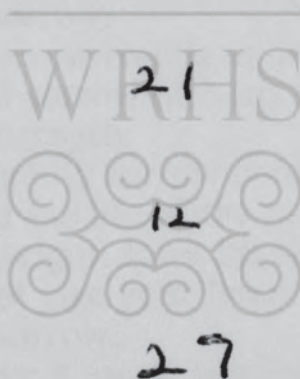
2) To find more of Result of North. Constitution
manicures / Day celebration -

Dist. position of experience with manicures
 Even used used now

Pal

hot

ven



7
3
10

may he fall into the care^l of a physician.

¹⁶My son, let your tears fall for the dead,
and as one who is suffering grievously begin the lament.
Lay out his body with the honor due him,
and do not neglect his burial.

¹⁷Let your weeping be bitter and your wailing fervent;
observe the mourning according to his merit,
for one day, or two, to avoid criticism;
then be comforted for your sorrow.

¹⁸For sorrow results in death,
and sorrow of heart saps one's strength.

¹⁹In calamity sorrow continues,
and the life of the poor man weighs down his heart.

²⁰Do not give your heart to sorrow;
drive it away, remembering the end of life.

²¹Do not forget, there is no coming back;
you do the dead^k no good, and you injure yourself.

²²"Remember my doom, for yours is like it:
yesterday it was mine, and today it is yours."

²³When the dead is at rest, let his remembrance cease,
and be comforted for him when his spirit has departed.

²⁴The wisdom of the scribe depends on the opportunity of leisure;
and he who has little business may become wise.

²⁵How can he become wise who handles the plow,

and who glories in the shaft of a goad,
who drives oxen and is occupied with their work,
and whose talk is about^l bulls?

²⁶He sets his heart on plowing furrows,
and he is careful about fodder for the heifers.

²⁷So too is every craftsman and master workman
who labors by night as well as by day;
those who cut the signets of seals,
each is diligent in making a great variety;
he sets his heart on painting a lifelike image,
and he is careful to finish his work.

²⁸So too is the smith sitting by the anvil,
intent upon his handiwork in iron;
the breath of the fire melts his flesh,
and he wastes away in^m the heat of the furnace;
he inclines his ear to the sound of the hammer,ⁿ
and his eyes are on the pattern of the object.
He sets his heart on finishing his handiwork,
and he is careful to complete its decoration.

²⁹So too is the potter sitting at his work
and turning the wheel with his feet;
he is always deeply concerned over his work,
and all his output is by number.

³⁰He moulds the clay with his arm

*J Gk hands k Gk him l Or among
m Cn Compare Syr: Gk contends with
n Cn: Gk the sound of the hammer renews his ear*

38.16-23: On mourning for the dead (22.11-12). 16d: Hebrew, "and do not hide yourself when he has become a corpse." 18: *Death*, Hebrew "harm." 22: Lugubrious counsel from the dead man. 23: 2 Sam.12.20.

38.24-39.11: Various craftsmen contrasted with the scribe, a student of divine wisdom.

and all who see him will call him happy.

²⁵The life of a man is numbered by days,
but the days of Israel are without number.

²⁶He who is wise among his people will inherit confidence,^b
and his name will live for ever.

²⁷My son, test your soul while you live;
see what is bad for it and do not give it that.

²⁸For not everything is good for every one,
and not every person enjoys everything.

²⁹Do not have an insatiable appetite for any luxury,
and do not give yourself up to food;

³⁰for overeating brings sickness,
and gluttony leads to nausea.

³¹Many have died of gluttony,
but he who is careful to avoid it prolongs his life.

38 Honor the physician with the honor due him,^c according to your need of him,
for the Lord created him;

²for healing comes from the Most High,
and he will receive a gift from the king.

³The skill of the physician lifts up his head,
and in the presence of great men he is admired.

⁴The Lord created medicines from the earth,
and a sensible man will not despise them.

⁵Was not water made sweet with a tree
in order that his^d power might be known?

⁶And he gave skill to men
that he^e might be glorified in his marvelous works.

⁷By them he heals and takes away pain;

⁸the pharmacist makes of them a compound.

His works will never be finished;
and from him health^f is upon the face of the earth.

⁹My son, when you are sick do not be negligent,
but pray to the Lord, and he will heal you.

¹⁰Give up your faults and direct your hands aright,
and cleanse your heart from all sin.

¹¹Offer a sweet-smelling sacrifice,
and a memorial portion of fine flour,
and pour oil on your offering,
as much as you can afford.^g

¹²And give the physician his place,
for the Lord created him;
let him not leave you, for there is need of him.

¹³There is a time when success lies in the hands of physicians,^h

¹⁴for they too will pray to the Lord
that he should grant them success in diagnosisⁱ
and in healing, for the sake of preserving life.

¹⁵He who sins before his Maker,

^b Other authorities read *honor*

^c Other authorities omit *with the honor due him*

^d Or *its* ^e Or *they* ^f Or *peace*

^g Heb: Vulgate omits *as much as you can afford*; Greek is obscure

^h Gk *in their hands* ⁱ Heb: Gk *rest*

25: *Is numbered by days*, i.e. is of limited duration, contrasted with the nation of *Israel* (39.9; 44.13-14; 2 Macc. 14.15).

37.27-31: Temperance (31.16-22).

38.1-15: Concerning physicians. 1: *Created him*, i.e. established his profession. 5: Ex.15.23-25. 8: *His works*, God's works. 9-14: In sickness turn first to God, by prayer, repentance, and sacrifice (contrast 2 Chr.16.12); then call the physician. 12: *Created*, see v. 1 n. 15: Severe illness, according to Jewish ideas, is divine judgment for sin (Job 5.17-18; 1 Cor.11.30). The Hebrew text, however, reads, "He who sins before his Maker will behave himself proudly before the physician."

THE MIGRATION OF ABRAHAM, 35-39

tinctness of objects, such as might be received through the eyes as the result of clearest shewing.^a

VIII. Now the thing shewn is the thing worthy to 36
be seen, contemplated, loved, the perfect good, whose
nature it is to change all that is bitter in the soul
and make it sweet, fairest seasoning of all spices,
turning into salutary nourishment even foods that do
not nourish. So we read "The Lord shewed him a tree,
and he cast it into the water" (Ex. xv. 25), that is
into the flabby, flaccid mind teeming with bitterness,
that its savagery might be sweetened away. This 37
tree offers not nourishment only but immortality also,
for we are told that the Tree of Life has been planted
in the midst of the Garden (Gen. ii. 9), even Goodness
with the particular virtues and the doings which
accord with them to be its bodyguard. For it is
Virtue that has obtained as its own the central and
most honourable place in the soul. Such 38

is that which is shewn, and he that sees it is the wise
man, for fools are blind or dim-sighted. That is why
in former times they called the prophets seers (1 Sam.
ix. 9); and the Trainer of self was eager to exchange
ears for eyes, and to see what before he heard, and,
going beyond the inheritance which has hearing as
its source, he obtains that of which sight is the ruling
principle. For the current coin of learning and teach- 39
ing from which Jacob took his title is reminted into
the seeing Israel. Hereby comes to pass even the
seeing of the Divine light, identical with knowledge,
which opens wide the soul's eye, and leads it to
apprehensions distinct and brilliant beyond those

^a The concluding word "*showing*" serves to bridge over transition from this meditation on the Spontaneous Blessings to the discussion of the First Gift to Abraham, i.e. "the land which I will *show* thee."

question of how these drugs affect the gross circuitry of the brain, there remains the question of how they affect the workings of intellect itself. Our experience with alcohol—now of some duration—suggests that one may use it in copious moderation for a lifetime and remain intellectually active and efficient. To put it somewhat differently, although alcohol in moderation is certainly hostile to the intellect, in moderation the hostility appears to be limited to the period when it is physiologically present. The martini is never a ticket for a return trip, but the drugs of true belief are more generous. Robert Coles estimates that perhaps 20 per cent of those who have taken LSD three or more times experience flashbacks, returns of hallucination in the absence of the drug. A smaller proportion experience psychotic episodes; even after what have appeared to be good initial experiences. As Coles says, the evidence is still murky: "One is left in the dark. One is also left to worry, seriously worry about anyone who takes LSD."

While it has become fashionable to claim that psychotic episodes following LSD use occur only in the "pre-psychotic," Coles is rightly dubious as to the value and meaning of such a concept, and points out that it is not of much consolation to an ex-pre-psychotic—made *ex* by LSD—who might otherwise have made it to age ninety-five still pre-psychotic, a condition operationally otherwise the same as non-psychotic. Some people, after all, manage to attain old age grossly overweight.

BUT these are comparatively rare, comparatively obvious outcomes. There is evidence for the existence of subtler consequences, less easily observed but no less troubling. Coles cites a chilling little tale of some young scientists who experimented with LSD as an aid to abstract thinking. The trips were groovy, but

for seven or eight months afterward, each subject discovered his ability to think creatively at a high level of abstraction and to design complex research experiments was significantly impaired. The scientists were quite able to carry on formal teaching functions and were able to go on about their work without alarming or worrying their colleagues in any way. Still, almost a full year went by before *they* felt they were absolutely back to normal—and they were men *favorably* disposed toward LSD when they took it.

The anecdote is a straw in the wind; one of my scientific colleagues believes it to be supported by his own observations of drugs and scientists. When I look about me, I form impressions—admittedly not often much more than impressions—of similar phenomena. The effect is most marked in students embarked on an ambitious program of consciousness expansion: their intellectual behavior suggests very strongly that the consciousness is of finite mass, thinning as it

expands. The case of the superior student who falls apart in such circumstances is regrettably familiar. And I think I can see less marked effects in those whom I know to have taken up more or less regular use of marijuana.* The observation may seem no more verifiable than the drug user's claim of expanded consciousness; the difference is that others may attempt to verify my claim without themselves running the risk of being evidence. Finally, for what it is worth: two of my under-thirty colleagues, both fairly involved in the drug culture as undergraduates, are quite convinced that they suffered very minor but so far permanent intellectual dulling as a result of earlier experimentation. Less dulling, perhaps, than any honest drinker recognizes the morning after; but unlike the effects of the morning after, still evident the day after that, and after. The commonplace that marijuana produces no hangover seems to be true in the familiar physiological sense. If there is a subtler and more enduring hangover, the possibility would outweigh the value of many happy hours at stoned Monopoly. At least, so Norman Mailer appears to believe:

Now, however, that he had again an actively working brain only partially hampered by old bouts of drugs (which revealed their ravages in occasional gaps like the absolutely necessary word for an occasion failing utterly to arrive on time . . .) yes, Mailer was bitter about drugs. If he still took a toke of marijuana from time to time for Auld Lang Syne, or in recognition of the probability that good sex had to be awfully good before it was better than on pot, yes, still! Mailer was not in approval of any drug, he was virtually conservative about it, having demanded of his eighteen-year-old daughter, a Freshman now at Barnard, that she not take marijuana, and never LSD, until she had completed her education, a mean promise to extract in these apocalyptic times.

~~If there are such consequences, they will presumably eventually be understood as subtly physiological in operation. But there is a more purely intellectual consequence entailed in the use of drugs of true belief, one presenting—after alcohol abuse and opiate-stimulant use—what seems to me the gravest part of the drug problem, a societal dimension not to be handled simply by the individual's sensible use of marijuana, i.e., by considering it fun but not theomimetic.~~

Considering how often, and sometimes on what dubious grounds ours is said to be a sick society.

* Two studies of adolescent marijuana users recently published in the *Journal of the American Medical Association* would seem to provide some confirmation of these observations. As reported in the *New York Times*, April 19, 1971, Drs. Harold Kolansky and William T. Moore found that "'normal' youngsters can suffer serious psychological disturbances following regular smoking of marijuana, without the use of other drugs" while Dr. Arthur Kornhaber concluded from his work with teen-agers that marijuana may be "toxic to the human nervous system during growth and development."