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The Lost Art of Story Telling, 1959.

THE LOST ART OF STORY TELLING

The rich tapestry of the Midrash and the beauty
it still affords for modern man

THE TEMPLE

April 12, 1959

Rabbi Daniel Jeremy Silver

When we put a kaleidoscope to our eyes we see a pleasing pattern of color and of view. Turn this kaleidoscope this way and that and we are presented with an ever-changing, yet always pleasing, aspect of new shapes and new designs.

Two thousand years ago a noted teacher advised his pupils to treat the Bible as if it were a kaleidoscope. "Turn it over", he advised them, "and turn it over again, for you will find everything in it." The literature of interpretation, of exegesis, of elucidation and of elaboration by which the pupils of this teacher and their pupils and every generation of Jewish Bible readers have applied themselves to our Holy Scripture is called the Midrash. Literally Midrash means a searching out. It is the searching out with the critical acumen of intelligent readers of the depths of Biblical meaning. It is the searching out by readers with a creative imagination of the possible implications of Biblical allegory and symbolism. In short, the Midrash is a literature of interpretation, a literature which opens up for the intelligent scholar and teacher new depths, new shafts leading to deep-lying ore of Biblical meaning. Let me illustrate. In the Book of Exodus we are told of the delivery of the Jews under Moses from the slavery in Egypt. You will recall that after they fled from Egypt they were enabled by a miracle to cross the Red Sea, and once across and having sung their great hymn of deliverance, Moses proposed to lead the people directly to Mount Sinai, where a

new law and a new covenant ~~was~~ to be given to them, where they were to be bound together, not as an escaped rabble but as a people dedicated to God and to faith. He led the people out on this short journey from the shores of the Red Sea to the foot of the Mount of Sinai, but the Bible tells us that an oasis named Rephidim the passage of the Jews was opposed by a desert Bedouin tribe, the Amalekites, and in a short, quasi-historical, quasi-legendary, overly miraculous paragraph the Bible describes the battle that ensued between the Amalekites who opposed the further passage of the Jews into their territory and the Jews who were determined to reach the foot of Sinai. According to the Bible, Moses commanded Joshua to enlist and select the warriors of Israel from the people who had been brought out of slavery. He himself on the morrow, the day of battle, would go up on a neighboring hill, and there with the rod of God in his hand, a rod which apparently had some miraculous power, he would await the ensuance of the battle. He would raise his hands to God -- the rod of God in his hand -- and Moses said to Joshua, "As long as my hands are upraised Israel will prevail, but when my hands grow slack, when they fall to my side, then Amalek will prevail." And on the morrow, according to our Bible, Moses did go up unto this hill. He did raise his hands to God and as long as his hands were upraised Israel did prevail, but as we might expect his hands grew weary, his muscles began to ache and to quiver and to grow tense and his hands began to slacken to his side and Amalek began to prevail. And it required the determined help and effort of Aaron, his brother, and of Hur, one of the young captains of Israel's hosts, each on one side of Moses, to sustain his hands aloft until the hour of victory.

Reading this miraculous account of a desert battle between Bedouin tribes now lost completely in the dimness of history, the scholars and teachers of our people were unwilling to simply pass it off as a piece of legendary history and let it go at that. They saw in this episode allegories to the fate of Israel, to the fate of every individual. They saw in this episode morals, values for their own individual lives. One Rabbi observed in this fashion: "Can we not say", he

mentioned, "that Moses' upraising his hands to God as a sign that Israel will prevail is symbolic of the people of Israel. When Israel's hands are figuratively uplifted, when they are persevering in their faith, when they are determined to abide the responsibilities of establishing justice and righteousness among the peoples, then Israel will prevail against her enemies. But when the hands of Israel grow slack, when Israel ceases to pay attention to its responsibilities, then Israel's enemies will prevail over her. 'Not by might nor by power, but by My spirit', such will be the success and the survival of Israel." And another scholar observed that this allegory could equally well be applied to the life of every individual. "As long as the individual perseveres in his determination to achieve his life goal, as long as he is determined to abide programs of helpfulness and gentleness and good neighborliness and kindness, so long will he be able to achieve against the worst of the slings and arrows of evil fortune. But when he grows indolent and lazy and weary, when his hands fall to his side, then life quickly passes that individual by and overwhelms him." And a third Rabbi seized upon one of the details of this legendary battle. He observed that it was Moses' determination to sustain his own hands aloft throughout the day unto the hour of victory, but his strength despite his determination was insufficient for the program which Moses had undertaken, he simply could not hold his hands aloft through the long hours of battle, he needed the support of Aaron and of Hur. Without their support his hands would inevitably have collapsed to his side and Amalek would have prevailed. "And is there not here," this Rabbi observed, "a lesson for all who would be leaders of men and champion of good causes? Alone you will be overwhelmed. Alone your strength will be unequal to the task you have set for yourself. But supported with good, loyal, trustworthy companions, then you can prevail, and only then. And so, is it not the part of wisdom for he who would fight the good fight and enlist himself as the leader of a noble cause, is it not the part of wisdom then for such a man to see to it that he comports himself so as to win the admiration and the loyalty, the friendship and the respect of men who

will stand beside him in the hour of battle and sustain him, and enable him to come to the desired victory."

This is Midrash. It is an interpretation of the Biblical text so as to draw from that text every drop of water of meaning which lies in its fountains and in its depths.

The Midrash offers us then a key to a full and interesting understanding of the Bible and also of course a key to the understanding of the Bible and of Judaism which later generations of Jewish teachers sustained and maintained. The eighteenth chapter of the Book of Leviticus deals with a series of regulations and prohibitions governing and prohibiting incestuous marriage. These regulations are interesting in themselves, for they are basic to the development of the Jewish concepts of sexual purity and of family loyalty. They are also important as indications of how far Israel had already, in these most ancient of days, abstracted itself from the loose sexual moralities of the surrounding nations. But reading this text, one of our great Rabbis was able to interpret from it and draw from it ^{perhaps} one of the gentlest and certainly one of the grandest of truths that Judaism teaches. Our ancestors read the Bible as the revealed Word of God. They felt that there was not a word in the Bible, not a letter in the Bible, not a comma in its pages which was misplaced or simply there by happenstance. Everything had its meaning and had its purpose. And so, when in the peroration, the exhortation with which this chapter of sexual rules begins, Rabbi Meir, a great Tannai of the second century, read this line, "If ye abide my statutes and my ordinances, which if a man do, then he shall live by them", he was struck, not as we might be simply by a conclusion to an encouragement to abide and to accept this law, but that in this sentence he found deep-seated a basic life truth, a basic truth of our faith. What was this truth? This was his observation, and this was his method of interpretation. "The Bible," he said, "is a Jewish Scripture. The Biblical law is Jewish law. The Bible was intended for Jewish readers. You might therefore expect" he told his audience, "that such a peroration, such a formula of exhorta-

tion to abide this law would read in this way: 'Ye shall abide my statutes and my ordinances, which if an Israelite do them he shall live by them'. But note," he said, "God chose not the specific term 'Israelite' but the general term 'man' -- 'which if a man do, he shall live by them'. God intended in this way to remind us that whether he be Jew or Gentile, if he abide by the basic codes of moral responsibility he will be rewarded of God." The promise of God's reward, the promise of salvation is not limited to those who espouse a particular religious profession, and Jews should never be so parochial in their outlook as to judge men by their religious doctrines rather than by the universal standards and measures of human conduct. Nor was this simply a piece of idle observation on the part of a great Rabbi in Israel. Rabbi Meir lived in the second century of the Common Era, and during this century there was not only the continued popularity of the mystery cults, but the nascent popularity of Christianity, and both early Christianity and these very popular mystery cults of the Roman world emphasized that salvation, the reward of God or of their gods, was limited only to those who espoused a particular creed or voiced acceptance to a particular dogma. What Rabbi Meir was saying to this Midrash was that Jews should never allow the narrow provincialism of other religions to lead them to forget that God is the Father of all men and that He judges all men with a single standard.

Where are these midrashim, these interpretive evaluations of the Biblical text to be found? They are found scattered throughout most of post-Biblical literature. Some are found as early as the Biblical texts of the Dead Sea covenanteers. Some are found scattered in the early pages of the Apocrypha. Great collections of midrashim were compiled between the fourth and the twelfth centuries of the Common Era, and the greatest and most voluminous of these collections is known as the Midrash Raba -- the Great Midrash. Other collections of Midrash apply to a particular book whose verses, line by line, are annotated with interpretation. Some midrashim are to be found in the Talmud. Others are to be found

in the Zohar, that great book of mystical Jewish speculation written in Spain in the thirteenth century. Almost wherever you turn in Jewish belle lettres, in Jewish writing in the period after the completion of the Bible, you will find the attention of our leaders and of our teachers turned to the writing and the interpretation, through Midrash, of the Bible.

Often these interpretations are far-fetched. For the purpose of the Midrash was not only to understand what was the original intent of the Biblical author but to use the Biblical text as a means of placing before the people ideas which this particular writer or that particular writer felt were basic to the Jewish interpretation of life. In the Book of Exodus, before God gives the Commandments to Moses at Mount Sinai, there is a description of a great outburst of natural phenomena. Thunder peals forth. Lightning shocks down from the heavens. Rain clouds lower overhead. The earth shakes and quivers. Mount Sinai itself erupts as might a volcano. All of nature seems to be conspiring to point to the onlooker the climactic importance of the giving of the Commandments which is about to take place. And as a conclusion to this natural orchestral accompaniment to the giving of the Ten Commandments the Bible observes, "All Mount Sinai was covered in smoke, and God descended upon Mount Sinai in fire." Reading this caused one of the theologians of Israel some twenty centuries ago to pause. He was first of all troubled by the theological implications of this statement. It seemed, literally taken, to be crude and somewhat anthropomorphic -- God descending upon a mountain, surrounded by an aura of fire. The Biblical author has certainly outgrown any belief of God in human form and with human limitations, and having made this theological observation, he is led to another. He lived in an age in which programs of rigorous ascetic piety were common and were generally popular. Men sought to prove their faith by mortifying the flesh, by accepting programs of austerity, of prolonged fasting, of enforced celibacy, of self-flagellation. Being a Jew, he stood in a position which was opposed to this mortification of the flesh. God did not give religion to man that he might through religion find

a reason to deny life, but that religion and religious law might help him to lead the fullest and noblest life for himself and for ^{his} society. And having made this theological observation about a difficult text in our Bible, he found reason to preach a sermon which emphasized this Jewish observation on religious piety. He said, "If God did not descend upon Mount Sinai in fire, what then descended? Was it not the Torah, the Law, the doctrine of religious life which Moses was about to receive from God? And what does the Bible sentence then say about this Torah? Does it not say that it is in many ways to be likened to fire? How is the Torah like to fire? What meaning has this symbolism for man?" And then he observed, "If a man stands beside a campfire, if he backs away too far from the fire its flame will not warm him, but if he approaches too close to the flame he will be singed and burnt by it. Similarly it is in religious practice. If a man backs away too far from religious thought and a religious life it has no meaning for him, it is superficial to him, he can never receive the comfort or the exaltation which faith promises. But if a man draws too close to faith, if he becomes overly concerned and somewhat unbalanced in his practice, faith destroys him, it burns him up." And in this way he was able to drive home to his audience an important doctrine in Jewish life -- that religious practice requires moderation and reason as much as any other virtue in life. Everything done in excess is wrong, and that is true even of esthetic religious practices.

The Bible then is interpreted critically and is interpreted imaginatively in the Midrash, and having allowed their imagination free rein in their interpretation of Biblical texts, these scholars and teachers went one step further. They began to embroider the story of the Bible itself with a series of legends which added, they thought, beauty and dimension to its text. They began to complete stories which the Bible left incomplete. They began to build up the glory of the Biblical heroes and to underscore the perfidy of the Biblical villains. They began to explain points which the Bible left unexplained. Let me offer you an illustration. Moses is chosen by God to lead the people out of Egypt. So much is said in our

Bible. But a Rabbi asked, "Why? Why was Moses chosen as the vehicle of God's deliverance. What had he done to merit the mantle of immortality?" Well, the Midrash offers us a legend explanation. It tells us that when Moses fled Egypt after he had killed the Egyptian taskmaster he joined the tribe of the Midianites in the Sinai desert, and there he married the daughter of one of the Midianite chieftains, a certain man named Jethro, and he occupied himself during these years of exile as shepherd to the flocks of Jethro. And God was at this time searching for a man to lead His people out of Egypt, and He passed over Moses tending the flocks of Jethro and He noticed the manner in which he guarded and was jealous of the safety of these flocks. He noticed, for instance, that when Moses drove the flocks out into the pasture he sent the young sheep up ahead that they might be able first to crop the fresh grass, the most fertile of the pasture. And only after the youngest of the sheep had eaten to their full did he allow the stronger and sturdier of the sheep to enter the pasture, for he was confident that these would be able to graze on the grass which was less easy of access and hardier. And He also noticed that when a young kid wandered away from the flock Moses would follow that young kid, that stray, and when he would notice that the stray would pause at a rivulet to drink, and would observe his thirst and his hunger and his weariness, instead of driving the kid back to the flock as would any other shepherd, Moses picked up the kid and placed it across his shoulders and carried it back tenderly to the flock. And God was led to observe that a man who would watch over animals with such gentleness and with such compassion and with such care, certainly he would exhibit these virtues in heightened degree when he was given the care of the flock of Israel. And it was for these virtues as a shepherd that Moses was chosen for the mission of leading Israel out of Egypt. And how often we ourselves notice in life that the manner in which a man comports himself with his family, towards his children, with his subordinates, is a better indication of his essential character than is the smile which he bears in public or the act of generosity which he places before common view.

Sometimes the stories which the Rabbis tell as embroidered legend to the Bible seem far fetched. Sometimes their spirit seems alien to the spirit of the Bible, and it was undoubtedly at times so. But more often than not a study of this particular legend or that which the Rabbis taught about the Bible revealed that they taught it for a deeply moral and religious purpose, and it was added to the legends of the Bible for a particular and quite understandable reason. Let me illustrate with an observation which came to my mind just during the past week. I had occasion last week to see a series of brilliantly done color reproductions of the stained glass windows in the Saint Chapelle chancel in Paris. These windows are world famous. They are medieval, and they represent a series of tableaux of familiar Biblical scenes. In the first window we see the magnificent panorama of Creation. We see the creation of man and of Eve. We see the scenes of the Garden of Eden, the enticement and the punishment. We see the wiles of the serpent and his punishment. We see Cain and Abel and the fratricide, the murder of Abel by Cain, and in the very next panel, however, we come across a scene which is unfamiliar to most of us. This scene is out in open country. A strong, burly giant sort of a man, rather advanced in age and apparently blind, has hefted a large cross-bow to his shoulder. At his side there stands a younger man who is apparently pointing out to this older man the direction of the target, and somewhat in the distance, behind a little rise of land, we see a man lying shot, an arrow apparently hurled forth from the giant's cross-bow deeply embedded in his forehead. Now search as you will in the Biblical text you will find no episode which corresponds to this window in the Saint Chapelle in Paris, and yet the window is designed to be an interpretation of the Bible, a collection of portraits of Biblical episodes. If you turn to the Midrash Tanhuma, a collection of Midrashim compiled in the tenth century, you will find in this Midrash an interesting story which is the basis of this window in the Saint Chapelle. The story concerns one Lamach. Lamach was the seventh in the line of the progenitors of Israel who stands between Adam and Eve and Noah. According to the Bible we know very little of Lamach. We know

simply that his father was Methuselah, that he lived till he was very full of days, and that he died having two sons who followed after him. We know only one other thing about this Lamach, and that is all that the Bible tells us, and that is that he at one time shouted out to his wives, "If a man wounds me I will kill him. If a man bruises me I will slay him." We do not know what caused this uttering of a curse, a particularly ferocious curse, we know simply that it is recorded in our Bible. And that is all that the Bible tells us about Lamach. But in the Midrash Tanhuma we read this: "Lamach, as he got on in years, became blind. In his youth the hunt had been his favorite sport. He could not give up the hunt despite his blindness, and he induced one of his sons, Tubal Cain, to go along with him always into the fields to point out to him the direction of the prey, of the target, and then he would unloose the bolt of his cross-bow against the animal whom Tubal Cain had pointed out. And on a particular day Tubal Cain led his father out into the field and he noticed movement out in the thicket out yonder. Tubal Cain pointed the cross-bow of his father toward this thicket and his father shot the arrow, and when Tubal Cain went to retrieve the prey he found that his father had not shot an animal, but a human being, indeed he had shot one of his ancestors, the fratricide Cain, Cain, the murderer of Abel, who according to our Bible had been condemned to perpetual wandering as a nomad, as an exile from all human companionship upon the face of the earth." This is a strange, somewhat blood-thirsty story. We wonder what could possibly be the purpose of its invention. Was it simply that, reading the Bible, some ancient teacher felt that the punishment of Cain for his heinous crime was not sufficient, and that Cain must not only be condemned to permanent exile, what we would call life imprisonment, but that he must, after a protracted period of life imprisonment, finally be put to death. And yet I wonder. I wonder if the secret of the invention of this Biblical legend lies not in the very two lines of ferocious curse which Lamach himself, according to our Bible, is purported to have said -- "If a man wounds me I will slay him, if a man but bruises me, I will kill him." This curse takes us back to most ancient times. It takes us back

to the age in which the blood feud was still accepted as common practice. If I wounded a man from another tribe that tribe had a right to exact a wound in retaliation from any member of my tribe. If I killed a man from another tribe that tribe in retaliation had the right to protect itself from such acts by killing any member of my tribe. And there were individuals in the ancient world who, because of their vocations, smiths and tinkers and wandering merchants, and the like, who had to leave the security of the tribal group and who therefore protected themselves with particularly ferocious forms of blood retaliation. If they were wounded, then they exacted a life, and that is apparently what the curse of Lamach implies. And I wonder if, in the ancient days, some of our ancestors reading this curse were not struck by its archaism and did not come to feel that despite the fact that the Bible in no way establishes this as a principle of law or holds it up as a moral way of life, if they did not want to reinterpret this verse so as to denude it of these bloodthirsty implications. Did they not, perhaps, create this legend of Lamach, blind Lamach, shooting Cain in order to be able to grammatically reinterpret Lamach's curse so that it would say, "I shot a man for wounding me, I ~~blew~~ a man, and I am sorry for it." and by having established a legend accounting for the possibility of Lamach having slain one of his ancestors, they were able to grammatically force a reinterpretation of the Biblical text which cleansed the Biblical text of this dross of an archaic practice and which made it speak to them in the high moral tone to which they were accustomed.

Such is the Midrash. It is a wonderful collection of legend and of lore, of interpretation and of exegesis which opens to the student and to the reader the fullest implications of the grandeur of our Bible. I commend it to you. Many of the Midrashic collections are now available in competent English translations. The legends with which the midrashic writers embroidered the Biblical text is now available in many a competent edited and translated work. It will reward the few hours which you spend in reading this text. You will appreciate the Bible the more,

you will come to understand more fully the nature of the Jewish religious genius,
and you will come to understand more clearly and to respect more completely the
moral fervor and the moral understanding which have been basic components of
Jewish life from the earliest days of Abraham and Moses to our own.

Amen.



When you put your eye to a Kaldi scope a wonderful arrangement of shapes and hues meets the eye. Turn the Kaldi scope this way and that and slow down time for a moment with ^{plastic} ~~glass~~ and you could meet an angel.

Twenty centuries ago a student advised his pupils to (and you
 know) ^{they might} Kuleles were, as I said, as I said - Turn
 it over and turn it over again, for everything is in it. Meet the Rules.
 Carry your critical power and your imagination to it and so Rules
 will carry round an effort with untroubled new insight and
 ideas.

We need the substance of investigation and at present no education
among students in Dublin and creative talents have moved the door
opening one of Ballinacorney thought - indeed
What is the mind? It is the source of imagination and
the reason of it. Let me illustrate. I have often the question of David
has that Egypt under men - before even they had arrived at Mt.
Sinai to receive them so soon - They were opposed by a desert land -
the wilderness. The Bible gives a brief account of man's
of this encounter.

"Then come on, and forget with David in Rephaim,
and Moses said to Joshua: 'Choose an oak tree and go
out and take also Amalek; tomorrow, I will stand on the
top of the hill since we are going out in my hand. And let come the
pass, and the Moses shall sit in hand, and David surrounded;
and when the day shall be in hand, Amalek surrounded. And Moses's
hands were heavy & they took a stone and put it under
him and he sat down, and Aaron and Hur helped up
his hands; and Joshua's sin caught Amalek.

The midland is not satisfied to consider the paragraph as a legend
and the account of some ancient battles between David and his
dead enemies. One or two lines were found with the symbolic meanings

of Moses's argument aims - that only as long as Moses build up his hands, did Israel prevail and that when he let down his hands, Amalek prevailed. Moses's spreading arms he held as symbol of Israel's faith in God and acceptance of the moral obligation of the good life. As long as Israel never had in thought and deed, then she will prevail over her enemies, when she seems to have let, physically allow her hands to go slack - her enemies will prevail against her.

Still another rule added which is true of Israel is that of any individual. When a man diligently perseveres in his work - when he holds his head and courage high, he can prevail against heavy odds - but when man weakens and slackens his pace - when he grows lax and indifferent, he will soon be overcome by him and pass him by.

Still another ^{lesson} rule was ~~taught~~ by the possible with pretensions of another detail of the ancient story. Despite his determination to hold his hands aloft till the hour of victory, Moses's hands quite understandingly grew heavy and he could no longer support their weight. He required the assistance of his brother Aaron and a young captain of the army then to sustain his arms. From this slight detail - one which a busy reader might easily overlook - ^{reminded} his teacher that the Lord would lead no man - no leader of men - no champion of good causes - in a fight ~~unaided~~ alone. He needs good and trustworthy companions. He who would lead men must compel himself always to be with the loyal and supported of such men.

The midrash is then an explanation in detail of the meaning of the Biblical text. It offers us a whole series of interpretations of the Scriptures - helping us see & untangle the profundity of Biblical thought and the direction of Jewish thought down much of past Biblical times.

[illegible]

The Palace was well used as, for instance, only it was used since
more to be the object of David's admiration from Egypt. The
Museum of Natural History is also used as a museum for
as well as, that is and a passing interest in interest in
into human nature,

The Baller well understood how much Egypt affected Egyptian
tendencies he attended himself to the tales of Greece as mindless,
without danger he moved and advised the so-called as
Chaplain.

more, the Midway Hotel, Atlanta was a convenient and
grand location. We got the young women to put on a trial, and they
would have the wedding gown for free; and only after the gown had
been seen and he allowed the bride and the bride to wear the
gown knowing that they would be able to substitute themselves on the
wedding gown to the wedding gown and every other.

meadows, one dog or kid ^{wounded} ~~attacked~~ from the woods more
yellowed it. We found the story telling of a man in a
muddy pool. He could see the kid, hung and unresisting and
could see him the young blue back to the ground, more heisted
it upon his shoulder and could it be so.

need anything to compensate for reduced number pounds
on his annual wage - just cost much more needed instead
he a bit and proper standard & lower for me & I was
and more was down for it instead.

Woe of Don, indeed, can never be reached down to be seen
more than in the hands of his people, as his relations would understand,
in the hands of his people, as his relations would understand,
this medicine has no being in it, as you at once know - and

this combination of literary form and life-sized meaning is the spirit of the whole literature.

The legendary additions to the Bible story are legion. So much so that one can almost speak of two Bibles - the ^{under}standing and the one we are familiar with - a revised and embellished Bible - ~~the~~ ^{an} unbridled fiction - yet ~~not~~ ^{not} without a sense of old and reflection.

These legendary accretions are also scattered through most of post-Biblical Jewish literature. It is recent years they have been translated, arranged and edited - a few dozen - put under any one of a number of competent collections of The Legend of the Bible would be revealing and exciting.

Some of the material included is pure folklore - not all is enlightened - but much of it taken pondered and ^{interest and emotion} understood leads us down many a highway of Jewish thought.

2. I had done with a good illustration. It comes to mind because I had occasion recently to view some magnificent color reproduction of the stained glass windows of the Saint Chapelle in Paris.

These windows portray in rich and vivid color some of the climactic scenes in the Bible. In the first frame we see the scene of Creation, the Garden of Eden, Adam and Eve, the serpent, the Enticement, The Punishment, The murder of Cain and Abel, the Punishment of Cain branded as a murderer and condemned to wander an eternal exile on the face of the globe.

The next window panel presents, however, an every pictured and unfamiliar scene. It is a hunting scene. A busy hunt of a man apparently blind has left a cross bow to his shoulder. Another man stands to his side directing the shot. In the distance behind a hill another man has shot - his forehead pierced by an arrow from this crossbow.

And as one might think it no considerable expenditure to be found in the matter. Why can I not appear among the interested parties in the purchase of the Swiss Emmentaler?

Referring to my name, I am reminded that in a 10th century
collection ^{from the} Turkmen the following legend is introduced.
Domed, 2nd in the list of seven long lived ⁷⁰⁰⁰ descendants of the
first human couple whom Providence has given in the 5th of
the Book of Genesis, is there portrayed as a ~~king~~ ^{angel} and never
held more of the heart and soul even in his earthly career and
gave up his spirit. He was accustomed to take his son
Tubal-Cain with the full number, so that the younger men
who might have his right the day. One day ^{Tubal-Cain} ~~he~~ decided to go
on a day on a mission. In the land in the distance. He opened
the road for his father and the whole having been ~~reached~~ ^{it}
found it made, Tubal-Cain himself to return to his
son to find to him a his father living and he had not died
an animal had been distant and to the hundred years
at first glance the legend seems to be 1000 more than a thousand
years history and up - perhaps should be more useful
with the fact that preceding skills from human beings
was not present sufficient for Cain's mission could.

But range a minute. The Radio below asked himself.
Basson his age and his grandfather two known only that he once
had used to his memory in part

"21222 am for gift wanted me
and a young man for having me
At City does no more good
Tried to get of me for some good
old friends.

Why was the ~~street~~ ^{man} released in the 1960s and also not
known. At a parents' report to a very primitive action

during from the day of the blood feud - when injury to the member
of one's tribe, was punished by injury to some member of the
tribe of the attacker. Individual used as shields and merchants
who had to leave the protection of their tribe & have were exposed
to extraordinary danger even in those days protected by a
^{24 hours} ~~protection~~ from various threats of violence - ~~not a day for a life~~ -
~~But there for one a day 2 x 7 days for out.~~

The religious scruples of the culture of the legend could
not accept the incident in Holy Writ gave a brutal
and a cruel practice - even though it is now held as
a law and is practiced. The offense runs "2 Kill a man
for just minding me" was reinterpreted as "2 Kill a
man to my mind, ^{I have} ~~shall~~ a young man to my son" -
The legend was known to give substance to the interpretation -
an interpretation which though it offends every rule of
grammar & translation is yet understandable & commendable
in its purpose & intent.

I commend to you the coll. of an incident, if the interpretation
be not deeply problematic on its merits for fitted - useful
study will always reveal some commendable purpose - It
naturally stimulates detail and delights you mind & you
need & you will put down its teaching will reveal path
into moral sense & moral power of your faith.