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The Book of Beginnings, 1960.

THE BOOK OF BEGINNINGS

The Stories of Genesis and Their Meaning

THE TEMPLE

November 13, 1960

Rabbi Daniel Jeremy Silver

A child's inquisitive nature is a fascinating thing. It can also be very disconcerting. Who of us has not left an afternoon with a four-year-old impressed by his machine-gun questions, his ~~"why's"~~ ever recurrent "whys" - about everything in the world which surrounds him, impressed by his eagerness to learn, but equally embarrassed in that ^{had} ~~is~~ an adult ~~had~~ asked us the same questions ~~we recognize~~ we could not have given precise or ~~accurate~~ answers to ~~each of~~ these very elemental things ~~about which the child inquired.~~

Now, our inquisitive nature is one of our most precious divine gifts. It is one of the things which separates man from the brute. The animal accepts and adapts. Man asks and analyses and seeks to turn the world without to his own benefit. ^{The child's} ~~It is our asking~~ "Why?" as ~~a child which~~ gives us our adult know-how. ~~It is~~ ^{The} "Why?" asked in the childhood of the race ~~which~~ changed and transforms ^{the} the savage illiterate ~~through the centuries~~ into the learned scientist. ~~Now, as with the child,~~ so the child-man at the dawn of history was fascinated by the world about him. The earliest literature extant - the Hindu Vedas, the Egyptian mysteries, the Babylonian myths - are filled with protean scientific explanations, answers to the "Whys" asked by ^{these early} ~~the~~ peoples ~~of the world about~~ him. These answers are, for the most part, completely inaccurate and unacceptable, and yet they evidence the first outreaching of man into that frightening world of darkness which surrounds him. ~~And~~ Out of these first tentative, pseudo-scientific ^{EXPLANATIONS} ~~answers~~ that vast, wonderful ^{BODY} ~~pyramid~~ of science was built, ~~in which~~

in which ~~we rejoice~~ today.

The Book of Genesis, the Biblical book of beginnings, contains many ~~of~~ ^{AN} ~~these~~ early attempts to answer the "whys" of the child-man. In the Book of Genesis we learn why the week has seven days, why the stars cannot be seen ~~in~~ ^{DURING} the daylight, why the rainbow follows the storm, why pain accompanies childbirth, why the snake is the only land animal which lacks feet, and many other such ^{INGENIOUS} ~~intriguing~~ answers. ~~And again we must reject~~ ^{ON} ~~in each case~~ the science ~~in~~ which the answer ^{EXPLANATION DEPENDS} is phrased. But since most of these answers are the result of a religious quest rather than of scientific research, they often do contain a germ of ^{INSIGHT AND MORAL} ~~intellectual~~ truth still valid in our ~~own~~ day. Thus the explanation of the dissymmetry of our rib cage - ~~the explanation~~ that God took one of our ribs and out of ~~the~~ rib ~~of man~~ fashioned the woman. ~~Now anatomically this is~~ implausible and impossible, but ethically and philosophically have we ~~not~~ here ^{AN INTRIGUING THOUGHT} ~~the germ of an important idea - that a woman must~~ ^{GOVERN TO} ~~sculpt the substance of her~~ marriage and her life out of the interests, ~~out of~~ ^{AND} the profession, ~~out of~~ the activities of her husband. ~~She is as if~~ ^{TO SELF MEANT} ~~She is part of his own flesh. She fulfills herself as she helps him fulfill himself.~~ Would not a great deal of ~~the~~ current marital unhappiness be ~~abated and~~ ^{MODERATE WISE READ} ~~assuaged if many would~~ ^{AND} ~~look carefully~~ ^{AND} ~~at this early scientific explanation in our Bible and take it to heart?~~ ^{NONSCIENTIFIC}

The Bible is not a book of science. The Book of Genesis was never intended to be dogmatic in matters ~~which are~~ scientific. Otherwise, how can we explain ~~the fact~~ that side by side in the Book of Genesis there occur two varying, ~~different~~, and divergent accounts of Creation? In the first account, man is the last item of Creation. The first account ^{OUT} ~~is~~ manifestly set ~~down~~ to establish ^{SACREDNESS OF THE} the Sabbath, ~~the holiness, the taboo, the sanctity of the Sabbath,~~ ^{IT IS} the first piece of labor legislation known to man. In the second account Creation takes place not in six stages but in ten. Man is not the last item of Creation, but, ^{THE FIRST OF ALL ANIMALS TO BE CREATED} ~~indeed, all the other animals are created after man~~ ^{IN THIS ACCOUNT} ~~and woman is the final act~~ ^{AFTER MAN THE OTHER ANIMALS AND THEN}

of Creation. The second account is manifestly an attempt to raise woman to a ~~sex~~ ^{social} position in ~~society and thought~~ equal to that of man. She ~~was considered~~ ^{in the} Middle East ^{A WOMAN WAS} as little more than a household slave, ^{THUS THE ACCOUNT IS ACTUALLY} and ~~this was the first of the~~ suffragette tracts ^{ever written in history}. We have these two divergent accounts, and unless we presume that the Biblical editors lacked eyes and lacked understanding (and who, having read the Bible, can presume to doubt their understanding and their wisdom?) we must presume that they knew their science to be inadequate or at least tentative, that they made no attempt to state their science as dogma, ^{AND THAT} but ~~rather~~ ^{SCIENTIFIC POSTULATES ONLY AS A} that they were interested in using a ~~scientific framework~~ ^{FRAMEWORK FOR} to establish certain theological truths. ^{INDEED} And if we were to take the first account of Creation and ~~if we were to~~ transpose it into terms acceptable to Einstein ^{OR} and to Eddington, I wonder if we would have added a single iota of truth to ^{IT} ~~the~~ truth which ~~lies in this four thousand year old text~~. We would still see God the first cause, God the creative power, God ^{IN THE} ~~who ordered~~ that wonderful machinery and vastness and majesty of the universe. We would still see God creating in man certain capacities of the psyche and of the heart which separate ^{HIM} ~~man~~ forever from the beast. We would still see God creating a world verdant and abundant, capable of sustaining a healthy and happy society, and we would still see the obligation and challenge imposed upon man to so regulate and discipline his lusts and his greed and his animal nature as to establish ^A ~~that~~ society which God ^{OF JUSTICE AND PEACE} ~~wills~~ ^{wills}.

This is the elemental scheme of ~~Creation~~, of the Creation story in the Bible. ~~And the truth implicit in this text is in no wise changed if we assume modern physics and the modern biological theories of evolution or presume these awkward ancient first tentative postulates as to the physics and the biology of Creation.~~

We ought not to read the Bible in terms of scientific dogma ~~because~~ ^{OFTEN} such reading has led both believer and disbeliever into error. The believer presumes ~~often~~ ^A that the Bible contains truth, all truth, and then ~~he~~ is led to hold ~~on to~~ inaccurate, ~~erroneous~~ scientific principles long after these have been disproved

by the observatory and ~~by~~ the laboratory. Clarence Darrow, in his now famous Scopes Trial, was fighting against such a community of believers. ^{ON THE OTHER HAND} But ~~equally~~, the disbeliever often reads this antique science and ^{REMARKS THAT IT IS} ~~he says how~~ utterly unsophisticated and untrue ~~it is~~, and then ~~he~~ presumes to judge the whole ^{PURPORT} ~~purpose~~ of the Bible as antique and outdated and not worth the effort of the reading. As if we would downgrade the great masterpieces ^{WORKS IN} ~~of~~ our museums because ~~so~~ many of them hang in ~~these~~ ^{AND} gilded, garish frames ~~with which they were covered in the~~ nineteenth century. The truth of the Bible lies deep within the text. It is ^{IT IS A MORAL TRUTH} affected not one iota by the ^{ACCURACY} ~~truth~~ or the ^{ERROR} ~~inaccuracy~~ of the scientific framework which it ^{WAS} ~~is~~ sometimes given by ~~these early~~ Biblical authors.

Well, if the Book of Genesis is not a collection of "just-so" stories, and if it is not a textbook of science, what is it? Some have said that it is a textbook of history, that it is ^A ~~the Jewish accounting~~, the chronicle of the history of man from Creation and the history of the Jewish people from the time of Abraham through the age of the Patriarchs. ^{PARTICULARLY} And, ~~indeed~~, the Book of Genesis does have a chronological framework. It begins with Creation, ^{AND PROCEEDS TO} Adam and Eve, ~~the~~ story of Cain and Abel, ~~the~~ ten generations between Creation and the Flood, the ten generations between Noah and Abraham, and then continues with the stories of Abraham and of his sons and ~~of his~~ grandsons and ~~of his~~ great-grandsons until Joseph and his brothers bring the ~~whole~~ household of Israel ~~down~~ into Egypt, where they are ultimately enslaved. This is the continuity of the Book of Genesis. But as the author of Genesis made no claim to its scientific accuracy, ^{ACCURACY} ~~factuality~~, ~~so~~ it is my feeling that he made no claim as to its historical ^{IN ALMOST IDENTICAL TERMS} ~~factuality~~. There are, for instance, in the Book of Genesis divergent accounts of the same incident. Abraham, ^{AND} Isaac, and ~~Jacob~~ are each accused ^A of having ~~done the same~~ damaged ~~to~~ the reputation of their wives. Some of the early generations are said to have lived to an absurdly old age. ^{NOW} ~~And~~ these accounts are set down by men whom we know from other evidence in the Bible could be and were ~~supremely~~

competent historians. If you read the Book of Samuel, if you read the Book of Kings, if you read the Book of Chronicles you know that you stand there in the presence of men who could and did write good history. ~~And since~~ we know from the style of Genesis that ^{it} ~~its~~ editing ^{is} ~~makes~~ it one of the last of the Books of the Bible, we must presume that these Jewish sages knew the meaning of historical accuracy and the importance of being precise ~~in one's fact, the importance of~~ ^{AND} ~~leaving out~~ ^{ADDITIVE} inaccuracies, incongruities. Imagine a good historian telling the story of Creation, creating Adam, creating Eve, seeing to it that they had sons, three sons, Cain and Abel and Seth, but failing to tell us ~~entirely~~ ^{happened} how it comes ~~into being~~ ^{WIVES} that there are ~~women~~ in the world, ~~wives~~ ^{to} for these boys to marry, ~~hence to populate through their families the face of the globe.~~ These women are simply presumed in the Bible, presumed because the Biblical author was not interested ~~in writing for us,~~ in setting down for us ~~and~~ ^{human} ~~historical,~~ accurate document of ~~this~~ ^{pre-history} of ~~men.~~ It is my position and my feeling that the history of Genesis is merely the peg upon which the authors of the Book of Genesis set ~~down~~ ^{but} their ~~purpose.~~ ^{ETHICAL VIEWS.}

And what ~~is~~ ^{are} their ~~purpose?~~ ^{views} Their purpose ~~is~~ ^{was} to encapsule in story form, in a form which ~~will~~ ^{would} delight the mind, ~~which will~~ ^{and} sensitize the imagination, ~~which will~~ ^{and} capture the interest ~~the~~ ^{of all} basic philosophic and theological first principles of Judaism. The Book of Genesis is, in its surface and in its depth, one of the most pregnant, one of the most suggestive, ^{and} one of the most important of all the Books of the Bible. It is history raised to philosophy. It is legend raised ^{to the level of mind challenging} and ~~embroidered till it becomes some of the most provocative~~ literature ever ~~written.~~

Take the story of the murder of Abel by Cain. Here is an outpouring of anger against one of the most heinous ^a ~~of~~ fratricides ever ~~perpetrated.~~ These eleven verses in which the Bible tells ^{this} ~~the~~ story are pointed and have a punch and are poignant. ~~But are they only~~ ^{but why are they set out — is their purpose} to tell us that the Bible disapproves of

murder? The Ten Commandments states this quite simply. It is ^{SELF EVIDENT} obvious that our moral religion would disapprove of such a crime. ~~And indeed,~~ ^{IF} we read the story of Cain and Abel carefully we see ^{MORE THAN THE EXPECTED} within the text both a moral indignation ^{IN THESE ELEVEN LINES} which is to be expected, and a new, dramatic philosophy of law ^{NEW} which is ^{IS DEVELOPED} totally unexpected, ~~because~~ Cain murders Abel, and what is to be the punishment of Cain? God says, "Thou shalt be an outcast, a pariah, a wanderer upon the face of the globe." ^{THEN} And Cain complains to God, and says, "Surely they will stone me where they see me. I will not survive." And God says, "Cursed be the one who raises his hand or his sword to you." ^{WHAT HAVE WE HERE BUT A CONDEMNATION} God implicitly here ~~has underlined~~ the importance of ~~avoiding~~ ^{OF THE PRIMITIVE BUT PREVALENT SYSTEM OF} clan vengeance, which was the ^{BASIC} only type of law ^{PRACTICED} known in the ancient Near East -- the Montagues against the Capulets, blood for blood, life for life. ^{GENESIS INSISTS ON} There ~~are to be~~ courts. ^{GENESIS INSISTS THAT} Society must interpose its instruments between the criminal and the victim and the clan of the victim. ~~And all~~ of Jewish life is an attempt to establish the authority of such courts and a system of punishments and of evidence which they can develop. ^{IN GENESIS} And here God, by His cursing of any would-be murderer of Cain, establishes as a first principle of ~~our~~ faith that no individual is to arrogate the law to himself, ^{OR} to take the law into his own hands. ^{SENTENCING} The law and punishments are to be instruments of the society and not of an individual ~~and not of a family~~. This is the meaning, ^{OF} this is the purpose why this very dramatic, simple story, ^{YET} ~~this first murder in~~ ^{GOD INSISTS ON} ~~a new philosophy of justice~~ : ^{WHAT PREGNANT BRILLIANCE} mankind's history is told in our Bible. ^{THESE FEW LINES CONTAIN}

This week, in our synagogues, ^A the story is being read of the old age of Abraham. Abraham is full of years, ^{AND} full of the respect of his family, of his tribe, ^{AND} of the tribes among whom he lives. He has known success. He has found wealth. He has known love. He has rejoiced in a large family. He knows that his days are drawing to their close, and ~~only~~ ^{ONLY} one thread in the skein of life remains unravelled. His son Isaac is ~~not yet~~ ^{NOT YET} married, he has ~~not yet~~ established himself in life. ^{SO} And Abraham, according to our Bible, calls to his bedside his

most faithful servant, the steward of his household, and ~~he~~ asks this steward to undertake for him a mission. He is to return to the ancestral home in Syria, Nahor and there, among the near relatives of Abraham, find a suitable wife for his son ~~Isaac~~. He does not wish Isaac to take a wife from the neighboring tribes because they are idolators, worshippers of images, and he is afraid that Isaac will be contaminated by the worship of his wife and by the superstition and the magic of idolatry, and the new religion, Judaism, which he has come to and in which he believes will be destroyed and be perverted by such a marriage. The servant undertakes the mission. Now, on the surface of it, this story is creditable. Four thousand years ago Abraham, the first Jew, might indeed have called his servant to him and asked him to undertake such a mission. But there is obviously a second level, a political level to the story. In the days of the kings of Israel, fifteen hundred years after the days of Abraham, one of the greatest threats to our faith came through intermarriage. For reasons of treaty, for political reasons, the kings often intermarried with princesses of neighboring countries and tribes, and these princesses brought into the court of Solomon, ~~and~~ into the court of Jehu, into the court of Ahab, into the court of Hezekiah their foreign cults and their foreign priests and their superstitious and magical ways. ~~And~~ time and again the prophets of Israel had to ^{DENOUNCE} ~~purify~~ Judaism, ~~purify the people, purify the Temple sanctuary from the idolatrous~~ cults and beliefs which these princesses ~~had~~ introduced. ~~And~~ here some late writer is saying to the kings of Israel, "As Abraham, your progenitor, the first Jew was concerned with marrying ^{ISAAC} ~~within~~ his own, so avoid foreign entanglements which can destroy and overwhelm the pristine quality of your own new faith. Be true to your faith, even in ~~your~~ marriage." But there is a second, and perhaps more universal and spiritual meaning to this story. If you were commissioned to find a wife for the son of a beloved friend, how would you go about it? What standards would you undertake? What measurements would you feel the bride had

to ^{meet} fulfill? Well, this was the problem that faced the steward of Abraham's household. He went to Nahor, and one can almost read his mind. Shall he go to the Central National Bank of Nahor and ask for the ~~bank~~ account of each of the leading families of the city, and choose ^{AS} a wife ^{A DAUGHTER OF THE RICHEST} whose father had the most substantial ~~bank book~~? Certainly this is done. Shall he go to Nahor and ~~convoke~~ ^{convocate} a beauty contest of all the damsels of the city? Shall he choose the most beautiful girl as the most suitable wife for Isaac? Shall he go to Nahor and ^{ASK THE SCHOOL AUTHORITIES FOR A TRANSCRIPT OF GRADES?} hold a quiz program? Will the most brilliant girl in the city be the most suitable wife for Isaac? Beauty, brains, wealth -- are these the standards of a suitable marriage? And this servant, who unfortunately is anonymous to us, but was certainly a brilliant man, struck upon a device, a strategem as successful as it was simple. You will recall that he goes to Nahor but ~~he~~ does not enter the city gates. He stops before the well from which the water for drinking and for bathing is drawn. He knows that it is the common chore ~~for the women~~, for the young daughters of the household ^{AT} each dawn and each dusk to come out of the city with their large, earthen pitchers, to draw water for the evening meal and for their baths. ~~And he~~ will ask of each of these girls in turn if they will draw water for him, if they will pause in their routine long enough to do a favor for a stranger. ~~And that~~ girl who will not only pause to draw water for ~~the stranger~~ but who will volunteer to draw water for his retinue ~~and even for~~ ^{the} his camels, she will be the suitable wife for Isaac. Character, helpfulness, unselfishness -- ~~certainly~~ these are elemental qualities in a successful marriage. ^{WHAT MORE BEAUTIFUL} Certainly we have one of the finest marriage sermons ~~which~~ could possibly be preached?

There is an ethical level to ^{most} ~~each~~ ^{GENESIS} of these Bible tales. There is a political level to many of ^{them} ~~these~~ tales. And there is the surface level, the seeming literal history told of our most ancient peoples. In many ways the Book of Genesis reminds me of "Alice In Wonderland". Like "Alice", it is full of

brilliant imagery. It captures the imagination, you can hardly put it down. And, like "Alice", there is meaning ^{PIECED} upon meaning. The child reads "Alice" as a fairy tale. He enjoys the action, the color, ^{AND} the movement of the ^{IT IS FANTASTIC} people. The adult reads "Alice" for the same reason, but he recognizes in "Alice In Wonderland" a gentle lampooning of ~~the characteristics~~ ^{OF} of London society in the Victorian age. ^{Fairly} And the erudite English scholar reads "Alice" knowing that every movement of every character represents the movement of chess pieces on a chess board, that Louis Carroll wrote this book against the framework of a carefully ~~calculated~~ and contrived chess game. ^{Now} And the Book of Genesis is more sensitive, sounder, and more suggestive than ~~the book~~ of "Alice In Wonderland", yet they both share this multilevel ^{DEPTH} meaning. They both delight the eye, delight the imagination. Who can forget the story of the Garden of Eden which I read to you this morning? Who could forget the story of Joseph's coat of many colors, and how he was sold by his brothers into slavery in Egypt and then ~~of~~ the great scene of reconciliation where Joseph, now raised to the second command in all of Egypt, allows his petitioning brothers to come to him and to be reconciled and united again with him? These are colorful scenes, scenes which, once ^{ABSORBED} ~~learned~~, the child and the child-adult never forgets.

But there is much more, much that is more profound and deeper to the Bible ~~than that~~, and it is for these reasons that we treasure it and call it sacred. A child rejoices ~~in the~~ coloring ^{AS THEY} of the animals ~~in the~~ march into the Ark. An adult remembers the Ice Age and the floods which attended its conclusion and he sees in the story of Noah some distant ^{RACIAL} memory of that age. The thinker, the philosopher is impressed, not so much by the Flood as by the rainbow, by God's promise never again to bring total destruction upon the world, ~~and he~~ sees in this promise two things: first, Judaism's determination to free man from any fear of the gods. The Greeks feared their gods. The gods could, at whim and at will, interfere in their lives, ^{AND} ~~bring on war~~ ^{AA} as the Trojan War, bring ~~on~~ enmity between cities, ^{OR} ~~bring on~~ ^A a curse or fate against which ^{MORAL MAN} they could only

rail. And what was true of the Greeks was true of the Babylonians, ~~was true~~ of the Persians, ~~was true~~ of the Indians, ~~was true~~ of the Egyptians. Only Judaism insisted that God will not ^{HIS WILL} at will interfere, ~~for reasons beyond man's control~~, in the affairs of the world. God has given life, and in giving life He has given to us a challenge. We must fulfill this challenge. If we fail we can destroy the world, but God, for reasons of His own, will never again wantonly destroy it. ^{SECONDLY} And in the rainbow, and in the contract God makes at the end of the Flood ^{LIES} ~~there~~ is the basis of all science. The ancients, believing that the gods could interfere at will in the world, could not see the world in terms of natural law, of cause and effect, of an orderly progression of causes. But in the contract made with man, with Noah, God promises him that as long as the world survives seed time and harvest, summer and winter, the heat and the cold shall continue. Here is the first tentative philosophy of science, ^{THE FIRST} ~~that there~~ ^{STATEMENT OF} is a basic orderliness to the universe, an orderliness in which God Himself does not interfere, an orderliness which can be studied by man, an orderliness which man can exploit to his own benefit. And the Greeks seized upon this Jewish idea and brought it into fruition. The idea, the first statement of science is Jewish and found in our own Book of Genesis.

~~But what is particularly to me - and with this I conclude -~~ what is particularly impressive ^{IN} of the Book of Genesis is its doctrine of man. ~~Not only~~ ^{ON FORGETTABLE} ~~here~~ ^{HERE HISTORY ILLUSTRATION} do we find the ~~fountainhead~~ of the idea that all men are brothers - "Have we not all one Father?" Hath not one God created us?" Adam and Eve, one pair. Out of that pair all men, all races. ^{AGAIN} Out of the three sons of Noah, ~~the Bible~~ again explicitly underlines, ^{THE 3 GREAT RACES THAT THEY KNEW AND STERN} ~~the three great races that they knew~~, the Hamitic and the Semitic and the Greek, stem. All men are equal in birth, though they might not be equal in life. Judaism alone of the ancient religions emphasized the castelessness and the classlessness of humanity. Other ancient peoples believed that they, the natives, were sons of demigods, and that the barbarian heathens were no better than the animals. Only Judaism, only our Bible, only

the Book of Genesis saw the common humanity, the common frailty, the mortality which unites us all.

But more brilliant even than this insight is the insight the Book of Genesis gives us to ourselves. We tend, ~~as the ancients tend~~, to think of the ^{MEN} world ~~and to think of men~~ in terms of opposites; The Heaven-inspired, God-kissed saint, the black-hearted sinner. ~~We see only opposites~~; We see none of the infinite shadings in between. The Book of Genesis tells us that the inclinations of man are evil from his youth, and the Book of Genesis tells us ~~equally~~ and that man is created in the image of God. There is lust in man; there is love. There is greed in man and there are altruistic tendencies. There is self-centeredness, ~~the ego~~, and there is a desire to serve men. The heroes of our people, the first heroes, the Patriarchs, are whole men. Jacob begins as a cunning, conniving, contriving adolescent, bound to the apron strings of his mother, ^{CRUELLY} despoiling his brother of ~~a~~ birthright which ~~was~~ rightly his. Joseph begins as a pampered, overly sheltered youth, impossible to live with, arrogant beyond belief. What is great in these men is not that they were born to nobility, born with exceptional character, but that in life, ^{THROUGH SELF DISCIPLINE} ~~mature~~ life they ^{THIS THE PATTERN} matured into the kind of ^{PERSON} people whom we can admire. ~~And isn't that true of~~ every life? None of us ^{IS} ~~are~~ born perfect. None of us ^{IS} ~~are~~ born whole. None of us ^{IS} ~~are~~ born complete in all of our emotional and character parts. In each of us ~~there is at war~~ weakness and courage, faith and cynicism, doubt and certainty, ^{ARE AT WAR} ~~are at war~~. Our ~~whole~~ life is a battle between these opposites, a tension which is really never resolved. The great man, the fine individual, the person whom we respect is not perfect from birth ~~to death and perhaps, certainly, never~~ perfect. ^{MOST OF} But he is the man who somehow ^{AND} overcomes his weaknesses, ^{AND} ~~overcomes~~ his doubts, ^{SELF} ~~over-~~comes his indulgence, and makes of himself - disciplines himself ^{INTO} an outstanding citizen and individual.

Perhaps the greatest story of all in the Book of Genesis ^{TAKES} ~~lasts~~ ^{FOUR} only four lines. It is told of Jacob, of ^{THE SAME} Jacob who had stolen the birthright of his ^{ESAU} brother, who had fled from his ancestral home, who had worked, as you will recall, with a near relative, Laban, who had fallen in love in ~~Laban's household~~ with ^{Laban's} ~~his young~~ daughter Rachel, who had signed a contract with Laban that he would work with him for seven years and after the seven years Laban must give him ^{veiled} ~~his daughter~~ as wife, who was deceived by Laban in that the ~~bride~~ brought to his tent on his marriage night was the elder sister Leah; Jacob, who worked then ~~for~~ another seven years for his first love, Rachel, and married her and who, some twenty years after the errors of his youth, ~~after the sin against his brother,~~ determines in his heart that he must make peace with Esau, that he must return to Canaan to be reunited with his brother. He takes his household, his possessions, his wives, and he begins the trek from Syria by caravan to Canaan. But those whom we have wronged we fear, and Jacob was uncertain as to his welcome. Esau was strong, Esau was powerful. Esau might fight with him and destroy him. And all one night, you will recall, the night before the meeting, Jacob wrestles with himself. The Bible symbolizes this as a wrestling with an angel. Jacob wrestles with his weaker self, the promptings of his uncertainty. "Return. Turn back before it is too late. Why ^{NEEDLESSLY} ~~do you~~ expose yourself, ~~Jacob~~, to danger? Is a ^{REUNION} ~~reuniting of yourself~~ with your brother so important that you are ^{WILL} ~~risking~~ your life for it?" Jacob wrestles the whole night, and the angel wounds Jacob, as we are always scarred by life, and from then on, you will recall, he limps in his thigh. But Jacob wrestles the whole night with himself, with his angel, and he emerges victorious, and the angel changes his name: "No longer shall ye be called Jacob, the deceiver. From now on you shall be called ^I ~~Isa~~ael, he who strives with God."

All of subsequent Jewish history is an attempt by the people of Israel to be worthy of their name. It is an attempt ^{BY} ~~of~~ men and women born frail and mortal ~~to make~~ to discipline their lives so as to be of service to God, service to their fellow men and as to bring pride to ^{SO} ~~their~~ family and to themselves. It

is no easy matter to become a son of Israel, a worthy descendant of the first Israel. But the Book of Genesis charts for us the way. It shows us the struggle in all of its dimensions. It shows us the possibility. It counsels us to take as heroes not gods, whom we cannot emulate, but men, with all of their frailties and all of their accomplishments, whom we can.

Our Book of beginnings is a great book. I highly commend it to you in this season when it is being read in synagogues throughout the world.

Amen.

Kaddish



NOV. 11

Friday

13

Sunday

Those who passed away this week

SONDRA DWORKEN

CLARA GEISMER SPIEGLE

RAE MILLER ELLBOGEN

SARA M. SUNSHINE

BERTHA LEVY

HENRY H. WEISKOPF

Yahrzeits

MEYER CHESSIN

SADIE W. SOLOMON

MRS. MARTIN A. MARKS

RITA WEIDENTHAL

ISADORE SABLOVITZ

ROSE KRICHMAN

LAURA NEUMAN

JULIUS B. COHN

ETTA S. GOLDSMITH

LILY T. SPITZ

JENNIE G. BERGER

HATIE KOPERLIK

Quicker on material and sometimes also constantly in print. As the end of an afternoon too no time for yesterday - you all can make an effort to understand. Every one has some to say "Why" - and all too many "Why" demand answers and we can not give all the full on such occasion.

[illegible]

may have called "why" as the sum of two real numbers
 addition of mass - the binding used as the balance scale
Egyptian mathematics includes the earliest applications. The earliest proof of
 arithmetic - now found in the 10th - but they evidence more recent - his
elementary arithmetic was written - the first textbook published by
 Euclid the greatest of all mathematicians
 we even see the beginning of the unknown,

Also the new work collection - our own hand of Bagmen's - the
Book of words - include many of our unpublished poems & sketches
at Princeton. It is the most in volume, for writing and different people
of great different lengths, and the number is the only and small as I said
just, and I am in complete confidence, and the number of words, and
we need no more days, and the others can follow as I say, and
the number of poems after the others, I wish to say, the number of poems
and not of the number, but after the others as we have more on religion
than ever of the number, and the number is not smaller and smaller.
The we designedly of the old copy is explained by the fact that we
need the number to be to gather more and more of our very long. The
number is in the number and in the number - but we also that the number
help in the number of the number and in the number of the number - it is in
some part of the number of the number - and the number is in the number
the number is in the number of the number - and the number is in the number.

[illegible]

The generation between Cuz & Co Flood & between road and Abraham -
There is more detail the wandering characteristics of Abraham & his son & his
grandson & great-grandson

Again however, a fact intrudes - possibly even the existence of the
existence of Cuz - one can almost be sure that Cuz never made an
attempt to be historically precise or faithfully accurate. Indeed one would
say so - just because Cuz has never. Multitasking & other due to an
absolutely big old age - The country is quite old & one patterned and
like related of another. General plans are laid out precisely - before we
could enter into a world and historical record detail of generation which
could not have left in any mind.

Now the reader of Cuz - on the relation of it included their others - a
series of doubt that they accepted its historical data - indeed, I should say
they felt ~~that~~ ^{that} they felt that the data was very important, the way it was
the framework - the rest on which was written long after legend and
found a record of continuing within them.



They would write
compiled & accurate history
as they evolved in the
early days of Samuel, King,
& Abraham -

It is my belief that Cuz is a book of midnight - of well (and) - Abraham
and his sons which were set upon the great historical and scientific
knowledge of the Cuz & Abraham unlike & undiscovered the knowledge
of the Cuz & Abraham - the undiscovered new & different doctrine of Judaism
Cuz is discovered undiscovered by form - it is history undiscovered to be undiscovered
of undiscovered undiscovered undiscovered

There is much evidence of this - Indeed evidence - Cuz is a book
suggests that Cuz is not the first written book of the Cuz - but one
of the last - Cuz is a book which is not a book of the Cuz - but one
has flourished and been refined. Moreover, the story of Cuz is not
for premise - rather than premise premise. It is indeed a story to the
reader "There is no book that needs to be."

On the surface the story of Cuz is the story of the Cuz - but one
undiscovered book of Abraham old age. The Cuz is a book which is not a book

used from the end of the first - says a local woman - "I never challenge -
and do not challenge before. Indeed, one of the rules of the house is that
no to draw for the various trades - a ruled law - in

"With the same name, position & house
used & used, women & men; shall not use"

These men were thought to be a healthy and capable man - a man - a man -
otherwise - it is a rule - here - in the case of the - unless first
unusually and never and then the pleasure of the

With a man's country in Canada is that it is a good first man
otherwise to give us an example of proslavery man. In all the early
letters to the house for - house, then, the house was a good
a law - in the old law rule was to observe the law - the
house otherwise and the other house of the house - the
the house from the house to and with the unusually - the
the house. The house is the house & the, finally the - the
house could be only from the house - the house - the house -
the house under the house - the house - the house -
house - the house - the house - the house -

~~the house - the house - the house - the house - the house -~~

the house is a good in the house, but not in the house. The house is a "the"
house of the house - the house - the house - the house - the house -

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