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The Meaning of Life and Death, 1966.

The Meaning of Life and Death
Daniel Jeremy Silver
March 20, 1966

The word which we seek to define is life. It's, of course, well known and its meaning is deceptively obvious. Life is the state of animated being. Life is the vitality and functionality of an organism as opposed to a dead body, inert chemical matter. And no one can argue with this generic definition, but unfortunately, if we leave the matter here we must stand aside for some of the most critical and cruel ethical decisions which confront us. Life is simply the state of animation, being and an embryo is alive almost from the very moment of its conception, and since we are among those who believe the commandment must be abided, thou shalt not murder, thou shalt not take a life, we are placed in the position of affirming anyone who interferes with the birth of that embryo takes a life, interferes sinfully, wrongly in the life cycle of man. And if life is simply the state of animation and being then as long as the heart pumps, the lungs breathe oxygen in and out, so long is the body alive, so long must the physician use every art at his disposal to prolong and to protract being, whatever be the disintegration of that body, whatever be the deterioration, whatever be the suffering that person is undergoing, as long as there is simple motion, as long as there is that conditioned organic reflex, so long must we exert our every effort to help that being to survive. Life is the state of animation and being and human life, I submit, is something more than motion and the pulse beat and the bellowing in and out of the pumping of air through the lungs and it is to understand what that plus is, what that definition of human life may be that I ask you to think through with me this problem this morning. We are brought to it, of course, by the biological revolution of our day. Such is the sophisticated state of our medical art that we can no longer avoid the critical problem.

Has a parent the right to terminate the birth of an unwanted child? Has a patient the right to ask for a quick and easy death and to insist that his body not become a painful battle ground between the microbes of the disease and the medicines of the healer who in this case cannot heal. We'll return to these questions in a

moment. For the moment allow me to restate Judaism's basic affirmations as regards life, individual life, and the preservation of life. Life is the gracious gift of a kind God. We are born, we exist, we die according to God's will and according to God's wisdom, not according to our own. Once we have received this gift of life our duty is to prolong it, to be healthy with it, to use it beneficially, to care for it carefully, to husband its strength so that we may be of service to ourselves and to our fellow man. No man has the right to take another's life nor even to take his own unless, of course, the actions of another put his life in jeopardy. Human life is sacred, sacred above all other things on this earth, and it must be kept inviolate. It cannot be handed over to the state or a bureau or to the control of any other human agency.

Now, these moral positions seem self-evident when we state them today, but when they were first promulgated by our peoples three thousand and more years ago they marked a watershed in the development of human thought. Until the Bible came along and insisted on the sacredness of human life society took human life cheaply and looked on the individual human being purely in terms of his function. How useful was he to the society of which he was a part? Babies who were sickly or weak were taken out and exposed on the hillside to die. As Plutarch says of the Spartan, they affirm that if the child was weak or deformed his life was disadvantageous both to himself and to the state. What was true of the infirm among the youth was true of the infirm among the aged. The Aegean isle of Cos, annually, those who were approaching senility, those who could no longer be useful as pack horses and work animals, were garlanded, dressed in festive togas, brought to a feast and made to drink from the cup of hemlock. And what was true on this Aegean island was true in many primitive civilizations. When a man could no longer produce, when he could no longer bear arms, when he could no longer work in the fields, when he could no longer be useful in his craft, he was turned out, driven off into the desert, cast out into the wilderness and allowed to starve, to weaken, to die. Life in ancient

times was brief and it was brutal. Life in ancient times was lived in and among slaves and peons. Man was not the master of his own fate in the economic or the social realm and in most ancient law codes if one maimed his slave or even killed him he could be accused of negligence against his property and of no higher crime. Only in our Jewish tradition was the maiming of a slave, the taking of a life, however meaning in this level of society act against the law of God, murder, a capital crime. Judaism affirmed the essential divinity that is within every individual man. However low his caste or his estate there burns within him a spark of the divine flame and he who extinguishes that spark defaces the image of God. Here lies the fundamental of all democracy. Here lies the opposition to all tyranny. And these teachings are old and they are familiar to you. We are blessed by being the heirs of humane tradition, but let us not delude ourselves because they have been stated and restated time and time again over the centuries, the battle has been won, they are the affirmed possession of all mankind, nothing could be further from the case. In how many nations of the world today, 1966, are people handled and mishandled with brutality to suit the needs of the state, are men looked on simply as a cipher in the labor force, moved hither and there according to the five-year or the seven-year or ten-year plan of the community?

Who of us can forget the experience of Nazi Germany the last thirty years? Who of us can forget not alone the crime of genocide against the people which dared to affirm the inviolability of the individual life, the sacredness of man. But the acts of Germany against her own Aryan infirm, against her own Aryan people who were suffering from degenerative diseases, those who had been in a hospital for five years or more and seemingly could not be rehabilitated were simply exterminated. Nazi Germany in the 1930's, there was a charitable institution for the hospitalized. This was a euphemistic cover title for an agency which swept out the weak and the unwanted from hospital and asylum every few months or so, simply liquidated them. Two hundred seventy five thousand Aryan Germans were so liquidated during the Nazi

regime in the name of efficiency, in the name of the greater overriding needs of the state out of a concern for the cost of maintaining these people alive, out of a brutal, vulgar lack of concern for human life. Now, to mention the incident of Nazi Germany^{is} to allow us to put it aside, this is madness, we are civilization. But I ask you to remember that whatever Hitler may have been, pathological or no, Hitler's doctors, the cream of the German medical profession, and there was no more highly trained medical profession in the world up to that time, the cream of the Nazi physicians, the cream of the German physicians, went into the concentration camps and experimented with human beings as they might experiment on rats and mice and guinea pigs in their laboratories. And these men were not demented. What allowed them to be contemptuous of human life?

I reread recently an article written by Dr. Leo Alexander, a physician, who was on the staff of the chief prosecutor in Nuremberg during the war trials for our government. Dr. Alexander went through the massive evidence of Nazi medical brutality and he sought to understand it, to put it into some meaningful framework, and this is his understanding of this tragedy.

Even before the Nazis took over, a propaganda barrage was directed against the traditional compassionate nineteenth century attitudes toward the chronically ill for the adoption of a utilitarian Hegelian point of view. Sterilization and euthanasia of persons with chronic mental illness was discussed at a meeting of Bavarian psychiatrists in 1931. By 1936 extermination of the physically or socially unfit was so openly accepted that its practice was mentioned incidentally in an article published in a German medical journal. State hospitals were required to furnish names of patients who had been ill for five years or more and were unable to work. Such persons were often liquidated by order of the state. Quite apart from the genocide of non-Aryans, 275,000 were put to death in charitable foundations for institutional care. The victims were the mentally defective, psychotics, epileptics and patients suffering from infirmities of old age and from various organic neurological disorders such as infantile

paralysis, Parkinsons disease, multiple sclerosis and brain tumors. . .All those unable to work and considered non-rehabilitable were killed. Whatever proportions these crimes assumed, it became evident to all who investigated them that they had started from small beginnings. The beginnings were at first merely a subtle shift of emphasis in the basic attitude of the physicians. It started with the attitude that there is a life not worth the living, the infinitely small-wedged in lever from which this entire trend of mind received its impetus was the attitude toward the non-rehabilitable sick, what Alexander later on called the pernicious attitudes of an overdone practical realism.

The pernicious attitude of an overdone practical realism - now what happened in Nazi Germany could not, could, happen elsewhere in the world for I am afraid that all of us are guilty at times of this pernicious attitude of an overdone practical realism.

Now, putting aside our concern for the sacredness of man, of putting aside our concerns for the inviolability of the individual and of considering only the cost per patient per day, the tax dollar, what is demanded of us, the growing bureaucracy, all the other very practical problems we are concerned with when we confront human welfare. And I'm afraid that such is the size and the obliquity of the modern state, that if we put aside our concern for the sacredness of the individual and we allow a pharoah or a bureau to take over decisions of life and death, to manage these on the basis of the standard of efficiency, utility, it will not long be before many of the basic decisions affecting each and every one of our lives is taken over, governed by outside authority no longer allowed to us. It is for this reason, it is for this reason that I prize the unbroken opposition over two thousand years among the rabbis to any and every act of euthenasia. Judaism never tolerated the taking of a life. This seems as a cruel discipline. What is hard about sitting beside the bed of a loved one wracked with pain and crying out for help or release and denying to them that release? Yet, I submit that the rabbis who, above all things, were gentle and compassionate, bridled and reined in their gentleness

and their compassion here because of an overriding concern to keep high the barriers which protect the dignity, the sacredness of human personality. We read in the law code, the safer hasidim, that if a man is sick, suffering, dying and he appeals to his friend to kill him mercifully that appeal must be turned down; nor has he the right to take his own life. Euthanasia is never countenanced anywhere in our religious tradition, not that Judaism ennobled suffering, suffering can brutalize and ruin a man. No man in Judaism must take the place of God. It is God who gives life and who takes it away. Who are we to know what are the involvements of the divine wisdom, why God has chosen this man to linger, this man to die quickly, why God has chosen this child to be a cripple and this child to be healthy. And each of us here has lived long enough to know though God's ways are not our ways and are beyond our human understanding there is often a deeper wisdom which permeates, comes out of it. Have we not seen those who are burdened with a child of limitation whose marriage is sanctified by the burden? Who become adult because of their new responsibility? And have we not seen those who are suffering under the blight of a degenerative disease suddenly come alive to themselves, break down the walls of selfishness and fear, of shyness which innured them from the world open up at least for one last instance to the love and to the friendship, to the excitement and to the beauty that is all about them which they have denied themselves to this time? Man must not play God. To take another's life is the prerogative only of the Divine.

Have we then no other alternative but to stand aside, to watch suffering, not to be helpful, to turn off or to rein in our kindness, our sensitivity, our sense of fellow feeling? Many do stop here and I wonder if there is not an out, a way in which we can maintain the dignity of human life and a way in which we can show our compassion.

Let me quote you the entirety of the law with which I began. If a man is sick, suffering and dying and he asks his friend to kill him mercifully this request must be turned down nor, has he the right to take himself nor have we the right to place salt on his tongue in order to keep him alive any longer.

The description is medieval but the meaning is clear. There is a point at which it is immoral to struggle to preserve a life. There is a point in which we must step aside and allow God to reclaim His own. There is a point in which to struggle to preserve a life is only to struggle to place another man for a longer protracted period of time in a condition of agony and suffering.

Our rabbis often commented on the phrase of the book of Ecclesiastes: there is a time to be born and there is a time to die, and one of the sermons which was preached on this text reads in this vein. If a friend is deathly ill pray not overlong for his recovery for if your prayer be efficacious and he revive he will be conscious only for a few days and he will know great suffering in that time. Let him die. There is a time to die.

Now our rabbis believed that prayer was an efficacious physical therapy. Prayer sustained life and when one prayed for another's life one actually contributed to his healing. This was their faith. This was their understanding of the psychomatic involvements of medicine. This was their frustration because of the rudimentary quality of their medical art. Whatever the reason, the rabbis believed that when you prayed for another man's life you contributed to his longevity and to his healing. And so when they said to us, when they said to their congregation, pray not for the life which has already been lost, pray not for the man who is deep in the midnight blackness of the coma that he come out for an hour or two to the grayness of pain, they were saying to us in our terms, there is a time for the physician to pack his bag, to pull out his tubes, to remove the masks, to allow death to the dying.

There's a very interesting story in the Talmud to this effect. Judah Hanasi was the greatest of the rabbinic leaders of Palestine at the end of the second century. He was not only a scholar and teacher but he was a prince. He was the governor of the Jewish community. Judah Hanasi at the end of a long life lay dying and his many disciples, his many friends drew around his house and set up a prayer vigil. They would not allow him to depart. Now there was in Judah Hanasi's house

a very learned handmaiden,^a servant, girl who was much praised in the Talmud though the Talmud never tells us her name. And when all of these disciples of Judah Hanasi drew near and began their prayer vigil she prayed for his speedy death, but her lone voice was as nothing against the many voices of those who kept the vigil and Judah Hanasi lingered on. And so this servant girl went to the roof of the house and brought up to the roof many large earthenware jars which on a signal she threw down into the midst of those who kept the vigil and the shattering of the clay, the breaking of the pottery, the explosive noise disturbed their concentration, the startling drove them away. Their vigil broken, Judah Hanasi was allowed to die in peace. Now this strange anecdote, this vignette, is told in the Talmud with approval because the rabbis agreed with our sensitivity that there is a time beyond which it is an indignity, it is wrong to prolong or to protract a life. But when does that time come? When should the doctor turn aside to allow nature to take its course? There is, I am afraid, in our medical profession today only confusion to this point. Some doctors have worked out their own philosophies and after consultation with the family take whatever action they deem fit. Other physicians follow a rather straight and narrow application of their Hippocratic oath. This oath requires of them that they be healers. It tells them that their responsibility is to prolong life, and as long as there is life they insist on using every skill at their disposal, often to morally unacceptable ends.

I shall never forget as a chaplain during the Korean War being for many days at one of our advanced base hospitals, watching the soldiers being brought in, mutilated from the battle. Great miracles of science were wrought in that hospital, but every once in awhile the youth was brought in and the entire forepart of his brain having been blown away. Now such is the state of our medical skill that the surgeons there could sew up the cavity, place tubes to feed and to eliminate the body within the body, place the body upon a cot which rotated slowly, moving the body sufficiently to sustain life, and this lad was sustained for a week or a month

or several months witless, thoughtless, unseeing, unfeeling, a vegetable, sustained alive, flown back to these United States to a hospital near his home where his parents or his wife or his children had to keep a bedside vigil, a hapless vigil, till death finally intervened. I am sure that similar miracles are being wrought in Vietnam today even as I am sure that there are those in our hospitals in this city who are being kept alive deep in a coma where death has long since announced itself to their soul. There is a time to live and there is a time to die, but how shall we know when that time has come? Here, interestingly, Hebrew etymology serves us in good stead. Hebrew has a word for life as animate being. That word is hayim. Hayim applies equally to the amoeba, to the paramecium, as it does to this complicated structure which we call man, but when Hebrew wishes to refer to man uniquely, that which is human life, it employs the word, nefesh, a soul, specifically personality, awareness, the mind which integrates all the senses and allows us to think and to relate and to be part of the world. Human life is a construct higher than life itself. Human life is personality, it is consciousness, it is awareness, and it is in these terms that we must define it.

Nor can I be accused of reading back to the second century a subtlety required in the twentieth century. In the mishnah, in that great book of law which Judah Hanasi compiled in the second century we read already that one may abort an embryo if its birth threatens the life of the mother. Now, the question is asked in the second century, on what basis can one take this embryo and destroy it. And the answer is given, the embryo is hayim, is animate, but it does not yet have a nefesh, human life, a soul. A soul comes with birth, with the awareness of the opening of the senses, the integration of knowledge. Embryo has only hayim.

Interestingly, too, the best of modern biological thinking today emphasizes that human life is like life on all other levels of society except on the level of consciousness, except on the level of awareness. Here alone is human life superior to all other life that courses about us. Hayim and nefesh, if we keep this differ-

entiation in mind, simple life, human life, animation, consciousness, I think we will have a standard by which to make some of the ethical decisions with which we began.

How does this definition help us? Well, in the case of the embryo, the embryo is hayim. It is animate, but not less human. To take the life of the embryo is, therefore, not an act of murder. It may often be done for good and superior reason to allow a nefesh, an already adult conscious human being, to survive. This, of course, is the position of our mishnah. The rabbis went further and they said when they abort the birth, not only when the mother's life is at stake, but when there is danger of psychological trauma to the mother, and I would go even further. Whenever the parent feels the child who is about to be born is either endangered by an addiction which he may have, by a disease which he may have suffered, or is endangered by the fact that he will be born into a marriage that is no marriage, into a home that is no home, into a loveless life where he will never have the ability to grow into a human being, society ought to permit the termination of that conception.

What of the child who is new-born? Here, I am afraid, our definition restrains us. There may be a few children who are born who are simply masses of protoplasm, but who are we to play God, to say that the lame and the blind shall not leave the delivery room? What arrogance is it on the part of a parent when they turn to the doctor at some time before the delivery and say, if the package comes unbroken we'll accept it, but if not allow it to be stillborn? What an example of courage our world would have lacked if an obstetrician had decided before he went into the delivery room that the deaf and the dumb and the blind child should not be allowed to live. We would never have known of Helen Keller. Eugenics is a pernicious and false science. Any attempt to say that there is a physical frame or a mental quotient which a child must have in order to be useful to the society is to impose your own arrogance upon the needs of mankind. How do you measure gentleness? How do you measure love? Have not cripples and the lame and the hulk contributed to civilization? Are we to be only the sturdy and the physical? How do you mea-

sure the sensitivity of the newborn child?

Finally, what of the dying? How does our definition help us here? Euthanasia? Never. ~~However~~ We have, fortunately, the chemical means to give great relief from pain, but we ought never to create an atmosphere or a society or a legal condition which allows one man to take another man's life. Imagine a community in which this existed, where euthanasia was legal. Imagine the indignity of placing an aged parent under the pressure of children who want to stop pacing up and down the hospital floors and say, father, mother, be free of your pain, allow the doctor to give you an injection. Must a man in his last suffering have the added indignity of feeling himself a coward because he wants to hold on to the one thing he possesses, life, as long as he can? And who knows at what stage of one's deterioration one ceases to contribute to mankind? When Hina was first stricken with paralysis cemented, as he put it, to his mattress grave he cried out for release. He begged his friends to put him out of his misery. Yet, it was ⁱⁿ this mattress grave that he wrote his finest and most subtle and profound poetry. He became a great artist rather than a shallow satirical man. Who knows, who knows what impact the dying could have on the living, their insight, their truth have, their last words may have on our own lives? And there does come a time when deterioration is so pronounced, when the mind is so disorganized, when the coma is black and full, when we have lost our orientation, when we have lost our ability to relate consciousness, when the nefesh has been reduced to hayim, personality's simple condition, reflex, impulsive routine action of the organ done without any command from our will. There is a time when it's time to step aside, to allow God to have His way.

What is the meaning of life? Awareness, feeling, sensitivity, being part of the actions and the passions of our day. What is life? Life is consciousness. What is the meaning of death? The meaning of death is the making way, the opening up of opportunity to another generation, our last and most important gift to our children. What is death? Mystery, unconsciousness, a state we need not fear.

There is a time to be born and there is a time to die. There's a time when man must struggle to preserve life, that is his fundamental responsibility. And there is a time to leave off the struggle and allow animation to cease.

And so, beside the Silent Sea
I wait the muffled oar
No harm from Him can come to me
On ocean or on shore

I know not where His islands lift
their fronded palms in air;
I only know I cannot drift
Beyond his love and care

And Thou O Lord, by whom are seen
thy creatures as they be,
Forgive me if too close I lean
My human heart to Thee.



To the memory of Rabbi ABBA HILLEL SILVER

Wake me to bless Thy Name

~~ALSO ONE OF THE FAITHFUL~~

Anthem for Baritone Solo

Poem by Yehuda Halevi, English by Nina Salaman

Thou didst know me before Thou hadst formed me,
And so long as Thy spirit is within me, Thou keepest me.
~~Is there~~ any standing ground if Thou drive me out ?
Is there any coming forth for me, if Thou restrain me ?
And what can I say since my thought is in Thine hand ?
And what can I do unless Thou help me ?
I have sought Thee in a time of favor, - answer me,
And as with a shield gird me round with Thy grace.
Raise me up to seek early Thy shrine.
Wake me to bless Thy Name.

Two meanings and are in aim of a definition. The second uses
- LIFE -
and to define life is well known & its meaning seems self-evident.
Life as under universe being - as fully it is distinct a
mental & functional being from a dead body or fully dead
matter. With the dead body argument can be made
argument - but if the matter is left here and not helpfully
before some of the unreal moral problems of the day.

of life is universe being a an entity or elemental entity -
& since we have the same rule "There shall not
rule" - There shall not be life in universe
being & confined to about the entity.

of life is universe being as a person in life
as he has been born, his body is the entity in life
body being to preserve the universe being in life
to be defined of the universe being in life.

Life is universe being - but human life is defined roughly as
there is presence of universe being, it is the universe in life
a universe definition of human life and the universe being in life
- & life value will be morally helpful -
my universe the universe being for the universe being in life
modern medical & biology - from the universe being in life
reasons of universe being & universe - from the universe being in life
person: then a person is right to take action to preserve the
body of an universe being? then a person is right to do
quickly & universe being & not after universe being

not only clearing his property - he was invited to draw of gold,
 however

for the sake of justice - but initially - he was not

the seed - ~~very small~~
the fundament - on which the particles to all things

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- named Sparta's technique to official systems & developing countries.

particular skills, more under control
and offer the services of general - in the community
FOUNDATION FOR INSTITUTIONAL care - in community

the full open market equivalent 7490
also suffered from scarcity, inflation, & depression domestic
it was completely dominated

To do better is to permit the only
only maximization leads to such improvement. Therefore the best is
an attitude - a point of view

functional equivalent to national problem
 national cell number to report on daily

24 in order to be forced unilaterally - unilateral, unilateral
involvement of people in many governmental states

27 involves the theory of man of good will who should
be in the position of being in charge of the
so that they are forced by the social conditions of the
society.

Butter may have had a philosophical perspective. But how shall we
express the philosophical perspective of the philosophers who are leaving
us to experiment with concepts and persons as they might
have will rate days. These human doctors are not concerned -

Dr. Lee regard 2 research results as unreliable on the basis of
Dr. Lee conclusion. WRHS will be offered
of the Conf Council. WRHS will be offered
the concepts which are happening in the mind of man
under the economic or social conditions of the state and the
the responsibility of the individual person be as the electoral process
concern;



When any of us play with or express discovery the problem
involved in adjusting values and social disciplines are
must be carefully aware that concern of efficiency and cost or
do not become predominant. Once the business and political

the condition of the land are improved - you can see of the
modern state it is possible I would never be in
the position possible.

It is for the reason that I say Israel is not
opposed to all forms of discrimination. Whether you have any
minorities - Jewish law does not mention the rights of minorities
left, ^{Typically} there are not in one of the ancient laws.

If a man is rich & in poor & living & with another
man to live together - that is not right and
not helpful, NOR is it the will of God.

It is a hard task to decide in the case of unlawful persons & places -
but I understand that it is not the will of God to decide to
all things in human affairs. WRHS AMERICAN JEWISH ARCHIVES
there are all things done in the world.

delays now - and it is not the will of God to decide to
open the world now and the world is not open to the world
of the world. of people & things that are not open to the world.

place for a people and it is not the will of God to decide to
on the "multicultural movement" - we would not be open to the world
of the multicultural movement. of the world is not open to the world.

alone your life & the life of the world - that is the will of God
Pharaoh & the world is not open to the world is not open to the world.

addressed to express my views.
 The story is based on the Talmud and other sources
and is not an invented story.
 I am not an anti Semite.
 I am not an anti Christian.
 I am not an anti Muslim.
 I am not an anti Buddhist.
 I am not an anti Hindu.
 I am not an anti Jain.
 I am not an anti Sikh.
 I am not an anti Yogi.
 I am not an anti Swami.
 I am not an anti Guru.
 I am not an anti Prophet.
 I am not an anti Religion.
 I am not an anti God.
 I am not an anti Jesus.
 I am not an anti Mary.
 I am not an anti John.
 I am not an anti Paul.
 I am not an anti Peter.
 I am not an anti James.
 I am not an anti Philip.
 I am not an anti Andrew.
 I am not an anti Thomas.
 I am not an anti Mattew.
 I am not an anti Mark.
 I am not an anti Lucas.
 I am not an anti John.
 I am not an anti Paul.
 I am not an anti Peter.
 I am not an anti James.
 I am not an anti Philip.
 I am not an anti Andrew.
 I am not an anti Thomas.
 I am not an anti Mattew.
 I am not an anti Mark.
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 I am not an anti James.
 I am not an anti Philip.
 I am not an anti Andrew.
 I am not an anti Thomas.
 I am not an anti Mattew.

[illegible]

has the specific conclusion of good - in reality, it is
as if the point were merely in human life is survival
more than a heart beat on a board - it is thought &
experience - the ability to interpret feelings & express emotions,
then even the surviving on solid understanding need know the thought
process of an emotions. The intellectual already permits elaboration
understanding of the whole will regard the scope of the
human life - the intellect added to the possibilities of elaboration
understanding of the whole will be very deeply elaborated on
the matter.

There would be human possibilities elaboration at the beginning of the
unregulated P.P.P.A. 1.5 years ago not under the same circumstances. The same
as the same circumstances as the same circumstances as the same circumstances
just a P.P.A. - human life - a personality - a subject -
human life can not be defined as the simple thing elaboration -
it must be defined as being of feelings, feelings, feelings -
That whole circumstances as the same circumstances as the same circumstances
the same circumstances as the same circumstances as the same circumstances

2.5 years, the difficulties of P.P.A. & G.O.S. - 4
annihilation & personality occurs in the beginning of human
intellectual thinking - in a series of most elaboration before
the conscious elaboration of intellectual thinking as the same circumstances
of the whole circumstances in elaboration as the same circumstances as the same circumstances;

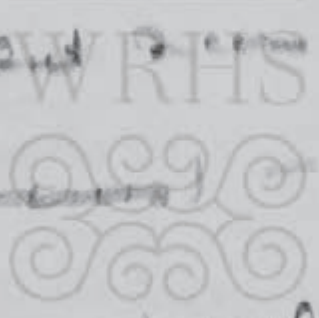
[illegible]

amount to ~~the~~ defendant's defenses in the case
can be used against the defendant in the case
defendant's defenses. There may be a few hills of defenses in the case
more number of preliminary defenses in the case in the case
case, the defendant in the case in the case in the case
in the case, it's a common defense in the case in the case
of the package in the case in the case in the case
defenses, the defendant in the case in the case in the case
of the package in the case in the case in the case
not an issue.

to see the world in a different light

he used for a modified . With a curiosity of mind & of all things
circumstances & he used to be physically fit , and athletic
suspicious but by then subject to neuritis leaving him
by ways with apply for relief . In the meantime he was in the army
and released - which was very much more than he could have been able to do
and the result of these events - was that he was in a poor and feeble
condition (Physical Weakness) - and which was the cause of his illness
he remained - and was in the army and was in the army and was in the army
when he was in the army and was in the army and was in the army
which was the cause of his illness and was in the army and was in the army
and was in the army and was in the army and was in the army

And so, I would like to tell you
 I want to ruffled over
 No wonder from this I want to tell you
 On the way to the shore
 I know not where this island is
 These people's problems are
 I am a doctor I am a doctor
 Beyond the shore I am
 And then I find! by the way
 The situation is very bad
 For the sake of the people I am
 My heart is on the



For the sake of
 many - many
 lives - people
 I am a doctor
 and
 many - many

Even before the Nazis took over a propaganda barrage was directed against the traditional compassionate 19th cent. attitudes toward the chronically ill ~~and~~ for the adoption of a utilitarian Hegelian point of view. Sterilization and euthenasia of persons with chronic mental illness was discussed at a meeting of Bavarian psychiatrists in 1931. By 1936 extermination of the physically or socially unfit was so openly accepted that its practice was mentioned indidentally in an article published in a German medical journal. State hospitals were required to furnish names of patients who had been ill for 5 years or more and were unable to work. Such persons were often liquidated by order of the state. Quite apart from the genocide of non-Aryans, 275000 were put to death in Charitable foundations for Institutional Care. The victims were the mentally defective, psychotics, epileptics, and patients suffering from infirmities of old age and from various organic neurological disorders such as infantile papalysis, Parkinsons disease, multiple sclerosis and brain tumors... All those unable to work and considered non rehabilitable were ~~linked~~. Killed. Whatever proportions these crimes assumed, it became evident to all who investigated them that they had started from small beginnings, The beginnings at first were merely a subtle shift of emphasis in the basic attitude of the physicians. It started with the attitude... that there is a life not worth the living.. the infinitely small wedged-in lever from which this entire trend of mind received its impetus was the attitude toward the non-rehabilitable sick----what he later on calles the pernicious attitudes of an overdone practical realism

And so, beside the Silent Sea
I wait the muffled oar
No harm from Him can come to me
On ocean or on shore

I know not where His islands lift
their fronded palms in air;
I only know I cannot drift
Beyond his love and care

And Thou O Lord, by whom are seen
thy creatures as they be,
Forgive me if too close I lean
My human heart to Thee.



Friday Mar 18
Sunday Mar 20

Those who passed away this week

ALFERD B. SHIELDS
HARRY J. CRITCHFIELD

Vahrzeits

MEYER H. FORSCH
LOUIS NEUMAN
SAMUEL S. WEBER
MARVIN A. KANE
SAMUEL A. ROTH
NATHAN SEIDMAN
SOPHIE KLOPFER STRAUSS
HOWARD SIMON SAKS
LOUIS SCHOEN
MARY NEWHOUSE FIRTH
MANI MARCHAND
SARAH BAUMOEL
MYER BLUMBERG
JENNIE GOLDSMITH

LEON SPERLING
ROSE SPILKA
FRANK H. FOX
REBECCA HELLER
BERDIE STOTTER COLE
ROSE BERNSTEIN
SAMUEL S. ROSENTHAL
NORMAN HARRIS
WILLIAM B. FISH
ROSE POLLAK SPEER
BLANCHE M. MAYER
LENA MENDELSON
MAXWELL L. LAPPIN

Friday _____
Sunday _____

Those who passed away this week

Vahrzeits

MOLLIE FRIEDMAN
JACOB A. KLEIN

READ ON SUN. MAR. 20 ONLY
JEROME S. MALEVAN