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Yom Kippur; Yom Kippur Memorial Service sermon, 1966.

YOM KIPPUR - 1966

September 23, 1966

The Temple

Rabbi Daniel Jeremy Silver

רַבִּי דָּנִיֵּאל יֶרֶמְיָהוּ סִלְבֶּר Many days have been created but one day is especially His. Tradition relates this text from the Psalms to the Atonement Day. Yom Kippur is יְוֵם the day, an occasion of unique spiritual significance. Yom Kippur is that moment of most intimate and precious contact between God and Israel. To use the picturesque language of our mystical tradition: Year long man seeks to raise himself up, on Yom Kippur God bends down and comes close to the struggling man.

רַבִּי דָּנִיֵּאל יֶרֶמְיָהוּ סִלְבֶּר Many days have been created but one day is uniquely His. Every year on Yom Kippur some weary expatriates are drawn back into the congregations. Their habits and their interests have taken them to far away places and far off philosophies, but they have returned. This unique day has drawn them home. Why do they come? Why do we come? I suspect that we could not parse down or scalpel clean all of our motives, but this much is clear. Yom Kippur is a gripping spiritual moment. There is a melody - a liturgy - a beauty here which is unsurpassed, touching. There is a message implicit in this day which is universal and basic. There is a judgment here; humbling, yet necessary and helpful. Here is a promise, a pardon, encouragement which gives us the spirit to carry on.

Yom Kippur is uniquely His and uniquely ours. I know of no other religious occasion which has the capacity to move us so profoundly and into which the centuries have placed so much profound wisdom. I would suggest that we seek that wisdom together this evening. Note, if you will, the structure of this day's service. We will not rise to speak our statement of creed

until late tomorrow. At Neilah time when the gates are about to be closed, we will rise and repeat the abiding formulae of our tradition. The final phrase of our worship will be the simple affirmation "The Lord, He is God." Three times we will say it. _____ "the Lord, He is God. Then the Shofar will be sounded and the worship of our Atonement Day will have ended.

God is present in every act of our worship. The divine is refracted in all that we do on this holiest of holy days, yet we delay the statement of creed until the final moment of our worship. Why? To teach us that faith does not emerge full blown. Faith is achievement, not a native endowment. Belief is the culmination of a religious life and not its prelude. We ought not to feel ourselves as alien, awkward and shy because some things are theologically unclear, because we have doubts and reservations. When our people asked their mystical leaders for guidance in the quest for God they were told: 'imagine faith as a ladder'. One must climb many rungs before he reaches the top. There are many deeds and duties and devotions and disciplines to be mastered before man ascends to the living presence of God.

In an age of explosive living, and of exploding knowledge we ought not to be ashamed of our doubts. To live is to doubt. Only the ignorant are unshaken. Faith emerges. It grows upon us, as we grow in understanding. It is born out of our experience. It is not suddenly given to us by the heavens.

The only pre-condition that Yom Kippur requires is an honest concern with the question: What is demanded of me and by whom? Where am I going and what am I accomplishing? If you ask that question and answer it honestly you belong here.

What is the Kol Nidre? We hear it sung but we cannot translate the Aramaic. The Kol Nidre is wrapped in a melody which soothes us with its grace. We think of it as one of the classic poems of the soul. It is nothing of the kind. The Kol Nidre is a musty and pedestrian legal document. A judicial statement of quittance of pledges made under duress. It was devised some twelve centuries ago by Jews who had been forced at swordpoint to the baptismal fount. This was their rite of purgation, their statement that once a year, despite the danger, they would speak again in the traditions of their people and sing again the songs of their people and worship again with the prayers of the people. And so they crept into attics, down into cellars, behind locked doors. There they recited the Kol Nidre. There they intoned the prayers of this Holy day.

Religious coercion is out of style, but many are coerced. Millions are coerced to profess ideologies with which they do not agree. What is the great purge in China but a bloody Marxist baptism! Just today we read of an author in Yugoslavia sentenced to prison for failing to toe the party line. In South Africa a man is ostracized, ex-communicated, bankrupted for speaking of racial justice. These same pressures take place, though unofficially, in many cities of our own nation. Life is cruel. Life often forces us to become someone we do not and did not want to be. A soldier must become a predatory beast, prepared to kill without compunction. There are many, perhaps many sitting here who believe that to survive in the market place they must become shrewd, cold-hearted, conniving. How many of us choke back our most cherished principles lest they

offend an opinionated employer, or bar our way to acceptance in some group which we desire to join.

There are many in our world who must say the Kol Nidre as did our fathers long ago, privately and hidden. The Kol Nidre, or some such formula, is the formula of their decency, of their humanity. It gives them their freedom, it helps them to survive. But most of us are rather like the Jews who over the centuries came to the baptismal fount voluntarily but not willingly. Fear for their livelihoods, fear for their possessions, fear of exile, fear of torture, fear of affliction. Whatever the reason, throughout the centuries, under pressure, terrified Jews professed loyalties which they did not believe.

The Kol Nidre can be said surreptitiously by those who must hide. But the Kol Nidre must be said openly by those who live in a free land. We must join the congregation of the forthright. I am afraid that timidity is the besetting sin of man. Our fears far outpace the real dangers. We build paper tigers. We cover, afraid of them. We invent, for we are ingenious and clever, a thousand rationalizations for every ignominious and cowardly act. Kol Nidre demands the bare minimum, that sensing the shabbiness and the second-rate quality of these lies and calculations and pretense we place ourselves openly in the congregation - that we leave the shadow world, and come out into the sunshine, ready to receive the teaching, ready to abide the principles of holiness.

Now it is not enough simply to be ashamed to want vaguely something better. I know of many, as do you, who bathe themselves annually in remorse, but do not manage to clean up their lives. Our age rather

delights in contrition. We strip ourselves publicly of our illusions. We make a literary game of it. Our psychology tells us how to do it, but we do not seem to haul ourselves up out of the slime. Herzog is the symbol of the modern man. He is utterly without illusion, without pretense, full of remorse and contrition. He beats his breast constantly, but he lacks the will-power to bring himself out of the swamp of rot and weakness.

Where can we find the will? Where can we find that spiritual power which will allow us to break out of the bonds of cowardice and convenience and comfort and conformity so that we can come into our full stature and lead lives such as we know we are capable of living? Where do we find will-power? Here again Yom Kippur is helpful. For Yom Kippur is not only a teaching, Yom Kippur is a terror. During Yom Kippur we are forced to face death, our own mortality, life's unpredictability - suddenly the world may open up beneath us and swallow us whole.

On Yom Kippur our ancestors wore the shrouds in which they would be buried. At every service on Yom Kippur we recite the only truly frightening prayer in our entire Book of Prayer. We ask God to scrape from our eyes the blindness of our illusions, to make us see the world as it really is, cruel, insecure, raw, violent, כִּי יִהְיֶה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְנִשְׁתַּחֲוֶה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ 'Therefore allow thy dread,
Oh Lord, to become palpable to all thy creatures, and the reality of thy fear let it be upon all whom thou hast created.' Lethargy is born in the comfortable lie: 'there will be a tomorrow and that the tomorrow will be woven of the same happy stuff as today.' As long as we can say to ourselves, 'yes, I'll

volunteer and be active when I retire,' (assuming that we will live that long), as long as we can say, 'yes, I'll go back to my skills and to my reading, to my art when I have raised my children,' (assuming that we will have the health and the occasion). As long as we can say to ourselves, 'I'll stop driving myself and give myself time to be with my family when I have made them financially secure (assuming that that time will ever come), as long as we assume that there is a tomorrow, and that tomorrow is woven of golden stuff, so long shall we make resolutions on Yom Kippur and break them the very next day.

Saints, my friends, run scared. The medieval artists appropriately placed a skull in their portraits of the saint. The saint lived in the presence of death, and he was determined to compress into every moment a lifetime of meaning, to push into every day every cunce of spiritual energy which he could muster. Everything about this great day reflects this theme of the near presence of death; the whiteness of the altar, the fast we afflict upon our souls, the constant reference to the fleeting passage of time. Legend makes this day a day of ultimate judgement: "who shall live and who shall die, whose time shall be fulfilled and who will die before his time, who is secure and who will be undone, who will be serene and who will be broken, who will be raised up and who will be brought low." Death raises a fury within us which makes us strike out and fight for life. Dostoevski was once sentenced to death and reprieved before his sentence could be carried out. He recounted his feelings during this terrifying episode in his story "The Idiot". Prince Myshkin is sentenced to death. He is brought to the scaffold. The sentence is read to him. He is made to climb up to the gallows. He is forced

to stand there for twenty minutes while the preparations are completed. Then at the last moment a reprieve is read. Here is Dostoevski commenting on Dostoevski:

"He told me that these minutes seemed to him an infinite time, a vast wealth. But he said that nothing was so dreadful as the continual thought 'what if I were not to die, what if I could go back to life? What eternity and all of it would be mine. I would turn every minute into an age. I would lose nothing. I would count every minute as it passed. I would not waste one. He said that this thought turned to such a fury that he longed to be shot quickly."

Only the fury of being mortal gives us the power to take hold of our lives, to exchange the shoddy for the first-rate.

But fury alone is blind. Many who are condemned spend their last hours to no better advantage than a desperate attempt to gulp down the passions and the excitements of life. The soldier on his last leave before he is condemned to battle spends it seeking precisely such excitement. Again Yom Kippur is suggestive and helpful. Yom Kippur reminds us that the greatest adventure in life is the search within. The greatest opportunity in life is to unfold the person that we have the opportunity to become. The greatest joy of life is to live up to that still small voice which tells us, 'man thou art the son of God. There is divinity here, allow the flame to flare up. Allow yourself to feel.

fellow-mortals, able to love and not only to lust. That is to become a man. And, to come into ourselves, my friends, is the greatest joy any of us can know.

Allow yourself to reach to the heights. Allow yourself to be a son of God.' Man on Yom Kippur is brought face to face with himself. Yom Kippur is the day of confession. Here is the man. Here is the measure. Confession is public. We write our own commentary. Each of us breathes his own life into the lines. Each of us asks himself the terrible question, 'where in this satisfied, secure head of a family is that young hero who was so passionately concerned for justice, who was eager to go out and fight for human rights. Where, in this rather hard, calculating woman, is the child who cradled a doll gently in her arms? Where is the doctor who dreamed of healing -- where is the lawyer who dreamed of justice -- where is the professor who dreamed of teaching in the competent professional who has no time to listen and hardly knows the names of his clients or of his students? Each of us is two. The person we are, and the person we might have been and still can become. Yom Kippur says to us very simply: 'you have not got the time to live a double life.'

A pleasure can be bought. A vine can be paid for. A song can be purchased. It is not difficult to live the gay life. All you need is a bankroll and enough aspirin. It is difficult to live a good life. It takes courage. It takes wisdom. It takes conviction. It requires daring. It requires the use of every strength and skill we possess. Man is born animal and it is no trick to remain an animal. The trick is to become a man. The trick is to explore yourself, to break loose of your fears, to become sensitive and thoughtful, sympathetic and passionate about those things which count, and concerned with the fate of your fellow-mortals, able to love and not only to lust. That is to become a man. And, to come into ourselves, my friends, is the greatest joy any of us can know.

We have come full cycle. Yom Kippur is a personal and private moment. Yom Kippur awakens deep thoughts within. We become restless. We begin to think in spite of our intricate defense mechanisms. We begin to unearth the deep concerns and the raw feelings that year-long we hid beneath a layer of worldliness and sophistication. The heart begins to quiver, to pulsate, to feel, to break out of the envelope of insensitivity in which we have so carefully placed it lest feeling speak up and remind us 'uh-uh, not that way but this.'

A strange thing happens on Yom Kippur. By Neilah time we can say with a whole heart, "The Lord is God." How have we come to this faith? As we have looked within, as the heart of stone has become a heart of flesh, we have found encouragement. 'Yes, I can do it!' And whence comes this strength if not from God? Even when we are down in the slough of remorse, on Yom Kippur we sense the dignity with which we are created. The world again becomes attractive, God's creation, not just a hapless routine. Year long we shuffle along, burdened with guilt, convinced that we lack the power to break loose from the past and from the shackle of our habits. On Yom Kippur we sense that we can be free of our burdens. We can. The ancients said simply, "God has pardoned." We say 'I have found new spiritual strength. Whence this strength if not from God?

Yom Kippur is a day of search, contrition, correction remorse and resolution. It is also a great day of faith. The two are intertwined, for faith grows out of experience. Faith is the culmination of a religious life and not its prelude. A teacher interrupted his lecture to ask the class a question. 'Where', he asked, 'does God dwell?' The young seminarians knowing an appropriate text answered, 'the whole earth is full of

His glory.' The teacher did not deny what they had said, but he opened up a new dimension of meaning: "God", he said, "dwells wherever man will let Him in." The sensitive uncalled heart that we seek during Yom Kippur can let God in. The hard old heart could not.

This is the day of faith. This is the day of growth. This is the day of search. By the end of this day we stand in our places taller than we have stood before and more whole-hearted in our faith.

פסח פסח י"ב י"ג' פ"ח'
Many days have been created but this day is uniquely His. Amen.



YOM KIPPUR - MEMORIAL SERVICE

Saturday, September 24, 1966

The Temple

Cleveland, Ohio

Rabbi Daniel Jeremy Silver

Dear Friends. When Joshua died he turned to the people of Israel and said simply:
"I am going the way of all the earth. Death is the common end. It is as
necessary to life as birth. Now all wisdom and all philosophies seem to inculcate
the acceptance of death. Experience has taught me that the dying accept their
fate with a good deal of graceful courage. One fact which we know about death
is that it is not pain but the cessation of pain.. Death is not condemnation to
suffering but release. We all want to hold on to life. We know we have
nothing to fear in death. We know that when a loved one dies the pain is ours,
and not theirs.

Now grief is a terrible thing. Loneliness is a terrifying future - - but
is it noble of us to cry over our ^{pain?} Natural yes - but noble - I wonder.
~~naturally, of course, it is noble~~ . There is, in fact, I'm
afraid a remarkable amount of self pity associated with grief, I recall to
you that quite human relation to death by Edna Millay who wrote,

We can not ask to approve of death. We have no alternative but to be resigned before it. Is our complaint over the death of a loved one but our own confusion and discomfort. Sometimes I feel that we are too tender-hearted in our solicitude. We offer words of explanation, which explain nothing. We excuse tears long after the eyes should have been wiped dry. The widow says to us, 'why me?' We offer excuses instead of saying, 'why not?' Death is the way of life. To lose is to love. But to love is not to lose life.

Beyond grief there is the gritting of the teeth. Beyond grief there is the pulling of oneself together. Beyond grief there is the smile - new feeling - new responses and new responsibilities - a new life. Or rather beyond grief there can be a gritting of the teeth, a pulling of oneself together. II

Have we the courage to open our hearts again to love - to feeling and to laughter? Or will we live under gray skies and the darkness, a lonely darkness, a lonely intimate shadow. You know if we are honest at this hour and we are close to those whom we have loved and lost we would listen to their voices. These are strong voices. We did not live for our grief, we did not live for our tears. What do they tell us? To find happiness. To find your way back into the land of the living. To put away that cramping self concern which you have put about you. Stop seeking for yourself

They withdrew those whom we loved. They knew suffering, they knew pain. They knew how to counsel us. Would that we could again listen to their voices.

When Jordan died, he turned to his people and said "I am going
away at the same time as the women and we are going to help in
building. We are here now to immediately in acceptance of death - and
I have found that we are dying except that death needs a good death of peace
and service.

The one fact we know almost surely without a real pair, but the connection of pair - not enough but relating. We must be held to the light; but we know we have nothing to fear in events, when we find this light is more with him!

Conf is "Circles past."
 Therefore is a "Circle's future" - but it's a matter of us to ^{say} our own
 future? "Mankind, yes, but matter - a circle. There is a marked circle
of past unmarked circle great. Circle of you will be quite human
feeling of circle matter

266-211

[illegible]

Berg & quest there is a quest of us - The people owned to them

the knowledge ends - new feeling - now we understand - a new life

An older legend quest there can no longer find use

Have we the courage to open our ^{heart} ~~heart~~ to love - to feel - even
to suffer? Or will we live under grey skies in ^{the darkness} ~~the darkness~~ of faded
memories.

At this hour - we are close to an unknown, ^{VOICE} ~~voice~~ ~~voice~~.
There are strong voices ~~telling you to~~ ~~to~~ - yes, to feel
happened "was that not my father's dream & prayer" Have we the courage
to listen to this voice of encouragement. The voice not forgotten by life.
They know heart & love & they moved on, ~~we can~~ ^{we} ~~can~~ ~~only~~ ~~over~~
example & be too timid to follow it.

↓ 223 - 226

→ telling you to love & share & feel. To fight ~~the~~
accompanying self-doubt - the acceptance of ~~the~~
society - telling you to pick up & go on - to
be aware of your needs & advise to your
responsibilities - telling you to pick up & go on -

DIRGE WITHOUT MUSIC

I am not resigned to the shutting away of loving hearts in the hard ground.
So it is, and so it will be, for so it has been, time out of mind:
Into the darkness they go, the wise and the lovely.

Crowned

With lilies and laurel they go: but I am not resigned.

Lovers and thinkers, into the earth with you.
Be one with the dull, the indiscriminate dust.
A fragment of what you felt, of what you knew,
A formula, a phrase remains, — but the best is lost.

The answers quick and keen, the honest look, the laughter, the love, —
They are gone. They are gone to feed the roses.

Elegant and curled

Is the blossom. Fragrant is the blossom. I know.

But I do not approve.

More precious was the light in your eyes than all the roses of the world.

Down, down, down into the darkness of the grave
Gently they go, the beautiful, the tender, the kind;
Quietly they go, the intelligent, the witty, the brave.
I know. But I do not approve. And I am not resigned.

Edna St. Vincent Millay

AUTUMNAL

Face it—you must—and do not turn away
From this bright day,
Intolerably glorious and bright,
Red-gold and blue by day, white-gold and blue by night.

Face it, and doing so,
Be wise enough to know
It is Death you face, it is Death whose colors burn
Gold, bronze, vermillion in the season's turn.

But Death with honor, gay
In pomp and fine array,
In glory and pride, spectacular and bright,
Gathering, giving, light.

A pure translation, whose impermanence
Informs the watching sense
Not with despair, but memory and praise
of the three other seasons' perfect days.

Not only all that lives, but all that dies
Is holy, having lived, and testifies
To bravery in season, spirit, man.
Face it. You must. You can.

Rolfe Humphries



The pledge of belief will not come until later

~~and it will be a long time before we can see the light~~

Doubt

[illegible]

The entire scene is ~~a scene~~^{repeated} and ~~repeated~~^{repeated} over again in the
in day ~~and~~^{with the front} To tell us that
but we stated if doctors ~~would~~^{why?} The ~~meaning~~^{of}

~~low only~~ ~~under a. to~~ ~~shaded~~ ~~of reef~~, Full
does not expose full bloom, Full a as greenish not

is mutual adherence. Belief is an understanding of religious
life and what it means. There is a place in an organization

left and
 for these under
 collected from

WRHS
 American Jewish Archives
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To
 for card,

collected for just like the ladder - many more must be
suggested as arrange of a ladder - motor - ladder - There are
wanted before one ladder near 600 ladder -

many steps of discovery & deep thought must be
 cleared before one approaches the living meaning. Do

not feel uncomfortable ^{unhappy} ~~in class~~ ^{in class} because you
believe in truth - because you ~~feel~~ know ^{understand} ~~your~~ ^{the} ~~truth~~ ^{truth} - take

low as 4 excellent knowledge of the subject being - to be
 on the subject on the subject of the subject
as to the subject at all times the way of the subject

may at all send you a copy - could - it should
 but are you free expensive - it is not that

the report is that the company is not in the clear

Let me make my point much the story of the Epiphany of
Tampel, Epiphany is a 12th century manuscript of Epiphany -
an Epiphany scene a few years challenged the ^{accepts} ~~reading~~ of
~~the scene~~. In Tampel, Rule reveals some of the Epiphany &
others a long list. There was no one with such to sum
the up of a sharp logical point, Rule reveals based for the happy
comparisons of another Epiphany, one of the Epiphany Epiphany
of the Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
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so off to Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
asked a person to Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
Epiphany "He's not at home now, he's at the synagogue" Rule
monks as Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
synagogue, Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
dinner Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
confident to Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
synagogue Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
you with a Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
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could speak to Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
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about his Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
The Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
he had not Epiphany Epiphany Epiphany Epiphany Epiphany Epiphany
out - "one year no longer an Epiphany" - Yes, a still



had been brought at some point to the hospital part - a
understand even better than before - the K.N. seems a retired
of patients & a place for reception by those who returned

a symbol of dignity & under more moral or less kind of day
to give belonged other down in the pages of our people.

To confront to K.N. you to people that it is not enough to rebuild
the one not enough a symbol of belonging a new to rebuild
understand

you must bring at least a
preparation to go to K.N.

desire to renew the religious life, you must at least
sense the shoulder of imagination and renewal of

the renewal of the religious life is not enough a symbol of belonging a new to rebuild
the one not enough a symbol of belonging a new to rebuild

life into new life is not enough a symbol of belonging a new to rebuild
the one not enough a symbol of belonging a new to rebuild

be a preparation to go to K.N.

one of the most important things is not enough a symbol of belonging a new to rebuild
the one not enough a symbol of belonging a new to rebuild

help last day offer an opportunity to rebuild the one not enough a symbol of belonging a new to rebuild
the one not enough a symbol of belonging a new to rebuild

be a preparation to go to K.N.

one of the most important things is not enough a symbol of belonging a new to rebuild
the one not enough a symbol of belonging a new to rebuild

be a preparation to go to K.N.

one of the most important things is not enough a symbol of belonging a new to rebuild
the one not enough a symbol of belonging a new to rebuild

be a preparation to go to K.N.

at the very least to give me a chance to ~~be~~ ^{run} ~~run~~
of some ~~more~~ advantage

When you can see any more of it

understand how I understand this
" " full full in day & under still do before in the
" " because, & understand this under
" " same, & under " " brought
" " " " " " " " " "

[illegible]

Company - WRHS AMERICAN JEWISH ARCHIVES scanned!

[illegible]

Each movement is precise
meanings must be squeezed out of each moved -
~~but~~. Dostoyevsky was once sentenced to death and he
repented at the very last moment. He revealed his feelings
through the confession of Prince Myshkin in the novel which was
led to the scaffold where he would be the author of death.
He lived for 20 minutes & then repented.

"I be told me that these minutes seemed to
have an infinite time, a vast wealth... But
he said that nothing was so dreadful as to
continue changed, 'What if I were not to
die! What if I could go on to life! What

First & Quake can only be produced. The guy not much
only in background and expansion, ^{low level} ~~low level~~ can not be bought - ~~that~~
must be included cost from our view, agreed can not
be possible, it must be paid for with success & loss, more
is been agreed. It says to negotiate in united - but to
become human, realistic, aware, circles of love,
possibilities for marked, devoted to truth & justice - is
last's in a complaint - odious has got -

Y.K. does not offer a view in how to renew - in long will not will legs
demons in how to be careful - 500 - left after confession - the
reasons of the man in the past have been the same as the present
is public. The concern is the same as the past is the same as the present
young grilled under the same as the past is the same as the present
to be seen & the secret is the same as the past is the same as the present
a child in the same as the past is the same as the present
should know what he is doing at the present -
They will be freedom? When is the last man
demanded of hands, the attorney will be demanded of justice, the
professor will be demanded of the law to be demanded
under the same as the past is the same as the present
even know but child man, and you in the 2, the
man has the right to be seen in the same as the past is the same as the present
man but we are. Y.K. man is the same as the past is the same as the present
should be the same as the past is the same as the present -

[illegible]

of the coming of a million days

& of her being of a religious life
 The teacher stopped her conversation to ask
 "and she?" The student answered quickly "with her
 own mind" of her own mind and her own
 mind. "and she?" The teacher answered quickly "with her
 own mind" of her own mind and her own mind.

did not question much the explanation; but he appeared
 another which referred to the disciple as new Jerusalem
of memory "but," he said, "I must indicate one more
 set here at

~~Y.K. to be set to set back the one back by making an~~
~~down on the one~~
 may be Y.K. be set in which we find can down
self - ~~to be set back~~ ~~the one back~~ ~~the one back~~
 presence of one - one!

p 5 N p 7 N WRHS
 may day when ~~the one back~~



1081 p 1 N 1
 one day may be set back
 you - so at Y.K. we can find the two next pieces
 little of all - the nature of a whole person within
 the nature of a holy person within within
 may see how the change to become an deeper deeper
 shadow and the shadow to find one back back
 shadow of a full play of.