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Yom Kippur, 1967.

YOM KIPPUR

~~The Temple~~

October 13, 1967

Rabbi Daniel Jeremy Silver

For the most part the Industrial Revolution passed the shtetl by. A pleasing vignette is told of the first reaction by one small Polish Jewish community to a horseless carriage. The Yeshiva students were dazzled. They wanted explanations, and so they turned to the one of their number who had been to Warsaw and who was reputed to have read forbidden books. They asked this "scientist" to explain this latter-day miracle. "Oh," he said, "it's simple. You take a rectangular frame and you put four wheels at the corners of it." "Then you tie these wheels with a wire. You get it?" "We get it." "Then you take these wires and you bind them in a box in the center of the frame. Inside the box is a horizontal wheel which turns. Do you get it?" "We get it." "Above the horizontal wheel there is a series of smaller wheels. Do you get it?" "We get it." "On top of the smallest of the wheels there is a peg and a wire that runs from the peg to the cab of the car. Do you get it?" "We get it." "When a motorman pushes a button at the end of that wire, the wire turns, the wheels turn, the lower wires turn, and the large wheels turn; and this is what makes the car run through our streets." "Oh," they said, "Now we understand."

I submit that, despite the vast refinement in man's technical knowledge, we are as over-confident of understanding life as these Yeshiva students were of understanding magnetoos and electricity. Life, someone has said, is a miracle wrapped in a mystery. Life simply is. Though the knowledge explosion ~~perhaps~~ ^{helped us} has made the

~~understand many of life's mechanisms;~~
mystery a little less impenetrable, the miracle remains untouched and pristine.

Science is a useful tool with which to moderate the natural environment in which we live, but science cannot give us control of the terms of life or make us masters of our destiny. We can learn a great deal about process, about 'how'; but we know next to nothing about purpose, about 'why'. The universe is, Life is, and it is impossible

for us to ^{GO} get behind that ~~ultimate~~ statement. ^{if the scientific cast of mind likes to} ~~Sensing this, many have readopted old~~

~~understanding and control, to feel that ultimately every deed is explicable, and~~
doctrines of determinism. Life, they say, is predestined. What happens to us is

~~not surprising in our scientific age many have opted for~~
inevitable. It's imprinted in our genes. We are ~~an~~ enmeshed in a web as the spider's ^{prey}

^{prey}, and struggle as we will we cannot break free. ^{Freedom is an illusion.} What we think to be freedom, ^{our}

ability to make decisions, ^{and} ~~our ability~~ to change the direction of our lives, is more

illusion than real. Even our thought processes are conditioned. ^{Those who think this way} ~~These men, of course,~~

have gone back to some of the most ~~elementary~~ and primitive doctrines of the human

race. All ancient religion ^{that the gods} assumed the control by the ~~gods~~ of human life. God opens

the womb. God touches the child with His talents. God commands, and the human slave

must obey. In the end, God cuts the thread of life when it pleases him.

The Eastern religions taught the doctrine of Karma -- ^{the} ~~an~~ iron rule of destiny. Man's

only escape from pre-destination was a hard won release into nothingness. The Greeks

^{believed in} ~~had~~ Moira ^{inexorably} ~~powerful~~ fate. Man was pursued by fate; and, try as he would, he could

^{was the man who pursued his gods} not escape it. The hero ~~struggled against~~ life in the full knowledge that his fate would

ultimately wear him down and overwhelm him.

~~Coupled with the sense of being controlled from without, the ancient world, and~~

~~much of the modern world is troubled by~~ the premonition that the world out there is

^{often with hand in hand} controlled by ominous and dangerous powers. There is a dark coloration to most of

the world's literature. The future is written in shadows. There are dark wraiths

and awesome spirits, avenging angels, and demonic presences that lie in wait for

^{the human heart} ~~Man~~ and put obstacles in the path ^{his} of man -- which try to beguile Man and to possess

his soul. Writers ^{describe the human being} write of Man as flotsam, a bit of oceanic debris tossed hither and yon on the surface of the roiling, surging seas. There is motion, of course, but Man does not control the motion. Man is controlled by the intersects of the stars, by the winds, by the gods, by the wiles of the devil, or by the iron laws of economics. The image of ^{the human being} Man as broken kindling cast about on the ocean waves is ^{as present not only in} ~~not taken~~ from the stoic philosophies of the second century ^{and} of the Hindu philosophies of the pre-Christian centuries, but ~~from~~ ⁱⁿ the existentialist literature of our day. Though we no longer speak of man being bedeviled or possessed, we do speak, do we not, of suppressed ^{anger} ~~violence~~, of animal instinct, of the innate violence of human nature. How many think of human nature as a ^{roiling} ~~rolling~~ tempest which we can control for a time but which, ultimately, explodes and whips away the mask of civilization and decency which we carry about, revealing the ^{human being as he actually is} ~~true animal man~~.

^{we are subjected to an ineluctable destiny} Now, if there is this iron destiny which binds us close . . . if, ~~in fact~~, there are powers out there which prevent our achieving any of the goals for which we hope! . . . if there are, in here, deep fires burning, hidden preserves of evil which we cannot control, then all that we are doing ^{now} ~~here~~ this evening, all that Yom Kippur stands for is a travesty.

^{Teshuvah} Yom Kippur speaks of ~~T'shuvah~~, of repentance, of the possibility of a new start. ^{Determinist} ~~These other~~ philosophies say that that which is crooked cannot be made straight.

Yom Kippur says the crooked soul can be straightened out. A tear of remorse, 'the will to change habits and goals,' the determination to ~~set your life on another plane~~ to bring yourself up from the ^{plane} ~~level~~ of coarseness and vulgarity, ~~of commonality~~, to the level of sensitivity and warmth and love. ^{Next do} ~~The tear and the will, remorse and determination~~ allow man to step up in life. Tomorrow we will read in our Torah the

command, "Choose life that ye may live." It is a meaningless command if it means simply 'continue to breathe'. It is a narrow rule if it means simply 'don't commit suicide'. In fact, it says much more. ^{Beware a human being! We can choose life because} life gives us the opportunity to choose between animality and humanity. between bestiality and civilization, between living that is no life at all and living such as befits a child of God.

^{Affirm} Yom Kippur ~~states~~ the possibility of renewal, ^{its command is:} set for yourself other ~~other~~ ^{thoughts and experiences} sights. Set out on a new course. What ^{Teshuvah} permitted our ancestors to hold this hope of renewal? What led them to speak of ~~Teshuvah~~, the possibility of rehabilitation and growth? Did they deny ~~the powers out there~~ ^{The} that great surging majesty which is the universe? Did they deny that man was in many ways controlled and conditioned by circumstances over which he had no power? Not at all. Judaism shared with other philosophies and ancient religions the knowledge that man does not ~~will~~ ^{decide} to be born, ^{on what} ~~that other powers determine~~ the bundle of talents ^{has on} that shall be ~~ours~~ -- the conditions of our life, ^{on} ~~our setting~~, the length of our days, over these we have no control.

Judaism was not afraid to look at this awesome power straight on, unblinking. Most people shuddered before this power, raw authority, ^{Gods} autocrator, ~~tyrant~~ gods, but ^{Judaism Affirmed a} the God who was both Elohenu and Avinu, both ~~the~~ sovereign and father, both majestic and merciful.

Judaism knew and experienced the storm. The storm ^{was} that buffeted man ~~was~~ brutal ~~and~~ cold and chilling, but the storm also brings the rain which refreshes the earth and cleans the air. Judaism looked at death. Death is cruel. Grief is bitter, but if there is no death there is no life. If there is no death, there is neither place nor opportunity for another generation. ^{Jews} ~~Judaism~~ knew pain, ^{the} the bitter, searing

^{OF DEFECT AND GUILT}
pain, ~~Certain~~ ^{but} pain is hardly bearable, but pain sharpens our awareness of pleasure.

Pain breaks down the walls of selfishness and teaches what it means to be sympathetic. ^C
all that is implied in the word, 'fellow feeling'. Judaism knew full well that this is not
the best of all conceivable worlds; but, were the earth paradise, what place would there
be for that exhilaration which comes from high moral challenge? Where would we find
~~NO SATISFACTION OF ACHIEVEMENT?~~
~~joy and the appeal~~ of life?

Our fathers never claimed that they could describe ~~the entirety of~~ ^{PERFECTLY} God's plan, or
even ~~a major part of it~~. "God's ways are not our ways," they said, "and God's thoughts
are not our thoughts." But they had seen enough and experienced enough to recognize
that God is not only power, ^{MAJESTY} ~~authority~~, the storm, but the Father, ^{ORDER, LOVE,} ~~concerned~~, the shepherd
^{IS WITH US WHEN WE WALK INTO}
whose ~~care protects and lightens~~ the dark valleys.

^{FOR GOD}
The ~~power beyond~~ was not such a power as men acknowledge when they speak of
devils and dark riders of the night. There is no fear-born mythology in Judaism.

Does Judaism deny that ^{NO FEAR UP} ~~there is a~~ chance? Luck? Are we not, all of us, ^{NOT AT ALL. HOW OFTEN WE DO} in ~~one~~ ^{SOME} ~~way or another~~, creatures of circumstances? Of course we are. There is a merit gap
between what we are and what we might be. Industry, hard work, determination cannot
guarantee success. Judaism turned to the man of wealth and said, 'Let not the rich man
glory in his wealth; ["]boast not ~~yourself of your financial skill~~. You have worked hard,
perhaps, you have been agile and nimble, but so was your grandfather who lived on the
edge of poverty in a small town in eastern Europe. He was not less industrious, no less
vigorous, and no less determined than you. The only difference is that he lived in a
poor world and you live amidst abundance!'. Judaism turned ^{TO} the man ^{OF} with power and
^{"LET NOT DO STRONG MAN GLORY IN HIS STRENGTH"}
said, "Boast not ~~thyself~~ of ~~thy~~ position; do not ~~say this~~ because I have been daring and
^{TALENTS BEYOND THE ORDINARY} ~~mentally agile or vigorous that I am the president of my company, that I sit in the seats~~
~~of power in my community~~. What if you had lived during the long bitter years of Jewish

ostracism when your people was outcast and welcome nowhere. You are a creature of circumstance; ^{Judaism} ~~boast not yourself of special skill or merit~~. Indeed, many of us ^{suggests that we could not have been born of some other} ~~would not even be here were it not for the unique circumstances of our day~~. How many of us are alive because we were born at a time when childbirth was no longer a mortal danger? How many of us are alive for no better reason than because a ^{the unborn generation} ~~grandparent~~ packed his bags and moved beyond the range of Hitler's anger?

Pride is the besetting sin of this generation. We look about, and we see ourselves as successful men and women. There is affluence. There is security. There is prestige. There is respectability. ^{there is Jewish influence and Jewish power} ~~We tend to be smug about it all~~. But how much of it is due to us? How much of it is due to luck? Is it merit or mazel? We judge others with many of the same smug assumptions by which we judge ourselves. How many have been honored in this community, not because of their personal worth, but because of their corporate worth, not because of the decency of their lives or the wisdom which they ^{of their guidance} ~~have shown~~, but simply because they were in the right business at the right time and made a great deal of money?

Judaism neither denies the powers beyond nor the spinning of the wheel of fortune. Where, then, lies our freedom? What freedom does Yom Kippur address? ~~Not luck, certainly, and not those things which we cannot control. Yom Kippur speaks to the will and the spirit~~. ^{The} Yom Kippur addresses the inner man. Yom Kippur talks about the standards by which ^{we should} ~~you might~~ live, the truths that ^{we} ~~you~~ should speak, the vision which could guide ^{us} ~~you~~ on a meaningful way, the relationships which should properly be sacred, the standards by which ^{we should} ~~you could~~ manage your home and your ^{human relationships} ~~life, and your destiny~~. Here is a world which is your world, into which no one can step or intrude. Here you make the irreversible and basic decisions, the decisions

which determine the quality of your life. If you are eager for learning, you will never be ignorant. If you are willing to love, to share, you will never be an outcast. If you are willing to care, you will never be without a calling. If you are willing to reach up, nothing that another man does can pull you down.

There are some whose private life is vague and empty, some who live by pressures, ambitions, and programs not of their own design. There are some who are pushed hither and yon by their passions, by their fears, by their neighbors, ^{even} and by their children. They are common people . . . ordinary people . . . bemused. Some of them besotten. They are tragic figures, are they not? They are not free men, for we are only as free as we make ourselves free. And what makes us free? Judgment ~~and~~ will, Learning and love. ^{Teshuvah} Determination, Y'shuvah. We can be free only if we are resolved ^{to grow and} to develop, to cleanse, and to improve, and to grow within.

Two worlds compete for the soul of man -- the world out there, with all its allurements, and the world in here. We cannot control what happens to us out there. We can resolve, ^{to} this Yom Kippur, to work with discipline, ~~that we will~~ be vigorous in pursuit of our ends, ^{of our ends and to} our employment, ~~that we will~~ focus every skill we possess on achieving a certain end; but there are no guarantees that we will be successful. We may be passed over. Another may be offered the opportunity. Out there, there is a large element of chance. ^{BUT if NO ACTION WOULD BE DONE} Within? ^{A greater contribution between purpose and result.} Who can destroy my integrity? Who can say, "thou shalt not love"? Who can tell me ^{not to} I cannot speak the truth? Who can deny me the opportunity to rejoice in beauty, to respond to music, to grow into knowledge, ^{on} to respond to the grand ambitions of civilization? and in some way, every person that child meets in his life will have been touched by you. Make your home a place of wholesomeness, a place of encouragement and love.

Yom Kippur asks me, as it asks each of us, to look carefully at this private world -- not at what others say about me, not at ~~the~~ ^{my} job description ~~which I daily fulfill~~, not at ~~the~~ ^{my material situation;} ~~externals of my life~~, but at my ~~private world~~ ^{soul}. Am I satisfied with my standards? Am I happy in my relationships? Have I ~~been steadfast in~~ ^{held on to} my ~~basic convictions?~~ ^{ask, these questions} And each of us, as he ~~makes this judgment~~, sheds a tear of remorse for the man we might have been, a tear of regret for the woman you might have been; for none of us has ~~wholly lived up to our own~~ ^{fully understood} expectations, much less God's expectations of us. None of us can say, "In wealth or in poverty, in success or in failure, I have walked the way I have set for myself; I have been truthful always with myself and God."

And so, for each of us, this is an hour of ~~t'shuvah~~ ^{Teshuvah}; of turning back to ~~those~~ ^{that} ~~visions of ourselves~~ ^{visions of ourselves} basic ~~ideals~~ we set so long ago ^{as the goals of our life}; ~~to turning back to the private world, and to seek our true self, to find the disciplines which will allow the true "I" to emerge.~~ ^{and of adopting that} We are free only if ~~we are sure within ourselves~~ ^{when we are walking our way by our standards, and}; and, wonderously, ~~that freedom allows us to bring hope into our world, for we are not unlike a stone dropped into a pond,~~ ^{when we are free, we not only find peace of mind, but} ~~The ripples of a single stone's entry reach the furthest ends of the marsh.~~ ^{whose} And so it is in life. The single deed performed in love reaches down the centuries and to the far corners of the earth.

Spend an hour with a child, a child who is convulsed with fear and fright. Reduce the tension of his anger. Be patient. Teach him by your calmness and presence that he need not fear all the people thronging out there; and, somehow, and in some way, every person that child ^{will} touches in his life will have been touched by you. Make your home a place of wholesomeness, a place of encouragement and love;

and all who walk out its door each morning will bring happiness into the world.

Ultimately, the decency which is yours reaches out and touches mankind; and, in

that long-range effect lies our hope that some day and in some way we will break

the iron ring of ~~war and hate and bitterness~~ and strife, ^{and a chance} that ~~there will be~~ enough

^{beginning now} of decency in our world, enough of the inheritance of good deeds that we will shatter

the iron ring which binds us to violence and cruelty.

Yom Kippur climaxes with a great prayer. It is called U'netshaneh Tokef,

'let us recall the majesty of this day'. The prayer describes the powers without,

the circumstances and destiny we cannot control. (Hebrew)

Who shall pass on, and who shall be healed? Who shall live in security, and whose

lives will suddenly be on quicksand? Who shall have success, and who shall be

smashed low? Who shall be fortunate, and who shall be unfortunate?

^{No climax} But this prayer is ~~climaxed~~ by the very lesson I have sought to leave with you,
^{Teshuvah} that of t'shuva, the (Hebrew)

Prayer, repentance, thoughtfulness, the discipline of social concern, all those ^{not} "things ~~which are~~ the private decisions of life mollify and mitigate the stern decree."

Yes, we are destined. Yes, there is a chance; and, yes, there is another chance,

^{Teshuvah} ~~t'shuva~~. Let us not overlook our last chance.

"I will struggle against lust." Repentance is not a promise of perfection, but the next step up the ladder of decency.

Yom Kippur never fully attains its purpose - yet how wonderful is this annual opportunity to turn the ordinary into the better, the adequate into the acceptable and the considerate into the truly thoughtful.

EXCERPT FROM YOM KIPPUR ADDRESS

THE TEMPLE

RABBI DANIEL JEREMY SILVER

October 13, 1967

Most live maturely but even so life catches us up in a web of compromise and simple error. For all our awareness we find it convenient to mistake respectability for kindness, courtesy for character. Yom Kippur properly asks of us repentance and a tear. At first we tend to look upon Yom Kippur's confessional mood as more appropriate to others than to ourselves. We have our idiosyncracies but, we are not sinners. It takes some time before we can break down and admit that our souls too are scuffed and frayed. We have judged our decency against the average achievement yet the mark we expected of ourselves and that God expects of us is much higher. Yom Kippur calls us to shed a tear for the performance gap between what we are and what we might be. Some are so steeped in self that the tear hardly comes. For others it comes all too easily. They delight in self pity and thrive on remorse. They forget that repentance is meaningless unless it begins with the statement 'I am sorry' and is completed only by an act of will. Tempted, 'we will not again succumb.' Timid, 'I will not falter.' Anxious, 'we will not panic.' Eager, 'I will struggle against lust.' Repentance is not a promise of perfection, but the next step up the ladder of decency.

Yom Kippur never fully achieves its purpose - yet how wonderful is this annual opportunity to turn the ordinary into the better, the adequate into the acceptable and the considerate into the truly thoughtful.

-30-30-30-30-30-30-30-30-

Yom Kippur Memorial Service

Daniel Jeremy Silver

October 14, 1967

When a person is born all rejoice. When he dies all weep. It should not be so. When a person is born there should not be rejoicing. Nobody knows what will be his destiny, whether righteous or wicked, fortunate or fated. On the other hand when he dies, it is an occasion for rejoicing if he departed with a good name and left the world peacefully.

This advice from our Talmud is typical of the realistic and unromantic view our faith takes of life and death. Man enters the world with a cry and leaves it with a cry. On entering the world his hands are clenched as if to say: 'The whole world is mine.' When he departs his hands are spread as if to say: 'I can claim nothing.' Judaism cautions us to accept life on its own terms - the bitter without blinking, the end without fear. We are asked to put away all pretense. Death is not a long sleep, ~~dismissing~~ or a temporary absence, but irrevocable and irreversible.

Ten strong things have been created -

A mountain is strong but iron can break it.

Iron is strong but water can extinguish it.

The clouds are strong but the winds can scatter them.

The wind is strong but the body can withstand it.

The body is strong but terror can break it.

Terror is strong but wine can assuage it.

Wine is strong but sleep can counteract it.

Death, however, is stronger than all.

It is the better part of wisdom to accept our mortality and the time ^{the fact that there is a}
limits ~~which have been placed~~ on all our relationships. In any case, we
cannot change our circumstances and to live in a world of pathetic fancy
is to loose our hold on ^{Reality - to live in a world} life. We hear voices when no words are spoken. We
live in the past ^{even though} when our children and grandchildren need us desparately, ^{WON'T IT}
or we take life casually as if youth and vigor were in endless supply wasting
the precious moment. ^{(To fail to be alive is to} We add self pity to the burdens of life or ^{thus} we waste our
days in ~~dreams of a golden land beyond the grave~~ which no one has ever seen
and which, in fact, may not exist.

When I am dead, my dearest,

Sing no sad songs for me;

Plant thou no roses at my head,

Nor shady cypress-tree:

Be the green grass above me

With showers and dewdrops wet;

And if thou wilt, remember,

And if thou wilt, forget.

I shall not see the shadows,

I shall not feel the rain;

I shall not hear the nightingale

Sing, on, as if in pain:

And dreaming through the twilight

That doth not rise nor set,

Haply I may remember,

And haply may forget.



TO REMEMBER OF OUR GRIEF IS THE CELEBRATION OF THE MEMORIAL OF OUR JOURNEY
IT WILL BECOMES US TO BE UNWARRANTED FOR ALL THINGS WHICH

-3-

LIVES, SPIRIT, QUALITY AND LOVE HELPED US TO BECOME WHAT WE ARE.
We must live with life as it is and our faith teaches us that there is

no reason why we cannot accept life with dignity and some grace. Judaism's
looked death straight on but in ~~neither morbid nor morose~~. We find in the Bible

both, "Woe unto me," and "Happy the man" - both ~~of~~ pain and the promise of

life, but above all the theme, "I shall not die but live and declare the works of

the Lord."

Death was not to be feared since it was part of God's plan. The seed

permits the harvest and the harvest must be cut to allow for next year's

planting. Each generation gives birth to its successor, and must give way for

the young to ~~come into their proper responsibilities~~.

The burden of death rests on the survivor, ~~and not on those who die~~.

Death is not pain but the cessation of pain. We ~~are comforted~~ that when we die

the travail is ended. We ~~know the pain of losing but also that the anguish of~~

~~loss is a measure of our privilege - and not for a moment would we have been~~

~~without love.~~

~~This is the hour of memorial and our memories remind us that there~~

~~are those who accept life without complaint and who do lead good and gentle~~

~~lives.~~ When the heart weeps for what it has lost, the spirit ~~laughs~~ for what

it has found. Here is a father's wise restraint and patient strength - a mother's

sweet love deepened by gentle wisdom - a husband's courage and concern for

community - a wife's courage and concern for persons - a child's eagerness

and innocence - a friend's loyalty and fine achievement. Memories recall

those who were vigorous and able and committed. There was love and some

times ecstasy - there was accomplishment and some times true nobility - there

was goodness and some times even saintliness. There were dark hours and there was courage to carry on. Our memories remind us that self pity is weakness, that those whom we have loved and lost prayed for our courage - for our ability to carry on - to share - to aid - to love.

When I was young I was so sad!

I was so sad! I did not know

Why any living thing was glad

When one must some day sorrow so.

But now that grief has come to me

My heart is like a bird set free.

I always knew that it would come:

I always felt it waiting there:

Its shadow kept my glad voice dumb

And crushed my gay soul with despair.

But now that I have lived with grief

I feel an exquisite relief.

Runners who knew their proven strength,

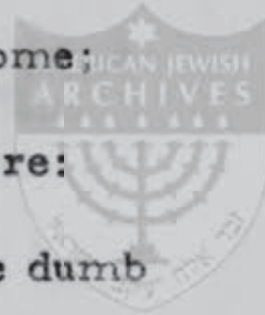
Ships that have shamed the hurricane:

These are my brothers, and at length

I shall come back to joy again.

However hard my life may be

I know it shall not conquer me.



The sett did not take part in the I.R., ASH has told a payment
negotiable of the 1st expense of one such interest placed with the city
1st objection. The Yeshiva student seems amused & they seemed to be one
among them make had been to Yeshiva & under some reported to read
strong books.

Tell us how it works

Also reminds. Take 4 subjects as a standard position or the 4
series of a restaurant for a & learned them to establish with a
series - You get it?

We get it

The series is based on a chart at the center of the process ^{placed} ~~connected~~
inside to a large, ^{hanging} ~~vertical~~ placed series Y.G.I.?

Yes, we get it,



Below series vertical series series

and vertical series, and vertical

Learn the other - Y.G.I.!

Yes, W.G.I.

On the 1st smallest subject series is a long series series
is connected to series to the end of the series series is a long

the series - Y.G.I.?

Yes, W.G.I.

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can series series series

Can I show and series

A memo in an extremely useful (and much needed) document to
improve the material environment - but it is inadequate then
last memo has not yet provided us with the data we need to do this.

Outline then

2 lines

Regard this as a starting point - a small - a preliminary idea
will always include the subject , for all our new considerations
of process here - we have no new knowledge of
process only . The main idea is to be all in and out of

which can be studied .

~~Just a few years ago we were~~
~~under the impression that~~
~~many aspects of~~
WRHS
AMERICAN JEWISH ARCHIVES
~~the~~

~~unpublished~~
should all
exist

This sharp awareness of our own limitations is the main reason
for the present study of the subject .
It is the main reason for the present study of the subject .
We do not yet have the data we need to do this .

We are aware of the limitations of the present study .

The present study is the main reason for the present study .

Our main reason for the present study is the main reason for the present study .

That is the main reason for the present study .

Emphasis in human thought is the main reason for the present study .

MOIHA - enclosed fable - 6 sun loon have a strongly marked
 ascent to crest of fable - but the rounded, and of moderate
 and be not seen, a series of forebodies - of large appearance the
 series of unintentionally - Men speak only of the one - of which
 however a man speaks or consider him of the harmless of the apocryphal -

[illegible]

defenceless. They were asked to contribute to the American Jewish Archives - support to
on any of such - are as to dependence also
might credit of further contribution man felt

having a lot of spinel crystals about on the surface of the minerals
seen - the minerals used and not central in minerals. the area covered

by the union of the parts, the intensity of the sound,
the size of the body as far as looks
Purity - the size
of oceanic debris
is not alone but extended

[illegible]

the common road, The language is more suitable - the
 to me - more as to be said - The whole might be said
 and - which are as

2 cups the substance - the substance
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Being found and the Fuller under the people had only
been all accepted; judgment might still have denied me as
useful rule in history - not in fact, judgment ~~always enlarges the~~
circumstances of world power which I am freedom. had created - not me. had made
life into me - life was not self created - as for an lesson on
future after state of a mind of future - useful, account, true,
power, age all depend on to speak - and of World is a
matter of fact - he says see but several generations ago you
would have lived as did your grand grandfather not edge of
point as one of the to reach a separated village of Eastern Europe.
Wrote my last edition on state a year later you - power
was a matter of choice - for all your pressure & I should
you have been president for all your pressure & I should
a city if you had been in the day of the when a people
more endless & powerful. With a lot of revelation & building in
expands was of longevity, how if as an idea of become
this generation has made remarkable amount of choice? How
may you would with as if we had lived under different
under until change as of our family had not cut our law
& potential scared that in recess.
What is it of power is to benefit me of generation - it is
because under the your future - purpose & opportunity
have endlessly filled it as but & me come
notable may be renewed not - to the future as
as not power is it is we can from to look into

of ourselves for no simple reason except as good fathers -
 to me as all the way to the end of another as when
 for me would be still 7 father full - There is an old friend
 but "under father's smile add to me your good" as I can
 but simple except as on one community of men who
 are put together & handed from both men can tell
 they have gathered more than any share of the power
 level's power

"W. say for his side know not his father" - on but I believe
 & now forget. It is not the subject of any other as in fact -

What then? this spirit
this soul
he is right
he has been
this guide
 he never doubted he must be a life long to be



The world is like a ladder - some go up some go down - what
 can not be taken from us to infliction - depression - & misfortune
 a misfortune - an unfortunate, an unfortunate - an unfortunate
 to respond; to live; to live; an unfortunate as unfortunate
living - or a life story - That all about us be dark -
 if we have been the same left - we have our humanity -

The man - yet very real power of power and
 world as the power of Y.K. no determination as on part can

guaranteed success - No resistance however deliberately follow
will ensure no fail, No principles however adventurous
person will guarantee that no will be known as
respected or approved, and that he and you, careful
dedicated workers are passed over, no long under pressure
time under any new method, could lead to a series
would know an paper might not be written, - If you
seek material you are approved Y.H. has no message for you -

But if you seek to understand the inner man - If
 you are intent to reach under the surface of the man and save your life that
it seems the needs of early life - call on books to the
teaching - These samples include - These samples - Let us
one of the great to 4 in history - These samples include For
offer the rights of the man to the man to the man to the man
from us is under the man to the man to the man to the man
under shall be the man to the man to the man to the man
under shall be the man to the man to the man to the man
now appearing and to be sent appearing
" " now and the man to the man to the man to the man
with regard the man to the man to the man to the man to the man
developed life of man - These samples include For
Report, Thompson, the man to the man to the man to the man
man are the impact of the man to the man to the man to the man
2 can not be under the man to the man to the man to the man to the man
note, 2 can not be denied, of the man to the man to the man to the man



✓ finished. 2 in not be shared, if 2 have been
known of books & interviews, 2 in not be considered, if
2 have many part of the struggle for equality,

Reporting

MT. ST. J.

Thompson

the complete book

regular - They are the men of the present & past -
They are never completed - always helpful -

They are never

hopeful -



understand that a good deal of work is needed

which shall be a further benefit to me as a student

~~under no condition~~

~~make still more as it is more - to be improved~~

~~1. 10. 1944 (1944) 10. 10. 1944~~

~~Handwritten notes in Hebrew script, crossed out by a diagonal line.~~

Report

But not this

we cannot go to court, so we must stand fast -

in the ~~area~~ of integrity & unfulfilled - ~~in the~~ ~~area~~ ~~of~~

of commitment & learning

We need

~~_____~~, _____

We need
more, and we need
in particular can help us to bring it up to the level

Can we help any level ? 21 2nd 2nd 6

1. Can be used to find the area of a rectangle if you know the length and width of the rectangle ?

and the submerged la...

~~There is a...~~

2000

