



Daniel Jeremy Silver Collection Digitization Project

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MS-4850: Daniel Jeremy Silver Papers, 1972-1993.

Series III: The Temple Tifereth-Israel, 1946-1993, undated.

Sub-series B: Sermons, 1950-1989, undated.

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How Meshuga Is Astrology?, 1971.

How Meshugah Is Astrology?

Daniel Jeremy Silver

March 14, 1971

The single issue of the Plain Dealer last week informed me of three things: first, that two of the beautiful people of the world were going to be married by an astrologer in London on a day which the astrologer had declared to be auspicious for them when he had drawn their horoscopes; second, that the musical, Hair, had opened up to throngs here in Cleveland who had been entranced by its hymn of apocalyptic messianism, astrological messianism, the age of Aquarius; and thirdly, when I looked on the bottom of the last page, even below the comics, I discovered that my astrological forecast for this morning was that I should speak my mind in the morning and that the day would then improve, so I shall speak my mind this morning.

If you had asked me ten or fifteen years ago would I ever be giving a sermon on astrology I would have dismissed the question out of hand. Astrology seemed then to have been relegated to the dust bin of discarded ideas that the world has outgrown on its march towards progress and towards science and knowledge. Oh, I might have dealt with astrology in the course of the history of ideas, that it played a major part in the development of world thought for perhaps two thousand years, but to deal with it in a sermon, in an existential contemporary context, seemed out of the question, but here we are, singing of the age of Aquarius at a time when young college people are exchanging their signs of the zodiac much the way we used to exchange a telephone number, and where even the signs of archeology seems to be determined to dig up our astrological past. One of the most interesting of the discoveries of the archeologists of Israel has been that as they have uncovered the remains of the earliest synagogues in Israel, the synagogues of the second and third centuries, they have found that their floors were mosaic tile pictures. Some of them depict the familiar menorah, the shofar, the lulav, the etrab, but quite a number depict the disk of the zodiac, the very central part of their little synagogue,

hamat for instance, who see the circle of the zodiac divided into twelve sections, each of the sections clearly designed with the symbol of that period of time, and each of these symbols marked with the Hebrew name of the particular sign: Pisces, the Hebrew dagin, the fish; Taurus, the Hebrew shoar, the bull; and so on. And at big Almpha in the north you have even a very complicated zodiac. You have the disk and in the center of the disk at the core where the spokes, the lines, come together you have a picture of the sun being driven through the heavens and you see there the symbols of the sun and the moon and the five major planets which they used for divination, and then at the four corners of this mosaic rug you have the tukofot, the symbol of the seasons which also plays a part in designing in which a particular sway, the wheel, was to be spun in order to predict the future. Archeology has seen to it that the astrological past of our people has been dug up and brought to life, something in our own psychology has seen to it that we cannot let this pseudo-science remain buried. Why is it? What does it all mean? How should we react?

Very few of us associate Judaism and astrology, but as the synagogue suggests there was at least a very ^{basic} popular steady faith in this so-called science, and if you pick up the Talmud you will find scattered through it all kinds of references to astrological information. The longest of the tractates of the Talmud is the Shabbat, the laws dealing with the Sabbath. It runs to 157 folio pages in its usual Hebrew edition. Towards the very end, on the 156th page, where it seems that the rabbis lost their ability to concentrate on the intricacies of law, they use a stray citation from the diary or the legal digest of one-second century sage, Joshua ben Levi, having to do with whether or not you may feed oxen on the Sabbath, they use this reference as an excuse to quote long sections of astrological lore from this same scholar's notebook. It begins with what appears to have the familiar form of the horoscope. It says that if you're born on the first day of the week,

on Sunday, your temperament will be one of extremes. If you're born on the second day of the week you'll be bad-tempered, angry. If you're born on the third day of the week you will be wealthy and immoral, an interesting juxtaposition. If you're born on the fourth day of the week you will be wise and have a retentive memory. If you're born on the fifth day of the week you will be generous and charitable. If you're born on erev shabbat, the sixth day of the week, you will be a seeker. If you're born on the Sabbath itself you'll be a holy and great person and you will die on the Sabbath. Now, before you work back in your own mind your own horoscopes let me remind you that the Jewish day begins at sundown and ends at sundown, it isn't quite the same day as our own today. This obviously is a horoscope, but the explanation of the horoscope is midrashic and one might be led to believe that Joshua ben Levi was simply a preacher who believed in relevance, that he was using an accepted form which the young people or the elderly people of the day might have related to the horoscope in order to teach basic facts about the Jewish tradition. Why, for instance, will a person who was born on the first day of the week be a person of contrary temperament, of extremes? Because on the first day of the week God created the light and the darkness, the two extremes, and somehow, being born on that day you participate in its nature. Why is a person who's born on the Sabbath destined to be a holy person and a great person? Because the Sabbath is holy. And why he must die or she die on the Sabbath? Because the mid-wife, the nurse, the doctor, all the family friends who participate in the birth on the Sabbath had to violate the Sabbath in order to bring this child into life so the child owed something to the day.

Now, lest you argue and attempt to keep our Jewish tradition pristine and unsuperstitious that this is not a horoscope but simply an effective sermon, the tractate Shabbat goes on immediately into a kind of rabbinic argument, but this time on astrology and not on law and the argument is this - a contemporary Joshua ben Levi, a man named

Hanyana, said Joshua ben Levi didn't know what he was doing when he wrote up this horoscope because your destiny is determined not by the constellation on the day of your birth, but the constellation which determines the hour of your birth. And then there is another argument, but it has nothing to do with the constellation which determines the hour of your birth, but it's the constellation which was in ascendancy at the hour of your conception. And if you wonder why astrologers always have a way out you have it here.

You will find scattered throughout the Talmud any number of references to astrological lore and there is not in the Talmud a single instance in which a scholar or a sage of our people scoffs at or mocks the basic assumptions of astrology. Rav Pakoff is quoted as saying that if you have a litigation with a Zoroastrian, a Persian, a Babylonian, a gentile, you ought not to go to court during the month of Ab because your mazal, your planet, is a bad one, augurs evil for you during that month, but if you can bring him to court during the month of Adar because your mazal is good during that period of time, although I must say there's no record that the dockets of Persia were jammed during the month of Adar. Rava says, long life, children, your position in the world wealth depend not upon your merit but upon mazal, upon your luck, upon your star. Mazel tov, it's not a simple wish, good luck, may your star be a good one, may your star be propitious. Now, are Judaism and astrology synonymous? Do they teach one and the same doctrine? Not at all and I'd like to try and separate the two out and show you the relationships if I can.

In the first instance, I remind you that during the entire early history of our people, during what we call pre-exilic Israel, the time from Moses through the prophets, there is not a single reference in our Bible to astrology being practiced by the Hebrews. None of the patriarchs, Moses, none of the prophets practiced astrology. As a matter of fact, you'll find in our Bible a number of very precise laws which prohibit soothsaying

and divination: you shall not divine, you shall not attempt to be a soothsayer or attend to a soothsayer. And these laws acted as brakes later on when astrology became more popular. Astrology, you must remember, is an advanced achievement of human civilization. The earliest people, the most primitive people, men down to the first millenium B. C. E., knew nothing of astrology. They practiced divination, they predicted the future on the basis of the flight of birds or the way smoke would rise from a sacrifice or by examining the entrails of the sacrificial animal or by casting die, but they had to come to a certain astronomy, to a certain knowledge of science before they could come to this whole concatenation of ideas which we call astrology. Astronomy, astrology seems to have developed among the peoples of Mesopotamia who built these great stepped pyramids, the zigurats, as observatories, and the priests went up to the top of these observatories and they began to discover the rather regular motion of the fixed planets through the sky, and they combined this new astronomic observation of the orderliness of nature with their experience with certain phenomena within human nature and human experience. They noticed that there was some relation between sun spots and storms on earth. They noticed that there was a relationship between the phases of the moon and the height of the tides. They noticed that there was some relationship between the phases of the moon and a woman's menstrual period. They noticed that there was a relationship between the phases of the moon and man's balance. The very word, lunacy, luna, comes from moon and the sense that the moon exerts a power on human nature. And they put all of this together, together with their model of a world, their scientific model of a geocentric world, a world where the earth, our earth, is the center and all else revolves around it in concentric circles. And they created a model, something called the cosmos, circular, interdependent, all parts of which somehow relate to all other parts and exert a force on all other parts. And having come to that world model it is but an easy step to assume that what happens in

the movement of the spheres somehow determines what happens here in the center of the sphere here on earth. Astrology is the step-child of early astronomical observation. Astrology seemed to the ancients to be a scientific thesis much like evolution seems to us to be a scientific thesis and it was held to by the greatest of the scientists of the world from Plato, Ptolemy down to the 16th and 17th centuries of our era for almost 2500 years. Now Jews living in the world in which they did participated in the scientific knowledge of that world and they assumed its scientific assumptions even as we assume those of relativity or of evolution, our own scientific assumption and if the truth of the proposition be that one can find in our religious literature texts which confirm or affirm some scientific thesis then one must say that astrology is proven because one can find in the Talmud, one can find in Solomon ibn Gabirol, in Judah ha Levi and Abraham Barhiah, in many of the great medieval philosophers texts, paragraphs, arguments, all designed to show the validity of this thesis which the entire scientific world of the day believed to be creditable and to be valid, but it was never part of the creed. It was never assumed to be basic to the Jewish way of life. In fact, from the very beginning the rabbis sensed that there was something askew, something difficult about this doctrine which somehow made it run counter to some very cherished, basic principles in the Jewish tradition and so while the rabbis assume astrology we lack in the Talmud any single instance of a rabbi or a sage casting a horoscope, if that be the verb, we lack any single instance of the knowledge of a rabbi who in fact was a master of astrological lore, one who practiced this form of divination for his living.

We have in the Talmud, on the other hand, any number of texts which would indicate to us that the rabbis were conscious of the separation, the gap between the basic assumptions of astrology and the basic assumptions of Judaism. Astrology is, after all, fatalistic. It assumes that the future is determined. It is essentially amoral, not immoral,

but amoral, that is, the future will happen regardless of the kinds of people that we are. The future does not depend upon us, it depends upon the movement of the stars and the constellations. The future does not depend upon our obedience to the Torah, to the ethical norms, it depends upon the chance of the moment of our birth or the moment of our conception what happens way out there.

Judaism, on the other hand, insists on free will, insists that the kind of people that we are determines the kinds of future that we will have. Judaism is fundamental what we call covenant theology. It assumes that God made a covenant for Israel. If ye be willing and obedient ye shall eat of the good of the land. If ye be disobedient and sinful you will be driven from the land - nothing about the stars, nothing about fate, the future depends upon the kind of people that we make ourselves over into and so you get in the Talmud this kind of story. The first generation of Babylonian Tanaaim was led by a man named Samuel. His contemporary among the astrologers of the Caldeans was a man named Ablak. Samuel and Ablak were friends, this magi and this sage. They once saw a man they knew walking down to the river to bathe and Ablak said to Samuel, I know this man, I have cast his horoscope, he will go down to the river, he will be bitten by a poisonous snake and he will die. Samuel says, no, I know this man, he will go down to the river, he will bathe, he will return. And the man goes off to the river, he goes offstage, presumably he bathes and in any case, he returns. Samuel turns to Ablak, I will explain it to you. They used the Biblical phrase *sedaka* - - righteousness delivers from death, righteousness delivers one from the planetary powers. This man, he said, is a sage. This man is a sage who practices a kind of ascetic and ethical discipline of the highest order. I noticed yesterday and the day before that when some of his friends were in danger of being shamed, he allowed himself to be shamed less they be demeaned in the eyes of their friends. He had built up such a store of righteousness that the planets no longer had power over him. What Judaism did was to house-break astrology, if you

will, to reduce it to a lower power and to say that above the power of the stars there is the power of the mitzvot, there is the power of one's duty to the will of God or to put it into Talmudic terms, that the planets have no power over Israel. Yes, the planets have power over all other peoples, the Talmud insists, but not upon Israel because Israel has been given the Torah, duty, and obligation and by the power which accrues to a Jew as he obeys that law he frees himself from the powers of the constellations, he becomes a free man. If you are under the stars be fearful of the stars for I have placed you above the stars, cease to be fearful of them. Astrology is assumed, the thesis is never challenged directly during this entire period of time except by one great sage of Maimonides and, yet, somehow the power of astrology over the minds of men is attacked and the basic integrity of our more moralistic tradition is assumed. And during this entire period, from the time of the Greeks to the dawn of modern life, all of the world, all of the western world believed in astrology, the Jews believed it along with the best, were always told above astrology are the mitzvot. Don't become an astrologer, this isn't the way, this isn't the primary purpose. A man in the Middle Ages named Mordecai Jaffe, a rabbi, said if you're about to enter a journey, this is when men most often consulted the astrologists, don't consult an astrologer, he can't tell you what's going to happen, but if you know your horoscope and your horoscope is that you shouldn't begin your journey on Thursday, don't begin it on Thursday. Belief and disbelief joined in the same breath, but above all, surmounting^{all} the reaffirmation of this unique Biblical tradition of ours.

In modern times we went back to the amazing impressions of Maimonides who in a letter to a number of Jews of Marseilles, written around 1195 or 1196, had said to these men who had inquired of him about the power of some sephardic astrologers who had come into their city, he said, beware of astrology, it's not a science, it's a superstition.

It's a superstitious tree under which all kinds of evil follies grow, cut it down, allow the tree of knowledge to blossom and to sprout forth. He quoted the Bible: you shall not be a soothsayer, you shall not consult the diviners; but more than this, he argued that only the law, only God's will, governed the actions of men, that the planets were physical phenomena, not gods. They were not angels, they had no power over men, they were simply natural phenomenon and men should have no fear of their regular natural movement through the cosmos. Maimonides was a genius. He saw beyond the science of his day, but then the world gave birth to Copernicus and the world gave birth to Galileo and no longer did we have the vision of a geocentric cosmos, a world of which we were the center, in which the stars, the planets and the very regular revolving circular way moved about us in which all was interconnected. Suddenly our model of the world was of an expanding infinity in which the world was some place in the middle of this great expanse, in which there was natural law, sure, but there was also the law of probability and the law of indeterminacy in which man may not be as ethically dominant as our Jewish tradition has always assumed to be, but if he lacks complete free will it is because of his genes and his environment, what happens here, not what happens up in the heavens. And little by little men and women gave up a belief in astrology in the 19th and 20th century until ten years ago it was reduced, really, to the bottom of the last page of the papers underneath the comic strips for those who were simple, simple-minded, credulous. Why the revival? Why the renewal?

It is one thing to hold on to a series of ideas which seem to make sense in the science of one's day; it is quite another to hold on to a series of ideas which are nonsense, given the science of your day. Why this sudden renewal of interest in astrology?

In the first instance, it goes hand in hand, I'm sure, in some ways with the renewal of interest in the theologies and the philosophies of the east. We have given up

on the knowledge of the west, or many have, and so they've turned to the east and the ⁱⁿ east one consults the astrologer in order to find the day of a marriage, in order to find the day to begin a new business, in order to find the day to sign a treaty between two communities, so a good deal of this astrological nonsense has come to us along with yoga and zen and the new interest in the theosophies of the east. But there's more to it, of course. I suspect that part of the reason for this new revival of interest in astrology has to do with our fear of the machine, our fear of science, and our attempt to burlesque science, to make it seem less fearful. Science has produced the bomb. Science has produced modern medicine and the population explosion. Science has produced the computer and a threat thereby to all we hold to be integral to our own personal individuality, to our own dignity. And in a kind of way, the way the Luddites in 18th century England took the axe to the early machine, we can't do that to our computers, they're well-guarded; we can't do it to our bombs, we've never seen it, so we do it to the ideas of science and we burlesque them and we masquerade them and we say, this is the true science and this science is not malign or vicious, it's beneficial and hopeful.

Read the astrological forecast once in the paper. I have once or twice in preparation for this sermon. They're filled with the astrology of positive thinking. They're filled with hopefulness, with good, straight, optimistic advice. This is going to be a good day for you, you believe it. Tonight you're going to get along well with your mate, your love is going to be perfect. This is going to be a warm time for you when you can make true friendships. Yes, there is a certain measure of caution, but always the positive overwhelms the negative, the happy emotions are dominant over the unhappy ones.

We've talked a lot about the age of Aquarius and I presume you've heard the music, but have you ever listened to the words. Listen to them:

When the moon is in the seventh house and Jupiter aligns
with Mars, then peace will guide the planets and love will

steer the stars, this is the dawning of the age of Aquarius, harmony and understanding, sympathy and trust abounding, no more falsehoods or derisions, golden living dreams of visions, mystic crystal revelation and the mind's true liberation. This is the dawning of the age of Aquarius, the age of Aquarius.

What could be happier? What could be more golden? Where could there be warmer exultation and feeling? Those who govern this astrological revival know what people want and they're giving it to them. They want reassurance in a confused world. We want warmth in a cold world. We want a sense of confidence in a world which is chilling. We need to feel that we can take the next step. Have you ever had the feeling I have when you talk to some of the young collegians and those just out of college that there's a fearfulness, that they're very much like country mice who are afraid of the world in which they find themselves, that they're almost afraid to take the next step to open their mouths and to say what they feel? That tentativeness, that uncertainty surrounds all of us and astrology with its sense that all will work out well somehow gives us this strength, goads us with a strengthening which makes it possible for us to take the next step, to speak the word we've been fearful of speaking, to make the offer of love which we've been afraid to tender. One can write, I suspect, a very interesting study of the so-called prognostications of the astrologers, the popular ones. They're designed to give you confidence. They're designed to make you feel that you can live through today and happily tomorrow. Astrology reveals, I suspect, more about the nature of our world and its confusion, more about the confusion of our own spirit than it does about the road that lies ahead. The whole world on which astrological calculations were based has been blasted away. It is no more. Astrology delights in appearing to be the most scientific of all superstitions.

There are charts. There are maps of the cosmos. There are lines. There are quadrants. There are eliptics, there are elipses, there are all kinds of angular and logarithmic calculations. Don't ask me to figure them for you, I can't. They're designed to impress; they're designed to appeal to a scientific age and they are nonsense.

The 29th chapter of the book of Deuteronomy our rabbis found the ultimate answer to astrology. This deliverance, this commandment, is not in the heavens for you to say who shall go up into the heavens and bring it back to us. The astrologer does not deliver. Deliverance, hope, the future, is as close to you as your own soul. It lies where it has always lain, in the ability of one person to communicate with another; in the willingness of another person to open himself in love to another; in the courage of a single heart to reach out and to save another; in the understanding of the heart, of the needs of the day, the willing to put aside greed and lust and ambition and to serve one's community, to serve one's world as that world needs to be served.

Yes, it is a frightening age. Yes, it is a dark time. Yes, the shadows are long and they are getting longer. Astrology will not cure. Astrology will not bring the light. It does not guarantee the future. The heavens may roll on, but the earth may be shattered, not in the heavens, but in your own hearts, there is the answer to the problems of the day insofar as these can be answered.

Kaddish

Friday

3-12-71

Sunday

3-14-71

Those who passed away this week

FRANCES GOULD

LOUISE HELLER

MAX RICE

Vahrzeits

MAUDE SINGER MEISTER

IGNATZ ASCHERMAN

CHARLES EISENMAN

MATILDA DANZIGER GOODMAN

NATHAN WEISENBERG

JUDITH MEYERS

ESTELLE K. SCHAFER

DOROTHY LEVITT

MINNA G. KERN

MORTON EUGENE GOLDBERG

MORRIS LOUIS LEVINE

ETHEL ROSENTHAL NAGUSKY

SOL M. KOLISKEY

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MOLLIE GOODMAN

FANNIE LEFKOWITZ

HENRY H. AMSTER

JENNIE LIEBER

HUGO A. FISHEL

HUGO GELLNER

IRWIN A. ADLER

ARMIN H. WOHLGEMUTH

WILLIAM E. FERTEL

LESTER BENSEV

LOUIS FRIEDMAN

MEYER H. FORSCH

LOUIS NEUMAN

SAMUEL S. WEBER

MARVIN A. KANE

SAMUEL A. ROTH

NATHAN SEIDMAN

MAX SWERDLOW

ALFERD B. SHIELDS

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number

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are currently ~~being~~ developed around new ideas - some of
which could include building of a new model - perhaps Stephan -
these ideas will be integrated into the new model

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in front of the 2nd stage of the new model will be presented
to the public in front of the 2nd stage of the new model
in front of the public

8:00 - Public - free
7:15 - Public - free

at the public meeting will be presented to the public in front of the 2nd stage of the new model
in front of the public in front of the 2nd stage of the new model
in front of the public in front of the 2nd stage of the new model
in front of the public in front of the 2nd stage of the new model

Planning meeting will be presented to the public in front of the 2nd stage of the new model

What are we to make of it?

How can we make it more interesting for it?

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largest public in front of the 2nd stage of the new model will be presented to the public in front of the 2nd stage of the new model

previous handwriting - The name is a legal citation from the
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 the order to depart on other matters to be found in that
 student's diary or journal - Apparently justice to find peace
 and

If you are born on the 1st day of the week - usually -
 he would be given to return

" on the 2nd - he would be bad tempered
 " " 3rd - " " " usually & undisciplined

" " 4th - " " " WIFE and has a RETENTIVE
memory

" " 5th

" " 6th

" " 7th

" " 8th



GENERAL and Charitable
 SECTION

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 of several over 6 children] - Justice to find

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Why if a man has - the 1st day would be to
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power of justice
 would be a return of justice & unknown & last day
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Why must I have been in the hospital in 1941 and
why not die in the hospital? Because we kept putting
the burden of the day - 4 years had to make the hospital
and in order to avoid it we had - so the day has a chance in
him.

Perhaps the reason is that we are only offering some indication
of the hospital to the day - as a form of burden to be avoided

Let us - The Talmud says the burden is 1 - 10
at midnight between judges house and and
on the basis of astrological calculations - one of judges
calculations - also a quote

GO OUT AND TELL THE SON OF LEVI: NOT THE
CONSTELLATION OF THE DAY BUT THE CONSTELLATION
OF THE HOUR IS THE DETERMINATIVE INFLUENCE

The Talmud is very and has not been confused to say
astrological influence.

R. Papa said: A few who have litigation with
gentles (always deniers) should avoid court in AV
when his planet (JUN) is bad AND MAKE
himself available in ADAR when his (JUN)
is good

R. Avin said: LENGTH OF LIFE, CHILDREN AND
A GOOD WIFE DEPEND NOT ON MONTH, BUT ON ONE'S STAR (JUN)

AGE OF AQUARIUS

from HAIR

When the moon is in the seventh house

And Jupiter aligns with Mars

Then peace will guide the planets

And love will steer the stars.

This is the ~~the~~ ^ddawning of the Age of Aquarius

The Age of Aquarius.

Harmony and understanding

Sympathy and trust abounding

No more falsehoods or derisions

Golden living dreams of visions

Mystic crystal revelation and the minds true liberation

This is the dawning of the Age of Aquarius

The Age of Aquarius.

3rd verse repeats the first

11 EXTREMES

21 bad Temper

- 31 WISDOM AND IMMORAL
- 4 WISE & RESENTFUL
MORAL
- 5 GRACIOUS & CHARITABLE
- 66 A SILENCE
- 71 HIGH SPIRIT & DEAR

Person Spent in a purging in the factory budget & efforts of the
entire state of the new man - can maintain needed
missionaries higher against card's need.

LET THE ASTROLOGERS DELIVER YOU - THE STAR
GAZETTE,

THAT WHO REVEAL BY THE NEW MOON WHAT
WILL HAPPEN TO YOU

LOOK, THEY ARE NO MORE THAN STUBBLE, FIRE
CONSUME THEM...

THEY WOULD EN ENCH IN HIS OWN WAY, AND THERE
IS NONE TO DELIVER YOU.

WRHS
AMERICAN JEWISH
ARCHIVES
The new man is not yet born and appears
only preliminary papers in it does not appear ready with
the new man ALL of the new man is not yet born and appears
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suspense - that the new man is not yet born and appears
plan of the new man is not yet born and appears ready with

just a bunch of a couple of a person - a small amount -
if you see the 13134 all well in need - if you see
the need - the family & the people are - remember not to
be slow -

So we feel - a chance was given - we of a
many children. Several long and well - a child

(ongoing)

See some money sent to me to help -
called - the money not taken - a small amount sent to
some - the money not
Bills sent, attached

Several interviews done - with the 13134 - number of
interviews - several - several - 13134 - 13134
household in the field - I want to see the number of
calls & people and the field station -
many found beautiful - many to collect - 13134

see with 13134 13134

- 13134 13134
STARS
~~13134~~

The great way of understanding the unusually
13134 13134

interviews & use of 13134 - 13134
13134 - 13134 - 13134
not found.

The Queen gives the land - which under us
can become piece of land - These manuscript can
human

He will be able to see, from then
You are able to see, from then

He can see the land as it is now -

which is a disaster not a disaster -

which is a disaster not a disaster -

which is a disaster not a disaster -

It must be rooted to allow the tree of

knowledge sun light to grow - and

which is a disaster not a disaster -

God - which is a disaster not a disaster -

To the land which is a disaster not a disaster -

We have our eyes in front of
us and should never leave the
land behind us

We have our eyes in front of
us and should never leave the
land behind us

will be possible under no more -
I see how well it has not the free press of people to listen
it is to give a unimpaired reading condition in
even for now in the future of peace - I am in
large and it will be unimpaired in the future - My
love to everyone

1) Call of East

2) Freedom under a new

in and is needed - as under the new order

not

3) Need for resources in Jewish world

many things - also under the new order and to have in
new supplies in possible

4) World freedom & freedom of speech -

Artistic Freedom - minutes full of reports

of love & arrangement -

Do under the new order

Use new of you god and justice

Every one has very high will

Take care of justice - not needed in justice

and

But last night - not - to stop

now as my

was - second night -

is a copy of the same matter printed for the PINKA list

This would not be in the same way

perhaps - was still for my to be

home - but at the same time -

- But the matter - now with you - + you

needs + you want

and you may do it

do not in

and

sample

copy

