



## 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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Yom Kippur, 1972.



## YOM KIPPUR SERMON

Daniel Jeremy Silver

September 18, 1972

Yom Kippur is a private day. Together we are alone with our thoughts, our confessions and our personal expectations. We are concerned not with the problems of the world, but with our own problems. Today it is not the politicians who have sinned, but "for the sins which we have sinned against Thee..." Being very special to each of us, very private, this service is perhaps the hardest occasion of all on which to speak. A lecture generally provides an analysis of a common problem and tonight each of us has his own special problem. Each of us begins with his own unique situation. For some of us the sins which we have sinned are sins of passion and impatience. For some the sins are those of laziness and indifference. Some of us have been careless and others of us have been too rigid. Some of us have squandered time and some of us have tried to burn the candle at both ends. Tonight each of us must preach his own sermon and all I can do is to share my own preparation in the hope that it may somehow stimulate reverberations in your spirit which you will find useful and perhaps meaningful. My credential for speaking tonight is not that of knowing rabbinic thought, but rather that I have been thinking about this day, preparing for it for some time. I have gone through the initial stages of opening myself up to the Yom Kippur spirit. Since we share an existential condition, after all we are in one place at the same time, perhaps what I have found and what I have felt may have some meaning, may speak to your soul.

I began my preparations for this Yom Kippur by taking down from my shelf a book I had reserved for these weeks. It was written some 700 years ago by a Spanish Jew of whom you may have never heard, Jonah ben Abraham Gerundi.



I have for him the special love that one has for someone for whom one has done a good turn. First let me tell you about the man, then about my good turn and then about the book.

Jonah Gerundi was a scholar and a teacher. In addition he had a special talent, he was born with a golden tongue, with that unique ability some people have to illustrate with words what they feel and to evoke with powerful words profound responses. Because of his powers as a speaker Jonah was appointed preacher of the most important and affluent Jewish community of Spain, the community of Toledo. Jewish Spain, in his years, was enjoying an Indian summer after its Golden Age. Toledo was its paramount community and included a few Jewish grantees, men of the court, rich men, large land owners. Jonah preached to a wealthy and affluent community and he might have led a comfortable life by telling the people a good bit of what they wanted to hear, flattering them a bit, appealing to their vanity, living out his days in the shadow of their own power and sharing a bit of their wealth. But Jonah was not of that nature. Appointed to this pulpit, he used it to excoriate the very group which had appointed him, to blame them for the sins which they had sinned against God and man, particularly for the sins which they had sinned against their less fortunate fellow Jews. He often berated the rich and the wealthy in his congregation, the grantees, with a line from the prophet Ezekiel, "those who cast a spell of fear on the land of the living." He accused these grantees of having used their great land holdings to dispossess the smaller and poorer farmer, by denying such a Jew rights of passage to market, rights to water their flocks at the well or the chance to use water from their rivers



for irrigation. By such acts they effectively prevented the small farmers from tilling their land, drove down their land's value and bought it up cheap. The grantees were avaricious. They owned most of the wealth of the country. They lent out money at high interest and if the poor man was not able to repay the loan when it was due they immediately had their fellow Jew clapped into prison, knowing that his family would ransom him. They were more concerned with a high return than with the impact of what they did upon the man and his family. These grantees had other good "habits, " "habits" which Jonah freely excoriated from the pulpit. Having affluence and power the grantees felt themselves above conventional moderation and modesty. They felt they could enjoy every vice. They had the ear of the courts so why not maliciously gossip into the ear of the king and in so doing turn the anger of this tyrant against other Jews who were advancing themselves in the community. As self-seeking, callous men, some of these Jewish grantees of Toledo seem to have had few equals and Jonah stood up in his pulpit, pointed the finger at those he felt deserved public shame and accused them of the sins which they had sinned against God and the community.

When I first told a friend about Jonah he responded in an interesting way: "My, but he had a modern spirit. He must have had a modern way of looking at things. " It's interesting how quickly we assume that social criticism must come from the liberal and intellectually sophisticated. Yet it is one of the truths of our history that many of the doughtiest warriors for justice have come from among the most theologically and religiously conservative, from among those who take the Bible with utmost seriousness, literally, if you will, who read the law,



"righteousness shalt thou pursue" or "Thou shalt establish freedom in the land" and do not seek to explain them away. Their very conservatism obliges them to go out and champion the cause of the poor and the weak and those who need a champion in their communities. Jonah was just such a man. He was a man who had looked about in his community and found that many of the greedy and callous were precisely those to whom new liberal ways of thinking appeared, who used philosophy in order to rationalize and justify their bending of the specific commandments of God.

Jonah believed that it was wrong for Jews to read Aristotle, or other of the more advanced thinkers of the day. Only the faithful truly obeyed the laws of righteousness. Because of some men of Jonah's fundamentalist attitude an unhappy event occurred in Montpelier. The Dominican Inquisition was burning on its pyres all radical books as heretical, subversive to the true faith, and someone denounced Moses Maimonides' Guide To The Perplexed to the Dominican Friars of Montpelier who proceeded to burn this work. Jonah was known to have grave suspicions of the new thinking which he felt to be subversive, of ethical concern, and the word quickly went around that Jonah had instigated these denunciations, probably fueled by courtiers of the grandees whom Jonah had angered. From that time to our days Jonah's biography has been shadowed with the charge of Malshinut - of having involved the church-state in the domestic concerns of the Jewish community. Some time ago, doing some research, I was able to prove that this charge was false. Jonah was in no way involved in denouncing the Guide or any other book of the Inquisition. In fact, I could prove that those who had denounced Jonah were agents of those whom he had excoriated from the Toledo pulpit.



For my good turn Jonah holds a special place in my heart. He was a fine writer and during this past year one of his writings, the Sha'arei Teshubah, the Gates of Repentance, was republished. Its four longish chapters deal with Yom Kippur's central theme. He tries to understand what is meant by Teshubah which is the central concept of Yom Kippur. What is repentance? Is repentance merely the statement: "I recognize in myself certain failings. I am determined to root these out of my character. I will do all that I can during the coming year to break away from these bad habits. I pray, I hope, that I will have the strength to succeed." Is such rather straight-forward resolution all that making Teshubah is about? It is Jonah's assertion, which he goes on at great length to prove, that we box in Teshubah far too narrowly if we consider it only in these narrow terms.

Jonah looks upon Teshubah as the basic redemptive principle in human life. Teshubah corresponds to possibility. Its existence is the basic reason that you and I have any hope of spiritual growth. It is Teshubah that makes man something more than an animal, something more than a creature of instinct. Because of Teshubah we can transform ourself from a human beast into a human being. We can do so because some place within our makeup there is possibility, a capacity, potential; and our tradition describes this capacity with the word Teshubah. Teshubah's existence means that you and I will make mistakes, inevitably; but we have the capacity to learn from experience, to discipline our actions, to take ourself in hand so that we do not repeat our follies. If we have the will we can marshall the courage, the judgement and the will power necessary to make over our lives. Potential, Teshubah, is implicit in your nature. You can truly renew yourself. You can truly remake yourself at whatever state you happen to be - youth, adolescent, young adult, mature - and make something finer of yourself, purify



your inner space, destroy callousness and vulgarity, refine and turn yourself into a finer human being. Jonah quotes the Talmudic statement that Teshubah was created before man was created because God in His mercy and His grace was determined that we should not be like all other animals, bound and limited by instincts and appetites. We were to have the capacity to transcend the purely physical, our appetites, and to transform ourselves into judicious, sensitive, loving and kindly people. We were to be human. He finds in Teshubah the great redemptive principle, the principle of hope, a reason to keep going. He transforms Teshubah into something far more than a New Year's resolution: a recognition of certain sins, the promise: I will sin no longer, the attempt to put this pledge into action. He looks upon Teshubah as a lifelong undertaking, our responsibility, yours and mine, every day, every year, to try and raise ourselves up, to try and overcome the commonness, the fears, the compromises, the anxieties, the limitations, which darken or misshape our lives and to make of ourselves something a little bit better, a little bit closer to our potential than we have till now. Teshubah is more than a Kol Nidre service, a once or twice repeated liturgy of confession, a fugitive thought about one or two of the sins of which we are most conscious and an encouraging word about renewal. All of us have tried this program of instant change. We acknowledge certain sins and areas in which we have failed and resolve to do better. Such resolutions last until we forget them and that's usually what happens on Yom Kippur. The Yom Kippur spirit lasts till we go back to work or play the next day. We come and we're moved, but not moved enough. Each of us has a number of well liked sins which we reserve for Yom Kippur. They are our favorites - familiar friends. We've had them for a long time. We have tried to do something about them, but they stay with us. Some of them are sins of appetite,



some are sins of impatience, some are sins of carelessness or callousness and every year on Yom Kippur we think about them and promise to try a little bit harder - we really will - but these sins are so familiar to us that we have learned to live with them and they block us from really looking at ourselves. They're the first things that come to mind and the last. We concentrate on these rather than on taking a hard look at all of us in a full length mirror; not just the fact that we smoke when we shouldn't smoke; not just the fact that we are a little bit self-indulgent when we ought to be a little more careful of our budget; not just the fact that we speak intemperately when we know we should be more patient; but to look at ourselves whole and to see the gap between what we could be and what we are, to see all of our failings and all of our sins and all the weaknesses which are somehow a part of our nature.

Jonah reminds us repeatedly in this book that Teshubah deals with an unceasing preoccupation with the improvement of our moral self. Teshubah must be a routine and daily concern. How unhappy Jonah would be with our "now" society. We want instant emotional solutions just as we want instant food. We want instant programs of moral regeneration. If a lecturer or a faith can't give you moral regeneration in an instant we turn to some other light. We want simple solutions to the complexities of our lives and Jonah insists, and rightly so, that there are none.

Jonah offers a homely illustration as was the way of these medieval preachers. Toledo, as you know if you've been there, sits high on a plateau above the Taugus River which runs far below. Jonah often had gone up on the walls of



the city and looked down on the river and noticed the washerwomen as they cleaned the laundry in the river water. Most men, he felt, look upon Teshubah as careless washerwomen look on their cleansing task. They take the clothes, dip them in the cold water, beat them once or twice against a stone and declare them clean. True, the exterior dirt has washed away, but the dirt that's deep within the weave remains and the cloth gradually darkens, loses its color and ages all too quickly. The patient, successful washerwoman beats the clothes again and again, dips the clothes often in the water, uses her brush fiercely and gets out all of the hidden dirt and truly cleanses the clothing. So it must be with us. Teshubah requires diligent application.

Jonah uses a typical medieval device to drive home this point. He talks of twenty plateaus or steps. The medievals liked to think of distinct and separate levels. They liked to separate their paragraphs, number them, to insist that one moved from step to step to step. Our psychology is more dynamic and process oriented, but the idea that one can separate out various stages of Teshubah, I found to be a conceptually useful item. I'll group them briefly and you'll recognize each of them and the necessity and the potential of all of them.

The first stage is a familiar one, haratah, remorse. Teshubah begins with regret. Unless there is remorse we repeat the words of the confession without their biting into our lives, Jonah knows as well as any modern psychologist that there are stages in life where we are open to remorse and stages when we are so self-confident that it's difficult to see ourselves truly. When we're very young, during the turmoil of adolescence, after a bad year, if we've changed our environment, if we have aged or have been seriously ill, remorse is closer to the surface. We're able to note a larger number of our failings.



If we can see our failings the second obvious step is to do something about them, to avoid the sin and not to repeat it. This is easier said than done. The promises which we make so easily tonight because, after all, they're only words, are difficult to fulfill, are they not; because almost every bad habit is really an addiction and withdrawal is as painful from sin as from any drug or food. Often we must publicly announce our sin, not only because we are ashamed of it, but so that those around us will know of it and we will be shamed before them if we revert. We need group reinforcement to help free ourselves of many addictive habits. We must be willing to fight a long battle with these habits if we're going to make our remorse stand up.

The second level in Teshubah is not so self-evident. Jonah insists that this second level of concern involves degrees of awareness and requires that we subject ourselves to a great deal of pain. His is a very modern observation. If a person undertakes analysis there's a point after a number of meetings at which honesty becomes so painful that many pull away from therapy and never return. What is true of psychoanalysis is equally true of self-analysis. Unless we are prepared for the pain which comes from shattering our sense of self-worth or for the anxiety which comes when we open ourselves up to a new set of feelings about ourselves, nothing that is really fundamental will happen in terms of personal regeneration. Jonah lists the levels of pain. First, there is sadness, the sadness which comes when we acknowledge the passing of the years, the passing of opportunity, the sadness that comes when we compare ourselves as we are now with what we were within when we were younger, fresher, when our spirits

discipline is the discipline of humility; humility in thought, in spirit and in action.

Medieval man, far more than we, saw himself as a member of his community as



were less callous, when we were more sensitive to the hurt and anxiety in others. After sadness comes sorrow, a sharper pain. Sorrow comes when we remember the hurt we had caused others and the pain which we saw in another's eye but paid no attention to; the sorrow which comes when we recognize how much our ambition has cost us in terms of our relationships with others. After sorrow comes anxiety. What will happen? What am I turning myself into? What kind of monster is this overarching ambition of mine making me into? What am I doing to my family? What am I doing to my marriage? What am I doing to myself? After anxiety comes shame, the sense that we are not worthy of ourselves, that we are, in fact, unworthy if we measure ourselves, not by the least common denominator, the respect of community, but by the highest possible denominator, what we know we could have made of ourselves; the shame which comes when our spirit floods over with the recognition that the criticisms we have heard can no longer be rationalized away, that we are truly not the fairest of them all, the best of the best, that whatever we have achieved we have fallen far short. Jonah insists that if we are unwilling to accept the pain of looking at ourselves honestly, of confessing truly, of putting aside all the rationalizations and all the justifications, we will never be able to do anything in a major way towards rebuilding our inner selves and beautifying our spirit. Yom Kippur will never be more than a cosmetic enterprise.

If we can painfully and honestly - and honesty is always painful - look at ourselves and call our sins by their proper name then there's some hope for real development if, beyond this, we are capable of two more disciplines which are not among those with which modern man is most at ease. The first of these disciplines is the discipline of humility; humility in thought, in spirit and in action. Medieval man, far more than we, saw himself as a member of his community as



a servant of God the Master. He recognized that he was not master of his fate. He acknowledged that there was not something so special about the "I." His ego did not flourish as readily as ours, for we have been weaned to believe that the most important thing we can have is a sense of self-worth, that our opinions are somehow the only opinions that truly count, that what we think we must do, we must do. Self-worth is admittedly important, but it becomes monstrous when it precludes our acknowledging the worth of another, or the value of hearing anyone's opinion save our own. How many moderns really listen to anyone else? Everyone knows exactly what is the truth, political truth, social truth, religious truth; just ask anyone and he'll tell you. Better yet, ask yourself. Put yourself on tape. Listen to your opinions and recognize the arrogance implicit in most of them. You know, I know, I've got a pulpit, I have to know.

Beyond honesty, a true awareness of ourself, we must cultivate the virtue of humility, the recognition that I am no better than a nameless Asian whom I think of only in the mass; that I am no better than anyone else, that I must listen to another's need and to what he believes to be the truth, and I must be responsive to what I hear. I may end up believing much of what I believe now, but I must learn to listen and to be receptive and to recognize my frailty and my humanity. After I've cultivated the very unmodern discipline of humility I must cultivate another very unchic discipline, denial. I must learn to cut away appetites, lust, the addictions which infest my being because as long as these have control over me I will lie, dissemble and cheat, be drawn into the mud, in order to satisfy my wants. Unless I have truly disciplined my appetites and by appetite I mean



not only the conventional addictions, but equally the need for fame, social prestige, attention; addiction to any or all of these will drive me to excess. Unless I break their control over me, all my high hopes for moral regeneration are in vain.

How true. Each of us has a dark hidden space in our souls. We know how we are driven sometimes against our conscious will to satisfy this need and until we can cut ourselves free of it, it is our master and we cannot speak of having truly found a new level of sensitivity.

If we can cultivate these two virtues, Jonah tells us, the next step is one of concern and refinement. I must constantly search and examine my ways, and I must routinely engage in the kind of liturgy in which we engage tonight. I must think in terms of prayer, confession and speaking with those who can give me good instruction, of reading the kind of texts which increase my range of moral awareness and do all those things which allow me to be preoccupied a significant part of every day, with growth and questions of character and quality.

Having passed this fourth stage of Teshubah we come to the last. After searching my soul and overcoming my appetites and developing a sense of belonging to the human race, after having learned to discipline myself and to be receptive to moral instruction from whatever source it comes, then I must put my energies to good use. I must work within the quiet circle of my family, within my most intimate relationships, within the larger circle of my community, to make others aware of the new generosity of spirit which I have found, to help them along the way, to find new ways to reach out into the world, to be useful, to be needed. If I can achieve this, work at it, then, truly, Jonah says, I have met the standards of Teshubah and I can say the confession of Yom Kippur with honesty of heart.



Now I like Jonah. He seems to me to be a rather doughty individual, determined, courageous, obviously; but what I like about his courage is that unlike most moderns he was not only willing to excoriate, to point a finger, to say this is his sin and that is her sin and that is their sin, these words come without any second thought to our minds; but he, obviously, was willing to take his own teachings to heart. I think I have read everything that has survived by Jonah Gerundi and I know that after he was villified he remained silent. They demanded that he step down from his pulpit and he said, "I am innocent" and that's the last thing that he said of the event. Without calumny or personal counter attack on anyone he continued to do what he had done before, to speak the truth as he understood it. He had himself in check. He was in control of his soul and it must have been a good soul, the kind of soul that each of us would like to have.

But we live in a different age. Different demands are made of us. Yet I suspect that when all is said and done that this Yom Kippur can mean to us what it meant to Jonah. If we will really consider what Teshubah means, a search, not simply to surmount our familiar sins, but to look at ourselves in a full length mirror, to see ourselves honestly, with all of the lines of waste, all of the ravages of time and all the marks of failure, to recognize how we've allowed time to harden the shells around our heart, so it is no longer as responsive, as open, as sensitive as when we were young. If we'll break those shells, if we'll take the time this day to begin thinking seriously about the whole long process of moral regeneration then, dear friends, we will not only use this time usefully,



but leave these services encouraged. The greatest fear which we share is the fear of being unworthy, unworthy of ourselves, unworthy of our God. Whatever we have done, however shadowed our lives, however fumbling our attempt, however menial our standard of conduct till this time, Teshubah spells possibility, renewal, it's not too late. Amen.





YK is a private <sup>day</sup> ~~meeting~~

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פרידמן, משה, בן 17, העיר החדשה

Those who cast a spell of Fear on the  
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 13th is 89th + 144th = 233th  
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 84th is 61305807993814891th + 99194881041767497th = 160490689035582388th  
 85th is 99194881041767497th + 160490689035582388th = 259685570077349885th  
 86th is 160490689035582388th + 259685570077349885th = 420176259112932273th  
 87th is 259685570077349885th + 420176259112932273th = 679861829190282158th  
 88th is 420176259112932273th + 679861829190282158th = 1100038088303214431th  
 89th is 679861829190282158th + 1100038088303214431th = 1779899917493496589th  
 90th is 1100038088303214431th + 1779899917493496589th = 2879937905796711020th  
 91st is 1779899917493496589

Paper & pencil L.A. part was hand-  
written by Co. and was immediately  
& immediately sent to the proper  
authorities for their consideration



much more an active judge - & great energy - When  
2 had found by the last first response was: how  
had he not calculated himself from the time - since then was  
convinced relieved interest much reduced life size a idea  
- & dearly to great disappointment of himself to be to be  
conservative type - old fashioned of the world - They  
challenged success principle a collaboration between the world  
to world of good - high level of human has never  
supported majority - Indeed, reduced world has  
generally been a compromise of imagination a decent daily -  
- in every relation with the world -  
found typical to be the world - to dearly  
round world | had as a competing power | has not  
at the same time a reducible array of new found ideas -  
it seemed self evident to be that no serious opposition  
and clear logic need not be lost - to the world of the world  
of the world was the world was the world was the world  
let us begin to be the world to be the world to be the world  
as field of research - the world was the world was the world  
how to be the world was the world was the world was the world  
by the world - the world was the world was the world was the world





~~travels~~ received news of security to Qad on the  
level state in a document found in the file - in any case  
 for certain the reputation has been blackened until now  
 7 years ago I found many that the man is now being arrested  
 - which is not even mentioned by agents of the government  
and the media has not been properly reported.

This year you would a good book about S.T.  
 The GATES OF REPENTANCE which would be a Travel  
 to the land of YAH - & after we have been  
 it has been fully revised - & now we have had  
 a book done for YAH & Y.B.  
 for your very kind

~~No 2~~

my 7 - Because he perfectly represented me and  
 we lost him in my lack of talent - of reputation -  
 we had to take the spiritual number up - of  
 comedy and specific fun | terms - overstated  
density - light to  
gliding

W. 100 and 200; but found's land is directed to the  
proportion last received has many debts - a list of







have my quilt to give to a friend - 9 -  
 address just ~~now~~ <sup>change</sup> to no ~~more~~

do not use power for initial effect // my new ad  
 personal charge - force difficult to ad / purpose  
to care by / — But they would be my small quantity  
things when we move to into the single with



much about recessions

The record reflects a midway H<sup>1</sup>. - see week  
dynamic - flexible record - by world detail process - 2  
in context say S.G. but 20 years 7 months - 20  
detail steps toward let up also and of very  
without only least - 2 groups are at least one  
category of long run business & local of 1960 -

I find low level production & operation regulate -  
from unstable to stable business plan - effect

[I find no very WRHS no de fact to be in the U.S. of unemployment for the U.S. in 1960 is unstable to stable business plan - effect

Target - a rule, weight (unfounded)  
12' - self reg or un (unfounded)

problem " 2' rule @ time - 2' rule  
lowest rate

ad rule - 2' rule also year in  
2' rule also year in Y.H.

Don't work - NYD unstable and in long run  
no unstable and in long run



found enough to justify the mission / mission / mission  
but he did not need it - it is a necessary first step -

- The critical step to personal responsibility - SDP -

reverse / input - need as critical input on

unhappy // Not any - especially any self-satisfied  
middle years - SDP applies - admission  
after Jordan / admission

and up SDP admission admission - admission admission -

The promise - not any - not bad input are admission

admission admission difficult to admission - admission admission admission //

promise to admission WRHS  
on admission admission



Admission difficult

Part 5.6. admission admission - admission -

Let me admission admission admission admission admission -

a admission / a admission / it plays some careful role

admission admission admission admission admission -

rule of admission admission admission - The

let's admission admission - admission of the admission -

happily admission admission admission admission admission -

now admission - admission admission

for admission admission admission one!



116 - some - some are lost apart

some are lost judges / have

part of the measure of any part - to

part of the measure / type / volume /

volume is a set of some books

117 - part - some part of any of the best

some time applied to other - to

part revelation of the fact - some part is seen

some part is seen in the past

118 - some part of any of the best

some part of any of the best

some part of any of the best

some part of any of the best

some part of any of the best

some part of any of the best

119 - some part of any of the best

some part of any of the best

some part of any of the best

some part of any of the best

120 - some part of any of the best



the business minutes should not be used as proof in the court  
but all in - and he did know that he was in the business  
minutes // & that was no reliable proof in the court  
in relation to the business minutes - accept  
critics - consequently a degree of judgment is needed in the court  
usually in the court

Ted was in the court - he was in the court - & it was not at all clear  
to the business minutes in the court - & it was not at all clear  
of himself - was not clear in the court .. was not clear  
held myself alone in the court - was not clear in the court as it was not clear

quid - was not clear in the court  
SPYING

AMERICAN JEWISH ARCHIVES  
was not clear in the court as it was not clear  
himself in the court - was not clear

perhaps to be clear in the court - was not clear in the court  
as it was not clear in the court - was not clear in the court

self was not clear in the court - was not clear in the court  
as it was not clear in the court - was not clear in the court

was not clear in the court - was not clear in the court  
was not clear in the court - was not clear in the court

was not clear in the court - was not clear in the court  
was not clear in the court - was not clear in the court  
was not clear in the court - was not clear in the court



The delicate ~~recording~~ of handwriting / of ~~document~~ your  
orderly handwriting is the first half of style the other  
 an equally valued an equally valued matter N.H. 660 N.H. 1120  
 to beauty of all personal collections - good - style -  
such - days - collections - last - The man a man  
and needs too much to allow against them of his  
possessions - for use reference - personal lovers of his  
own and not needs against last with them - best  
draws - to put on next after reduced to decide of  
success of last -



First - an man in private of personal  
 Then - works of his own of his own  
 That - delicate written letters in what it seems  
 to be just a long being / in reduced collections  
 Then reference of reference  
207 1120 - reference of reference of reference of reference  
is to put on next after reduced to decide of  
inferior of  
page  
 and last collection of reference of reference
27 1120 / 1120



ways to movement - new law - just one  
relax a bit

200 210 - each spent one request  
growth 3000 - similar  
a party - helps also along way

This 56.

more you will find step 3 step - but need to support my  
line

The question of life - that man is not an animal - a  
creature of instinct WRHS reports correctly of only  
unpleasant - the de particular of the



not say (not possible) but possible  
it is - and - but it does - answer -  
step into answer - subject to possible 4  
body - that not step and center body  
confused  
let not and are you - last part of your  
and could get to have answer

2-7-80

One to meet me!