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The Modern Jewish Mind IV - Abraham Joshua Heschel, 1981.

The Modern Jewish Mind - IV
Abraham Joshua Heschel
Daniel Jeremy Silver
April 5, 1981

I want to present to you this morning something of the thought and something of the personality of one of the more interesting of the writers and philosophers about Judaism in our century, Abraham Joshua Heschel. I'm not going to present it to you as I thought I would when I announced this theme a few weeks ago, but rather in terms of the events of the last week because in a strange and unexpected way the attempted assassination of our president suggests one of the critical problems which faces anyone who would think about religion seriously, that is, the problem that Dr. Heschel had to face and some of his suggestions and insights, I think, are worthy of consideration. Perhaps they'll be more effective and have more impact if we put them against contemporary events.

Now I found as the news came over the radio of the shooting that I had three basic reactions. My first was anger, anger at the violence of our society, anger at the stupidity of our society, which has known for a long time the solution to the problem of assassination - take the guns away. I've long, as you know, been an advocate not simply of gun control but of the outlawing of all guns, and I confess as I saw the pictures of the shooting that I was as troubled by the pistol held by John Hinkley as I was of the sub-machine gun held by one of the Secret Service men. The Hinkleys of the world are a danger to themselves and to others and so are the police of the world. I wondered what kind of innocent, unexpected panic movement by the bystanders might have led that policeman to turn the gun and pull the trigger. It's simply not true, as the National Rifle Association says, that guns don't kill, people do for it is a simple fact that if John Hinkley were armed with a bow and arrow he couldn't have gotten that close to the president, he would have been caught. If he had been armed with a knife, he probably was not close enough to plunge it into the president's side, and he certainly could not have wounded or nearly killed four men before he was subdued. I do not believe that simply outlawing what are called Saturday night specials, cheap hand guns, will do the trick, that's a kind of elitist approach. If we can afford

more expensive guns, therefore outlaw the guns of the poor, because in point of fact at a time when terrorists can build atomic bombs those who are determined to kill if guns are readily available will procure the latest and those that they've seen in television or had recommended to them in the shop. And there are today enough guns abroad in the land to equip every adult man and woman twice over and one of you must have more than that because I have none.

Before this country becomes more of a shooting ground than it is we're going to have to find a way to take guns away from people and I don't know that that's going to happen. For those who are pontificating about the solution to the problem of assassination it's not going to come by creating psychological profiles of potential assassins, someone will always not fit the profile. And it's not going to come by protecting the president with a second phalanx of secret service people, there's always a way if you're willing to put your life on the line. The way to pacify the nation is to take away the weapons of the nation. Guns do not protect our freedoms. They kill our presidents and our wives and our husbands and our children and innocent bystanders and deep down we all know this and deep down we're all caught up in this mania for guns.

My second feeling was one of relief. I was relieved that the president had survived, not only because every human being has the right to the fullness of his life but because a society such as ours, a free and democratic society, rests ultimately on its ability to transfer power peacefully, and one punk with a pistol ought not to be able to outvote sixty or eighty or a hundred million Americans. As you know, I have no great hope for many of the policies of President Reagan. One of the reasons that I do not is right here, he believes that guns ought to be in people's hands and I do not. But I also believe that he is the President of the United States. He has a mandate from the populace and he ought to be allowed to work out his administration in order to fulfill that mandate because that's what we voted for. That's why I was relieved that he survived and I pray that this episode will not embitter him nor turn him away from people nor lead him to lead a life as completely sheltered within the very narrow confines of those who owe their power, position and authority to him for that would be a

tragedy.

And finally, I had a feeling, and I suspect I was the only one in the United States who had this feeling, that somehow I could illuminate to you the teachings and the writings of Abraham Joshua Heschel through this assassination attempt because I doubt that anywhere else in these United States anybody was planning to talk about Heschel this week, and here's the problem. Whenever there has been one of these assassinations or assassination attempt we've always suggested, felt that there must be a conspiracy and we've never found one. And whenever there's been an assassination attempt we've looked for accomplices and there haven't been any. Whether we look at Oswald or Sirhan Sirhan or a James Earl Ray or at this John Hinkley Jr. we're looking at a lonely man, a lonely man of faith, and that's the problem, a man who had heard a voice, who felt compelled, who felt impelled, who had seen a vision, to stalk, to kill. Religion deals with just this kind of feeling, the sense that there is something that we must do. And God spoke unto Moses saying, go, do. And God called to Jonah, go, preach tetarshes. The religious feeling is that feeling we have when we move from the conventional levels of our being, ratiocinating about our lives, to the level where duty calls. Now, duty can be prophetic or it can be pathological. It can be a great moral crusade or it can be to assassinate a democratic leader. And I suggest to you that however little we like to think about it in these terms what the Bible says about the visions and the words of God are not that very different except in their content and their purpose from the kind of feeling of compulsion, if you will, that these assassins have felt. If you find that hard to accept remember that Peter the Hermit preached commitment to a crusade and what crusade was he preaching commitment to? The crusade to kill Muslims and Jews in order to move forward the church to the control of the true cross and the Church of the Holy Sepulchre.

The Bible knows quite well that when one hears voices, when one feels compelled, when the spirit moves, to use the conventional modern phrase, there can be true prophets, there can be false prophets, there can be those who hear voices which

lead to the betterment of mankind, to the development of civilization, to the achievement of some great social end, and there can be false prophets, pied pipers who mislead, people who feel that they know the truth, but the truth that they know is dangerous to themselves and dangerous to others. Now, this young Hinkley seems to have been moved by something he couldn't control. He'd heard something, he'd felt something, he'd moved across the land stalking one president and apparently and then another.

Now most of us, none of us, like to live in a world where there are loose land mines abroad which suddenly can detonate and go off, and so we create labels. We speak of paranoia. We speak of anti-social behavior. We speak of social pathology, but these labels define without giving us understanding because they do not raise the crucial issue, what is it that allows some of these impulses to your good, basic to the development of civilization, basic to our own self-fulfillment. I've got to do this, it's enough yet, earning money, making a living, I've got to go out and join the Peace Corps, I've got to do something for my country, I've got to do something for my people. What is it that separates ultimately that kind of awareness, that kind of compulsion, from the compulsion to kill, the compulsion to remove something one believes to be evil, the compulsion to commit oneself to an ideology which is careless of human life or human feelings? It's a hard problem. The Bible knows that there are those who speak that which God has not spoken which is ^{the} definition of a false prophet, but how do we know when God speaks and when the devil speaks, when God speaks or when some other voice is being heard within? That's the problem. It's the problem raised by this assassination event. It's the problem which faces all religious life. It's a problem which Abraham Joshua Heschel faced in his life in certain ways and I'd like to suggest these to you now.

You know the word yihus, the Yiddish word? Yihus is that elemental feeling I think all peoples have that there's a blue book, that family counts. Now yihus is not how many of your ancestors came over with the Mayflower but how many of your ancestors belonged to the family of Maimonides. We live in a yihus culture, you and I.

The definition of a yihus culture? A yihus culture is one, I heard this story once, a mother at a beach in Long Island. She sees her son struggling in the water, she calls to the lifeguard, help, help, my son the doctor's drowning. That's yihus culture. But Abraham Joshua Heschel had yihus, especially if you come from the Hasidic world. One of his direct ancestors was the disciple of the Baal Shem Tov, the magidimezerich of there. And another of his ancestors was the famous Levi Yitzhak of Berdichev whose picture by Chagall many of you have seen. And he comes out of that world and the interest of the Hasidim in the moving of the spirit was the basic focus of his thought throughout his life. He came out of that world. He was trained in that world. He was also trained in the University of Berlin. He had a good academic and secular education, but like so many in modern life, and that's really the difference between modern thinking about religion and medieval and ancient thinking about religion, he recognized that when one deals with religion one must deal with the individual and his spirit, his feelings, his reactions, his emotions, not simply with theology or philosophy or thought about or law. That's the scholasticism of the Middle Ages. Religion is a set of ideas and a set of postulates, a set of principles to which the individual conforms. Modernity begins when the philosopher gives way to the psychologist, when we begin to recognize that religion is what's within us. We may appropriate part of the ideas that come down to us but Judaism exists because we're alive, not because there was a substance in time which remains constant over time.

Abraham Joshua Heschel's first major work was a book called The Prophets. Now, there are hundreds of books on the prophets and most of them deal with the text and historic context. They deal with the facts such as we know it of various prophets' lives and of the meaning of their teaching in the context of the times in which they spoke. Heschel did all of this in his book, but he did something more, something which was quite unusual. He tried to understand what the prophetic experience was really like. What makes a prophet a prophet? What does a prophet sense, feel, when he says, the Lord said to me or the vision came to me? What's involved? Well, when we look carefully at what little we know from the Bible about the prophetic call he found something interesting. He found that in almost every case the prophet was unprepared for

his mission. He was not seeking the call, it simply came to him. The prototypical episode is that of Moses before the Burning Bush. I'm sure that the last thing Moses was thinking about that day when he took the sheep out in the field was that God would tell him to go down to Egypt. He left his wife, he went off to work and all of a sudden his life veers off in a totally new way. And when one looks at the other prophets one finds the same thing. Isaiah was simply praying in the temple when suddenly he has the sense that God appears to him. He makes that response which is still part of our liturgy, Holy, holy, holy is the Lord of Hosts, the whole earth is full of His glory. Now he has a sense of mission.

And Amos was a shepherd of Takoah. Amos was busy with his sheep when suddenly he felt the urge, the compulsion, the impulse, the need, the drive, the command to go to Bethel and to preach the word there, the word of God. And the last thing Jonah wanted to do, of course, was to go to Tarshish to preach about the destruction of the city.

And this observation led Heschel to look at his own situation, look at what religious life and religious feelings and emotions are all about, and he said, it's true, most of us don't set out to have a religious experience. We simply have it. Suddenly we have a sense of something beyond, something deeper, a sense of duty. And he argued against Dr. Freud and others who said that God is simply a projection of human need. He said it's the reverse. God is always in search of man, which became the title of one of his books. The passion of God, the power of God is always out there and there are simply certain moments in time when we are open to, sensitive enough to receive the sense of God's presence. And since God's presence is a compelling one we find our lives changed by that moment. To him there was no question of the existence of God. It was proven by the reality of the religious experience itself.

Now, he separated the aesthetic experience and the religious experience in a very interesting way. Heschel, uniquely among the writers of modern Jewish thought, was a poet. Buber was a very significant philosopher as I tried to tell you a few weeks ago, but Buber's writing is almost impenetrable. Heschel wrote beautifully and, inter-

estingly, he wrote in English though until he was in his late thirties he hardly spoke a word of our language. He had been born in Warsaw. He had been raised with Polish and Yiddish and German. He learned English only when he came here after fleeing from the Nazis in the late 1930's.

Now Heschel, observing the importance of religious experience and finding in it the proof for the existence of God, had to face the problem that I pose to you this morning, and that is the question, how do we know that the duty we sense is the duty which is apposite, which is proper, which is meaningful. Martin Buber had also been fascinated by the Hasidim though he had grown up outside of the Hasidic world and simply studied it. And Martin Buber remains the lonely man of faith, that is the man who walks away and he walks alone and he has the moments of meeting with others which are fulfilling. He has the moments of meeting with a supreme Other which in a sense gives him the impress, the sensation, the awareness of what he must do. And because of the nobility of Buber's spirit and mind and background what he hears is noble and what he does is noble. But what if he had been John Hinckley Jr., the lonely man, the wanderer, the person who is outside a cultural context and therefore is in no way really conditioned and reinforced in the conditioning of the society of which he is a part?

For Heschel who was an observant Jew, for Heschel who had his own forms of observance but for whom the vitality of the Jewish tradition was quintessentially central, this sense of community which the Hasidim also had, was real in a way that was never real to Buber. Heschel spoke constantly of man's need to be reinforced by prayer, by the religious life, by the reality of the Jewish tradition as it's seen in the home. Once one walks aside, once one walks away, there is no chance for culture, civilization, the past to continue to set limits to what we do, to determine to a certain degree what we hear, to give us a sense of perspective on the voices that come to us so that we stay on the way, the middle way, which is the way which is moral, hopeful, meaningful.

Imagine yourself cut off, the wanderer, an American adolescent who cannot

adjust to the family, who wanders off into one occupation after another, moving from group to group, from person to person, walled in largely from other human contacts, what culture surrounds him, what cultures surround him? Do any set of values really surround him? And in his loneliness and in his desperation, in his dreams, in his tossings in the night, in his introspections, in his anxieties, in his tensions, will that youngster not be driven, not sometimes sense a sense of mission? And won't that sense of mission have a certain unreality to it, that somehow by killing one man he will change and make over the world, that somehow by doing one dramatic act he will be seen, he will be the focus of attention, he will come to the sense of power for which he dreams? The more we walk aside the more we walk into the contradictions of our own personalities and into conclusions and uncertainties and doubts which are deep within us?

One of the great values of a religious tradition is that its moral teachings have been honed and refined over time, and insofar as they set limits for us they are useful to us. And so for Heschel, the religious experience is always an experience within the group. Yes, one has one's own mind and one has one's own feelings but one never separates oneself from the community, separate yourself not from the congregation, not because you're needed at services but because you need the sense of continuity. You need the shape of the religious tradition. We need it in order to keep from going off the deep end. As we find as we age and family and husband, wife, are denied to us, children move away from us, as our world narrows, we find, do we not, that we become less and less certain of what is right, more and more need of reinforcement. Perhaps that's one of the reasons that people come back in age to the synagogue because it gives them the sense of continuity which deep down they know is necessary, the sense of what's right which they need to know in order to keep going.

And if this analysis has any cogency, and I think it does, it suggests that our American society is going the way of madness because it suggests we are moving away from community, away from family, away from religious tradition, that we believe we can do it on our own, do it our own way, doing our own thing, making up our own mind. Well, the Hinckleys of the world make up their own mind. That's the problem.

The problem really is that each of us needs the reinforcements of halacha, of a discipline, of standards, of family. How many of you have said to yourself at some key point in your lives, that's not the way our family does it? And how many of you have reminded yourselves as you were tempted to take the easy road, to take the detour, my parents wouldn't like it? It wasn't only that I wouldn't like it, we were reenforced by the memories of the past, by the way we were brought up. But strip us, deny us in our formative years family and family conditioning, religion and religious conditioning, and what are we? What do we fall back on? What keeps us moving ahead?

The lonely man of faith is a favorite image in much modern Christian theology beginning with Kierkegaard, coming down through the existentialist to modern times. Martin Buber stands in that line of thought. Abraham Heschel does not. He emphasizes the movement of the spirit, the immediacy of the moment. He might even use the concept of the meeting that it was so important, the I and the you of Dr. Buber, but he says that we meet God, we meet ourselves, we meet our future only in context, only in community, that the value of the hasidim was not simply they talked of the immediacy of experience which they did and that's why they're so important to modern Jewish religious thinkers, but that they had a close-knit community around the rebbe where they came to his table and shared bread with him and asked him about the decisions that they were making. He became in a sense their conscience and the community itself developed a sense of value which held people together and held their moral center together.

We can create, if we continue the way we're going in our modern American society, we can create tens of thousands of John Hinckleys, drifters, wanderers, people who are running away from themselves, and then find a self which is a danger to everyone, including to themselves.

And here's the problem. Religion is nothing if it's simply a conventional following out of certain ceremonies and rituals and customs that come down from the past. There has to be a binding experience, a moment when the religious voice comes alive to us. We've all sensed that. We've sensed the time when we knew there was something we

had to do, some truth we had to speak whatever the consequences. Religion deals with this sense of compulsion. That's God's way of talking with us, but we also have to find a way to check it out, true prophecy, false prophecy, the word of God, the word of paranoia. And one of the only ways that we have, because reason often cannot check this powerful sense of compulsion, is to stay within a religious family and social context which has standards and reinforces our standards, to build for ourselves a rich, valid and meaningful religious life.

And that's the issue that fascinated Dr. Heschel all of his years. He said there are two kinds of experiences, suggested this earlier: the esthetic experience which is essentially momentary, healing, pleasurable, an experience of great music, of great art, sunset; and the prophetic experience which is essentially compelling, moral, life-directing. An example he gave in one of his books is of a poet or a musician and a prophet like Amos going to the great sanctuary city of Bethel. A musician might create a great symphony to the beauty and the meaning and the spirit of the liturgy, the ceremony. The poet might write great verse about the splendor of the temple, the splendor of the palaces. The prophet, the prophet looks at Bethel and he sees the slave labor that was used to build it and he sees the taxes of the poor, monies that might have been spent for the feeding of their young which went to the building of it. He curses the beauty of Bethel.

Heschel himself was a man of the spirit. He lived a rich religious life and he lived a very active political life. He was one of those who marched with Martin Luther King Jr. at Selma. He was an early champion of those who opposed our involvement in the Vietnamese war. He was one of the first to speak out of the need to energize the American Jewish community about the prisoners of conscience in the Soviet Union. He had felt the compulsion of the spirit, the spirit had moved, but because it had moved within an intensely Jewish context it moved in directions which liberated him and made his actions significant for all of us.

I don't know how to give you a litmus paper test which will always al-

low you to check up on whether what you're hearing what you feel you must do is right or not, but you will feel that I am sure. I suggest to you that in measure as you bind yourself close, as Heschel did, to Torah, to congregation, to your family, to those who share the values which you think to be right even though you're not yet committed to them, just in that measure will your life have some sense of consistency and you'll find that your commitments are valid, good.

I've often said to you religion isn't good, religion isn't bad, religion simply is. It's a powerful universal force. We've all sensed it in one way or another and the events of the last week underscore this truth once again. I know I am not saying that Hinckley had a religious experience, but I'm saying that he had the kind of binding experience which is identical to that of the monk or the saint or the crusader. And that's what gives me pause and leaves me to focus this talk about Heschel on this critical and crucial problem which we must all face as we face ourselves and the voices that we hear and the sense of duty to which we respond.



Kaddish

Friday

Sunday APRIL 5, 1981

Those who passed away this week

FLORENCE LEFKOWITZ
HYMAN ZUCKERMAN
DR. EUGENE NEUGER

Vahrzeits

EMMA BAKER MYERS
SUMNER C. WIENER
JACOB ROSEN
ETTIE DUBIN
EMELIE KAHN SEIDMAN
LESTER L. KAHN
DAVID A. BERGER
HATTIE BAER TEPLANSKY
ESTHER ROTHENBERG
JOSEPH WEISS
IDA DEBORAH GLANZ
ALEXANDER E. KATZ
LT. ALVIN LOUIS KOBLITZ
RUTH D. HABER
MAURICE E. WEINER
MARY BERNSTEIN
EARL BEHRENS
LEE GRONER

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SUN	MON	TUES	WED	THURS	FRI	SAT
5 APRIL SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE MODERN JEWISH MIND IV ABRAHAM JOSHUA HESCHEL Model Seder in the school	6 Holiday Workshop Pesach Rabbi Paul Joseph 7:30 p.m. - Branch	7 TWA FIRST TUESDAY 11:00 a.m. - Shop & Socialize 12:00 noon - Lunch 1:00 p.m. - John Price Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch LUNCH WITH THE RABBI Sheraton Inn - Beachwood 12:00 noon - 1:30 p.m. Mr. & Mrs. Club Board Meeting - 8:00 p.m.	8 - Building next	9	10 Services - 5:30 p.m. The Temple Chapel	11 Shabbat Services 11:15 a.m. - Branch Bar Mitzvah ADAM SCHMITH 11:00 a.m. The Temple Chapel
12 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on TRYING TO MAKE SENSE OF EL SALVADOR	13	14 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch Religious School Board Meeting 7:45 p.m. - Study Group 8:15 p.m. - Meeting	15 TWA Board Meeting 10:00 a.m. - Branch	16 BLOODMOBILE 1 - 7 p.m. - Branch	17 Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	18 NO SCHOOL FIRST SEDER
19 FIRST DAY PASSOVER PASSOVER SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak	20	21 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch	22	23	24 Services - 5:30 p.m. The Temple Chapel	25 Last Day Passover Passover Service & Hebrew Graduation 10:30 a.m. - Branch
26 SECOND SEDER 6:00 p.m. - Branch	27	28 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Stephen Klein 10:30 a.m. - Branch Classes Resume	29	30	1 MAY Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY MARTIN GILBERT 8:15 p.m. - Branch	2 Shabbat Services 11:15 a.m. - Branch Bat Mitzvah JACQUELINE MILLER 11:00 a.m. The Temple Chapel Bat Mitzvah DANA SIDNEY 4:30 p.m. The Temple Chapel

NO SCHOOL PASSOVER VACATION

PAUL
LITTON

PUNA

USO

Loneliness

Reader

acquainted with the night.
in rain—and back in rain.
the furthest city light.
the saddest city lane.
the watchman on his beat
hes, unwilling to explain.
d stopped the sound of feet
interrupted cry
from another street,
back or say goodbye;
an unearthly height,
against the sky
was neither wrong nor right.
acquainted with the night.

Responsive Reading

lonely; teach us to be their friends.
aid; help us to calm their fears.
tured in body and mind; imbue them
ame or power; teach them to value other

Some are drained of faith: they are cynical, bored or despairing;

*Let our faith shine forth for them to see, that through us they may
come to know Your love.*

And some live with death in their souls; they are stunned, violent,
and filled with hate;

*Give us forbearance, wisdom and compassion, that we may learn
to save them from the waste-places of the spirit.*

And let love inform the hand of the skilful; let compassion and
knowledge combine for the welfare of all Your children.

*That all may know that they are not alone; that all may learn
to use the gifts that You have implanted within them.*

"You, O Lord, are our Father; we are the clay and You are our
Maker;

We are all the work of Your hand."

Reader

There are times when each of us feels lost or alone, when we
seem to be adrift and forsaken, unable to reach our fellow-men,
or to be reached by them. And there are days and nights when all
existence seems to lack purpose; our lives mere sparks in an
indifferent cosmos, that flicker for a brief moment and are
extinguished. Fear and loneliness enter into the soul. None of us
is immune from doubt and fear; no one escapes times when all
seems dark and senseless. Then, at the ebb-tide of the spirit,
the soul cries out and reaches for companionship.

I've got to talk with what I think

IF NOT JOIN A SUI

I've got to stop this evil person

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 who was doing the saying, Then mean True prophecy
and False prophecy - Then also spoke about G-d
had said and the perfect also spoke the prophecy
 1987 6/13 6/8 1986 1982

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 least convinced as against all ~~other~~ brutal acts
 and such fact of evil & poison also tell
 us to get committee - for the future meeting -

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are annals -- the annals consistent
to what - for what

IRRESISTIBLE pressure - I'm looking ahead that some
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and the British, from British day a British Conspirators -

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IRRESISTIBLE conspirators

The conspirators - conspirators conspirators conspirators conspirators conspirators
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A conspirators conspirators conspirators conspirators conspirators - - and
the conspirators - and we conspirators conspirators conspirators
Feeling - conspirators conspirators conspirators conspirators conspirators

This - today - but I'm going to have a meeting -
I will get to A5H - but the work of today needs me
to come to out with one of the major problems related to
these values -

and 3 reactions which I want to see the highest
level has shot

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peace loving nation has enough guns and come to
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of all you - The book you - a John Hersey's pocket

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should a personal movement by someone in the
hand might have led to also but say just

that
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but guns DO NOT PROTECT OUR
FREEDOMS BUT they KILL OUR PROTESTS -
and our war, hunger, children,
innocent people, 14 year olds -
consider only by police -
The NRA's message GUNS DON'T KILL people, do it
in last of space recovery - John Hersey wrote

But about yesterday's pleading began to convince
that it could not really explain the living - free live
human - that the good concept man man
the Full Truth of life related to spirituality, deeds
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Religion being passed from philosophy to psychology
for less understanding about our own own - to
less understanding about our own - & that
the original evolution of human - then live in
life not in the books - Judaism another from

experience

ASH: it is not philosophy but a kind of
the heart - it is not with the mind but with the heart

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philosophy - about the mind but the heart and
mind the mind

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about the mind but the heart and (B.B)

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the philosophy mind but the heart and

Journal for the same [illegible] and [illegible] [illegible]
an [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]

Before you [illegible] [illegible] I [illegible] you
[illegible] [illegible] [illegible] [illegible] [illegible]

Most of [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

WRMS  
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

Then we [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

We [illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible]

The NOBIS - impersonality - intensity of action has
been reached NSA quality - the full sense of which
was lost and since to be partial action
was impossible no longer from a subjective view
spontaneous to let God in

The problem had become an action
center - displaced
themselves all pages
more - much longer

The same year movement of the spirit - the power
of a person being - the movement of the spirit - the power
to bring the spirit into action

For some AT and the emotion is functioning
much more from an intensity - the same
rule is used to create relative expressions
let the functioning - powerful are the same -

how to find - to find

112 has been seen in the past - just the
spirit of action - the same movement of
the esthetic expression - a movement of

IT LEAVES BEHIND NO MONEY IF A PERCENTAGE ARE
ENJOYMENT - ~~THE~~ INSTANT EXPANSION LEADS
BEHIND NO MONEY IF A CANDIDATE -

1. very significant

now told to stop

June - cancel the day

June flew to London

the ~~chance~~ to call to many under a great
Goes to Sweden - the under new to new
of Temple - Sweden - the after new to new look
a new piece let in city



ABRAHAM RABINOWITZ

1911 - 1912

1911 - 1912

new new new new new

new new new new new

new new

new new new new new

new new new new new

new new new new new

The Bureau made to your family
Under " had to rel. of (left Ave - to TTB)

But when left would a piece - John Buckley -
Kind of same as not bad

Under - moral - do would - need to
right under - understand to and
under - just - needed - 1101 PIA
under - under under of under

but need of an act of TTB under - under under

Conditioning // under under under under under - under
under - under - under under under under under

He said 2-20 under under

of under under

under under under under under under under under
under under under under under under under under
under under under under under under under under

// under under

under under under under under under under under