



Daniel Jeremy Silver Collection Digitization Project

Featuring collections from the Western Reserve Historical Society and
The Jacob Rader Marcus Center of the American Jewish Archives

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

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

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

Reel
61

Box
19

Folder
1222

Daniel: The Third in a Series of Too Little-Known Jewish Classics,
1982.

Daniel: The Third In A Series of
Too Little Known Classics
Daniel Jeremy Silver
March 21, 1982

I've often wondered about the wisdom of those parents who invent names for their children. One of the great blessings of life are the associations which we carry along with us, and to be named for one's ancestors or with a name which is resonant with history, with deeds wise or heroic or otherwise, is somehow to have an important dimension added to one's life. And so in this little mini-series of the Bible of the diaspora, one of the too little known classics of our tradition, I took the personal prerogative of talking today about Daniel and the prototype who bore my name, and I hope you will bear with me as I take you back into the early history of Daniel, of Dan-eel as he was first called, and tell you something of these associations and bring you down then to the stories of the books of the Apocrypha, the too little known classics of our tradition.

I can actually trace Don-eel back into the second millenium B.C.E., nearly four thousand years ago. Fortunately, Don-iel turns out to be a good man. He was a king, wise and righteous above all else, virtuous before the gods, and he appears first in literature as one of the central figures in perhaps the best known of all the myths of the Canaanite world. We know very little about the Canaanites, most of us, dismissing them simply as the people who inhabited Palestine before the Hebrews crossed over the Jordan and took the country away for them, but actually, the Canaanites were a loose confederation of peoples who inhabited the great cities of the time and who made a number of significant contributions to civilization, the most significant of which being the alphabet. It was they who discovered how to reduce the pictographic writings of the Egyptians and the Hairatic writings of the cuneiform peoples of the East to a few symbols which could stand for all sounds and, therefore, be used to give meaning to all words. And perhaps in all of civilization there was no more significant of inventions.

In any case, one of the great myths of the Canaanites is a myth which scholars are now calling the epic of Akat. In the 1930's archeologists were working

in a site in Syria known as Ugarit and while they were digging there they came across a great library, and in that library there were a number of clay tablets which told this story, or most of this story, unfortunately, some of the tablets were broken and missing, of Akat. Akat was the son of Dan-iel. The word Dan-iel in Ugaritic, in the ancient languages, meant the judgment of Il, of God or the gods, the vindication of the gods. And Dan-il was a king respected for his wisdom and his strength and his righteousness, a man who was known to be loyal in all things to the instructions of his gods. He was also a man who had been denied the favor of a son and heir and so, much like Abraham in the Bible, he spent his years hoping for a son, praying for a son, wondering why for all of his deeds in behalf of his gods he had not been so honored. And, finally, he was granted what our tradition calls an Isaac, a son of his old age, a child by the name of Akat. And like Isaac, Akat grew to be a young man, comely and good-looking, and bright, talented in all things and various of the gods were delighted to give to this child various gifts. And the god, Kir, the Canaanite version of vulcan or Herfestis, the god of smiths and of metal workers, gave to the lad one day a very cunningly contrived bow which could shoot farther and more accurately than any bow that existed at the time. Now, it's very dangerous to have things which other people covet - that's why we have all the locks and security systems that we have in our homes - and this particular bow was coveted by many including one of the goddesses, the goddess Anat, the minervah of the Canaanites, the goddess of war, and she made a proposition to the young man. She said to him, I'll give you much wealth and immortality if you will give me your bow. But the young man refused, Akat refused. He loved his bow and he also felt, and this I believe to be the purpose of this early myth, that man must know his place, that it is man's place to be mortal and God's place to be immortal, and if he cross that boundary he would somehow be guilty of arrogance, of doing something which was uncomely and unseemly and improper. In any case, he refused. And Nanat, not to be crossed, decided to, to

use the common vernacular today, to put out a contract on the young man's life. And she got a hired killer, one of the demi-gods, a son of a goddess and of a man, a man named Yipin and Yipin lay in wait for Akat and slew him and dismembered his body and scattered it across the earth. And he was repaid for his actions and he took his money, as some of these people do, and splurged on a feast and a drunken orgy and while he was in his cups and drunken he began to boast of his deeds. And among those who heard the boast was one of the daughters of Dan-iel and while this killer was drunk she reached out and took his sword and beheaded him then and there. Thus was Akat revenged. But Akat is still dead and so the myth continues that because he was virtuous and because he had refused to cross the boundary that separates gods from men, and because, mostly, Dan-iel, his father, was such a virtuous and wise and loyal servant of the gods, Akat was resurrected and brought back to life and became the founder of a great dynasty.

Dan-iel then comes down from early history as the prototype of the man of skill and power, but mostly as a man who was known for his virtue and his goodness and his wisdom, a man who stands as the symbol of those who in a sense the gods owe a favor to because he has fulfilled his role in relationship to them.

A thousand years or more after this myth was written down on these clay tablets, one of the prophets of Israel, the prophet Ezekiel who lived in the early sixth century B.C.E. who began his life in Judea just before the conquest of Nebuchadnezzar and ended his life in Babylon as a captive taken to Shinar, to Babylon by Nebuchadnezzar. Ezekiel was speaking to the citizens of Jerusalem who were comforting themselves that though the army of the great emperor was approaching their city, they would be spared as Jerusalem had been spared once before two hundred years earlier when Senachareb, the king then of the Assyrians, had besieged the city, because, the argument went, that the existence of a few saintly people, a few righteous men in the city, was enough to secure their city's deliverance. And Ezekiel appears in the courts of the city and he pronounces this

oracle, that once God has determined to punish the city, though men as righteous as Noah, Dan-eel and Job would be in the city, they would secure by their righteousness to save only themselves. The city would surely be condemned.

Now, it's interesting that Ezekiel used as the symbol of men of virtue to whom the gods owed favors, whom the gods would spare the general condemnation, three men, none of whom was a Jew: Noah, Dan-eel and Job. Job is presented in the book of Job as of Uz, a land to the east, a land in the Arabic peninsula some place. Alone among the peoples of antiquity, the Jews were able to see beyond the narrowest confines of their parochial world and to recognize that a man or woman could be virtuous, should gain the favor of the gods, even if they practiced a religious way, a way of life, which was culturally and socially different than that which had been ordered by God. And so Dan-eel stands in this Jewish tradition also as the prototype of a man of virtue, a man who is righteous in all things, a man to whom the gods owe a favor.

Now, many of us have had grandparents or others who played the game that anyone of virtue and of quality in the world was Jewish simply by virtue of that goodness. And something like that happened, that's an old Jewish trait, and something like that happened those many centuries ago and Dan-eel was taken over into Daniel and he becomes the prototype among our people of a man of righteousness, of rectitude and of virtue. And in the chapter which was the first chapter of the book of Daniel that I read to you this morning, we find him now a Judean youth, one of four of the seed royal, one of four of noble birth, who was taken among the captives in 597 B.C.E. to Babylon by Nebuchadnezzar, given over there to one of the men who is responsible for the school which trains courtiers, given a three-year scholarship, full tuition, room and board, told to be trained in the language and the traditions of the Chaldeans so that he can be an official in the royal court. And the story which I read to you is the story which proves his loyalty to the Hebrew tradition because what is the problem? He has been given tuition,

room and board. The problem is the board. The problem is the fact that Nebuchadnezzar would not know the laws of purity, or at least that the castle in Babylon would not be kosher, and so Daniel and his friends, Shadrac, Mishak and Abendigo, and Anias, Ariaah and Mishael in their Hebrew names, seek to refuse to eat the normal rations, and the officer who is in charge is afraid that if they eat only vegetables their faces will grow thinner and the king will have his head. And so the test of ten days and at the end of the test, of course, the young people appear strong and healthy, a lesson to every mother whose child has become a vegetarian in our day that they really have nothing to worry about - and you wonder if the Bible is ever relevant.

In any case, these four young people, these four young men, are in the first chapters of the book of Daniel which was written about probably the third century B.C.E. are prototypes here of young people who are loyal in all things to the Hebrew tradition and who are willing to stand firm whatever be the cost, the potential cost for them, their lives. And always at the last minute God steps in and intervenes to save them from danger. He not only keeps them healthy but when they refuse to bow to the royal idols and the three young men, Hananiah, Azariah and Mishel are thrown into the fiery furnace, even their clothes are not singed, and when Daniel, because he refuses not to pray during the taboo month and continues his daily prayers to God is thrown into the lion's den. The lions, of course, become docile and his friends and he emerges unscathed and uneaten.

Now, these stories were probably written during the second century B.C.E. during the years of the Maccabean revolt when the Syrian Greeks had proscribed the practice of Judaism where it was worth one's life to teach or to continue definable Jewish practice, and when, since it was worth one's life one had to hope that God would intervene if one proved loyal and would, in fact, in the end spare their lives or at least hide their violation of the royal rule from the officials. And so it is that these stories of God intervening at the last moment

to protect one from being convicted and sentenced to death had great popularity at this time.

But I told you that I was to speak in this little mini-series not about the books of the Bible which presumably you know well but of the books that are not in the Bible, the stories of the same time as the Bible, and part of the Bible of the diaspora which you do not know as well. So I want to tell you several stories about Daniel which appear in the Apocrypha which were popular during these very centuries B.C.E. among our ancestors but which for various reasons which we do not always understand did not make their way into the Biblical canon.

The first story is a story in which, really, Daniel is seen as the prototype of a very shrewd Sherlock Holmes, or Hercule . In this story Daniel and the king engage in many long night discussions. Of the four Daniel has achieved the greatest intimacy, the greatest power in the kingdom. He alone had the power to interpret visions and dreams. Where the first six chapters in the book of Daniel in the received text are stories such as I have suggested, the last six are what we call apocalyptic texts, that is, enigmatic prophecies of the end of time, of how the kingdoms will come about. Ultimately, God will destroy the kingdoms. Israel will stand vindicated and the end of the world, the coming of the Messianic Age, will occur. It is these prophecies which you hear constantly if you bother to turn on the television church, the electronic church, or some of the more evangelic preachers of our country who can prove to you that the Bible foretells all that is happening between the Soviet Union and the United States or in El Salvador or in Afghanistan. The language is sufficiently enigmatic, unclear and symbolic to allow any interpretation that you want to place on it.

But, in any case, Daniel and the king are engaged in a long night discussion, and finally they've discussed all the policies and politics of the day and they turn to religion. And the king says, how is it, Daniel, that you stayed a Jew? How is it you haven't seen fit to come over and to worship my God, these are living gods? And Daniel said because I worship the only living God. Your

gods are nothing but clay on the inside and bronze on the outside, they're idols, images, and nothing more. And the king said that's not so. There is in the capital a great god by the name of Bel and his priests bring every day and place upon the table of offering before Bel fourteen bushels of wheat, forty sheep and fifty vessels of wine, and when they close the shrine at night the god comes and he eats all of this magnificent feast and the next morning the offering table is bare. He is truly not only a god with a great appetite but a living god. And Daniel said, no, my king, only the god whom I worship is the living god, and they begin to argue. And the king says, it's worth your life to continue arguing with me, Daniel. I'll put you to the test. If you cannot prove that Bel is not a living god you will be beheaded, and so that morning they get up and they go down to the shrine and they tell the priest that there's going to be a test, and the priests bring the twelve bushels of wheat and the forty sheep and the fifty vessels of wine and they place these on the offering table and, bowing, they leave the shrine, leaving Daniel and the king alone in the temple. When Daniel and the king are sure that all of the provisions are there and then they make a circuit of the shrine, making sure that all the doors are locked and they seal all the doors with the royal seal and sentries are posted in front of the doors and they retire to wait for the next morning. The next morning they come, they make the circle of the shrine, all of the seals are in place, the sentries report that no one has entered or left. They break the seal to the main door, they enter through the main door into the great shrine, only the two of them, and they walk into the main room of the shrine and there's the great offering table and the offering table is bare. None of the food is on it any longer. And the king says, aha, Daniel, I told you so. And Daniel just pointed with his finger to the floor. And as they had been moving around the sanctuary the night before he had sprinkled ashes on the floor of the sanctuary and the ashes showed that there was a trap door through which priests had gone in during the night and gone to the altar and taken off the food and then

returned through the trap door with the food to make it appear as if Bel had eaten this great feast.

Now, whoever wrote the story of Daniel and Bel recognized that this was what we call a cheap shot, and that in point of fact the pagan world knew quite as well as did the Jewish world that these were images, that they represented something more real. And so the story doesn't end there. The king and Daniel return to the palace and they have another dinner and over the dinner they argue more about religion. And the king says to Daniel, there is one god in the capital who is truly a living god. He is the personification of a great snake. And the ancients saw a snake annually shake off its skin and appear again in a new skin, and the snake became for them, therefore, the symbol of immortality. It was resurrected each year. And Daniel said, my king, the only living god is the one God, and to prove it I will kill the snake without sword and without knife. And so, according to the story, Daniel prepares a cake, some kind of biscuit made out of flour and pitch and some tar and they feed this to the snake and in the snake's belly this cracker mixes with the saliva, the juices of the snake's stomach, and it begins to enlarge until finally the snake's stomach bursts and the snake is killed and Daniel is vindicated. And the story ends, as you would expect a good pious Jewish story to end, with the king saying, now I truly acknowledge that your god, Daniel, is the only living god.

Daniel then has come by this time to be the symbol of the man who is not only loyal and protected by God but carries somehow the message of the oneness of God into the idolatrous world. The greatest of the stories of Daniel which appears in the Apocrypha is the story of Daniel and Susanna. Susanna is a lovely woman. Daniel, at this point in his career, is still an unknown youth and may even still be a youth in Judea before the destruction. Susanna is the wife of a certain Yoyakim. Yoyakim is the patrician noble of the town, the rich man of the town who is pious and noble and righteous in all things who has a beautiful garden outside of his house and in that garden the business of the town is conducted

each day. He opens the garden to the city and the magistrates come, the cases are brought there, and cases are heard. It's the court as well as the town hall of the city. And Susanna's wife is known not only for her virtue but for her beauty. She's one of the most dazzling of the women in all of Israel. And two of the magistrates of the town who appear rather regularly before the court have seen Susanna and have grown desirous of her. They lust for her. Her beauty has overwhelmed them, and they are in the habit of sneaking back during the lunch hour when the court breaks and the garden reverts to the privacy of Yoyakim's family. They sneak back into the garden to take one long last lingering look at this beauty whom they covet. And one day while they are sneaking back and find themselves behind the bushes and the trees as peeping toms, they meet each other and they confess to each other their purpose in being there and both of them are now so overcome with lust that they decide they must devise a way in order to take Susanna for themselves and enjoy her favors and so they conspire against her. And one day the court has adjourned early and Susanna asked Yoyakim if the garden cannot be hers for privacy that day so that she can bathe in the fountain. And everyone leaves the garden and the gates are locked and these two magistrates sneak back into the garden and they see Susanna at her bath and the moment has come and they rush out from behind their trees and their bushes and they confront Susanna and they tell her either be with us or we will raise a cry and say that we have seen you dallying with a young man. We will accuse you of adultery and as an adulteress you will be killed. Susanna is given a speech in which she says, if I agree to their proposal I am an adulteress. If I do not agree I will be accused of being one; in either case there is no surcease, no release for me. She opts for her virtue. She lets out a cry and the two magistrates stand their ground and when the townspeople rush into the garden they accuse Susanna of having had an affair with a young man whom they have seen dallying with her and they tell the townspeople that they tried to wrestle this young man to the ground but he

was too strong for them and too agile and he escaped.

And the next day a court is convened in that very garden and these two men bring the accusation of adultery against Susanna and in a Jewish court two things occur. The first is that by the testimony of two witnesses a matter is established if the witnesses agree in their testimony. And the second is that the witness of a woman is not accepted as testimony. I've often talked to you of the male chauvinism of our tradition. Susanna was helpless and these two men told their story and their story corroborated one the other, and Susanna was convicted and she was sentenced to death. And being a pious woman as she was as well as virtuous and beautiful, she utters a prayer to God and God in heaven hears her prayer and there is among the townspeople who has watched this scene young Daniel. And Daniel emerges out of the crowd and he appears before the magistrates, not the accusers but the rest of the magistrates of the town, and he says, you have done this woman ill. These men are perjurers. They have brought false witness. They are evil-minded men and you have listened to them and not noted and listened to the woman of virtue and of beauty, a damsel in distress.

How do we know this? And he said, separate and sequester the witnesses. And one of the magistrates who has brought the false testimony is led off and sequestered and the other is brought before the townspeople, before the court, and Daniel begins the interrogation. And among the questions which he puts to this magistrate after asking a number of questions about the incident itself is under which tree in the garden were Susanna and the young men when you saw them. And the witness points to the east, to the eucalyptus tree. And then this witness is led off and the other perjurer is led in and the same set of questions is placed to him and finally Daniel said to him, where did you see Susanna lying with this young man and he says off to the west, under the willow tree. Their testimony contradicted each other, their perjury was proven, and because it was the custom and the law in ancient Israel, it's the Biblical law, that if wilfull per-

jury is proven, the people who are the perjurers are found guilty and sentenced to the same sentence to which they had exposed the person whom they had falsely accused. Having accused Susanna of a capital crime, these two perjurers themselves must now pay with their life. And the story ends and Daniel became one of the great men of Israel.

Daniel, then, appears in our tradition as the prototype of the man of wisdom and virtue, of loyalty and of righteousness. It's a good choice on my parents' part and he represents, interestingly, a transposition into Judaism of the righteousness of the non-Jew. You know, we are so familiar in the West with the concept of the medieval church and medieval Islam which tended to look upon Heaven as a restricted sub-division where only the righteous who are of the faith are allowed to enter. And those of us who read Dante when we were in school or since recognize that the church was so adamant on this position that when Dante visits Heaven he finds there only those who accepted the Christ, and when he asks about Abraham and Moses and Isaiah and Jeremiah and Daniel, the great righteous people of Biblical days, men who could not possibly have known the Christ because they lived long before Jesus was born, he is told and he is shown that these are in limbo, in the in-between world. They're not in purgatory but they're also not in Heaven. Heaven is a reserved place, reserved for those who accept the faith. But from the very beginning in our tradition there has been this recognition that righteousness is not the exclusive prerogative of any religious tradition. It's the achievement of individuals within almost any tradition. Noah is righteous in his generation long before the law is given to Moses on Mount Sinai. Daniel is righteous and accepted as righteous by Ezekiel, one of the righteous men of the world, though he lived as a pagan in the Canaanite world. Job is held up in the Bible as a man who holds fast to his faith in the judgment and justice of God, but he is not presented in the Bible as a Jew but as one of the righteous from the east, one who is righteous among those who are non-Jews.

There were righteous among our people and there were righteous among other people and whatever reward there be in the life beyond, if there be a life beyond, whatever reward there be for righteousness our tradition has always seen fit to ascribe that reward to those who deserve it and not to limit Heaven only to those of our faith. It's a mark of the wisdom and of the understanding of our tradition and one of the things that the name Daniel always reminds us of.

WRHS

Kaddish

Friday


Sunday MARCH 21, 1982

Those who passed away this week

BESSIE RUBEN
RAYMOND N. STRAUSS

Hahrzeits

SOPHIE KLOPFER STRAUSS
HOWARD SIMON SAKS
LOUIS SCHOEN
MARY NEWHOUSE FIRTH
SAMUEL R. PRESSMAN
SARAH BAUMOEL
EDWARD ENGLANDER
LEON SPERLING
ROSE SPILKA
FRANK H. FOX
GERTRUDE LOVEMAN JASKULEK
HENRY SADUGOR
HARRY SCHERMER
ROSE BERNSTEIN
SAMUEL S. ROSENTHAL
HAROLD M. STRAUSS
CELIA AUERBACH
BLANCHE M. MAYER
LENA MENDELSON
MAXWELL L. LAPPIN
DAVID TOMARKIN
SIDNEY N. WEITZ
MERLE W. MARX
DR. EMANUEL KLAUS
BIRDIE STOTTER COLE
EDWIN R. COLE

SUN	MON	TUES	WED	THURS	FRI	SAT
14 MARCH SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on JUDITH: SECOND IN A SERIES OF TOO LITTLE KNOWN JEWISH CLASSICS	15 TMC SEMINAR ETHICAL PERSPECTIVES II "TO DEFEND OR NOT TO DEFEND" 8:00 p.m. - Branch	16 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Guest: Ya'akov Goldstein 10:30 a.m. TMC Board Meeting 8:00 p.m. - Branch Religious School Board Meeting - 8 p.m. - Branch	17	18	19 Services - 5:30 p.m. The Temple Chapel SEVENTH SABBATH 8:00 p.m. - Branch	20 Shabbat Services 11:30 a.m. - Branch Bat Mitzvah DEBORAH DWORKIN 11:00 a.m. The Temple Chapel Temple Men's Club Temple Young Associates Bowling Party Yahad Community Theater Party The Cleveland Playhouse
21 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on DANIEL: THIRD IN A SERIES OF TOO LITTLE KNOWN JEWISH CLASSICS	22 TMC SEMINAR ETHICAL PERSPECTIVES III "REPORTING OF NEWS THE ABSENCE OF MALICE?" 8:00 p.m. - Branch	23 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m. LUNCH WITH THE RABBI Cleveland City Club 12 noon - 1:30 p.m.	24	25 <i>Drav Skynz</i> <i>con con p</i> <i>COX</i> 	26 Services - 5:30 p.m. The Temple Chapel	27 Shabbat Services 11:30 a.m. - Branch Bar Mitzvah ANDREW SILBERMAN 11:00 a.m. The Temple Chapel
28 SERVICES 10:30 a.m. The Temple Branch TEMPLE YOUNG ASSOCIATES' SERVICE	29 TMC SEMINAR ETHICAL PERSPECTIVES IV "HEALTH AND HUMAN SERVICES - CHANGES II GOVERNMENT FUNDING AND ITS IMPACT ON LOCAL SERVICES" 8:00 p.m. - Branch	30 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m.	31	1 APRIL	2 Services - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:00 p.m. - Branch SENATOR GARY HART	3 Shabbat Services 11:30 a.m. - Branch Religious School Model Seders
4 SERVICES 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak Religious School Model Seders	5	6 TWA Activities 10:30 a.m. - Branch Fellowship & Study Group Rabbi Jonathan S. Woll 10:30 a.m. Temple Young Associates Board Meeting	7	8 Temple Men's Club SECOND SEDER 6:30 p.m. - Branch	9 Services - 5:30 p.m. The Temple Chapel	10 No Religious School

..... NO MIDWEEK CLASSES

First Friday

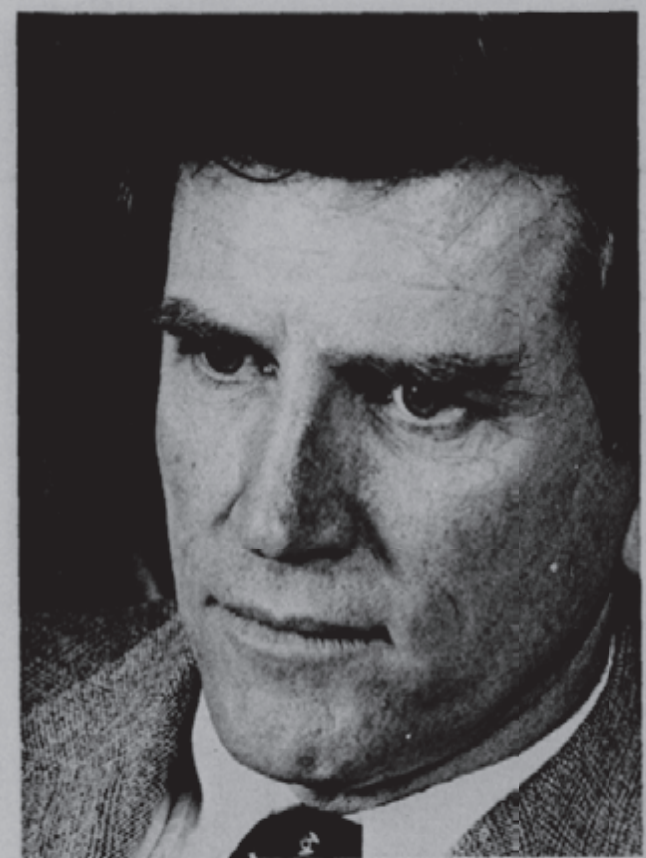
April 2, 1982

THE WILBERT J. AND SARA R. LEVIN LECTURE FUND

SENATOR GARY HART

America: The Difficult Road Ahead

- * Senator Hart, the Senior Senator from Colorado, has been prominently mentioned as a presidential candidate and has won a national audience for his thoughtful analysis of our economic programs and foreign policy objective.
- * Senator Hart is a member of the Senate Armed Services Committee, chairs the National Commission on Air Quality and has been Chairman of the Senate Subcommittee on Nuclear Regulation.
- * A witty and vigorous speaker, Senator Hart has earned degrees from the Divinity and Law Schools at Yale University and has become one of the most influential men on the Hill.



KIDDUSH and CANDLE LIGHTING

Admission by ticket only — Mail reservation request early

8:15 P.M. at THE TEMPLE BRANCH

The Ellen Bonnie Mandel Auditorium

**DATED MATERIAL
DO NOT DELAY**

Second Class Postage Paid at
Cleveland, Ohio

WRHS



THE TEMPLE BULLETIN

(USPS 537580)

The Temple

University Circle at Silver Park

Cleveland, Ohio 44106

791-7755

Published bi-weekly except during the summer vacation

SUNDAY MORNING SERVICES

March 14, 1982

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

JUDITH: SECOND IN A SERIES

OF TOO LITTLE KNOWN

JEWISH CLASSICS

March 21, 1982

10:30 a.m.

The Temple Branch

Rabbi

DANIEL JEREMY SILVER

will speak on

DANIEL: THIRD IN A SERIES

OF TOO LITTLE KNOWN

JEWISH CLASSICS

Friday Evening Service - 5:30 - 6:10 - The Temple Chapel

Sabbath Service - 11:15 a.m. - The Branch

POSTMASTER: Send address changes to The Temple Bulletin,
University Circle at Silver Park, Cleveland, Ohio 44106.

Mona

2nd we often wondered at the necessity of parents who
make no plans for their children -- one of the great joys
of a home is the ties and associations that it brings
with it -- it can take you to your family's past and
future -- it can inspire you and set you to
great things of the past to serve up as useful figures
of descent, a ^{year} ~~annual~~ nation's history.

I am sure Daniel had to one of the millionaires
 2nd wife Bill
 of the of the Curranite - there ~~point~~ a report of
 the Holy Land where there was a Jew -
 but not before
~~the Curranite~~ they had wanted a high civil. - which
 any at all a complicated ~~inserted~~ in alphabet -
 mentioned which was still ~~in~~ in some of
 1000's of signs & ~~figures~~ which ~~was~~ ^{to be} ~~refused~~ to
~~leave~~ one's ~~letters~~ & ~~read~~ in ~~many~~ - let
 a note called Ugand - in ~~some~~ a ~~script~~ ~~man~~
 a ~~fact~~ ~~are~~ & ~~belong~~ ~~when~~ ~~by~~ ~~(which)~~ ~~included~~
 most of the ~~Text~~ of a ~~letter~~ ~~open~~ to ~~which~~ ~~when~~
 have been ~~the~~ ~~same~~ - NO TALK OF AGHAT - It
 is ~~the~~ ~~about~~ ~~now~~ & ~~the~~ ~~year~~ ~~which~~ ~~was~~ ~~to~~ ~~make~~
 to point that ~~man~~ ~~ought~~ ~~not~~ to ~~try~~ to ~~be~~ ~~more~~
 jobs to be ~~very~~ ~~expensive~~ - - To ~~which~~ ~~part~~
 of the ~~same~~ - the Time of ~~which~~ ~~was~~ ~~in~~
 - "The ~~house~~ ~~belong~~ to ~~you~~ & ~~the~~ ~~world~~

to the same of men.

[illegible]

answered, "I know he was" 9

When I ask for the efforts, YTIM releases in
a level on which we were looking for
tongues and he began to doubt about his dead -
- as mentioned by POT - one of David's daughters -
which recognizes her brother's words of the
daughter mentioned had much to say about

(Remember Judith)

But David is still dead - The records
are missing here, but what seems to have happened
in that David's story is a reconstruction of what
and ADRIAN ADRIAN based on a reconstruction of what
Charles is from that he felt one would be
his and Robert is natural in life -

Though we are a PROAR 2 REAR to
justice of my first NAME - CHARACTER
Fallout LEAD - PITTY - A MAP which ADRIAN

Please do your

The story of DAN-EL was much more
in the document - THE perfect system
Baby, which is for. used to be all
lived down to Baby system 1000

further, the agency of the Temple (576) and the Range.
 which - when further was damaged there were
 some other work - it is better to be from - but
 if we have a chance - but there are a few
 children who's coming in - I had made some
 work on this account. - - Applied under
 other people that they are people of only description -
 to know the reputation of such people as T. J. M.
 but they would not avail for the =

O MOUNTAIN, IF A LARA WERE TO GO
 AGAINST THE ~~STATED~~ ~~STATED~~ ~~STATED~~
 BY HAND AGAINST ~~THE~~ ~~THE~~ ~~THE~~
~~STATED~~ ~~STATED~~ ~~STATED~~ ~~STATED~~ ~~STATED~~
 THERE ARE NOAH, DANIEL AND JOB
 SHOULD BE IN IT, THEY WOULD BE THE
 NIGHTMARE OF THE STATE ONLY.

GIVEN DURING - ...
left hand plane ...
 still a page - - On y ...
 le ...
 in ...
left gutter - ...

coming out a new paper - a paper - would ~~not~~ please
be as to be able to ^{afford} ~~the~~ ^{entirely} ~~recalled~~ ^{and}

See a man I'd be to a face! and when
Daniel met again in the scene he chuckle and
utter reminiscent of kind of behavior - but it is
good found behavior - - some times being in
2nd int. B.C.F. - probably being the different dept of
the book production which presented the
man whose behavior - a fine point - -
center of one place - might to find a man of
full scale about to find of Daniel - - added to
the number of significant vision added
present the individual to one of the found people
and prepared to be seen - added in the Book of

Daniel

Daniel is not out to be one of Richard;
intermediate - and about ACE - the man was
by the public man who was taken up
by Nat - might be the only man
he is known by the major man for years
as Kyle business - adding the fact of Daniel
concern man about 4 men known - Daniel -

3 ~~years~~ - HANANIAH - AZARIAH and Miriam -

Class for study & reading, when I am present -
as any of educational & practical - There is a
to expand vision for learning - The book was and
The Children's Temple - that is the name of the
Chapel service - - The idea of activation and
advancement was open & clear - The idea
and DANGER
credit was removed legal to the background -

It is very - about 4, 5, 6, - much not and
the family part - not relating part are, to
believe it is not - to be compared with
opened to see the point for regulation - That
many times as much apart from the idea to
would be known - a part of the 1000 and -
after that was the discussion then of education

MONA: to think that when to make 7
point as not to exaggerate about
general mission and not worry about
children will be able to do
regulation -

The idea was quite practical idea - the
idea was based on the fact that the idea was to

[Faint, illegible handwritten text]

[illegible]

I must be sure to keep my mind -
 that as we go to the end of the world - a good
 side has a reputation for a very much -
 more day in front of the door of peace
 the officers have and are moving all the
 good in years.

[Faint, illegible handwriting]

[Faint handwritten notes at the bottom of the page.]

1. ~~There is a~~ ~~very~~ ~~small~~ ~~and~~
~~very~~ ~~small~~ ~~and~~ ~~very~~
~~very~~ ~~small~~ ~~and~~ ~~very~~

Brayn Co. 10/10/10

Please don't get your mind
 too much on the subject. If you don't
 know what you are saying - you still don't

Test - Points place first - ~~the~~ - by
 & second class as shown - the second all
 down ~~under~~ royal road - The right path -
 next morning the road ahead down with
 road - not mentioned - on the way
 back - & the other way -

[illegible]

The people are very much interested in the
the people and the people are very much interested in
the people and the people are very much interested in
the people and the people are very much interested in
the people and the people are very much interested in
the people and the people are very much interested in

Handwritten text at the top of the page, possibly a header or introductory note.

1st: You can't say that there is a change in the way they live

David: I'm not saying that and I'm not - 2
months of the same thing and - To
prevent my point of view being changed
much better than in the past

1st: I'm not saying that - So David
made a book of 17th - 18th and 19th
centuries of the same thing - The world
is not the same as it was before
the war - I'm not saying that
1st - 18th - 19th - 20th - 21st

Handwritten title or section header

Handwritten text at the bottom of the page, continuing the discussion or providing a conclusion.

THE ANT GAVAT, D BW, CF DANIEL AND

21

THE IS NO OTHER VISITOR THERE

The other story - on 4 to Daniel's and
others to come down for antiquity - There is
a lot to Daniel's family - 5000 a lot of
money can't - unknown - 4000 to 5000
studies - 27% to 50% of Samuel



less need to change - like if needed - (13)
- 2 negative answers needed and run out -
Daphne answered her mother's question - I told
her not to make my head she wanted
a better answer to your question (2 questions)

Answer with much guidance - Please -
'I am worried in on every side - please
what ever to do - but I don't know how to
know I rather than sit - Please not for

held - Please don't be surprised to -

Not by surprise to be surprised - We were
surprised to find - Some years ago - when
we called out - stopped much too, but

to see the story & record - They were

believed - They were ~~not~~ a negative
response to the

Answer was to be - You know how
you have been told - history - I have done
much of the work of which I am convinced

Yes - an yes to

But when he says - I the young
Daphne who was standing in the crowd

guaranteed to be

14

You are fools - Condemning a slaughter
OF ISRAEL without examination of
LEARNING FACTS - NOT even have
considered

How do we know this

STAFFING NO MORE AND INTERVIEWS NO

SORTING

One called -

did you see the other -

Under a CHARITY the



which we

Other calls - some letters

Have a response only


They are letters - journal letters - I have written
~~must not be~~ ~~sent~~ ~~to~~ ~~the~~ ~~public~~ ~~of~~ ~~the~~ ~~press~~ ~~which~~ ~~have~~

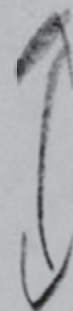
caused.

IF A MAN HAS BORN FALSE WITNESS
YOU SHALL DO TO HIM AS HE

declared to do to his Father - any
so sweep out evil from your midst (Psalm 101:1)

But, to be able to - only in the case - because of
his love for me -

Since - not a great time - and only
to be able - suffering under A.T. not possible
Time of need - to be able for those who
Silent against Israel ~~to~~ - could not
explain - not - especially in the case of
presently says to ~~A.T.~~  is not
to you - ~~in the past~~



11 17-22