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The Language of Judaism II - Aramaic, 1984.

The Language of Judaism-II-Aramaic
Daniel Jeremy Silver
February 5, 1984

Our famous patriarch, Abraham, was in all probability an illiterate, and so were most of the great and grand figures of the early period of our history. If we consider the time of the Exodus from Egypt down through the next six or seven centuries, the era of Moses and of Joshua, of David and Solomon, the era of the prophets Isaiah, Micah, Amos, the probability is that all of these men were illiterates. Now, when I first say that to a group the response is one of shock, you can't be serious, I am. And our response is conditioned by our times, by our culture. We associate literacy with culture. We assume that an illiterate man cannot be a wise man, a seminal thinker, a leader. The illiterates are the poor, the deprived, the unwashed, the unenlightened, and literacy and learning we equate, and we assume that the literate are those on whom the future of our society, of our world, depend. And nothing can be further from the truth when we look at ancient cultures. The sehik, some tribe who dispensed judgement in the gates, did not have to consult law books in order to understand what was to be done in a particular trial. He knew the customary law of his people. And a father taught his son the family trade not by sending him to school, but by apprenticing him to a shop. He sent him to work, learning practically from his own experience and through the learning he'd give him on the spot, the art of tanning, the art of butchering, whatever was the particular skill that was cherished by that family tradition. And the shamans and the old women who knew the herbs which healed did not have to consult a pharmacopia, medical books, in order to dispense what little medical language they had. It had been taught them by those who had occupied their office in another generation. And those who knew the geneology and the history of the community told that history to the young, and on ceremonial occasions there was in each community a professional reciter or storyteller or chanter who repeated to the audience the great legends and epics of the community which they, in all probability, knew almost as well as he did. Culture was unwritten. There were no libraries. Your memory was your library. And the man who had a good

memory, literate or illiterate, was in fact the learned man of that community.

Now, in many ways the ancients had more active knowledge than we do. I set the Confirmation class the other day to memorize the Ten Commandments. Many of you will remember when you were given that same assignment in Confirmation class years ago. The Ten Commandments consist of 12 lines in our Scripture, and there were any number in the class who after three or four weeks still hadn't managed that assignment. They'd never been set to do it by their schools, I don't mean the Ten Commandments but any recitation, any memorization at all. The basis of education is today essentially, go look it up. We're not trying to create people who know a great deal. We're trying to create creative people, whatever that means. We're trying to create human beings who know where to look something up. We don't want to stock the minds of our young people. We want to teach them how to operate in this new world of ours. And so whereas one of the rabbis of the second century, Yohanen ben Zakai, described his favorite pupil when Elezzer van Herkeness, as a cemented cistern which doesn't lose a single drop. I doubt that any teacher today would write that as a mark of accomplishment on a report card being sent home that Johnny has a photographic memory and this marks him off as a great student.

Now, of course, a great deal of the change has taken place because of informational overload. There wasn't a great deal to know way back then. There is a great deal to have at one's fingertips now. Look at the very idiom that we use. We have knowledge at our fingertips. We can go to a dictionary. We can go to an encyclopedia. We can turn the pages, not that we know what's on the pages, that it's on the forefront of our minds. So many of us have shut off our memories and trust overmuch the printed page, and we have a great deal of trouble understanding the nature of early societies where memory was carefully cultivated. Your memory was your library. What was not in your memory you did not know and you could not look up., and where the culture of a community was in fact almost totally unwritten. As a matter of fact, one of the interesting debates that raged in the ancient world in the first millenium B.C.E. is not unlike the debate ranging today about the

effects of television on our children's reading. Many people feel, I among them, that television is undermining literacy. And in the ancient world there was a great deal of feeling that literacy was undermining memory. Plato has a dialogue with Fedrus in which he quotes Socrates. Socrates is commenting on the various accomplishments of the Egyptian god Toth who was the inventor of letters, the inventor of writing, and he says, in effect, of Toth, "This discovery of yours will create forgetfulness in the learners' souls, because they will not use their memories; they will trust to the external written characters and not remember the issues themselves. The specific which you have discovered is an aid not to memory but to reminiscence, and you give your disciples not truth, but only the semblance of truth; they will be hearers of many things and will have learned nothing; they will appear to be omniscient and will generally know nothing; they will be tiresome company, having the show of wisdom without the reality." That's why Socrates is still studied today.

In any case, the invention of writing was not, as we tend to believe, instinctively one of the great steps forward to civilization. As a matter of fact, the invention of writing had nothing to do with the needs of the intellectual, of the academic, but was rather a response to military needs, to needs of administration. Reading and writing in the ancient world were very difficult arts. The alphabets were not yet standardized. They consisted of hundreds of forms of various types. The alphabets, however many hundreds of forms that they had, still could not express all sounds so you still had to learn a great deal, what you had to guess out of the forms that were before you. It was a slow and laborious task and it was done individually so everybody's hand had its own peculiarities. It was a very, very tiresome, cumbersome, difficult art to master. Why was it mastered? It was mastered not because people didn't trust their memories to pass down the great religious literature of the community or the great ethical literature of the community, or even the laws of the community, these could be memorized; but because kings and generals needed records, because as people moved into city-states and

city-states became empires, it became increasingly important for there to be a bureaucracy which could inform the king what taxes were owed to him, how many soldiers he could conscript for his army, what were the boundaries of his land, what did he have in the treasure rooms of his palace. It's interesting that the Hebrew word for a scribe does not come from the Hebrew word tara, to read, if we would call the scriber a reader he would be a korei. It does not come from the Hebrew word to write, katav, you would normally call a scribe, you would think a kotev, one who writes, but we call a scribe sofer, and the word sofer comes from the root to count. The scribe was the man originally who numbered. He was the auditor. He was the bureaucrat who administered the property of the king. The scribe maintained the tax rolls so that a king would know exactly how much he could take out of every vassal's pocket. The scribe maintained a census of the kingdom so that the king would know exactly how many people he could conscript for forced labor for the korvei and how many men he could conscript for military service. The scribe maintained the inventories of supplies that were sent to the palace. The scribe maintained correspondence with other nations so that the king would know what he owed in tribute to those more powerful than he and what was owed in tribute to those over whom he was the ruler from whom he exacted tribute. The scribal arts were cultivated by those who had power in order to increase the reach of their power. If you read the early literature of West Asia, of Egypt, you discover a great deal of anger at those who can read or write because they are the agents of those who abuse the ordinary human being. And it is not at all common outside of the palace to have anyone who had mastered these arts. And certainly in ancient Israel, if we look at the period from Moses, through the conquest, through the kingdoms of David and Solomon, through the prophetic age of Isaiah, Micah, Amos, it was not at all common for the people to need or to want from their religious leaders the idea of literacy. They listened when an Amos shaped God's message into great powerful words. Amos knew these words by heart. He'd shaped them in his mind. He chanted them. His disciples heard and they remembered.

And unlike that experiment which most of us have been part of in a classroom in which someone whispers a message at the beginning, at one side of the class, and it's passed down by whisper through the class and when it gets to the end of the class it's hardly recognizable. If you'd played that game in the ancient world you'd have found that from the first to the last that message was repeated with almost complete accuracy. Memory was highly trained. Memory was a specialized virtue and people had to depend upon their memory in a way which we can hardly comprehend.

I speak of scribes and the scribal arts because I want to speak to you this morning of the second of the great languages our people have spoken, Aramaic. And because Aramaic is important to us largely because it was developed by scribes for their own specific purposes and because the language itself refracts scribal bureaucratic interests and because it is the writing more than the reading which has remained of central interest to our people. There was writing in pre-exilic times, the times I've been describing, and such writing as has come down to us deals entirely in administrative matters. We have a small calendar which was kept someplace which indicates at what season of the year we ought to plant which crop, at what season of the year one ought to irrigate the field, at what season of the year one ought to harvest the crop. There are several inscriptions, royal inscriptions, which indicate that a great engineering feat was accomplished by this or that king. They found in Jerusalem in the great waterway, the tunnel that was dug from the upper city down to the spring of Saloam, a bronze tablet on which the king had inscribed his many attributes, the money that he had invested to make this great engineering feat possible. We have a number of pottery shards in which ancient Israelites inscribed various letters, one to the other, having to do with military matters or with business matters. We have a number of jars which were sealed with the owner's seal. We do not have a single shred of writing from that period which has to do with religion, which has to do with religious law, which has to do with temple or temple ceremony, which has to do with any of those

things which ultimately found their way into our scripture. Indeed, if all of these materials were laid out for us in cases as they are, to a large degree, in the cases of the Israel Museum in Jerusalem, and I went along those cases and tried to read out to you what was written in Hebrew on these shars and these inscriptions, I could not do so nor could anyone whose knowledge is limited to traditional Hebrew alphabet. The early Hebrew alphabet, the alphabet of these centuries, is called Ktabi vri, the alphabet of the Hebrews, and it's done almost in cuneiform style. Cuneiform was original writing on clay. It was done with a stylus which had a little dagger-shaped point at the end and the scribes simply printed the number of dagger points in particular order to indicate a given letter. Now, the early Hebrew alphabet was of that type, and unless I have in front of me a cylibary which indicates all of those letters I couldn't possibly begin to read out that script to you which is interesting because it indicates that very little that the Jews considered sacred in those early centuries was in fact written out. Otherwise it would not be true that our Torah, the Torah in our ark, is written in the Aramaic script rather than in the Hebrew script, in a later script rather than in an earlier script because religious forms are notoriously conservative. We are still reading the Torah in a script which was devised 23-2400 years ago where the forms, the lines, are numbered exactly the way they were 2400 years ago. Each line begins with the same letter it began with 2400 years ago, but, in point of fact, sometime around the 6th to 5th century B.C.E. whatever sacred literature Jews had was transferred from the old Hebrew alphabet to this modern Aramaic alphabet. So that if Moses were to come down among us and if we assume that Moses is literate, and I were to take him to the ark and I were to unroll the Torah of Moses and put it before him, he couldn't read it. He couldn't read it because he'd never seen the alphabet in which it was written. This alphabet is called Aramaic. The Arameans were a people who came down off of the mountain range of central Asia sometime around the 14th-13th century B.C.E. They were closely

century B.C.E. until about a century after the rise of Islam in the 7th or 8th

related to the old Hebrew tribes. They settled in the area of Syria. They were largely shepherds and husbandmen, people who dealt with flocks. And sometime around the 10th or 11th century their scribes made a major technical improvement in the art of writing largely, we think, because they wrote primarily on cow hide and on the dried skin of sheep. They moved away from writing the alphabet with a stylus that the cuneiform writers had used for several thousand years to writing with pen and ink. And they used the Canaanite alphabet that I spoke to you about last week, the 22 letter alphabet which is the basic semitic Hebrew alphabet, and they developed letters where you didn't have to take off the stylus from the substance you were writing on, just keep pressing down to form a single letter, where you form each letter without taking the pen off of the surface on which you were writing. And this script, which is a script you all learned in religious school, the Hebrew script, was developed by these Aramaic scribes around the year 1000-900 B.C.E. and it quickly became the universal script of Western Asia, the same way that the Germans, the French, the Spanish, English, Americans use the same alphabet although our languages are quite different, the same the ancient Moabites and Hebrews and Canaanites and Edamites and then the Persians used the same script, this Phoenician script, to express all of the sounds of their own language.

And sometime during the Babylonian Empire, and then under the Persian Empire, this scribal script, this Aramaic script, became the accepted script for all international correspondence and for all record-keeping in West Asia. And the scribes who were Hebrew scribes learned to copy out their materials in this script. Now once the traditions were set down, largely, we believe, because of the pressures of diplomacy, the defeats that Israel suffered in the 8th and 7th and 6th centuries because they feared that they would not be able to remember any longer their sacred literature. Once this sacred literature was set down the people began to pick up the Aramaic language and to take it over and to speak it in their homes and on the street and in their marketplaces. And from sometime around the 4th century B.C.E. until about a century after the rise of Islam in the 7th or 8th

century of our era, for a period of about 1400 years, Aramaic was the vernacular spoken by most Jews the world over. It's the ^{single} language spoken by most Jews over the longest period of time. Aramaic was the native language of Hillel. It was the native language of Akiba, Josephus wrote the Wars of the Jews originally in Aramaic. It was the language spoken in the great Talmudic academies of Babylon and Galilee for centuries. It was the language that Jesus spoke. It was the common language spoken by Jews from about the 4th century B.C.E. to about the 8th century of our era. It's a language very much like Hebrew in the sense that it's based on three-letter roots. The sounds are the same. If you know Hebrew you can usually figure out an Aramaic text. You'd take one that you know. It comes from the Kaddish. Yipgadel, yipkadash shemaic raba - shame is the word Hebrew for name; rav is great, is his great name. Yipgadel, gadol, means great, Yipkash, kadosh, means holy, may God's great name be declared great and may it be declared sanctified. In Hebrew we would say gadol kadosh shemrab, but it's the same basic root.

The difference between Hebrew and Aramaic is, however, a difference of style and difference of quality. Hebrew is imaginative. Hebrew is powerful. Hebrew is specific, created by scribes and by bureaucrats for their own administrative and political purposes. Aramaic tends to be rather heavy-handed, to be bureaucratic, full of jargonese. Aramaic tends to emphasize the obvious. I'll give you an example from another Aramaic prayer or Aramaic portion that you know very well, the Kol Nidre. The Kol Nidre, as you know, is the prayer, the chant with which we begin Yom Kippur. It's important to us because it's a formula for the remission of vows and it was used by the Moranos when they were forced to convert into Christianity and who once each year wanted to feel part of their ancestral people who would meet somehow surreptitiously and secretly and would begin their service with this very old Talmudic formula which essentially was used to, in olden times, excuse oneself from vows which were taken rashly. Now, the Bible has one word

spoken or chanted from the pulpit. But what is interesting about the Targum is

for a vow, neder. Now, listen to the Aramaic - Kol nidre, vesere, hagameh, na kol maneh, vikinuai vikinusai ush vuot - all vows, bonds, oaths, obligations, promises etc. etc. which I have made. You can hear the lawyer and you can hear the lawyer, you can hear the auditor whenever you hear Aramaic. And it's not surprising, therefore, that almost all the legal documents which Jews used through the long centuries retained an Aramaic form: the marriage contract, the ketubah to this day is written in Aramaic; the bill of divorcement, the get, to this day is written in Aramaic. And when Jewish life was self-governing almost all of the contracts which were used picked up old Aramaic forms which had developed through the long centuries, developed in the schools of the Talmud by men who spoke Aramaic, men who were learning to be the judicial leaders, the leaders of the legal community of our people. There's a heaviness. There is a ponderousness to Aramaic which you don't find in Hebrew.

One of the most interesting of the literatures which developed in Aramaic which were important to our people are called the Targum. The Bible, by and large, is written in Hebrew. I said by and large because two sections of two of the very last books of the Bible, the Book of Daniel and the Book of Ezra, include long sections of Aramaic. And for a long time after that when Jews spoke Aramaic and no longer spoke Hebrew, the custom developed in the synagogue to chant the Torah portion in its original Hebrew and then to follow out the reading of that portion with an Aramaic translation which was called the Targum. Actually, we believe now that this custom goes back to the Persian bureaucracy. Persia insisted that all documents that came from the Empire be written in Aramaic, in the Aramaic script, and then translated into the Aramaic language so that there would be a document which proved the meaning of the text. There would be instant translation of the document that was involved. And we believe that at that time the custom began of providing an instant translation of the Torah portion which was read to prove to the Persian authorities that nothing subversive, nothing was being spoken or chanted from the pulpit. But what's interesting about the Targum is

that whereas the language of the Bible is free-wheeling, it's imaginative, it doesn't worry too much about philosophic niceties, the language of the Targum insists on buttoning down every possible suspicion. Let's take the concern that God might be described in human form which we call anthropomorphism. If you remember the story of the Garden of Eden, there's a tree of forbidden fruit and a serpent entices Adam and Eve to eat of the fruit, and they eat, and then suddenly God appears, and God appears in a very forceful and simple way in the scripture. The Hebrew reads, and they heard the voice of the Lord God going about in the garden during the spirit of the day, during the heat of the day. In the Aramaic translations, about a second century B.C.E., the Aramaic reads, and they heard the voice of the semblance of the voice of God going about in the garden. They had to make sure that everybody understood that God's voice wasn't actually heard but only what seemed to be a voice, and you get that sense that everything has to be done in a proper, philosophic and theological way, that you can't just simply allegorically, metaphorically, leave it to the imagination. Aramaic then is the language which was beloved of the rabbis, beloved of the jurists, beloved of the legalists, the language in which the academies of Sura and Pumbedita and before them, of Nicevus and of Stesafan, of Seferus and Tiberias, conducted all of their studies. It's a difference between the language you might hear at Harvard's Law School and the language you would hear in an ordinary conversation around the dinner table. One has a precision to it. One is very necessary for the business of the community, but it's not very expressive when it comes to literature, to poetry, the way the Bible is, to the expression of vivid imagery the way so much of our tradition in Hebrew allows ourselves to do.

Aramaic remained the basic language of the Jewish people down to the rise of Islam. Arabic, like Aramaic, is a semitic language, and with the rise of the caliphs, with the dominance of Arabia as a political power, Aramaics began to disappear and Jews began to speak Arabic and to write Arabic rather than to speak Aramaic and to write Aramaic. Of that more another day.

But 1400 years have passed since our ancestors had written Aramaic. It had been woven into the very fabric of Jewish life. Why is the Kaddish in Aramaic? Because the Kaddish was originally not a memorial prayer but was originally the glorification of God, a praise in glory of God which glorifies God, spoken at the end of a lecture given by a noted scholar in one of the seminaries in one of the universities; and this sense of the glorification of God became, first of all, after this stage it became part of the worship service. If you go to a traditional service you will find that part of the Kaddish separates the major sections of the service, and then since it was separated in major sections of the service it was the point at which one paused again to praise God, and since in death we praise God for the meaning of the life we have lost sometime around the Middle Ages the Kaddish was taken over and became for our people the prayer which we associate with our dead and through which we thank God for all that that life has meant to us.

There are other parts of Aramaic which you know. There's a good bit of Aramaic in the Haggadah. When we explain the matzah we say, and this is the bread of affliction. In Hebrew we'd say, this is the bread of the poor. Aramaic crept in wherever the ordinary cares of Jewish life, the ordinary speech of the Jew over these long centuries, crept in to the traditions of our people. Most of the Talmud is in Aramaic, but, interestingly, there is not a single bit of literature which we really remember which is written in Aramaic. Aramaic simply did not give itself over to the literature which has visual power, which has emotive power. It is the literature of the law. It is the literature of the law. It is the literature of the tradition. It is the literature that governs structures of Jewish life, but it is not that which appeals to the spirit or to the heart or to the imagination of the Jew.

And then, interestingly, there was an after life to Aramaic. Once Aramaic ceased to be a living language among Jews it seemed to be over and done with. Somehow, in religious life nothing is ever finished, final. And about three cen-

turies or four centuries later Aramaic became the basic language of the Kabbalists, of the mystics of our people, and for an interesting reason. There was a man in Spain in the 14th century named Moses de Leon, the 13th century. Moses de Leon decided to write out a good bit of the mystical and esoteric doctrine of our people in a book which he called The Zohar, the book of illumination. He set it up as a commentary on scripture, and because he claimed that this book was written by the ancients, by an ancient mystic by the name of Simeon bar Yohai, a scholar-mystic. He wrote in the language that Simeon bar Yohai would have written a thousand years before, namely in Aramaic, and because the rabbis did not want the mystical tradition to become well-known, it was a very dangerous tradition, they continued to speculate mystically, to speculate kabbalistically, in Aramaic rather than in Hebrew. So if you pick up the amulets and the charms which were used by our people over the long medieval centuries to ward off the evil spirits, to ease childbirth, to avoid some national disasters, you find that almost all of them are written in Aramaic, not in Hebrew, because Aramaic came to be associated with mystical powers, with angelic or demonic powers, and it came during the last 200 years of our tradition to have this association with the kabbalistic tradition which one would not have expected otherwise.

You know one example of that, again, from the Haggadah. At the end of the service we read about the only kid, and only kid my father bought for two zuzim an only kid an only kid, it's in Aramaic. In Hebrew it would be *ben das ha'Hebrew* and so on. Now, what is this only kid? This only kid is the people of Israel. And what is the hope? It's kabbalistic hope. And came the holy one, blessed be he, and destroyed the angel of death. The mystical hope at the end of the Haggadah is that God will ultimately destroy mortality, bring immortality, bring the resurrection, bring eternal life to the Jewish people and to individual Jews. And poems which come out of this kind of kabbalistic world very often were written in the Aramaic language which carried with it this sense of mystical power throughout the years. *Hebrew letters were used to sound out Arabic words in other times.*

What shall we say when we look back on Aramaic? We've forgotten it, most of us. We read it with difficulty, but it reminds us of a single truth, an interesting truth, and that is that we Jews have, for the most part, been a linguistic chameleons, that throughout our long history we have by and large adopted the language of the host culture of which we were a part. We speak English. French Jews speak French. The Jews in the Arab world spoke and speak Arabic. The Jews in ancient West Asia spoke the language of West Asia, Aramaic. The Jews who lived in the Greek diaspora spoke Greek. One does not have to maintain some native language as one's vernacular in order to maintain one's identity. Despite the fact that we have been linguistic chameleons over the centuries, we remain Jews. We've remained a people who have their own distinctive traditions or distinctive culture, the very special attitudes towards life. Sometimes translating these attitudes to a new language has proven difficult for us. Sometimes we lose touch with part of the past. But by and large we have been able to adapt ourselves to the world in which we are a part, to share in it, to survive in it, to cope with it, because we spoke that language, and yet, we have retained our identity because we found ways to express the language, the ideas, the themes of the past in the language which was the language of the day.

And so it's interesting that, for the most part, what we have done is to do not what we are doing here in America, which is to speak English and then to have to learn Hebrew as a foreign language, but to learn Hebrew and then use the Hebrew alphabet, which is really the Aramaic alphabet, in order to express the language of the country of which we are a part. When Moses Mendelsohn wanted to teach Jews German what did he do? He translated the Bible into German and he wrote out the translation, using Hebrew letters, because the Jews knew Yiddish and they knew Hebrew and by reading the letters of the Hebrew alphabet they could pick up the German word. The German was sounded with the Hebrew alphabet. Aramaic was used often to sound out Hebrew. The Hebrew letters were used to sound out Greek words at other times. Hebrew letters were used to sound out Arabic words in other times.

It was the control of the Hebrew alphabet, or the Aramaic alphabet actually, and the understanding that one could read almost anything in these terms which, on the one hand, kept Hebrew alive to us and, on the other hand, allowed many Jews who couldn't master two vocabularies and two alphabets to express themselves openly and freely in two languages. Today transliteration is really a lost art. If we look at the new prayer book we find that the Kaddish is translated into English terms rather than, as it has been in an old prayer book, into the more traditional terms. But it is because of the script that we maintained our ties to the two worlds which are part of us and, unfortunately, we've lost, really many of us, control of the Hebrew script, and certainly we no longer need to write out English in Hebrew script in order to understand English. And yet, I suspect that if you read your grandparents' or great grandparents' letters to one another, and if they were written in Yiddish, you'll find that they put into Yiddish a great number of English words, and that's the first way in which English became a vernacular, a usable language to them.

So there you have it, a lost language. Aramaic is spoken only in one small part of the world today, not by Jews, but by some of these beleagued people we call the Kurds, who are caught between the Iranians and the Iraqis in the mountain vastnesses of Asia. They are of Aramaic ancestry and still speak a version of Aramaic. Aramaic, otherwise, is something one learns in order to be able to translate and to understand. It is something you will hear in the synagogue whenever the Kaddish is spoken. You will hear it at a wedding if the ketubah is read. You will hear it during the seder when the haggadyah is spoken. It is still part of the living tradition, a language which has given some very interesting and important classics, including the Talmud, to our people.

בזכר פיוס ויליאם פאפא

כ"א - כ"ב

י"א - י"ב - י"ג - י"ד - י"ה - י"ו - י"ז - י"ח - י"ט - כ' - כ"א - כ"ב - כ"ג - כ"ד - כ"ה - כ"ו - כ"ז - כ"ח - כ"ט - ל'

י"א - י"ב - י"ג - י"ד - י"ה - י"ו - י"ז - י"ח - י"ט - כ' - כ"א - כ"ב - כ"ג - כ"ד - כ"ה - כ"ו - כ"ז - כ"ח - כ"ט - ל'

י"א - י"ב - י"ג - י"ד - י"ה - י"ו - י"ז - י"ח - י"ט - כ' - כ"א - כ"ב - כ"ג - כ"ד - כ"ה - כ"ו - כ"ז - כ"ח - כ"ט - ל'

כ"א

כ"ב

WRHS



Kaddish

Friday
Sunday FEBRUARY 5

Those who passed away this week

HENRY BIALES
ALVIN ALEXANDER GOLDSTEIN
SAM EDELMAN

Yahrzeits

GERTRUDE GOLDBERG
ANNE J. KANE
EVA B. ROSEWATER
THEODORE T. SINDELL
DR. DAVID B. STEUER
BENJAMIN F. KOPERLIK
JAY IGLAUER
FRANCES ROTHMAN
SAUL GOLDFARB
MICHAEL H. GREEN
LEAH B. MELLMAN
ESTHER MORSE KATZ
RACHEL RIVCHUN
SARA E. MANDELZWEIG
SAMUEL BAER
TILLIE DEVAY
BEN R. KERN
ALBERT A. LEVIN
ISADORE SANDS
MINNIE H. MARKOWITZ
ALFRED M. EMERLING
STELLA SILBERMAN
WILLIAM N. SLAVIN
EDWIN M. GLAUBER
SARAH LYNN
DR. CARL D. FRIEDMAN
NORMAN E. LEVY
AARON M. WEITZMAN
RALPH H. ROSENFELD
WILLIAM H. WOLOWITZ

MORRIS G. SCHAFFNER
HARRY SILVERMAN
ADELE UNTERBERG JOSEPH
PAULINE G. BISKIND
RUTH HELLER
IDA MILSTEIN
FRIEDA ENGELMAN
ARTHUR ZOLTEN

printers, proofreaders, and anyone reached by the printed page. A man could now refer to the rules of grammar, the speeches of Cicero, and the texts of theology, canon law, and morality without storing them in himself.

The printed book would be a new warehouse of Memory, superior in countless ways to the internal invisible warehouse in each person. When the codex of bound manuscript pages supplanted the long manuscript roll, it was much easier to refer to a written source. After the twelfth century some manuscript books carried tables, running heads, and even rudimentary indexes, which showed that Memory was already beginning to lose some of its ancient role. But retrieval became still easier when printed books had title pages and their pages were numbered. When they were equipped with indexes, as they sometimes were by the sixteenth century, then the only essential feat of Memory was to remember the order of the alphabet. Before the end of the eighteenth century the alphabetic index at the back of a book had become standard. The technology of Memory retrieval, though of course never entirely dispensable, played a much smaller role in the higher realms of religion, thought, and knowledge. Spectacular feats of Memory became mere stunts.

Some of the consequences had been predicted two millennia earlier when Socrates lamented the effects of writing itself on the Memory and the soul of the learner. In his dialogue with Phaedrus reported by Plato, Socrates recounts how Thoth, the Egyptian god who invented letters, had misjudged the effect of his invention. Thoth was thus reproached by the God Thamus, then King of Egypt:

This discovery of yours will create forgetfulness in the learners' souls, because they will not use their memories; they will trust to the external written characters and not remember of themselves. The specific which you have discovered is an aid not to memory, but to reminiscence, and you give your disciples not truth, but only the semblance of truth; they will be hearers of many things and will have learned nothing; they will appear to be omniscient and will generally know nothing; they will be tiresome company, having the show of wisdom without the reality.

The perils that Socrates noted in the written word would be multiplied a hundredfold when words went into print.

The effect was beautifully suggested by Victor Hugo in a familiar passage in *Notre-Dame de Paris* (1831) when the scholar holding his first printed book turns away from his manuscripts, looks at the cathedral, and says "This will kill that" (*Ceci tuera cela*). Print also destroyed "the invisible cathedrals of memory." For the printed book made it less necessary to shape ideas and things into vivid images and then store them in Memory-places.

Date February 5, 1984Service no. 2

UP

GOP

(SOLO)

Opening
anthemShewitz: Psalm 122

Bar'chu

Trad.

Sh'ma

Trad.

V'ahavta

Braun

Mi chamocha

Ephros

Tzur

yisraeil

Trad.

Avot

Dymont

K'dusha

Sulzer

May the

words:

Meisels '51~~TORAH SERVICE**~~

Anthem/

Solo

Shewitz: Y'did nefesh

Aleinu

Trad.

V'ne-emar

Trad.

Amen

#1 — TO CONG.

Hymn

EIN KEILOHEINU

Amen

—~~**S'u sh'arim/~~~~Ein kamocha~~~~Ki mitzion~~~~Sh'ma torah--~~~~L'cha adonai~~~~Torah~~ ~~blessings~~~~Eitz chayim--~~~~Hashiveinu~~

REMARKS

SUN	MON	TUES	WED	THURS	FRI	SAT
FEBRUARY 5 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE LANGUAGE OF JUDAISM - II - ARAMAIC Temple High School 6:30 - 8:00 p.m. Branch	6	7 TWA FIRST TUESDAY 10:00 a.m. - Browse and Shop 12:00 - Lunch 12:45 - Dorothy Lang Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Young Associates Board Meeting - 8:00 p.m.	8	9	10 Service - 5:30 p.m. The Temple Chapel	11 Shabbat Service 9:00 a.m. - Branch Bar/Bat Mitzvah BRIAN & MELISSA KAUFMAN 11:00 a.m. The Temple Chapel
12 SERVICE 10:30 a.m. The Temple Branch Rabbi Daniel Jeremy Silver will speak on THE LANGUAGE OF JUDAISM - III - ARABIC Temple High School 6:30 - 8:00 p.m. Branch	13	14 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch Temple Board Meeting 8:00 p.m. - Branch	15 TWA Board Meeting 10:00 a.m. - Branch	16	17 Service - 5:30 p.m. The Temple Chapel THIRD FRIDAY Temple Young Associates Sabbath Dinner 6:00 p.m. 7:45 p.m. - Services Branch	18 Shabbat Service 9:00 a.m. - Branch Bar Mitzvah RICHARD EDELMAN 4:30 p.m. The Temple Chapel
19 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 David Sandmel 10:30 a.m. - Branch Lunch With The Rabbi Downtown City Club 12:00 noon - 1:30 p.m. TMC Board Meeting 8:00 p.m. - Branch Religious School Board Meeting 7:45 p.m. - Branch	22	23	24 Service - 5:30 p.m. The Temple Chapel	25 Shabbat Service 9:00 a.m. - Branch
26 SERVICE 10:30 a.m. The Temple Branch Temple Young Associate Creative Service "CHOOSING JUDAISM, CHOOSING LIFE" Youth Group Activities	27	28 TWA Activities 10:00 a.m. - Branch Fellowship & Study Group Rabbi David Sandmel 10:30 a.m. - Branch	29	MARCH 1	2 <i>Hallo</i> Service - 5:30 p.m. The Temple Chapel FIRST FRIDAY 8:15 p.m. - Branch	3 Shabbat Service 9:00 a.m. - Branch <i>5 D55</i> <i>412</i>

Charles was published 1933-34 - in the 'first' series
of two and 'unpublished' in the case of second & 'nothing'. The
same was published in 1934 & 1935, David was there. When
a report was for the first time, people were saying public
for the case. 'Yehia says it is like me'. Not at all. The
public - but we were with literary and literary
& literary and literary and literary and
in literary - - the case was not at all
literary literary of literary but we have to go to.

The stock of a sort - and the - the stock -
kind we need for the stock. Really of Wright was
high of Wright and Wright was. Wright was of Wright
of Wright and Wright was. Wright was of Wright
morning of Wright and Wright was. Wright was of Wright
another of Wright and Wright was. Wright was of Wright
of Wright and Wright was. Wright was of Wright
of Wright - Wright was of Wright and
and Wright but Wright was of Wright.
and Wright was of Wright and Wright was
to Wright was of Wright and Wright was
The Wright of Wright was of Wright and Wright was
of Wright was of Wright and Wright was
most of Wright was. Wright was of Wright
Wright was of Wright and Wright was

The answer was no; but they could be
have said they knew. The Talmud says otherwise.

Rebentzen was a great expert. N. Y. - 4.

Zakhar present in Jewish people. Change to Hyman

as 1914. 1915. 1916. 1917 - a rebuttal action

which was done a day. Your money was

your library. Rebentzen was good. LITRARY

was not the ^{disturbance} work of a cypher, computer person.

2nd, a set of articles - and reels -

opened day to the reels BC, - as reels

about the consequence of LITRARY such as may

was very about Talmud. We're convinced

Talmud will be LITRARY, so can

we can not LITRARY will be

money. Let us read you a few more pages

Plus - reply Phoenician
for The Library will be Phoenician



~~My rebuttal was a rebuttal?~~

We can convinced in the same way

books replied, will be the reels reels

in the same way replied for any more

as per to be educated. -- But in fact, just -- if
we had had a history and science and writing
was developed NOT to promote culture, but to
^{FACILITATE} ~~make~~ King exercising their power. effect it
was to ~~rule~~ ^{rule}, as general rule permitted
letting not the intellectuals --

Culture needed a tool; but King needed
not given without records. They needed tools
rolls to know when to be a fact man
which supported the count -- They needed thought
fully and thoughts to help can have and say
was and to be used. -- They needed to be
used to know how days in any the world
corrupt, they needed deeds and INVENTION
for the present.

needed
concerned republic reeds

The first rule was to find humans --
and then 4th phases -- made to the world --
disturb the man for rule don't and for
to and and -- To and and for 100 -- TO
count -- The rule was to and and kept the
King account

King needed rule, but ~~the~~ King
didn't need to be rule. What was and to and?

The frequent losses from wells were caused by sand
to them.

[illegible]

10 November

2, and even at a depth to which oil can not -
 from the surface - ~~that~~ is, the whole way. Now & much
 needed and other speeds in these hands - and
 these examples that these things in these hands - &
 which I do (as the depth of sound where Tides
~~are~~ not being quite in the center - the
 which are very much needed here -
use can be used in the way of interference in the center -

... render happy and for certain need - the student
... of best case studies, covered, as well as
... pay, report all the graph, all the numbers of
... use various methods very carefully - - It's
... original report the data it will report number 7,
technical background.

^{sent}
... to the 1st Div (1000 300) and as
... service reports are made very careful first
... to a type period copy - careful. See also
... the Concord to be used has to be reduced to 100 of
... symbol to be 27 of a category - see also
... from the for of using see also - - last
... now a regularly updated of notes see also
... a known only 1 people present in field
... searched and a new course script - publicly
... because he had been unable to very present
... for was but to have from in long letter -
... Facts - make for quite independent - and there
... the known absolute of the people of the

area

... Process and other needs (1) see last
... to be maintained within - one year to have been
... no trouble of maintaining them - in the field
... absolute - of the 6-1 has no reference from

being considered, the Trust, under proper legal advice
to submit - which is the case. all 1101 200 - 1000
transfer being (which is not). At night, the Trust
is submitted - 1101 200 - the same, with - the
officer - with 4 to order of the Trust -

But no absolute need to - 1101 200. A unit need
1101 200 - 1000 the value - with interest in capital
of value for trust of the Trust. From meeting -
the Trust of 10 - value at the time - The 1101 200
recently submitted into the office in death -- not
then then was sent to transfer the value

Transfer of value

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~~submitted~~ - For a long time submitted in the people's
openly delivered with the transfer value - possible
become submitted value in exchange of the possible
- not submitted - possible become people's submitted
receiving the value in exchange - value in
submitted / possible in exchange - submitted - value

Value of the

But in the 1101 200 the value is submitted
and the submitted value is submitted to value -
time of submitted - submitted submitted - 1101 200
of the submitted - submitted 10 submitted - submitted submitted
of submitted - submitted submitted (1101 200) submitted submitted

same 4, Hungary - 58c Trade Deficit - 1 million
people and have found that unlike needs to be met, it
not could not

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historical as means of linguistic communication which
new common have to be made of not
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Ego, and --- / filled only America is not
given if justice will be upheld order of ways of the for
in common

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same to the Triple of the public - have been
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for which we are living --- that which is not to
be linguistic communication - after a very long

period of speaking there - and convinced that
we - and begin to speak the common language
of substance which we find ourselves ---
common as the re-union of not from

for the first 3 years of not until to 7 or 8 th
order of an order --- then the order which
with part of the order - in order which the
common order

אין אונזערע זאכן - ווען איר האט
אין אונזערע זאכן - ווען איר האט

Rules - on language - but don't need - a heart
 rule now or never - sub rule - — Page

1. חתונה. 2. נישואין. 3. קידושין. 4. נתיב. 5. נתיב. 6. נתיב. 7. נתיב. 8. נתיב. 9. נתיב. 10. נתיב.

۴۰۰ ۷ ۲۰۰ ۱۰۰ ۵۰ ۲۵ ۱۰ ۵ ۲ ۱

but they would be sentences of the value

The next great thing I know was to make a
 new system of work. System of work
 was - Project - not - public - was careful
unusual - was careful - was careful not of
was careful not of was careful not of
was careful not of was careful not of
was careful not of was careful not of

Unterschied

—جی

25, 16 August 1954 - ~~1954~~ 2 in ~~1954~~ 1954

25, 60 largest layers -
in ^A layer you have more - red color than at 7

parent - Real Number

- was quite normal
Release there as we went for you 3rd -
get

... ..
... ..
... ..

freut, die Freude für von der ich

Lucas

