



## Daniel Jeremy Silver Collection Digitization Project

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

Series IV: Writings and Publications, 1952-1992, undated.

Sub-series B: Other Writings, 1952-1992, undated.

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Reel  
75

Box  
23

Folder  
1472

Research notes, Pirke Avot, undated.



Shaarei Tefilah includes an abbreviated version of the "Sayings of the

Fathers" as did the Union Prayer Book before it. It is suggested that these six chapters

be read <sup>consecutively from</sup> ~~during the Sabbath~~ <sup>to Sabbath between</sup> Passover and Shavuot. That the text is significant

and provides ~~meaningful~~ <sup>NEED NOT BE ARGUED, BUT</sup> insight into rabbinic values ~~goes without saying.~~ Perhaps it

should also be said that <sup>this collection</sup> ~~they~~ <sup>its</sup> represent both in ~~their~~ <sup>IN THE INITIATION OF</sup> conception and ~~especially in their~~

public recitation an affirmation of the central myth of rabbinic Judaism: namely, that

the oral law as well as the written law was revealed at Sinai. <sup>AN SEEMS ANACHRONOUS</sup>

<sup>IN A LIBERAL SIDDUR.</sup> We make no other liturgical use of <sup>THE PAUCITY OF LITERATURE. FOLLOWING</sup> ~~proverbs or axioms.~~ The book of

<sup>RABBINIC TRADITION NO PORTION OF</sup> Proverbs is ~~not~~ suggested ~~as a public reading.~~ No chapter of it is listed as a haftarah.

The "Wisdom of Ben Sirach" is never read nor selections from such rabbinic-gaonic

anthologies as <sup>ha-Shalom</sup> ~~perek hashalom~~ or <sup>ARE</sup> ~~Berech Gertz~~ <sup>PUBLISHED</sup> ~~Rabbah.~~ <sup>THE PRINTING OF PIKEI AVOT</sup> We have simply taken over

~~represents simply a continuation of~~ <sup>FOR</sup> ~~a traditional synagogue custom and it seems somewhat unexpected~~ that our movement

which respects the rabbinic tradition but rejects the notion of a complementary revelation

<sup>OF THE ORAL LAW AT SINAI, WHY SHOULD WE ENSHINE WHAT WE DENY?</sup> to the written Torah should enshrine this particular volume in our liturgy. The custom

<sup>A CHAPTER FROM</sup> of reading <sup>AFTERNOON</sup> ~~the~~ <sup>PIKEI AVOT</sup> on the Sabbath between Passover and Shavuot is first mentioned

<sup>MEDIEVAL</sup> in 12th and 13th century liturgical sources. <sup>A IN GAONIC SOURCES WE HEAR OF THE</sup> The earliest testimony to the special recitation

<sup>STUDY OF THESE CHAPTERS ON SABBATH AFTERNOONS WITHOUT ANY SPECIFICATION</sup> of the ~~pikei avot~~ occurs in gaonic sources of the 9th century. In his mid 9th century

<sup>BT</sup> ~~Siddur Amram,~~ Gaon of Sura cites in the name of his collegiate predecessor by one

Sar Shalom <sup>A</sup> ~~the fact that there was a~~ custom in the colleges of Babylon to study (shanah)

Mishna Avot and the Saraita Kinyan Torah after the minha service on Sabbath <sup>THE</sup> ~~afternoons.~~

<sup>PRACTICE IS TO THE CUSTOM THEN PREVALENT</sup> This ~~custom is related to a tradition which explains the practice~~ of reading during

~~the sabbath minha service~~ a version of the sidduk ha-din. <sup>ACCORDING TO ONE</sup> The recitation of this

<sup>TRADITION</sup> ~~justification of God is related to a tradition which taught that~~ Moses had died at this

<sup>hour</sup> ~~precise time~~ <sup>NOT ONLY WAS</sup> and that the prayer of justification ~~was~~ recited in memorial of his death, <sup>BUT</sup>

<sup>AFTER MINHA</sup> ~~Presumably reciting pikei avot 1:1~~ "Moses received the Torah on Mt. Sinai" permitted

honor, presumed P.A. 1:1 permitted the necessary homage



NOTE THAT THE FIVE CHAPTERS OF MISHNAH AVOT ARE  
ALREADY COMPLEMENTED BY A SIXTH CHAPTER, THE  
BARNITHA KINYAN TANA WHICH IS KNOWN IN A SLIGHTLY  
DIFFERENT FORM BOTH FROM SEFER ELIYAHU 2:17

AND KALLAH NABHATI #8. ~~THE~~ <sup>MOST</sup> WRITERS HAVE ASSUMED  
THAT SINCE MISHNAH AVOT HAS BEEN ENLARGED TO SIX  
CHAPTERS IN THE EARLIEST SOURCE WHICH SPEAKS OF  
ITS ACTUAL USE AND SINCE THE CUSTOM OF READING  
P.A. ON THE WEEKS BETWEEN PASSOVER AND SHAUVOOT

REQUIRES 6 ~~THE~~ <sup>THAT</sup> PARTICULAR ~~REASON~~  
SCHEDULE IS THE EARLIEST FORM OF SYNAGOGUE PRACTICE  
IN THE MATTER. <sup>THE 13TH CENTURY</sup> SEFER HA-RAMHAM <sup>ALREADY KNOWN OF 3</sup>  
<sup>THE 13TH CENTURY</sup> SEFER HA-RAMHAM <sup>ALREADY KNOWN OF 3</sup>

TIMES FOR P.A. THE INTER HOLIDAY PERIOD; <sup>SEVEN</sup> ~~SEVEN~~  
ROUND ON SABBATH AFTERNOON AND FROM PASSOVER  
TO Rosh ha Shana. THE SEPULCHRAL RITUAL DOES NOT  
REFLECT THE PUBLIC READING OF P.A. ON SABBATH  
AFTERNOON; BUT IN 12-14 CENTURY SPAIN IT WAS  
CUSTOMARY TO READ AVOT IN THE A.M. IN ANY  
CASE THE PRACTICE IS CLEARLY BABYLONIAN RATHER  
THAN PALESTINIAN IN ORIGIN



IT IS NOT CERTAIN THAT <sup>ADDITIONAL TO READ AND DISCUSS</sup> THE SIX WEEKS ~~SCHEDULE~~ (3)  
BETWEEN PARADISE AND SHAVUOT PRECEDED THE  
CONFLATION OF M. A. UT TO SIX WEEKS. SANDYA  
GARDINER IN HIS DISCUSSION SPEAKS OF THE CUSTOM OF REMAINING  
NOT ONLY M. A. UT AND THE BANAITA KINYAN TRAIL  
BUT THE BANAITA YINAT HET (PENNED ENETZ ZUTAH  
# 5-8) AND INTERESTINGLY SUGGESTS THAT THE  
CUSTOMS IN SUPEROGATORY, THAT IS UNDERTAKEN UNDER  
VOW (# 122-123). APPARENTLY SANDYA LOOKED ON SUCH  
STUDY NOT SO MUCH AS A MEMORIAL TO MOSES BUT AS  
MUSAR, A DIDACTIC EXERCISE DESIGNED TO INCREASE  
SENSITIVITY TO THE MORAL OBLIGATIONS OF THE  
SECULAR CLASS.

APPARENTLY THE 9TH CENTURY THE CUSTOM  
OF REMAINING P.A. WAS NOT WIDELY OR AUTHENTICALLY  
ESTABLISHED, IN FACT THERE WAS NEVER TO BE  
A CONSENSUS <sup>AS TO</sup> THE DECISIONS ON WHICH P.A. WAS  
TO BE BASED, SANDYA QUOTES AMARAH, BUT SEES THE  
PRACTICE NOT AS COMMUNICATIVE BUT CHARACTER BUILDING.  
MAKZEH VITNY STILL KNOWS OF REMAINING YINAT HET



4  
 Together with P.A. and others the position that  
 West died at the same time. B.M. Lewis - had been  
 (Subject #316) and a statement in the name  
 of ~~the same person~~ <sup>counter part</sup> ~~the same person~~  
 of ~~the same person~~ <sup>the same person</sup> ~~the same person~~  
 The ~~same person~~ <sup>same person</sup> ~~the same person~~  
 the ~~same person~~ <sup>same person</sup> ~~the same person~~  
 a ~~same person~~ <sup>same person</sup> ~~the same person~~  
 that ~~the same person~~ <sup>the same person</sup> ~~the same person~~  
 at the ~~same person~~ <sup>same person</sup> ~~the same person~~  
 examination in the ~~same person~~ <sup>same person</sup> ~~the same person~~  
 showed that it was ~~the same person~~ <sup>the same person</sup> ~~the same person~~



~~the necessary act of memorial.~~ There is confusion in the gaonic sources ~~between~~ by the amram who specifically permits Talmudic study at this time of the Sabbath and cites the study of parkei avot as proof of this permission and that responsum cited by B. M. Lewin (otzar ha-gaonim, shabbat chapter 316) and in the name of Sar Shalom's counter part in the pumpedita school, paltoi gaon, that the reading of parkei avot is not considered Talmud study and so it escapes from the prohibition of such study at the time of the great scholar's death when it was customary to lock the doors of a various scholars in honor of the scholar.

The issue seems to be whether the reading of pirkei avot is simply a ritual act or mishnah study. The issue is not clearly resolved. Indeed, the practice itself seems to have been voluntarily rather than mandatory even in the colleges.

Sadya (122-3) mentions the practice of teaching avot and adds "one who takes a vow to study adds the ~~berita kinyan Torah~~ and yarat net." Briefly then, in the 9th century the custom seems not to be wide spread or to be deemed mandatory. The sources do

not indicate ~~thus~~ whether these chapters are read on every Sabbath or at a special time of the year and all that can be said, ~~one way or another, the same~~ linked with

~~between this practice and reverence for~~  
an affirmation of Moses as the prophet who brings the revelation.

known

is not some

is acknowledged



THE TALMUD MAKES NO MENTION OF THE PUBLIC OR  
LITURGICAL USE OF M.A.; IN DEED UNTIL THE 9TH CENTURY  
WE HAVE NO EVIDENCE OF THE CONNECTION OF M.A. AND  
Kitalah. THE <sup>ARW</sup> ~~ARW~~ IS A COMMENTARY ON M.A. ONLY, NOT  
IA. THE USUAL KNOW A CITATION OF AVOT IN TB,  
B.K. 30a COMES IN A CONTEXT WHICH CLEARLY INDICATES  
THAT REFERENCE IS TO THE QUALITIES WHICH  
DEFINE hasidut AND THAT ~~hasidut~~ <sup>Rabbi</sup> ~~Rabbi~~ <sup>Rabbi</sup> ~~Rabbi~~  
(OTHER TEXTS RABINIC) MERELY SUGGESTS THAT ONE WHO  
FULFILLS THE STATUTES SET OUT IN M. AVOT MEETS  
THE ~~REQUIREMENTS~~ <sup>REQUIREMENTS</sup> OF hasidut, NOT UNEXPECTEDLY,  
OTHERS HAVE OTHER STANDARDS - SOME MORE IN TERMS  
OF SOCIAL CONSCIENCE ("LET HIM FULFILL THE LAWS  
OF TORAH (MIZUKIN)"); SOME MORE IN TERMS OF  
RIGOROUS ~~PIETY~~ <sup>PIETY</sup> "LET HIM FULFILL THE RULES OF  
penedekut (Be'ahavat)"

in the records  
THE PUBLIC USE OF P.A. EMERGES IN THE  
9TH CENTURY AND BECOMES PART OF ASHKENAZI  
PRACTICE SOME 300 Y CENTURIES LATER  
(JOURNAL OF THE AMERICAN JEWISH ARCHIVES # 292)



WLG?

There seems to have been a conference of ministers, <sup>being</sup> but  
afterwards seems to have been for non-business study of benefit  
to the community (by benefit) community seems to have been to  
confer with more and decrease the trust, the person - should  
seem to have perhaps been for united reason, should  
as did for the use of public interest interest to  
Kendall seems to be right to clear that  
There seems to be a statement to be made of people "  
(p 224 - 25) 1, 2, 3, 4 to be made of people in 3rd  
and community to be made of people in 3rd  
may be off for the use of the community to be made of people  
proceeding to be made of people in 3rd  
more to be made of people in 3rd  
There to be made of people in 3rd

The you need only be made of people in 3rd  
community to be made of people in 3rd  
proceeding to be made of people in 3rd  
community to be made of people in 3rd  
community to be made of people in 3rd



of unknown number for a very long time, being  
 & number one as ~~number~~ <sup>number</sup> 1 in order of priority  
 in a Sister would be necessary and as  
 calculated on the side here, I am not sure of  
 affairs in your calendar and a consultation  
 of the laws for you - For instance the name  
 of P.A. is present in the record; M. Ant - ~~lost~~  
 changed left with ~~was~~ <sup>ready</sup> modified law of one  
 central force - - to a success to some extent  
 of unknown - W.P.H.S. Teaching of  
 the Teaching, My had and unpublished; but of  
 not done & documented the One from unknown  
 had been passed known without observed in  
 a little



These ~~the~~ <sup>known</sup> ~~law~~ of early PA affairs; the  
 process numerically the very known about  
 been stated and the made was - and  
 it is presented under in some 10:1 on 20:4  
 and followed by part of the 3:16







The well known article of Aunt in T.B. B.K. 3Da under  
Ruler number 66 concerns of R. Judah ben Asher "Hush  
dine one be one chush" for let him be judged as case  
of negila (Lash) to let be judged Aunt concerning  
suppose M.A. under the P.A. ~~\_\_\_\_\_~~

5 notes can balance to 5<sup>th</sup> and to 2<sup>nd</sup> out the  
western of notes published on Sabbath after came into being  
It would seem that P.A. <sup>also</sup> came into being as one  
since to 4<sup>th</sup> out. ~~WRHS~~ ~~\_\_\_\_\_~~ MA & K.T. as  
a unit. The report ~~\_\_\_\_\_~~ to nucleus of notes P.A. entered  
Pencil - Shumard is the original center: only also  
given the notes to be minimal: 5? To be seen as  
it refers to the center of lines to only to be  
success of given of has same open at ~~\_\_\_\_\_~~

center to be relative

Let's say he many centers of lines  
Hallel Shabbat #66

Kel 130 - Shabbat #40



Sunday -

122-3

because of death of man see record book Aunt  
like a new to start  
"and the one who adds Kinyan That out

Yenist bit

Viting

141  
111-2

Q. who

Sam Shale

about to sleep - said a book  
because of "home of man"

no 2. date book -

Hullabal

[not to cut]

WRHS

J. M. H. H. H.



Ken - Oral History

2012

Thur-

Center in Greening to day

PAW made - following over-

Sepland and a meeting



Check for correct name

1) ISNAD - County of ... - ...  
... of ... - ...  
... / ...  
There are ... of ...  
... - ...  
... to be moved ...  
... and

Partial ...



... man -



last & necessary steps to provide for a 6th grade  
before Prisoner's Statement. The entry under P.A. should  
be done with careful use of time - my released  
change of system seen to have been a lack  
development has to be followed judiciously as yet --  
that it is a secondary development & supported by  
the same rules or otherwise the same system being at  
just that, M. A. A. should not have had to be  
added to in order to follow + the practice.

~~The above suggestions and suggestions are~~

~~very different from P.A. and M.A. as~~

~~P.A. 1115~~

How come to provide for P.A. to be  
that M. A. A. was not intended for Prisoner's Statement  
as suggested by the above & my reference to the T.A.  
it. The entry of the above had any m. under

being suggested to be done for the T.A. to  
include the Prisoner's Statement which is the same as  
Prisoner's Statement, of the T.A. which has not yet been  
done but should be done as a whole



[illegible]

שנת 1944  
 שנת 1944  
 שנת 1944

The fact is that the - the power of the  
 foreign power of movement - not only - - - - -  
 for as preparation is the fact is movement - not a  
 thing - but movement - - - - -  
 unless movement movement

There are persons in community who are  
of assistance to members of P.A. The first reference  
to other parties are local groups.



Studied before

Q How does it become possible?

D.K. 300

(5<sup>th</sup> cat.) Rubin

R. T. T. - let her prepare

Law of Negatives (T. 176)

Handled

Red

[let her prepare] - red

[should make a 7 A. 607

LP' 00

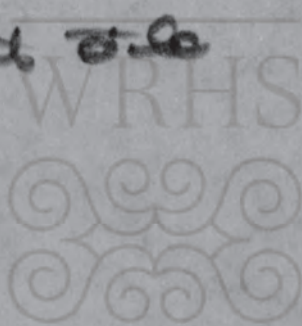
other

[let her prepare] - red

[should make a red

Prof = right to know a study

right to know, right to know



Committee with 1.13.10

are a reproduction of

reproduction

Prof is for under name for under

by 6 members - not because of no

I don't know red my Shannon

What - Shannon 11/11/11



What are the cases

Removal

Suppose  
6th = only with 6 release angle

Suppose given child right under me as usual  
litigant release & explain

I release M. 5-10-11 filler null

part of left 2-60-21 - 2 offer p'23

under null in but last year -

permit exception - M. left - no release to  
WRHS AMERICAN JEWISH ARCHIVE  
Then release no release

1) release release of release release release

2) no release release release - no  
Tues release

3) release release

2- no release release release  
release release



+ Pledge

MAK 3:16

+ 2nd cut Taper arranged to be collected  
[Ruler 4th ruler 5th] To keep in mind - ~~not~~  
re-delayed for on trial +

Conduct -

Dialectic  
UIT

proof text as 42.21 like clump

particular opportunities of subject trial -

The original paper of subject trial -  
CATE Chemical

Good letter

no religious see 7 (SPN)

} under set

UPB

can never

omit

preference

keep +  
journal

names of

epilepsy

but say - # 1.



