1. Rabbs: yesterday stressed - impermanence life here. Faith

4. Jeremiah: "... for to you, Lord our God, I pray..."
5. Mevin in reciprocated 11: 16, 11

This theme of 1, 13, of restlessness, always characterized Jew. We are irritants to the world's smugness; a self-satisfaction, we are a people in perpetual protest. We will not let the world rest. Abraham followed the impulse of 13: and revolutionized the world's constructible unity. Moses burned with the prophetic fire of urn: so that even Pharo recognized his restlessness, this 13: in N.M. It was this inherent restlessness, the 13: in drive 13: this spiritual dissatisfaction. This constant restlessness that moved Moses turn to the Hebrews with words 20: 17-20. We travel to the land of promise to spread word.

Eclesiastes 9: 10-15 taking to modern. Eclesiastes 9: 10-15. But... 13: 13-14, 11: 13-15. The same rebellion against it is the same. Scandalizing restlessness. The same rebellion against the distinction status quo. That has made us a people ready to deny injustice, ready to speak out, to be honest, to be open, ready to tear down this slums, ready to build up schools. No wonder there are so many suspiciously fridgated we are as the people of our forefathers, "wayfarers in an intellectual wilderness." Was turk's the name? "wayfarers in an intellectual wilderness." "Is the man ...""13: revision 113? - the David 5817
Not always have we wanted to assume this dangerous role. Inert to the world's conscience. Sometimes we have preferred to hold us more, to be forgotten. But it cannot be done. Our very existence is an outcry against any form of absolutism, totalitarianism. Our very being cries out: all is vanity, vanities. Only that is worth but quarrels. The very fact that Israel constitutes an offense against the rest of the world who seek to substitute the gods of the last days against the Fascist when God against the church against the current state, against the arrogant, materialist, proletarian, humanist, man, dollar, no wonder, now a common principle

This is indeed our mission in the world - to allow us stabilization, to keep it in accord with the rest of the world, to struggle and success, against modern man.

Firm in our mind, unsettled as it is, the Jew must continue to protest, to struggle, to be the unavowed remnant, plucked in Heaven. At a time when self-destruction remains, we must not too easily assume the role of contemporary man... we must have too much of guts - not guts but wisdom, and when there was once in David a God-given wisdom, that radiation-proof atmosphere must not be allowed to underground our unborn generations.
The light seems to be glowing in the world, half-bright as it is.

The function of the Jew will be to reassert God's reign, to mediate between the world and His will.

The following lines were written by a Welsh poet (Dylan Thomas) — but I must add a Welsh accent.

May 1926, Arthur 76-78.

I protest of God's challenge to man:

[Text is partially crossed out and not legible]

This is the Jew, he who raises up the light, as the sun rises above the earth, and the Jew who says: The light is not God.

... when Jaws loyal tradition, honest with his God, is used to his higher pastime — and his obedience to his higher pastime — by which we can still perform it.

Is it? And when we have learned a little — in other words, assimilated.

A few generations — we have a little assimilated.

When we deny God, we succumb to the omnipotence of Satan.

When we deny the Jew, we fall to sinners, where we have also subjugated our hearts and love to the Jew.

And if this road to the Jew is taken, it is the road to the Jew, 658.

For the Jew I today as in the first Jew in antiquity.

The Jew, as his charter, perfection is by acquired by the unifrequency of a pure-interrupted soul, by going.

For Abram 4 times:

[Text is partially crossed out and not legible]

(Continued on next page)
I am in Mr. [illegible] deeply indebted to you for the great confidence you have expressed in me by calling me to serve as your associate. In the most distinguished Tisha B'Av day, it is he who has been assisting the rabbis and the people. The progress of this great center in over 3 decades—(20) years— as it appears, the guide and teacher. I pray that I may prove worthy of your confidence and his faith in me, so that together we may go in the way of Torah—and study which is necessary...