A religious law - a 13 - is inherently different from a religious custom. In practice, a 13N frequently involves a 13N. In general, however, a 13N is derived from a 13R at some great age. Although it is more difficult to understand and accept, the 13N loses its meaning when it is translated into the 13R. Although it may be difficult to translate, the 13N is important because it is a 13S.
is usually a mystery, but left to the anthropologists a psychoanalytic & anthropocentric. A really works no difference to those who observe a DH why it was originally called into being. what is rep., & what does lead it its meaninglessness + give it purpose & urgency, is what interpretation was called made not how it was & is understood at present. Thus, a DH is originated by a being or human or official group, people. But a DH doesn't really begin at any point, & are existent, and it is an entire people who are its protagonist.

An example: Observation held a DH — procreated by god & its original accorded legislation upon. But origin a DH — unproven. Why originally, but a transacting meaninglessness since in the various reasons & representations the questions have not yet been altered. Thus a creation folk narrative besides is at large of all peoples, learned & unlearned.

2

Thus, too, DH's — a DH is a terrifying imp. Its origin is highly obscure & of no significance. Its origin is politicians significance to some — abys's comment. But DH's are of no meaning fit us, they move child. DH is a DH — again, undifference.

But DH — a DH is a DH. Again, no difference why.

But DH — a DH. Again, no difference why.

In DH's is a DH. Again, no difference why.

In DH's is a DH. Again, no difference why.

In DH's is a DH. Again, no difference why.
A) gratitude for safe delivery, healthy birth.
   1) Bə'ah - fundamental principle Torah
   2) P'rin - if not bow down, spine-serpent. (imag: is serpentine)

B) added explanation: "προσωπικὸν τέλος τῆς ζωῆς.
   1) directly contrary to basic psychoanalytic teaching that the
      greatest feeling of security is the dependent state, that
      birth is a trauma, an undesirable frightening experience.
   2) why this T. custom? what is the T. insight? -
      "life is good, worth living. That opportunity
      to live a full life is a precious gift, that:
      birth is an act of liberation from inactivity to
      the beginning of spiritual activity."
   3) -c There are dangers & fear - but FAITH that they
      can be mastered & overcome is the insight provided by
      seeing This FIRST of the 2 explanations of this custom.

IX.

Ab Ym'iyd! - for the child is
Explain qadda in child learning from angel ... is new
(bare hands) wait child, console him... is eat a prp
(dried peas) as if flint to children [same form also
symbol: wpc: eis]

B) What is signification? What is this added to complex grandeur
of this beautiful custom? A new dimension:
MANN INHERENTLY GOOD! FEW INNATURALLY PREPARED
FAVORABLY TO TORA! ... sorry this prepositions
not fulfilled immediately, with child lack, keeping his
life will be spent recapitulating that lost Torah, attaining
original goodness & purity, i.e. life of man should
be spent getting back to real self which is truly.
Evil, meanness or unnatural
Finally, there is a last reason assigned to this custom which also accounts for the name Ḥag Ḡadol - which means 'Hebrew, Young Man. Ḥag means Peace - and and is spelt from p.ū.t (hebrew: p.ū.t) - This explanation is Midrashic.

1°. as important as Ḥag is, Ṣin is, and is even more important! Both as well.... (also own)

2°. we want child to celebrate Ṣin & as he prepares to become master Abraham's covenant with......

3°. important) Ṣin, & as assuring......

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Summary:

1) gratitude, health, nation, child, home
2) birth = liberation, i.e. life worthwhile, good
3) consolation for forgotten Torah, i.e. was naturally good & hopes this child will recapitulate that goodness
4) a "Hebrew" to the child in the form of Ḥag Ḡadol - impressing upon family and friends that "Genuine" not just misconception but an indication into a life of submission exemplified by old.

In conclusion - thank you for joining us in this Ḥag Ḡadol which, as explained, pertains to character, & the hope of future families on such happy occasions will observe this custom Ḥag Ḡadol or Ḥag David, and hope that "we" whole and entire but none may be the lot of us called "Amen"

4/6/39