I. one of most typical American contributions to field of religion is statement that "religion is a matter of individual conscience." It is point of view which is based on the traditional American abhorrence of violence and tyranny. It announces that a man's religion is his own business and no one can force him to worship or think otherwise.

II. How do we sense take it this American doctrine?

In one sense, it is a noble contribution to civilization. For too long now has there been a tendency to force others to my way of thinking, to compel my neighbors to my faith, beliefs, doctrines. The religious strife & persecution has spilled enough blood, and no Jews, except for a brief interval of 2 millennia ago, have been in the receiving end. We can only be glad to have agreed with this doctrine. Furthermore, it is foreign to me to believe any religion is based on violence, force, or any brutal experience. Second, we agree partly out of our own faith, our Hasley teaching that the law way at times forces a man to do or not to do certain things. But it cannot force a man to believe or not believe certain things.
But it is a matter of man's own conscience. There are definite accepted doctrines - but we are not forced to accept them.

But if this statement is taken to mean that all man's religion is solely his own business, his fellow-men have no interest in it whatsoever, the Torah never went to the adoption. Torah cannot believe in forcing a man to certain actions. But Torah definitely tells each and every Jew that the behavior and conduct of his fellow-Jews should be of utmost concern to him. I must not try to force a man to make certain convictions, not from my fellow Jew to make certain convictions. But I must try to teach him Torah, and if necessary, present him with truth in a manner contrary to Torah - for in every true civilized society this is true. The Constitution itself legislates words to an extent. For we legislators words to an extent. For we legislate not only a political community (not in words), and not of society (groups, events), but - primarily - religious community. Yet if we are responsible for each other.
IV.

(Yiddish section)

Plain financial law, but what's Mitzvah refers to spiritual heritage, and
how a law to be interpreted, damned.

Non-fellow Jews with most religious
process, spiritual success. (May be needed here...)

II.

Mutation rejects responsibility. The English expression
is an un-purim statement. The English version
name for business is an abomination. It
is our business. If it weren't, we'd know
no synagogue, no schools, no
handful people willing to give their lives
for teaching Torah.

III.

This is a life of chief rabbi succession,
compression of status. This was a marked
worship, hard work like. For responsibility...

20th pins of the crown, the crown that
religious bankruptcy... (M股份 is non-
entire... but accepted
principle, at least and understanding...)

3/5/76
Conversation with NKVD agent... [illegible]... relates...

The case was extremely serious. But some principle might apply to...

teenagers being tried... Hebrew in N.S.
you won't...

But as unexpected as our friends to help
them financially so spiritually. Need
missionary ideal - but notビル... but in Sears.
[illegible] origin... original... environments... but contact...}

This afternoon... [illegible]

[Give usual, literal translation]

There is another interpretation I suggest:

... whose concern is... spiritual as well as material welfare, whose
does strengthen the air of others'... He and feminin... the spirit of God dwells in him... according phrase...

See C-24
Education Prone (addendum—separate sheet)

Seminar given
Behar 232 220—1959
Murray K. Conference Minute
Comm. J. Talmon Porah

1. "Responsiveness of concern about spiritual welfare of others"

2. "Inscription on Menorah 4:4
(572, 3721—3722)

3. "Rabbi Yochanan bar Sicil
(373, 3724)

4. "Inscription on Menorah 4:4
(572, 3721—3722)

Don't regulate desires for anonymous
mosses"

"We can only study"

"Awakened within them—"

"Undergirded religious moral revival now"

"If we have separated ourselves completely from then"