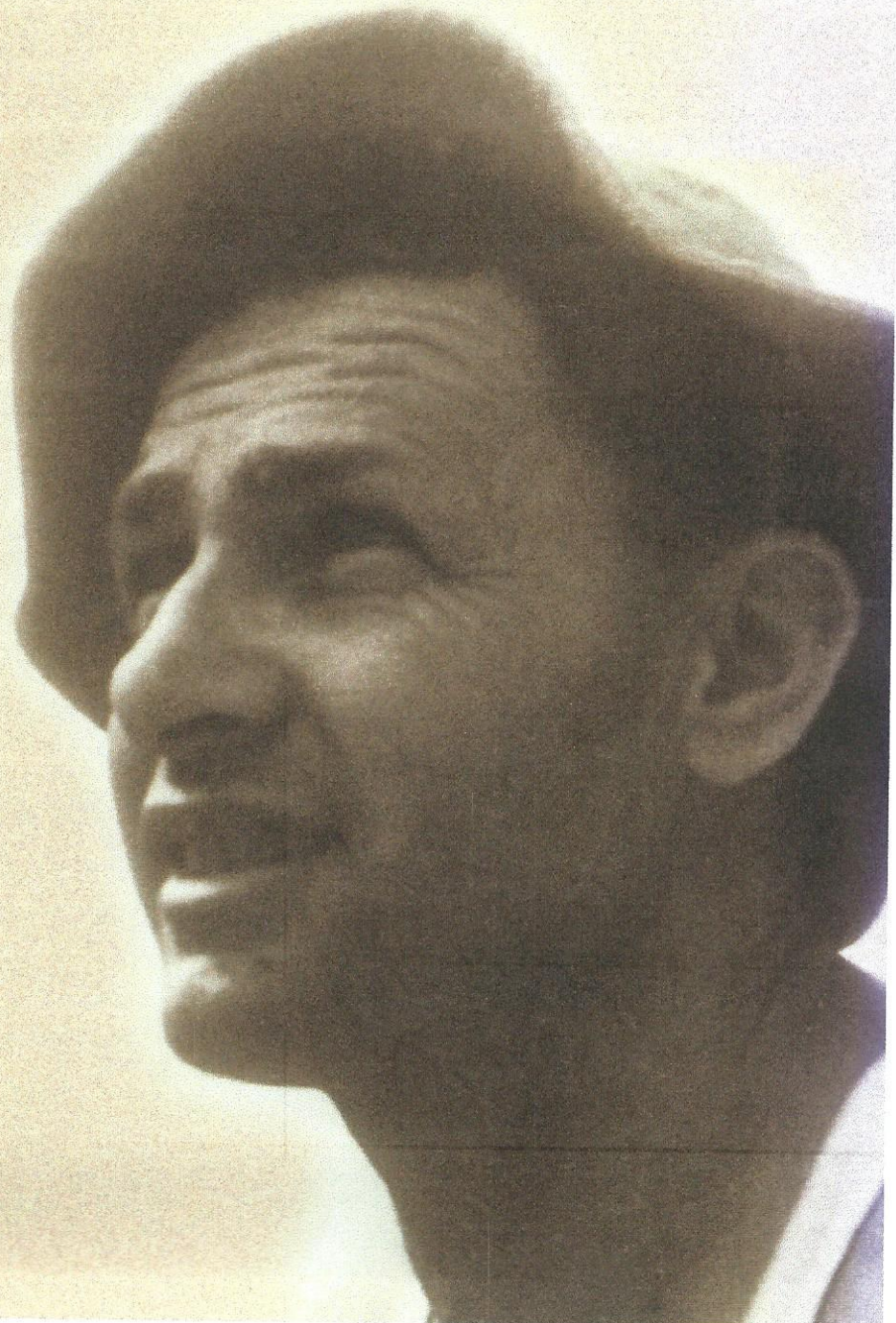


«Insemnări»
29 Teweth (29 Jan.) 5690 (1930)

a DIARY by Arie Haran

Translated from Rumanian by Bert Manasc



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② page II

because my ideal in life is the "creation", for which I will fight, ~~will~~ work hard, ~~will~~ struggle, because I want to be a life force ~~in~~ in the support of my people and ~~implicit~~ all humanity

Certainly an ideal originating from selfishness.

It is the ~~in~~ law ~~of~~ ~~the~~ ~~self~~ of human nature: "Through selfishness to altruism".

Be it ~~that~~ ~~the~~ ~~fulfilment~~ of this ideal, that I ~~will not~~ ^{will not be} hindered by normal but avoidable obstacles, on a man's and humanity's hardships, I will not stop on my way to light of the true future society. Nothing can stop resolute will.

I ~~use it to~~ ^{use it to} myself (in Hebrew: lettering and signed Ariel)

Today I tried to understand if "Free will" exists?

Following research in the doctrines dealing with this topic of free will and determinism it seems the conclusion is that free will does not exist. My opinion: "Will is a psychological factor ^{derived from} ~~derived from~~ personality, determining the action of an individual"

1 Shewat (30 Jan) I read "owners and slaves" by Maxim Gorkh.

He is admiring the proletariat ^{whose understanding} ~~a common realization~~ ^{for} of the knowledge of its creative force, and harsh criticism of bourgeois society and de socialized well-to-do's. Convictions certainly resulting ~~from~~ from his life's sufferings, and realities.

2 Shewat (31 Jan.) I read "The Atheist facing death" by Dr. J. Dussan.

"Not only the believer dies with hope, but also the atheist whose ideals ~~become~~ ^{became} his religion"

In the evening I went to theater, the operetta "Akeidath Itzhak" by Goldfaden. I liked it.

The wild masses ^{some} ~~say~~: "Only the common ideal 'Palestine' can help you. But for this propaganda, ~~in their midst~~, until the creation of economic possibilities in Eretz, ^{Zionism} ~~is~~ is required to be cultivated in Galuth. And that as soon as possible

③ page II

4 Shewat (2 Febr) On the side of "Philosophie Testament" of Tolstoy Love I that is in one word only The teaching left to us by the "free spirit" ^{called it} ~~named it~~ A. Roland.

③ page III (cont)

Love everybody, Love "love", Enhance your own moral, Righten yourself and everything will become right. The material pleasures coming from egoism generate hate and quarrels between humans, while spiritual satisfaction resulting from selflessness, unites people! -

True, I love people. But love cannot become the creed in present society where ~~for~~ a minority own and exploit the masses. Only when equality of living conditions ~~for~~ will take place, because how can you love de ones who sap your power for their benefit.

Only ~~the~~ ^{the} material well being of the masses will bring their happiness and altruism.

And because I love all people, because I desire the good for all people, I have to fight against the present ^{word} social order, to achieve a ~~state~~ ^{situation that allows} "love"

"There is only one solution: to love everything, to love the source of love, to love loving, to love God, to love for the love of the one we love, and not for ourselves ^{to love} or for the love in itself." (Tolstoi)

A person who loved! but did not rebel!

I was at the movie "The humpback of Notre Dame de Paris" after V. Hugo's opera, with the ^{extraordinary} ~~superb~~ interpretation by Lou Chanev

The gratitude for Esmerald made the humpback ~~to~~ go beyond any human feelings and ~~to~~ become a beast, plotting ~~in~~ ^{against} ~~against~~ his own. His death is ~~the~~ one of a true hero fighting for recognition.

5 Sheval (3 Febr) Refering to chapter "Nationalism in the West" by Tagore

④ page IV

Like nobody else until now, The great humanitarian spirit of India is rising against the horrid form of manipulation adopted by the European nations, which led to the major carnage that shook ~~prof~~ ^{deeply} the whole world.

According to him, the western nationalism as it presently degenerated means only the organized egoism of ~~the~~ nations.

page IV (cont)

"Europe got its human grandeur by the education of people still corrupt". While western spirit marches under the banner of freedom, the western nation ~~also~~ create the chains of its order, the strongest and most indestructible ever achieved in human history.

It is normal that Tagore who lived and still lives in the spirit of Buddhist ideas (relative, because they existed before the castes and unfortunate pariahs, which have today disappeared due to generous social spirit of Gandhi) and humane to rise with class, ~~neglects~~ neglecting other aspects of culture ~~in~~ ⁱⁿ the locale of today against the western nationalism. And still suggesting a ^{meeting} ~~split~~ between the west and the contemplativity of the East, incipient.

6 Shewat (4 Febr)

I am reading "Dreamers of the Ghetto" by Israel Zangwill. It describes types of Jews which following emancipation and destruction of the ghettos, thirsty for a new world, a new culture, not knowing to appreciate the value of Judaism. But reality awakes them from their ignorance of the indestructible chains of Judaism. of the magnetism of its force (A man in Jerusalem - Isaac Lewinsky) while the mystics renounce earthly life for eternal God (Hadd-Gadio) or as in Samuberona, the young dreamer which ~~he~~ tries to organize the Jews for self defence against programs of Russia and who sees the most of people indifferent, closed on the old path of servilism, while the intellectuals who were supposed to be united, are ~~fractured~~ split even in the same family which does not comprehend the situation and the stringent need of the Jewish community. And the hero see among the shooters which bombard the Jew's quarters an enthusiastic ^{youngster} ~~boy~~ ^{with} ~~on~~ ^{dreams} ~~Macabean~~ ^{Macabean} ~~counts~~ ^{counts} ~~suicide~~ ^{suicide}.

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Israel Zangwill succeeded to ~~realize~~ ^{give} picture the life of Jewish people after liberation ~~and~~ ^{giving} some time ~~an~~ ^{an} ~~image~~ ^{image} mystico-philosophical, or alternative social-political image.

page V (cont)

7 Shewat (5 febr). Today, at the Museum I played several chess games. I prevailed overall. The chess game awakes unknown ambitions, cold judgement, foresight and the feeling of victory in war (and ~~as~~ it might be: social, political, economic, cultural and generally human). At the Theater it is now playing "Melo" by Henry Bernstein, a colossal success of the Ventura Theater.

Regretably, I did not attend, but I will ~~compensate~~ ^{try} some other time.

8 Shewat (6 febr). I heard about frictions from "A.v.w.", "Nothing new on the western front", "Vanity Vanity in timidity", Roscuta and Fanny ~~prize~~ good friends (according to Albertica). I am starting "The Cement" by Fiodor Gladcow.

9 Shewat (7 febr) Reading "The Cement"

10 Shewat (8 febr) I finished "The Cement" a true book and a sincere author. Without detours, Gladcow succeeds to picture the situation from ~~perspective~~ ^{perspective} social, political, economical, and philosophical of improvement. He is critical of bureaucracy, but shows alternative as Glib Ciomator the true ~~resistant~~ ^{conscious} proletariat, militant. Hoping for future clarification and betterment. And if some aspects have improved, "RSFSR" could not ~~destroy~~ the bureaucracy which took bourgeois forms, which in "confessions of a loser" by Manus Istroti, describe a regrettable but very hard, if not impossible to set right.

Gladcow describes also social evolution of ^{Russian} women who neglected the difficulties of return (happening in 1920-21), female attribute ~~to~~ become ~~shortly~~ ^{shortly} working equal to that masculine. (Dasha Ciomabora, Polia Mehora)

It is a very good work.

The new "army" of ^{contemporary} Russian intellectuals succeeded to attenuate the supression left by the Bolshewic ~~monster~~ ^{monster} regarding the bourgeoisie.

after noon, I was at The Hall. ~~Half~~ The Hall has become what it should, ~~in the future~~ ^{a place for} meeting. ~~Unice~~ ~~and~~ Some people believe that the hall is only for conversation. Any other activity (~~other~~ as the reading of a book) is discouragete.

page VI (cont)

But the true purpose of the Hall is to create permanent and strong relations between the "scouts", with the help of spirited discussions. I will strive to do that.

11 Shevat (9 Febr). The morning passed without ~~seeing~~ ^{realizing} After noon I go first to Moshon to play chess and after we go to the Hall.

7) page VII. At 6 o'clock we go to the debate: Dan will expose from the book "Die felen in Gegenwart" by Ropin, a few chapters, such as "The process of grinding of the Jews", "Social status of the Jews" ~~before~~ prior to emancipation, "Mendelsan's current and consequences" as well as a statistical chart of present Social status.

Ropin divides the Jewish people in 4 classes, or better said in four social levels tending to successive assimilation, passing from the first level to the second, is a step to assimilation; ~~and~~ from the second to the third is the moment of assimilation and finally the fourth is ~~com~~ total assimilation.

We all memorized this statistical image from the first lecture.

Back home, I study for the test of Romanian language. I also read the pamphlet "Union Pan-europeenne" written by the pan-european union ~~can~~ led by L.N. Condeshore-Kalyni, showing the economic and for peace benefits of organizing the ~~Europ~~ European States in an S.U.E., but not following the model of U.S.A. Not a destruction, assimilation, of the personality of the states but rather ~~cooperation~~ ^{cooperation} economical ~~cooperation~~ through elimination of customs in order to prevent competition of the other continents. "Dans l'histoire aucun grand mouvement politique ne se realise sans parasite d'abord ~~dans l'histoire~~"

I'm going to the "Circle" where Bloch-Blumental will make a presentation. Due to low attendance of ~~youngsters~~ ^{youth}, it was canceled.

I managed to observe him from close up: Blue eyes & reflecting unlimited kindness, a phisimomy showing the care for those entrusted to him. "My home boy".

13 Shevat (11 Febr) I followed at the meetings ~~the~~ ^{current} subject (NPig)

15 Shevat (13 Febr) (in Hebrew: Hanishkasur B'Alud) I passed such a beautiful evening. Odeha! When: Sung (Hebrew Sing) as introduction, I started crying. The words penetrated me convincing (Hebrew text of song follows: 8 lines of poem)

8) (page VIII)

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After the "ODANA" ~~and~~ we started singing, we were happy as we ~~were not~~ ^{did not} for a long time. We sang until one o'clock after midnight. Afterward I returned home (!?!)

When I came to the "Hall" there were few people, and afterward they all left and I was alone. It was a wonderful night, and although 13 February, it wasn't cold at all, but even a warm breeze. The full moon on the blue ocean background, ~~practical~~ ^{sprayed} ~~be~~ ^{stars} with stars, proud breathing, fantastic.

Sitting on a rock, I started singing alone, aloud, overwhelmed. 17 Shewat (15 Feb). After noon I will be going to the "Hall". We are jumping. Ziva is very beautiful, like ever. Ester ~~is~~ reads my palms! Not at all vulgar, goodness, self-assured, suffering morally, intellectual and sentimental. Life of hard work. Artistical Talents is ~~that~~ ^{that} true?!

Apart "The Japanese Nationalism" by R. Tagore.

⑨ page IX - With deep and sincere admiration, Tagore speaks to the Japanese people, who have shown to the world that the East no longer dwell on the past like in a mausoleum: Japan did not imitate the West because the science they used is universal and they had to borrow the modernism of Europe and not their form of nationalism. In my ~~last~~ ^{only} writing my views of "Western nationalism" I said that Tagore neglected the spiritual side of Europe. But this is not true; in truth he is admiring it.

"I don't want to negate the grandeur of Europe which is obvious. We can only love and admire with heart this Europe from which a limitless river flows in art and literature, a river of beauty and truth pervading countries and times. Europe whose gigantic spirit penetrates with unstoppable power all the heights and depths of the universe, containing in its awareness the big and small infinities, ~~followed~~ using all emotional and mental powers to ~~combat~~ conquer sickness, misery and sufferings that ~~where~~ were accepted with resignation. This Europe finally who has forced the earth ^{Hilary}

page IX cont

to yield more resources than it seemed possible, ~~for~~ ^{obtaining} by goodness and force, that nature was put ~~brought~~ ^{The} in service of humanity."

Tagore is concerned about the new shape taken by the Japanese nationalism ~~which~~ which ~~now~~ makes no effort to apply the brotherhood and spiritual equality ~~japanese~~ ^a ~~people~~ of Japanese people in the new order, ready to follow the Western nationalism.

Thoughts of Tagore

The worse form of slavery is getting discouraged because losing confidence in ourselves makes us lose hope for freedom.

Progress must judged according to ~~their~~ ^{its} purpose.

(10) page X. Only the spirit of a man aware of final success, can overcome all ~~impossibilities~~ ^{hardships} and direct light on feelings and ~~can~~ can accept the martyrdom ~~of~~ for remote purposes that he himself cannot attain but that should not be ~~avoided~~ ^{abandoned}.

In the heart of Europe, truly flows a ^{pure} river of love of people, love of justice and of sacrifice for superior ideals.

True modernism is freedom of spirit and not slavery. It is the independence of thought and action and not the denigration of European teachers. It is science, but not its negative applications.

The greatest discovery ever made by humans, is discovery of moral law: that humans get closer to truth as they feel and recognize the others.

14 Shewat (16 Feb). After noon, I went out in the field. Very nice weather, I observed the sunset between the hills.

When I heard at the discussions that Boruhon, at age 12, could quote by heart Hegel, Kant, Leibnitz, I recalled the words of Julius Caesar when he saw ~~the~~ the statue of Alexander the Great.

"At my age you have already conquered the world".

And still Caesar succeeded to get a place in history beside Alexander.

(10) page X (cont)

16 Adar (18 ~~Feb~~^{March}) A month went by since I have written last. What was the reason for it? During this month I was in a sort of contemplative state that totally absorbed me, not letting me express my observations. I observed myself, I observed the others. Void in intellect, void in character. None has self-imposed a direction to consider, beautiful and truthful. "As it comes, it goes".

For Purim we wanted, like the whole village, to get costumed. It was not possible. But we succeeded after efforts and strong will, to put together a historical grouping: Ahasveros, Ester, Haman, Mordechai. Unfortunately, the result was not the one anticipated.

Purim has become today not a national festivity, a memory of a victory of the Jews, but ~~a~~^{rather} grotesque party, a day of total forgetting of Jewish achievement. ~~Majorities are not in position~~ ~~to~~ ~~lose~~ ~~national identity.~~ There are needed immense efforts and titanic work ~~from~~ for the national awareness (that is Zionism) to become a reality for the majority of the people.

The Zionist propaganda is too weak to be able to resist ~~the~~ ~~the~~ tendency of assimilation and the loss of a Jewish identity.

Suik left today, going to Montpellier. Our parting was quite icy. Why did he change so much, or might be I did not know him enough. Before leaving we had a conversation. He claims that the way he talks is due to ~~the~~ ~~his~~ environment. I believe it is due to his temperament (which of them?)

Time and experience will prove it!

(12) page XII 23 Adar (23 March?) I am writing for last week (after Purim). I was deeply saddened by a situation ~~with~~ (that I could not oppose) and that was the deep break up between myself and Dov. I didn't believe it was possible in a sincere friendship as ours. Or, on falsehood one cannot build friendship. I don't regret that the break up happened now. Now I realize that Dov was not really sincere. (ipocrisie)

(12) page XII cont

So far there was no clarification between us (both being ambitious and proud)

The work of "Kuntza Kfir?" has stagnated for a while. Itzhac is too busy and that reflects on our activity. What can be done? We will have to take care of ^{id} ourselves.

Can a perfect human ~~can it be~~ exist? Now, in the spiritual and social world, there are so many opposing tendencies, that a perfect human cannot exist.

If one will be considered a perfect being in Europe, ~~he~~ it will not be considered perfect in India.

Perfect human will exist when spiritual and social reality ~~of~~ of all humanity will be visible through a ~~unified~~ ~~synthetic~~ ~~unitary~~ prism. But when will that be?

7 Nisan. I'm writing now for two past weeks, rich in events.

Thursday, 27 Adar, I was at ~~Hall~~ Haller. While I was reading with Betty, Dor took "The Cement" and my beret and left.

When, in the afternoon I went to get my beret, I took advantage of a moment of Dor's distraction ~~to~~ to take "the Cement" ~~confided~~ trying to tease him. In the evening I gave the book to Neimah without the knowledge of Dor.

(13) page XIII. Dor noticing the missing of the book, thought ~~he~~ that a customer took it, and without telling it to anybody, he bought another "Cement" and informed Neimah of that. Neimah ~~was~~ told me the story.

Dor, as a ~~consequence~~ following of the breakup, does not tell me anything and informs only Moshe ^{about} what happens. I played the game, seeming interested to find out where the new book ^{of Dor} came from. He is not telling me.

Thursday 4 Nisan under the guise of a fable with 4 actors the bear, the wolf, the fox and the ferret, I show to Moshe that I know more ~~than he~~ ^{thinks} ~~himself~~. Thursday, Friday and Saturday Dor ~~he~~ shows an important side of his "noble" character. He knows how to hate. To answer to his hate I will only follow the directives of our great creators of "Genura" ^{Kelley}

(13) page XIII cont

Today I tell also Betty about my breakup with Dov. Moshe is more attracted under the influence of Dov. In this last two weeks, every evening, I worked on the translation of the poem "Hamatmid" by Bialik. It is very hard work. So far I have translated more than half.

Friday, the 5th Adar, I went to the theater to see the very interesting comedy "The Phantom Train". Never have I witnessed so much applauding. A bizarre show, wonderful direction and actors. The effects and interpretation succeeded to frighten all those present. When I listen to a train's siren, it's like I hear the "Phantom Train."

(14) page XIV If the being and creativity of man would not tend to the social, to what good would be ~~of~~ this minuscule thing ^{"atom"} ~~in~~ ^{in the} infinite space and time. Even so, the individual as well as society have their value.

"Always keep the middle of the road and you will not be wrong"

The Romantic "Motmid" by Bialik represent the land of Israel, as well as the Jewish people.

When I read about the life of so many great people, I am thinking of who I am and who I want to become.

Love is the only answer to ~~all~~ ^{the} problems of all humanity.

If you are missing an environment, create it from books.

We must find ways to prolong life as much as possible.

Only then can we say that humans have achieved real progress in science.

17 Nisan (15 Apr) I recently read "Costia Riabitzer" or "The Sovietic student", under the form of a daily diary of a Russian student Costia - Wladimir - Riabitzer, Ogier describes the life of a youngster in a Soviet school, which can be ^{selected to} ~~read~~ ^{model to emulate} ~~as a model to emulate~~. Familiar with the psychology of the youngster, he succeeds to relate the life of Costia, indissolubly involved in the life of the "collective"

(15) page XV.

He is describing the passions, failures in hopes of youngsters who succeeded to mostly adopt the communist ideology.

But all ambition of Costia is not directed to great purposes, such as university, etc. As if it would be right to become a "proletaire" to identify with the social class that he belonged to, and for which he is fighting. Through the relation between Costia and Sylvia, the author is trying to show what should be ^{the} right ~~connection~~ relation between boy and girl. The relation described by Sylvia is sometimes ~~preferable~~ better than that on Costia.

The exposition of autoadministration of pedagogy, the relationship of students with teachers ~~and~~ ^{with} school and with the working class, made me to disagree ~~against~~ all teaching institutions of ~~bourgeoisie~~ bourgeoisie.

Niepetos is the teacher who succeeded to create accord ~~in~~ between student and teacher, between enthusiastic youngsters and adult, but also becoming a victim of his opinions. It makes me think of Sergio from "The Cement";

Quantitative ~~and~~ ^{is} average of species and quality ~~it~~ is outside of good and bad. "I believe that the revolution will fail"

In "Costia Ribotzer" Genier is asking: "what are we living for?"

I will try to answer. How many times was this question asked and many different answers were given. I will add my reply to the others because ~~a~~ I'm trying to clarify my thoughts, my hopes, my needs.

(16) page XVI

To answer the question "what do I ~~live~~ for" I have first to answer an other more to the point question: "for who do I ~~live~~?" ; I ~~live~~ for myself, to be able to ~~live~~ for my people, for my people as part of humanity, because an individual can find its value in relation only with society. I ~~live~~ to acquire knowledge and values accumulated so far by humanity (as far as possible) in order to aid the development of my people, and implicit that of society and humanity.

The fate reserved to the Jewish people makes me

(16) page XVI cont.

To participate, together with all Zionist, to the fight for social betterment on two fronts: The national and The social.

At The national: Through hard work for the rebuilding of Eretz-Israel, that being the only solution to the Jewish problem - economical and cultural - by assuming the spiritual and moral values of old Israel and by continuity of national inheritance.

Recognizing that present social order is not a right one, the useful one, or the nice one, I will fight for social evolution or revolution - depending on circumstances - for socializing the resources, and collectivizing production and consumption. Palestine being now in transition, social efforts are easier than in other places.

(17) page XVII But now I am asking: Should I give priority in Palestine to national aspect or to the social?

Recognizing that "condition of production" appeared prior to "relation of production" and the position of the Jewish people and Palestine, I believe that priority should be given to the "National" because only in a nation with solid land will it be easier to achieve social changes leading to the final objective.

My Creed in life will be:

"Work hard for spiritual and social, ~~values~~ Jewish and universal values. Strive to improve social, economical, political and cultural state, of the Jewish people; Toward attaining socialism. Circumstances will create the possibilities."

We will not truly feel the ~~pleasures~~ ^{joys} of life, without first suffering. Nothing can be appreciated without relationship. But ~~if~~ excessive suffering lead to hatred of people ~~and~~ and of life and are ~~discouraging~~ ^{discouraging} an individual beyond redemption even when pleasure and joy reappear.

~~On~~ Such a case is Martin Eron

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Hilmy

(18) page XVIII

monia from our unit has stagnated. Disorientation is everywhere. What is missing is "(in Hebrew)" without what nothing can be done. All the day, at the Hall, people play only "Kwutzah Kfir" which is really work and not entertainment.

I intend to initiate now, while there is still time, a number of Conversations. For Thursday I will initiate discussion about: Hagada, Cabala, ~~Hasidism~~, Hasidism, Hascala, Ahad Haam, Bialik, Perez, Aus-ky, Mendel, Moshe, Books and others.

Moshke is a good fellow, but not ~~the~~ trying hard, as he confesses himself. Oringher could be a hard working fellow. Segall is difficult to be moved.

I was thinking to model my diary after the one of Costa Pinabien, but realized it was not possible. He is living the truth of reality applied to practice, while I, beside basic reality, am also thinking of practical application of new theories.

I observed something: It comes easier to read scholastic notes if I also read literary works. I will therefore adapt to necessities.

Today, I worked on the ~~trans~~ translation. I want to finish it this week. Enough written for today. It is past midnight (1230)

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15-21 Nisan. It is Pesach!

Four Thousand years ago a people of slaves, brutalized with hard labour, but hiding vital energy, have broken the chains of most odious slavery, succeeding to escape from the grip of the Egyptian Pharaoh. But why is the exodus from the Babilonic captivity not feasted as the exit from Egypt? That's because by exiting Egypt, those believing in a single God have become a people who acquired a collective conscience united by traditions, sufferings and joys.

And the Hagada shows us the importance of the Exodus and all legends and traditions connected to it.

"And Moses, our Teacher has liberated us". A man who has faced all adversities of fate and of the Pharo, who doubting first, did not ~~hesitate~~ hesitate convinced of his calling in the

name of a people persecuted for ages. And through his unvarnished belief in his people he opened an extraordinary path for Israel.

And how many obstacles ~~came~~ did he encounter: The opposition of the Pharaohs, the harshness of the desert, the reluctance of the people not ~~had~~ used to the spirit of freedom, Nature and humans! But ~~he~~ led by his beliefs, he ~~succeeded~~ succeeded. And in the desire to bring a real people in a homeland, he did not hesitate when forced to trek for 40 years through the desert, allowing the old generation of slaves from Egypt to perish and a new generation to be born, young and vigorous, desiring of freedom and truth and new achievements.

And he succeeded! -----

And all the settlements, social and juridic laws, the decalogue are showing us how real, actual and material the concepts of Moses are. And how many have survived, unaltered to our times! -----

② page XX Passover! The holiday of freedom and of the Spring! Flowers and budding, love and work, hope and confidence in the future! -----

20 Nisan (18 April) David Zoller came to Baka. Great joy for all. Loved even by those ~~who~~ who have not met him. Good to the bone. For ever ~~devoted~~ devoted to constructive effort for the common benefit of the people.

21 Nisan (19 Apr) In the morning, about 10-11 o'clock we have planned a conversation with him. We are gathering at the synagogue, and when we are more of us, we move over to Rabinovich where we ~~will~~ have the "conversation". For the first time in the Kwartza (organization), in the open, everybody is presented with "Sexuality" (sexual instincts).

I have to make a confession: I was interested and still am in the sexual problem in all aspects of its complexity. From the first time the subject was brought up in the

(20) page X cont

Kwetz, I was convinced ^{beyond any} ~~without~~ doubt, in organizations point of view: Castity and abstinence.

~~Regarding~~ ~~the~~ sexuality Through the material, physiological emotional, moral and intellectual angles, the only solution acceptable for a youth organisation is abstinence.

But the sexual instincts prevail for everybody. Knowing that it can be tamed only through physical and intellectual effort, I worked in that direction. I have sexual exercises - sometimes more, ~~for~~ other times less.

David is asking me, Can the sexual instinct get to a point that I have a sexual relation? I answered without hesitating: No. As long as my convictions will ~~can~~ not be shaken - and in present point in my life they can not be shaken - and for me personal, me Ariel Haran, can not be shaken ^{under} ~~any~~ any circumstances as long as I live -

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- Feeling convinced of ~~both~~ ^{the} moral ~~no~~ value of abstinence, - ~~no~~ no matter of any critical moment at instinctual sexual - ~~at present~~ I will not have ~~at~~ a sexual relation ^{irrespective} of how much I would suffer.

Dov said first, that he is not sure to resist ~~sexual~~ Sexual temptations.

David said: Sexual instinct is born in the subconscious. If you have the conviction of abstinence, you will not be able to pass inconstant from a position of critical moment at instinctual sexual to a sexual action until reason reacts and then conviction will prevail, and not the instinct. Dov accepted.

We continued discussing about sexuality, a very important issue at our age.

Afterward, we were joined by Fishel Limpert and Betty. We played and frolicked.

Many times, I relate people's actions to sexual instincts. Friend's Teaching are proving valid.

(2) page XXI (Cont.)

After noon we went to Minca Lake and went around by boat. We met with Angelica's crowd, the failed epicurians. Absurd... David left ~~today~~ tonight for Botosani. A good brother! Today I finished translating the poem "Hamatmid". Even though not perfect, the translation has good parts. I worked on it for a full month; every evening until midnight.

(22) page XXII I was very happy with the outcome. A real reward for my effort. But what is the satisfaction of the "Uabmid"??

22 Nisan. After noon, going to the Hall (Ulam), I heard somebody calling. Knoll is showing me four Palestinians. One of them has a beautiful black beard, big eyes and a tall forehead. "Salut! - Salut... Zvi Zohar..." I am touched. ~~Here~~ ^{This} colleague Zvi Zohar, member of "Hemaga Harlyona" doctor in phylozoophy. He is going to "Moatahne Himuchit" la Piatra Neamtz.

I have to inform also the others, we part. I am going to the Hall. Fisel does not believe what I'm saying. After convincing ~~him~~ him that I am truthful, he finally decides to go to "Hotel Palace" room nro 10. We all go into the field. It is the last day of Pasover and Odahol. Odahol!!

But it lacked the solemnity of previous Odahols. Elphac is missing. I would not have imagined that his absence from an Odahol could be felt so much. We were missing his important posture, his penetrating gazing, his dear words.

It is official! Harzref has rejoined "the group" (Ken?)(Nest) finally, after almost half a year the river is back in its bed, the lost son has found himself.

While he was away from our movement he was active in Herzlia, forming a new group (Nest). But he was missing the ~~environment~~ a satisfying environment.

I concluded that it is preferable to be a tail of a lion than the head of a fox.

(23) page XXIII 23 Nisan. Tomorrow we have an outing, we're getting ready for it.

24 Nisan. The outing. We are leaving at 6⁰⁰ in the morning. from the Jewish School.

(23) page XXIII (Cont)

We are 40 in all, something unheard off before in a "group" (Nest). At 9⁰⁰ we arrive at the junction toward Moinești. We descend in the valley and meet the "Avangarde". They did not find a good place for the encampment. We had to do the search and an hour later we found a place. In the mean time I was also looking for a place. I climbed up along a stream and I found a good place covered with grass and surrounded by a small forest. But the claim of Dor that his chosen place is the better one (without having seen mine) made us to go to his: a site covered with grass but without forest, evident inferior to the one I found.

I am in the kitchen and preparing a wonderful "mamaliga". In the mean time the people are working on shelters, ending at 2⁰⁰. Food is ready, we're eating.

Also-came with us: Haman, David, Lerciu, Klein and Hana. They settled in the place I had chosen. It is really the place occupied by the group of last year (The "Avangarde" should have been able to find it). We were running a lot on the hills. Izu and Carol (8 and 10 years old) have so far climbed twice the highest hill in the surroundings. Izu is scaling it for the third time. He is a good junior.

We are doing Odaha. The Passover outing is a tradition which our group has done it again this year.

(24) page XXIV It is symbolic for freedom, identification with nature. Then we are ~~playing~~ playing some games, and at 6⁰⁰ we start returning home, passing through the village Calugara, reducing the length of the trip.

On the return trip Haber is telling us that the conclusion^(?) (Mantahim) will take place in Bacau.

I am very glad. Certainly, I will participate, as much as I wanted to go to Piatra.

I wonder why the conclusion was moved to Bacau

(24) page XXIV (cont)

In Piatra There is a strong (?!) anti-Zionist movement led by Rabin and a certain Hascolovici. They issued a provocative manifesto against Zionists leading to their arrest and confiscation of their identities (fake ~~certainly~~) and liberated after the intervention of Zionist organizations. Arriving to Bacau.

25-26 Nisan The Essay is relating to topics of education.

So far, education is done intuitively in ~~organized~~ ~~organization~~ association (Histadrut). Now, there is need to give ^{our} education a ^{reasonable} ~~reasonable~~ scientific form.

The most interesting comments are those of Zohar and his last chapter, concluding the series with that of sexual education. Very important and interesting. ~~Problem~~ Sexuality is one of the main problems in our movement (i.e. Gordonia part of Shomer Hatzair)

In the evening of 26 Nisan, the Ma'achin concluded. I widely benefited from ~~present~~ ^{present} references and discussions.

(25) page XXV

13 Tammuz. There are almost 2 1/2 months that I have not written here -----

It really does not matter if I don't recall the exact date of some events. It is sufficient to know the period in which they occurred. And considering my feeling, the date is even less relevant -----

The acronymy between Dov and myself has softened. The organization has demanded that from both of us. But friendship as it was will not be any longer. "Mortua est"! I cannot get close to him, and I would need it so much.

~~Moshe~~ Moshe has a close friendship with Zeev, and often I feel out of place but never embarrassed.

There is very little work done in the organization. But sometimes there are free conversations. Generally the activity is lethargical, vegetative. One feels the need

(25) page XXV (cont)

of some vital juice in "colonia".

David came two more times to Bacau, ~~relating and~~
~~several~~ once that we even made a trip to Margineni.

Most of the people went home on Saturday. The program of the walk was very good; Pity only that-----

We barely arrived there that we got a downpour of rain. After getting soaked to the bone, we went to the

(26) page XXVI house of a peasant, in a sort of porch. It was so cold that we couldn't sleep, ~~down~~ only dozing off a bit.

In the morning I came with Harzau, Lica, Schelenishka and Inre. We came even though it was cloudy. The others said it is an act of courage.

The sites of Margineni (really a village nearby) are beautiful: The forest is grand, with paths and streams, clearings and dales. In the morning we made a scouting in the forest. We went to the place for overnight camping and for evening play. Pity that-----

The ones who remained at the base ~~and~~ had conversations with David relating to Jewish problems.

We are divided in small groups, collecting items for our ~~study~~ naturalist study, and afterward we're returning to base and having a meal.

Nearby the base camp there is a hill on top of which there is a tree hit by thunder. There are prizes given to those running up to the ~~tree~~ tree. I am sure that I can do it. But no one succeeded!... Appearances are misleading. Afterwards we all walk through the forest. The time is beautiful.

We divide into teams for play. The "flag" is in the hands of the Indians, led by Joel. I don't want to dress in green leaves. I find it useless. Joel is stubborn. I am not giving in. I don't play anymore.

(27) page XXVII. Sandu from Luri's team, is coming close to the "flag". As he is attempting to grasp it, a melee is ensuing. It is difficult to decide who won.

(27) page XXVII cont.

We divide for another game. I was decided to divide in four groups for the four cardinal points.

~~Me~~ Me and Lipot are separating from the other going to my corner. The others remain together and take prisoners. Joel and Sam ^{lightning} ~~defending~~ ~~incelerately~~ Their flags.

I jump in and take the flag. Veni, Vidi, Vici ---

We play some more and then returning home.

I'm together with Betty, David and Rena. Betty says that Ester confirmed that she is protecting Dov and myself. After that we discussed about "Cotia Rabinovitch". David is leaving this evening.

We are going to a walk to Mirica. We are discussing about freedom. He claims that absolute freedom does not exist. It is not possible since man is determined in his thought and action. I conceive absolute freedom as freedom determined only by nature...

(28) page XXVIII We are sitting on the grass. ~~Now~~ We remember past times in camp and I say that all happening, trials and feeling are so vivid that I can now express them on paper. The opening meeting, the evening conversation, the black cliff, the Ceahlau mountain, the boxer pass and floating on the lograft on the river Bistritza. (Hebrew line!) The night camp fire, the Antisemites... The closing festivity, all those are fresh in my memory, and many others. David promised to send me photos. Mementos!

We have a meeting Kwutrat Kfir. I don't know why Itzhac is talking to us (Hebrew). I am confused and don't understand anything.

We are making another stop. We are doing immediately a "conversation". Dov is terrific. We don't need a leader anymore to command us, we can handle ourselves, we ~~have~~ ~~are~~ ~~sense~~ are responsible. Itzhac is also addressing us! He presents a total different aspect of ~~problem~~ the problem.

(28) page XXVIII (cont). We can achieve ourselves The cultural activities, O.K., but what is happening with the sentimental aspect? That is the real question.

(29) page XXIX It has put the problem as it applies to the whole ~~grouping~~ but not the veterans who just connected with our life and who will not be able to satisfy their emotional needs without a leader.

We are making "Conferencia" with Harzaev. We present him also the problem. We criticize Dor for having taken the responsibility for the group. The issue of emotional connection and stating that not everybody can have a "Confesor" like David Zoller. He is stating that he also encountered emotional problems to which he found answers from David. Now he will ~~to~~ attempt to use the knowledge to the benefit of the group.

I resolved alone the issues that Dor did with help from David: Sexuality, friendship, duties - - - - -

I have exams at school and "organization" activity is officialy ~~to~~ interrupted (?!?). We nevertheless continue to meet at the Hall and debating different issues. We are having a conference for reorganizing with Harzaev. We divide up in laboratories of

(30) page XXX Science, Zionism, The Jewish problem, news from the Jewish world. - - -

Lately we are meeting at Alfred, who is sick with flebitis. Zoe Shah reads the "Literary & reality" and other magazines. I am reading "Le talon de fer" of Jack London. A really good book. I call it the socialist abecedary and prediction of realist history.

I also read Antoinette by Romain Rolland. Also a very good book. - - - -

Every day we are doing (Hebrew) but I'm missing it ^{for a week} because I luxated my hand.

We are debating The departure to camp. I decided

(30) page xxx (cont) not to go to "moshinet Trofim" (2)

I received from David a photograph and a letter in telegraphic style. I'm replying.

I want to go to camp only if Dor does. He has external objections, more complications than mine. Roshcota made laudable efforts to go to camp, but the devil intervened. She is a nice girl.

Sunday 6th of July we are having an assembly in the field. Anemical attendance, in all circa 30 people.

We are criticizing current years activities, Not too great.

(31) page xxxi. Betty is talking (Hebrew line). I'm flabbergasted. We were not averted, but I sensed that something will happen. ~~Smuel~~ We are transferred to the ^{seniors} ~~(seniors)~~ and are told about the duties involved in the new situation...

We make immediately a conference. I was not surprised by the transfer to "seniors", that being a natural evolution. I² nevertheless feel strong emotion. Dor is speaking about past, present and future.

We are leaving for Camp Iotsim

I read "About education" by Spencer, a really good study, attractive and useful.

We are going to Alfred. When leaving, I mention to Joel about the need to go to (Hebrew line). He finds it a justified ~~necessity~~ demand.

Tuesday we went to Mirica. I continue debating with Joel the same topic. He said that the request of Dor to go to camp has encountered a strong opposition from the majority. Smuel, Mute, Gherson, Ester are against. He, Betty and Alfred are in favor. That poses problems for myself as for him. He is making a sensational confession. We are regarded as a danger to the old members (Gherson, Nutri, Shmuel especially)

(32) page xxxii They are afraid not to lose ~~their~~ ^{their} position as well as controlling us in case of ~~the~~ ^{advisory} politics. Hilroy

(32) page xxxII Cont Wednesday evening There is a meeting. Joel said that The subject will come up and we will ~~present~~ ^{present} our position. Joel has lately reorganized the guide for mac and min, that works beautiful. ~~In consequence~~ Therefore he is not affraid to be ~~replaced~~ replaced. Joel is very sincere. I gained his confidence. But we are wondering what will happen with Moshe. He does not want to go to camp if I am not also going. Trying to satisfy both ends. I'll go to both. Today 13 Tammuz I read again about "Physical education" Yesterday I have read "The Red laugh" by Andreiev: Terror, craziness, Destruction, Its war. I'm going to Itzhac. Last week I sent a postcard to "The Medical Gazette" for a graphological analysis. Today I read the reply: Optimism, Generosity, clear evenlevel in thinking and actions. I'm satisfied.

(33) page xxxIII - 14 Tammuz. - 10/VII ^(July) Yesterday we had a conversation. Joel is telling me everything that happened. Itzhac and Betty are absent. Sichel Bek ~~and~~ has decided not to go to camp because we have no experience(!) 15 Tammuz. 11/VII ^{July} I'm going to Itzhac and I am telling him what happened at the reunion. He says that he was not informed about what was discussed, and therefore cannot form an opinion. On other side he is asking me if I have money for both and why I cannot leave on Saturday. I'm telling him that I don't have clean clothing. Going again with Dor to Alfred. The discussion slides about communism. Dor states that the difference between socialism and communism is that communism does not allow cultural borders and national definition, while socialism accepts them. I disagreed with this definition. I add that the difference is that communism demands the establishment of dictatorship of the proletariat. We are consulting the lexicon to see what is said about communism.

(34) page XXXIV Socialism demands ^{equality} ~~equality~~ in community of "production" while the ^{usage} ~~consumption~~ remains individual. In communism the "production" and "usage" are in commun. This are economical facts derived from ethical feelings. Political, communism is not different of ~~the~~ socialism because it request institution of "dictature of the proletariat" (sic)

~~16 Tamuz~~ 16 Tamuz / 12 / VII^(July). ~~As to~~ This evening The people are leaving to the camp. I am sad and depressed somehow. If I would have assurance to go to (hebrew) it would be all different. As it is, I will leave only one week later.

17 Tamuz - I went to "Raza". I took "La question sexuelle" by August Tard. ~~Do you agree~~ Hello! I finally found the book. It seems to be a very interesting work. It is analyzing sexuality from physiological, psychopathological, social and moral perspectives. It is a very substantial volume. Most likely I'll be able to read about half before going to camp.

I'm talking again with Julica. Today Nahem is leaving to camp.

Today there is debate (conversation)
18 Tamuz - ~~At the conversation~~ at the Hall. I'm discussing with Esther at the beach. She is against joining Kfir Hagala.

19 Tamuz - In the morning I went to the beach. Gershon told me that he decided for the "conversation".

(35) page XXXV. - Our leaving to camp presents a totally different for Itzhac. He is wondering what is to be preferred? It follows a part with many terms and hebrew words ~~not translatable~~ ^{not translatable} ~~introducible~~ ^{introducible} by myself.)

~~In the~~ It follows that we don't go to camp "menahlim". But Dov cannot leave until August, therefore to "menahlim". But I feel the need a (hebrew word)

I ask Joel to ^{raise} ~~pose~~ the question at the next ~~conf~~ "discussion". He is assuring me that he will do it.

20 Tamuz - 16 / VII Ester -- ~~discuss~~ The "discussion" Hilroy

- (35) page xxxv (Cont) 21 Tamuz - 17/VII I met Joel. He says that the question was left in suspension, that ^{l'thac} is against for me to be allowed la "minhala" because I was indisciplinatt ---- I did not have clean clothing in time.

22 Tamuz - I read the whole week "la question sexuelle" ~~Sema~~ In the evening I'm going to the movie theater playing "the psychosis of love". Tomorrow I leave to Camp.

18/XII (Dec) Five month have past since I last wrote here. Why? Just now when as ~~my father~~ ^{much as} much as my inner life, as well as the external-social one. where rich, tormented and exactly at such a critical age. It would make no sense to try to explain the ~~determining~~ determinant factors contributing to the "disorienting". I'll try to understand the strongest and most determining factors.

- (37) page xxxvii It was first being at camp. I wanted to ~~live~~ live there free, natural. I wanted to be perwaded with everything I wanted to identify with local life without noting my impressions, without searching for their cause and effect. And that is what I did. . . Camp, Camp. After I returned from camp I read "Comparative psychology" by Ralen. In the chapter: "Psychology of the adolescent" I found myself, such as all adolescents find themselves. And if "Diaries" are an attribute of age, why should I do the same? In my daily notes did I try to be original? When I realized that this is an illusion, I abandoned the writing "inseminari".

- (38) page xxxviii But now I realize that the notations are useful even if not original.

I am alone!. I live in the Group is the limit, but I have ~~but I have~~ nobody close enough not to feel solitar. Moshe is friend with Joel and Fanny. Bernard has his friends

(38) page xxxviii (cont)

I feel the need of somebody to whom I could confess.
I was wrong believing that ~~by~~ writing in this diary, I would get out of solitude. I was mistaken!

I need a human and not a notebook. The diary lets me open up to myself, No. I'm searching for somebody. Will I be able to find someone? Maybe Ester. She showed ^{me} sympathy. I would like to be closer to her than I

(39) page xxxix. Really am. Now, when I formulate a plan for my life (upset with an other element ~~at~~ of age) I realize that I need her. I wish to be a realist in my plans and to count on objective realities and subjective possibilities. I ~~know~~ know them both. That's what I am looking for now and that is what I need: A major friendship. A friendship based on ideals, aspirations, objective and subjective realities.

OK! The way of life! (Hebrew line)
* * *

Ester, Ester ---! Your presence brings relief, warmth. I always look for you. I don't care about the reason! (I enumerated above) - I aim rather for the purpose.

(40) page xl It is the time of ideologies taking shape. I entered (Hebrew word), I'm surprised! ~~Not it?~~ ^{Isn't it?}

The group is left without energy. Last month, after a trip to Roman, we were joined by Paul and José. With Paul I had two conversations in the village (Hebrew) Both very interesting. With José I had a technical conversation. We established an agenda for the Jewish problem. and entering the "village" through Dov and Moshe. Itzhac's theory was abandoned.

(41) page xli I must create a ~~for~~ grouping in III secondary class. It is difficult! ~~the~~ The ones who should enter the group have already passed through an array of tests (? Hebrew) We started to work nice in the debate. The eyes of the eternal brother(!)

(41) page XLI (Cont)

I was the accuser. They found ~~him~~ ^{Dirato} innocent (absurd)
~~But~~ On the 14/XII we have repeated the judgement
for the commercial employees. They were absent and
The only present was the Communist group.
He was again acquitted (The jurors, not all) assuming
he was ill. The second failure!

(42) page XLII - I will have another chance. I promise to work
in detail. Dirato ~~is~~ must be condemned -

Paul was again in Bacau on the 13 and 14 Dec. ~~Sam~~
Shmuel has exited the unit (the nest, Ken). He
disagrees ^{with} the ideology of Kibutz (settlement) (in
as far as he knows it.) Shortly before leaving he
wanted to give us a "miserable" (?). Together with
~~Sam~~ & we fought against this attempt. We have
decided in the group to elect a ~~leader~~ ^{guide} among
ourselves for a month, in rotation. I was elected
the first ~~to~~ "guide"

We are making ideological and some technical
"conversations". After myself, elected is Willy
(a good man who has recently joined the organization)

(43) page XLIII - 22/XII (Dec) Last week was Chanukah, the
feast of the victory of the Jewish people over the oppressors
The feast of victory of the spirit over the flesh. The
blood of the Maccabees has soaked the land of Judea
Two thousand years, the Jews have not reacted with
dignity to the atrocities of the world. They died in
prograsms. 2000 years after the victory of Maccabees
The "Halutzim" (settlers) ~~with~~ have reacted with
dignity and courage to the bloody attacks of the
radicalized ~~political~~ Arabs. They have not wavered, from creative
ways and strenghten by strong belief continued the
rebuilding of the country of the people haunted everywhere.

(44) page XLIV The ~~eight~~ ^{last} day of ~~the~~ Chanukah we went to the Hall
and worked with Julia at decorations. Hilroy

(44) page XLIV (cont)

Hagigahuc was a general rehearsal.
(Luckily was not supposed to bring her parents)
We set the decor on fire. All our effort ended up
in ashes - "Sic Transit gloria mundi"

Klein came to Bacau and partaked ⁱⁿ The festivities.
Also Iancu Leibin, we started a conversation about
a Jewish state or a bynational one. We decided to
debate the issue one evening in the Hall.
24 Dec. I'm staying home. Boring. Last ~~with~~ night we
had the "Conversation". Few people showed up.
We went to Dor who is ill. We will not make any
"Conversation"

Benjamin was reaccepted in the group (he was
ousted following some events at the camp) conditional
of corrective behavior.

(45) page XLV He did not pay his debts from last year.
He is traveling to Bucharest at Christmas to have
a good time. He intends to spend 1000 ~~not lei~~ lei.
I'm telling him to first repay his debt of 150 lei.
He says he "will give it". We'll pose his situation
in the meeting. ---

I have pessimistic thoughts. I'm unhappy with
the lethargy ~~in the Zionist movement~~ and in which
the masses are left by the Zionist and Socialist
movements. I am thirsty for the energy and
propaganda present in prerevolutionary Russia, where
everything is tormented, rebelling, forgetting of
self and devoting body and ~~and~~ soul to the
movement, as appear the heroes of Mr. Gorki.

I sometimes feel the urge to agitate, to enlighten,
to wake the masses from the cultural darkness of their
life, to move them to action.

Every-thing shall be for the movement.

Hilary

(45) page XLV (cont)

And I wonder if I am not selfish if I try my problems, if I want to create a new happy life, and I try to figure out how much I will be able to be active in the class struggle. ~~Agitate~~ Lively struggle without doubts, struggle for which I feel the need and which fills my soul. I want action, awakening, helping ---

I'm waiting, time for preparing for action. Only in action can I find the way to continue the fight. ---

(46) page XLVI. This year we have a new Teacher for German and Philosophy. A nice young fellow Colber. He is the coordinator of our class VIA. We provoked discussions on social problems. We realized that he is evolutionist and in good measure individualist. He is very pleasant. For the test he assigned us to treat one of the subjects:

- 1) The moral value of the sense of duty
 - 2) The social value of the sense of solidarity
- I chose question 2. I got the mark 10 with mention. Very good work. Here is a copy of the test.

The social value of the sense of solidarity.
Humans are social beings who ~~cannot~~ ^{must} live isolated. That was amply demonstrated by modern sociology as well as biology. Humans could not and cannot live in isolation, because in fighting for survival, for obtaining the necessities of life, he instinctively felt the need to associate with others, equals to facilitate acquisition of necessities of sustenance.

The common interest of members of a social group to facilitate the struggle for sustenance, led in time to creation of certain connections - solidarity.

(47) page XLVII to Following the steps of human evolution, we notice that not only the economic factors led to cooperation, but also realizing that they have same origins (the totemic clans). Religious beliefs have also connected people through solidarity of more remote groupings.

(47) page XLVII (cont). But not only economic reasons and awareness of same origins led to solidarity. Same historical fate and same living conditions have also led to connecting different people. And the stronger the solidarity exists in a group, the more the group is progressing in economical, political, cultural, etc fields. Leon Bourgeois states that a solidarity of all humanity makes us responsible of the state of humanity. We are responsible that someone is poor, because we haven't given him the opportunity to earn his sustenance. We are responsible for those who take the wrong turn and fall in abyss, because we have not attempted to lead them on the righteous way, on the way leading to moral social progress.

(48) page III ~~because~~ But solidarity is not always ~~caused~~ ^{caused} by ~~present~~ current interest. Solidarity can occur when common ideal exists but that we cannot visualise happening. And in that situation ^{it} is a revolutionary social factor, solidarity in this case having not only intrinsecal value but also a dynamic ~~one~~ dialectical one. And the more the solidarity is aware to those with same social aspirations, the more the ~~social~~ solidarity will be of social value. Consequently solidarity has a revolutionary value. What is happening when different solidarities are clashing. Then fights are occurring and victory will go to the solidarity of the cause offering a higher level in the steps of human evolution. And therefore lays the great social value of solidarity. Solidarity has social value (not only) when it is revolutionary (but also) not conservative. (The brackets are the corrections of Colber) - Hilroy

(48) page II (cont) That is the question I discussed with him, ~~one day, when discussing~~ ^{about} solidarity. For an hour the whole class walked with him and discussed about social problems, Communism, Socialism. Rusie Colber is intelligent, flexible, and very sly, He knows how to evade difficult situations. But we realize to ~~what~~ which of our questions, he has no answers.

(49) page II

After my illness (I had flegmonite for two weeks (on Succoth), he came to our house, suposungly to discuss the sexual topic. So far, it did not happen, but I will wait. What feeling should I search? The ones caused by ideas or ~~relations~~ spiritual or material relations between people. Isolated in my solitude, I'm longing for friends. When will I find them?

I am missing the necessary friendship for my age, but I have the friendship of future great aspirations. ~~But~~ Present friendship would greatly influence my personality with which I will enter the struggle of life.

(50) page I

I do not want to be a looser of my adolescent ideals in my mature life. That for I will be a realist in expressing them.

Still lapidar !!!

29 Terevth 5691 (18/jan/1931) Age 16.

So many emotions, so many torments that it is difficult to put down on paper all my feelings, right now at the most ~~critical~~ critical age of adolescence.

A year has passed since I thought that objective and subjective it would be a good idea to record my thoughts and impressions believing that this I will ^{later} realize my spiritual evolution and that of others of the same age, and to understand their needs and potentials.

I belong to a youth Jewish movement, a movement that succeeded to practically statesize the two

(52) page I (cont) major ideologies: The one universally human - The socialism - and the one specially anomaly of Jewishhood - The Zionism.

Hashomer Hatzair has created educational values and ^{important} ideology aimed at youth but applicable to mature people through individual accomplishment.

(51) page I I can say that my soul and personality are in a continuous evolution and improvement. The soul is asking for a lot and what it demands are not individualistic extravagances, nor personal egoistic satisfaction.

I want to belong body and soul to the Collectivity at large. I want to dedicate my energy - that is I aim to enhance - to the masses, that I want to guide to the most socially beneficial action.

I believed and still do in a creed: I want to regard facts ~~from~~ only from a positive angle, ~~consider~~ considering the essence and not egoistic motivation.

I will say that the aim is essentially altruist and therefore totally social. And that will always be my direction.

There are moments when I believe that I will never be satisfied, according to the demand and directions of my soul, until I would have created a work of the caliber of "The Ethics" ~~by~~ by Spinoza, or "The critic of pure reason" by Kant or "The Capital" by Marx. or the "Theory of relativity" by Einstein or finally "The theory of proletarian dictatorship" by ~~Lenin~~ Lenin, etc...

(52) page II And at the same time, reason certainly states: Truly, your thoughts are deeply social, but you also think of glory. I remember the satirical verses of Eminescu regarding the human thirst for glory (Satira II.):