Sat. Morning Jan. 5, 1957 - 6:35 a.m. for R.L.

[Handwritten text]

In this comparatively straightforward verse, the great Hassidic master, R. Joshua ben Bez, found a simple but profound companionship truth: 'You shall teach it to your children... 

And how can one expect this success in conveying a truth?

Only if, as the Arizal indicates, 'It's 'lefi' - only if 'he shall... ', one

if you are yourself convinced.

Here is a truth so deep so plain - in order to teach religion, we must be truly religious. One can transform that into any area of life and it holds true, I have had teachers who were systematic, well-informed, prepared pedagogically...
after - I -
competent - yet their words were committed to
writing - to memory, they passed into oblivion
conglomerate with the past semester. But Rhone
also had teachers - as far as we knew, none of
her - who were notoriously disorganized,
pedagogically unsound in approach - but
whose teaching has become a part of me,

because it was a part of him. There was the
geography teacher who talked as if every new
lesson were for him, too - a new adventure in
understood places; the geography

sheer constant annoyed at
teachers, who seemed constantly annoyed at

magic results of the quadratic

The poetry teacher so in love

equation; the poetry teacher so in love

with his subject matter that he let us

The verses

to the secret world beyond. The verses

in which the words only vaguely suggested

in order to inspire, we must be inspired.

If it is possible to g
No doubt all of us are deeply concerned with the education we give our children. I am not speaking of their formal schooling, but of the instruction we give them as a parent. The heart guidance we give a child as a parent, the heart to heart talks, the daily routines of life we occasionally would like to say dominate by Thorold. Occasionally I hear a complaint by a parent that his/her child is failing in this respect. The child is uninterested — he is just doing what he has to follow. Of course, there is the usual roque's gallery of villains — the school teacher, the principal, etc. I sometimes suggest it does now require to your consideration, is: Do you think parents themselves must be convinced that if they will succeed in 100% inspiration in convincing their children, inspiration requires inspiration.
Franz Rosenzweig. The great German-Jewish philosopher early part this century, writes that he was generally detested all seasons. Yet he was unusually attracted by the Semites' belief in a Noble Shepherd who took him back in the bricks. He was conscious of Christianity and led him back to the authentic Jewish position in subsequent years. What he caught him up, he writes, was not the profanity or the rhetoric, but "a final quality, a rapture of the whole" that he would not be surprised if he took wing in the end and disappeared. "Rising to heaven in a vast flame, converting quarrels to survival."

(N. Glazer, p. 104). That is the level (N. Glazer, p. 104).
In a way, of course, all we seek to teach our children, not only directly but subtly, by example as well, can survive in them only if there is this rapportuous, sincere, pre-inspired element within us.

Children who know the truth that their children cannot keep kosher should think back to their own homes: was it mechanical or inspired? Was it just a form, or was it an essence? 

Woman who married off a daughter recently came to me in tears - we should ask her her routine Friday night - she asked him her routine Fri Night - back then sterling light candles in a biny, both turn strol, light candless in a biny, could meal, have snacks, watch TV or go store. Where is the YIMI, the silent, moving, warm, deeply motherly prays the Shabbat as her hands comb her 3. The Shabbat as she prays and the tear rolls down as she prays over the candles when shamm shabbat out.

5/5/02
I want our children

Tell J. R. M. to wish to pray in Ps. 103:23. R. M. used to wish to pray in Ps. 103:23. He needs to pray for all who need him to pray for him. 

He asked: How possible - so many? The answer: "The need of my child time."

I pray of open my heart and say: 

"Read what is written here."

That is what teaching is inspiring.

That is what teaching is inspiring.

That is what teaching is inspiring.

That is what teaching is inspiring.

That is what teaching is inspiring.
At this point, a problem presents itself which we doubt you are aware: Where is this inspiration to come from? How are we to "know 3 Jn 12" involved as we are in the daily grind seeking a living in housework in the usual pseudo-planes of life? We begin to notice that the wells of inspiration have dried up. And if we are discouraged, how are we to inspire? If we are not, in the deepest sense, known to the Lord is God, how are we to teach our children and their children.

Yes, a good question indeed. To be honest, a thorough answer would exhaust the better part of three hours. Yet, as simple answer suggests itself from the same text: He is more as a result of inspiring others. He is more monstrously convinced as a result.
of this. But let us ask: "Can we learn as much from his teachers, more from his colleagues, and most from his students? As a Rabbah, I can honestly say that no teacher has inspired me as much as you have. In the process of trying to convince you, as a result of observing you, I arrive almost at the end of my report.

The reason in this, of course, is that education is not really a monologue, not a one-way speech by teacher to student. Rather, true education is a dialogue, teaching is a conversation. Real Jewish education comes about when father, son, mother, daughter, teacher, and student challenge and uplift each other. This is done in relatively small groups.

For the very first lesson we recite every morning we say: "Nis'ah 3:13". We will read from the Bible: I will set thee free. It: raise thee up. 9-11 because He has lifted me up. 9-11's because Thy name is magnified when He magnifies ours. God is blessed when He blesses us.
And so it is when we bless Him—it is with us as are blessed. When we act so that we reflect creditably upon Torah—and we have ourselves from immensity.

And that same relationship holds for in parent-child, teacher-student. For in to teach, we must be changed; and to be to teach, we must change. To inspire, we must be inspired; and to be inspired, we must inspire. If we want our results

This is not just an idea—it is a fact. There are a large number of people here now—today, who as a result of teaching their children and providing for the better education, their children have come to a loftier

faster ascent in their religious
So that if questioned, how do I arrive at my own inspiration in order to coexist and teach my children. The answer is: beg to find in the very heaven unattainable, a teach and immerse, so you will yourself be wondrous.

There is a mutual interaction, a reciprocal
divine dialogue, a sacred conversation.
That Israel grew because Moses' greatness
is well-known. What should also be remembered,
because Israel's greatness

Let us, therefore, resolve not to be satisfied with professional teachers above handling the child.
Let us not pretend impossibly responsible, which and peculiar advantage.
Let us not fear, so certainly, and our children.
Let us the, or parents + older friends, teach or that we simply learn. Let us think of our friends.
We will arise by in 7½ hours.

Let us talk with our religion to ourselves. Let us think with our friends + nephews as well.

In the end we will be inspired. Sanne to succeed
in seeing the seeds, divine inspiration, in others.