

Sat. Morning - Jan. 5; 1957 - ⁸⁰ 5:45, / or also

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A-442

A-442

I - at the beginning of our Torah Reading this morning, we find God preparing Moses for the big moment of liberation. He tells Moses ^{memorable} the great blow against Egypt and of the deliverance of Israel in the following words: ש' ית' ארצ' יר' ... פ' י' (translate)

II - In this comparatively straightforward verse, the great Hassidic teacher R. Joshua of Belg. found a simple but profound and eternal truth. ו' י' אר' יר' אר'.
You shall teach it to ~~you~~ others. And how can we be sure of his success in convincing others?
Only if, as the end of the verse indicates, ו' י' אר' יר' אר'.
"I shall" - only if "ye shall ...", only if you are yourself convinced.

III - Here is a truth as deep as it is plain - in order to teach religion, we must be truly religious. You can transpose that into any area of life and it holds true. I have had teachers who were systematic, well-informed, prepared & pedagogically

competent - yet their words were committed to
 writing & to memory, they passed into oblivion
 along with the past semester. But I have
 also had teachers - as for one way or here
 has - who were notoriously disorganized,
 pedagogically unsound in approach - but
 whose teaching has become a part of me,
 because it was a part of their. There was the
 geography teacher who talked as if every new
 lesson were for him too a new adventure in
 unexplored & exotic places; the ~~arithmetic~~^{math}
 teacher who seemed constantly awayed at
 the magic results of the quadratic
 equation; the poetry teacher so in love
 with his subject matter that he let us
 into the secret world beyond the verses
 & which the words only vaguely suggested -
 for order to inspire, we must be inspired.

H
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IV

No doubt all of us here are deeply warmed with
 the ^{I.}educations we give our children. I am not
 speaking of their formal schooling, but
 of the ^{1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th} ^{1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012} instructions &
 guidance we give a child as a parent, the heart-
 to-heart talks, the daily ranting of life we
 would like to say dominated by Torah. Occasionally
 I hear a complaint by a parent that her son
 is failing in this respect. The child is
 uninterested - he or she just doesn't want
 to follow. Of course, there is the usual
 rogue's gallery of villains - the school,
 the teacher, the principal. What I
 sometimes suggest, & do now recommend to
 your consideration, is: ^{7 11's 111's 1111 ...}
 Parents themselves must be involved & act
 it - then they will succeed in ^{1001 1002 1003 1004 1005 1006 1007 1008 1009 1010 1011 1012}
 in convincing their children. Inspiration
 begets inspiration.

V -

Franz Rosenzweig, the great German-Jewish philosopher of early part of this century, writes that he generally detested all sermons. Yet he was unusually attracted by the sermons of Noble. The man who took him back to the brinks of conversion to Christianity and led him to the authentic Jewish position he subsequently assumed. What caught him up, he writes, was not the profundity or the rhetoric, but "a final quality, a rapture of the whole man, so that one wouldn't be surprised if he took wing in the end and disappeared... rising to heaven in a vast flame" (N. Glotzer, p. 104). That is the land of inspired teachers who can inspire others - men from who have almost entered the baptismal font.

THESE ARE THE ... 2001/201 P.

Conversion guarantees ~~the~~ survival.

VI

In a way, of course, all we seek to teach our children, not only directly but subtly & by means as well, can survive in them only if they detect this rapturous, sincere, q-d-inspired element within us.

→ ^{Parents} children who bewan the fact that their children do not keep kosher should think back to their own homes. Was it mechanical, or inspired ^{was it?} Was it just a form, or was it an aspect of ^{ענין} ^{ענין}?

→ Woman who married off a daughter recently came to me in tears - no ^{17/3/02} ^{17/3/02} asked her her ranting Fri. Nits - back from store, light candles in a hurry, cold meal, Kavi snacks, watch TV or go store. Where is ^{ענין} ^{ענין}?

Where is The ^{ענין}, the silent, moving, warm, deeply motherly prayers of the ^{ענין} as her hands cover her tear-wet eyes as she sways over the candles whose flame spills out: SHABBOS?

→ ~~we want our children~~

vii

Toltz of R. Mendel Rymanover. Hassidim used to come far + wide to peck him in prayer.
 learn ^{Page 233} from him. R. M. used to say, ~~at~~ during Yül all who asked him to pray in his behalf pass through his mind.

Gaonim asked: How possible - so many - so little time? Answered: "The need of every single one leaves a trace in my heart. In the sun

I pray, I open my heart and say:
 Lord of the world, read what is written here."
 That is what teaching + inspiring means.

ענין השמירה ^{of sinning}
 engraved ~~as~~ with a stylus ⁱⁿ the heart
 itself. The red ^{word} comes out on
 a blackboard but in opening the heart
 to a child + saying: Read what is written
 here. That is prayer. That is guidance.
 That is answering. That is inspiring.

21/11...
6/1/12

VIII -

At this point, a problem presents itself of which no doubt you are aware: where is this inspiration to come from? Have we to "know $\bar{\tau}$ \bar{y} \bar{h} \bar{v} \bar{s} "? Involved as we are in the daily grind of earning a living & housework & the usual prosaic duties of life, we begin to notice that the wells of inspiration have dried up. And if no inspiration, how are we to inspire? If we do not, in the deepest sense, know that the Lord is God. how are we to convince our children & their children of it?

IX - a good question, indeed. To be honest, a thorough answer would exhaust the better part of ~~some~~ three hours. yet one simple answer suggests itself from the same text: the reverse situation - from $\bar{\tau}$ \bar{y} \bar{h} \bar{v} \bar{s} we arrive at $\bar{\tau}$ \bar{y} \bar{h} \bar{v} \bar{s} \bar{p} \bar{r} \bar{h} \bar{v} \bar{s} , we are inspired as a result of inspiring others. One is more thoroughly convinced as a result of convincing

7/5/02

others. *אדם לומד מכל אדם* - we learn much from his teachers, more from his colleagues & most from his students. As a Rabbi I can honestly say that no teacher has ever inspired me as much as you have - in the process of trying to know you. As a result of *אדם לומד מכל אדם*, we arrive himself at *אדם לומד מכל אדם*.

X.

The reason for this, I would say, is that education is not really a monologue, not a one-way speech by teacher to student, ^{not a TV lesson}. Rather, true education is a dialogue, teaching is a conversation. Real Jewish education comes about when father & son, mother & daughter, teacher & student challenge & uplift each other. ^{if this is to even in relationship} *אדם לומד מכל אדם*. In the very first psalm we recite every morning we say: *יְהוָה יְהוָה יְהוָה - יְהוָה יְהוָה יְהוָה - יְהוָה יְהוָה יְהוָה - יְהוָה יְהוָה יְהוָה -* I will extol Thee - lit.: raise Thee up - because Thou hast lifted me up. G-d's Name is magnified when He magnifies ours. G-d is blessed when He blesses us.

and so it is when we bless Him - it is we who are blessed. When we act so that we reflect creditably upon Torah - & so - we ~~are~~ have ourselves grown immeasurably.

And that same relationship holds for parent & child & teacher & student. For order to teach me must be conveyed; and to be conveyed, me must be inspired; and to be inspired, me must inspire.

in תורה ודאית, even as תורה ודאית results in תורה ודאית, just as תורה ודאית results in תורה ודאית.

This is not just an idea - it is a fact. There

are a large number of people, here & there, who as a result of teaching their children & providing for the better Education of their charges, have come to a loftier & firmer conception of religion.

XI -

So that if question is asked, how do I
 arrive at my own inspiration in order to inspire
 + teach my children ^{find in the daily interaction of two very human beings unattachable} the answer is: begin to
 teach + inspire, & you will ^{yourself be inspired.}
 There is a mutual interaction, a reciprocal
 involvement. For Torah-teaching is a
 Divine dialogue, a sacred conversation.
 That Israel grow because Moses' greatness
 is well-known. What should also be remembered,
 as R. Akiba taught, is that Moses grow
 because of Israel's greatness.

... will inspire

XII. Let us, therefore, resolve not to be satisfied with
 professional teacher alone handling the J. ed.
 Let us not forget our personal responsibilities, which lead to personal advantage,
 of our children; Let us too, as parents + older
 friends, teach so that we might learn. Let
 us not demurely hide behind that hooded
 phrase "I'll observe by 1/2" & keep on
 relying on ourselves. Let us talk + write
 our friends + neighbors as well. Let us inspire
 in the end we will be inspired + succeed
 + inspire. Or that we might be inspired
 in sowing the seeds of inspiration in others.
 inspired + inspired

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