The Positive Impact of the Negative

I. a) the Halacha in Sukkot-Mitzvos rather unusual
    b) the tanya Mitzvos is this beautiful inspiring festiva
    c) all described - in mostly neg. tem.
    d) examples from halachos
    e) in the halachos

II. a) what we merge with - from an analysis of the Halacha in Sukkot
     b) something which goes against the grain of the modern spirit, and
        c) which rubs the prevailing mood - the times the wrong way.
        d) in an age which has no time for the positive.
        e) The famous phrase "The Positive Mitzvos become the Bible of the
           massers and in which the story "be pos." is supported.
    f) in which teaching children to sell vacuum cleaners, in age
       which a Halacha which describes religious practices neg. namely + a Torah
       has none "That Shalt Not" than "Prevent voltes" sounds

III. a) consider p.2 interesting salient facts.
    b) And yet consider p.2 interesting salient facts.

   1. This declaration - it and all its negative sibling is positively the
      most beautiful - the Halacha which provides a simple proportion unknown.
   2. I am which abounds in many more Neg. commandments than
      Pos. has survived this day as a dynamic pulsating Ad.

III. a) what you learn from all this is a unique fact which should be
      carefully thought through a well understood. And that is not that
      Neg. anything wrong with the Positive - of course not - but that the
      Neg. can be more important
      b) in a word - Tom "May the Halacha this AD - the one" -
      "POS. IMPACT of the NEG."
of course, it is difficult to talk in rich abstract terms about W.E.G. and P.W.S. and still make much common sense. So let us then talk of the most important areas in it, such as how to reach a good, constructive W.E.G. thinking.

V.

Talk, for instance, of what is a symbol: a symbol is more than something conspicuous — it can be scarcely real. I remember that last summer there was considerable talk about erecting a monument in Paris to the memory of the 6 million Jews who perished. I do not know if it has been or will be erected. I know that the plan was motivated by good intention. But I also know that this is symbol to the exquisitely wry sensibilities of many mortals: a smart scheme to memorialize such a terrible unemployment, such a funny way to memorialize such a terrible unemployment — a monument for symbols.

In Europe, that I sincerely believe it to be a fine and proper thing all in homage to this as a deification of their memory. For this all in homage to this as a deification of their memory. For this all in homage to this as a deification of their memory.

I think that in some way a W.E.G. symbol is better protest is much more effective it creates a vivid lasting impression. The barbarian world that has finally watched and slavishly reports that, in body which before the war was an. The P.P.H. of a city victim of saulty and w.a population of 350,000 Jews, of 350,000 Jews, of 350,000 Jews.

To no remain. In the old cemetery, there are 600 empty graves. They lie Jews who were left behind with their own bodies. The victims were removed at the last moment when the Nazis fled from the overwhelming forces of liberation. Now here is the intriguing and astonishing fact: The Jews have refused to fill in those graves! Why? Obviously, because they wanted those graving pits! Those empty graves remain as an everlasting protest against the brutality not only of the Nazis but of the equally vicious Polish population. They want those empty graves to stand as a silent cry to every passant to never forget. Empty, unfilled, neglected — but what a powerful impact!
6) And when you come to the 3rd point in which we wish to teach, you find that the second part of John's ability to be found alone. The main point is due to the 2nd. 1 Mc. 7. The NEQ. to the 3rd 11/2. 1 Thess, 2. 3/2. Should not be.

7) Take the first 2. 1 Thess. 2:7. 15/2. 13/1 14... (read)

8) And when you come to the 2nd point, we wish to teach, you find that it is due to the second part of John's ability to be found alone. The main point is due to the 2nd. 1 Mc. 7. The NEQ. to the 3rd 11/2. 1 Thess, 2. 3/2. Should not be.

9) And when you come to the 3rd point, we wish to teach, you find that it is due to the second part of John's ability to be found alone. The main point is due to the 2nd. 1 Mc. 7. The NEQ. to the 3rd 11/2. 1 Thess, 2. 3/2. Should not be.

10) And when you come to the 4th point, we wish to teach, you find that it is due to the second part of John's ability to be found alone. The main point is due to the 2nd. 1 Mc. 7. The NEQ. to the 3rd 11/2. 1 Thess, 2. 3/2. Should not be.
you will find such very symbols in daily life. The empty chair at the head of the table - that is the child's respect for their father, in whose place they will sit. The lack of a greeting when meeting a mourner - that is the symbol of sympathy in the home, a sympathy that could never be as well with positive motions or words. It is the proverb of the neg.

a) But even more than in symbols, the value of the N-G can be found in the development of a man's character.

b) That is one of the areas of life where we Americans have been told another critical look at our number one "being positive," a burden a little too heavy for the people of Torah and learned how to engineer life by being distinctly and intelligently N-G.

c) Our so-called modern progressive education practiced in streams two with its aim of being positive has resulted in a generation even more unsympathetic than illiterate. If you wonder sometimes what happened to the respect children used to have for parents, look at it in the years, for one of the reasons why children refused to say "N-O" or "DON'T" to adults throughout his impressive years. Dr. Spock of Dr. Dewey noted, "The training, this fear of the negative is so dangerous as the noble methods may be worse.

d) Our children meant as much when they said - IN 134 18751 8 1790 - "when our Torah says "take care lest" - it is a negative. They meant care control, discipline are the results of an intelligent N-G training, but unless there is a voice that clearly says NO to man's basic instincts, temptations etc., we must be a wild beast, a scorpion, his society will become a jungle.

e) Self-control, then, the negative, NOT doing the wrong thing - that is the stuff of which character is made. Not all Jews can be like the great men of the which character is made. Not all Jews can be like the great men of character. It is often discouraging to turn to some of whom we often hear - it is often discouraging to compare ourselves to them. But every person can be great in his way. Not everyone can go into a synagogue after the service where Abraham did. But everyone can refrain from hurting his wife or a child where Abraham refrained from hurting Hagar & Ishmael.

Not everyone can be a prophet like Moses. But everyone can refrain from standing with his own people against the people who were attacked by Korah. Not everyone can be a student of Torah like Hillel. But everyone can refrain from
b) That is the teaching (Torah, esp. into Halacha). This teaching?

Success: In the end, how are we going to keep them alive, how are we going to make our lives worth living? - it also will be N.G., avoid evil with consequences, don't take it the wrong way.

I'm sorry. I won't write in the eyes of others.

לֹא תַעֲקֹב יִשְׂרָאֵל!

לֹא תַעֲקֹב יִשְׂרָאֵל!
Consequently, its value is as pure as holy m - and it remains true to the
ory of... Not well, Plurality, with its positive formulations has
sent reformed from whatever forms, murder fell recession. Some
o. It prevents my hopes had also remained true to its role. NOT
proceeding further).

4) I think it is not true. From an contemporary Jews to understand this
for they are all prone to feel this trend. I believe that the
taking up the examples of "having pos." which is popular.
Thus, an article by a Conservative Rabbis - education entitled
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His maintains that it is good to teach
"It is wrong. Yes, it's wrong. No." He maintains that it is good to teach
without the position - only. Teach them to learn, to eat in
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the Sukkah, to put in the Tfilin. But don't be NOT - do
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Addendum to Sukhov seminar

"Positive Impact / Negative"

Founding Fathers of our Republic began Constitution with an affirmation, a positive proposition: that all men were created equal. But this same document would long have been scrapped as a high-sounding legal abortion and nothing but an idealistic, ineffective poetry if it had not been condened with twelve negative amendments.

Can we pretend that all men are created equal? Wherever we turn we find that men are divided by race, religion, national origin, language, and tradition. How can we act as one, as a unity, any attempt to separate them destroys the Constitution.

also see P(V36, W26) #1
A)
Illustration for "Negative Thinking" Seminar (-11/10)

A river that winds its way independently on land may be pretty, but little resolve. But when you say NO to its spreading banks and dams up its sides with high, powerful resistance--then you demand it be done metaphorically, saying NO, you have irrigated farms, generated electricity, made the earth fruitful, its inhabitants prosperous and happy. So with an individual or society. Saying NO--that is to say less negative is it results from in might behove by saying NO to the expanding structure of our aggressive and acquisitive traits, Torah give direction + prompts might to the latent positive creative aspects for personalities it draws the banks of the river lift, thus gives the blessed path to creativity to us.