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I. INTRODUCTION. Kolhn only pronounces the word. It affects it.

"P" for the other word. People bless one another. It is the medium through which good works.

II. Every man with good will in his heart to his fellow-men, frequently blesses them - character, family, friends. But what is a genuine blessing, and what is not?

There are three important ones?

III. Must be in "p". But actually "p" is more than Hebrew. It means language of holiness. It must be pronounced and expressed in a pure manner.

Many people have good wishes for others. But they do not express them this way. FATHER blesses son - instead of "p" or "a" for blessing, or for prosperity as well as worldly success, only succeed materially. They work at a "p".

"p" means also that the means to the end (Yad Avot) should be holy. Stay away from "p". If not, it will achieve the same result. A good wish which has bad parents is no blessing. Did it out of kindness, good deed, "p" must be said.
A blessing must be meaningful. It must not be generic. It must be specific; in this case, undenotated. Must be specific.

Every Jew has a blessing in his heart for a Shabbat. Trouble is some have the Shabbat display it only Shabbat. They are not Jewish. They are passers-by. They are not Jewish. They do not come in. They sit it out. They with the Shabbat, but that is all. Others do not. They are transients who, though they live within walking distance of a Shabbat, though this is the way Shabbat that attracts them - they will only pass through the Shabbat. Shabbat never passes through them. Spiritual nomads. Religious Bedouins. When in Shabbat, they are already in a way out. This is not funny. How to show it.

To Shabbat in State of Israel. Since 1962. Read news reports, reports, reports. Not enough. Others are real. Real, but frustrated. People disappointed in life, who have no chance to go anywhere, went to Israel. OK, appreciated. But not best - those who were stable - don't want to fight, to change - for a better future - they were real blessing.

a) Explain (A)

b) But even 1962 is over. Don't want to build. Action, help, deeds.

They are people who came to a Synagogue in 1962. They believe, have the right goal, feel the right way - "cooperation," "peace," "education." They identify themselves in Shabbat. Ask them the poodle. To them, time, in their influence, in their financial and nobody knows. This is not real.

You may bless your children in family. A friend in community - forget. But if you want to do something about it, if you bless others - you need agreement of life - if he who blesses will do something about it himself.