

IV.

of course, it is difficult to talk in such abstract terms as "NEG" & "POS" and still make much common sense. Set us then take one of the most important areas in life & show how the results of good, constructive NEG thinking apply.

V. a) Take, for instance, the matter of a symbol. A symbol is more than something imaginary - it can be deadly real. I remember that the last several years there was considerable talk of erecting a monument in Paris to the memory of the 6 million J. martyrs. I do not know if it has been or will be erected. I know that the plan was motivated by good intentions. But I also know that this POS. symbol in the anguish & misery of these martyrs & the cruel inhuman memories left w. the survivors is a pallidly poor. It is such a terrific understatement, such a puny way to memorialize the POS of Europe. That I sincerely believe it to be a desecration of their memory. Is this all we have to offer as a symbol of our reverence & protest against the world which saw it & permitted it - a mere slab of stone, no matter how elegant artistically sculpted or how eloquently worded? No, in this case the POS. it is too weak, too poor, too inadequate.

b) I think that in some ways a NEG symbol of bitter protest is much more effective & creates a much more lasting impression in the barbarian world that sat by idly & watched the slaughters w.o. concern. One of the Poles who visited Poland the summer reports that in Lodz which before the war was an ^{Polish Phil. Soc.} a city of scholars & saints & w. a population of 350,000 Jews, only 2000 remain. In the old cemetery, there are 800 empty graves, dug by Jews who were to have filled them with their own bodies. The victims were rescued at the last moment when the Nazis fled the onrushing armies of liberators. Now here is the interesting & arresting fact: the J. community of Lodz has refused to fill in those graves! Why? Obviously because they want those yawning pits those empty graves to remain as an everlasting protest against the brutality not only of the Nazis but vs. the equally vicious Polish population. They want those unfilled, cavernous pits to quarrel away at the diminitive consciences of their former friends & neighbors. They want those graves to offer up a silent cry to every passerby & neighbor who visit. Empty, unfilled, negative - but what a POS. impact!

new samples

Not everyone can price a real life David dog. But
we hope can refrain from complaining that he
is not working enough money, as did David the
very miscreant born to back 30 N 11 1/2 1913 3.

→ low cost

4

1)

exempt I am doubt
 whether I should connect
 to a 118N - Ceres, or
 mean, that it is not
 a 118N in itself! and
 you M. not fall back
 in Rabbini's dictum
 that in 1181 I should
 1181 > 1292 - that
 I should cannot be
 realized w-o v. req.
 3 5629' A

which duty means
about having faith, Tom said
can. & insisted that you can't begin to understand
means until you destroy all the idols. Results? duty & its "pos-
impulse has made an idol of g-d! They have turned him into a
man, given him a wife & child & then killed him. Because they
failed to stress the N.E.G. They lost what was ~~more~~ positively
important & holy. Tom, on the other hand, does not let him talk
of faith. It talks of air posing the idols, whether of them or of now,
with negating anything we want to make absolute, other than g-d.

- c) you will find such neg. symbol in all of life. The empty chair at the head of the table - that is the children's respect for their father, in whose place they will not sit. The lack of a greeting when meeting a mourner - that is the symbol of sympathy with him, a sympathy that could never be as well with positive intentions or words. It is the pos. imp. of the neg.

VI.

- a) But even more than in symbolism, the value of the NEG. can be found in the development of a man's character.
- b) That is one of the areas of literature we moderns had better take another critical look at our dogma of "being positive", & borrow a leaf from the pages of Torah and learn how to enable life by being discreetly & intelligently NEG.
- c) Our so-called modern progressive education, as practiced in its extreme forms with its insistence on being positive has resulted in a generation even more undisciplined than illiterate. If you wonder sometimes what happened to the respect children used to have for parents, look to it in the refusal to say "NO" or "DON'T" to adults throughout his impressionable years. Dr. Spock & Prof. Dewey notwithstanding, this fear of the negative is as dangerous as the old, ^{extreme} methods & maybe more so.
- d) Our Rabbis meant as much when they said - 1st/1st/1st - 102 times a day, "whenever our Torah says 'take care lest' - it is a neg. com." They meant care - control - discipline are the results of an intelligent neg. training, that unless there is a voice that loudly & clearly says NO to man's base instincts & temptations etc., he must be a wild beast, a savage, & his society must become a jungle.
- e) Self-control, therefore, the negative, NOT doing the wrong thing - that is the stuff of which character is made. Not all of us can be like the great Jews of whom we often speak - it is often discouraging for us to compare ourselves to them. But every person can be great in a neg. way. Not everyone can go into a fiery furnace & offer the sacrifices that Abraham did. But anyone can refrain from hurting his wife & son as Abraham refrained from hurting Hagar & Potemkin. Not anyone can be a prophet like Moses. But anyone can refrain from standing on his own dignity as Moses did when he kept himself from defending his own self when he was attacked by Korah. Not anyone can be a student of Torah like Hillel. But anyone can refrain from

זיב אלס - in living good, in
- positively good life. וואס וויל ער, in establishing a peace, &

b) That is the teaching of Torah, esp. of its Halachah of this festival of
Sukkos. "א' ת' ח' ה', how are we going to keep Shema alive, how
are we going to make our lives worth living? - וואס מ'ויל וואס אלס -
be NEG., avoid evil & its consequences, & thereby you will be doing
good. both in the eyes of God & man.

זקוק איר = "וואס מ'ויל איר!" איר קוואל
איר זענט איר חונדל - איר זענט איר חונדל!
איר זענט איר חונדל!

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neg. theology - איר זענט איר חונדל!
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Addendum to Sukkos sermon
"Positive Impact of Negative":

A-25

Founding Fathers of our Republic begin
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 over-
idealistic, ineffectual poetry if it had
not been concluded with twelve negative
amendments.

can add - (M137N1)1232 7101, 7105 -
poss neg must be taken there -
as a unity. Any attempt to separate
them destroy the environment,

also-see P(V36, N26) # 7

Ans

A) Illustration for "Negative Thinking" sermon (-11/10)

a river that winds its way independently on the land may be pretty - but of little value. But when you say NO to its expanding banks and dam up its sides with high & powerful resistance - - then you channel it, & by this (metaphorically) saying NO, you have invoked forces, generated electricity, made the earth fruitful, its inhabitants prosperous & thriving. So with an individual & w. society. saying NO - Obey 10 - it far less negative in its results than we might believe. By saying NO to the expanding shoreline of our aggressive & acquisitive traits, Torah gives direction & power & might to the latent positive & creative aspects of our personalities; it dams the banks of the river of life, & thus gives the blessed spark of creativity to us.