

(4)

(3)

: 326 32/0N 1/10 310 312

quality of preservation of past.

why does שְׁמַע prefer this ~~to~~ memory? True, that וְיִרְאָה was also a man, though brother to abr. Story of his father wants him be farmer, he runs off to learn w. שְׁמַע , brother comes ~~for~~ to Jerusalem disinherit him. Comes to שְׁמַע tata (not knowing him) שְׁמַע asks "say Torah - he says - ~~can~~ know only what you told me". Under ~~conscious~~ שְׁמַע he says ~~by~~ בְּפָנָיו . (first, שְׁמַע gives all to son reuven. Anyhow, main characteristic is שְׁמַע lived in fear) שְׁמַע , necessity to preserve, build a כָּתָם to consolidate, preserve. $\therefore 310 \rightarrow 12$.

1. Start w. $310 \rightarrow 12$ - ~~then~~

2. Then רְגֵנֶרֶת - that last option quoted N the one ~~was~~ accepted. לִסְלִילָה .

on last CR

1. Torah as Salt water (אֲמֹרֶת , אֲמֹרֶת , אֲמֹרֶת (7.0)) בְּשָׂרָם
2. ~~→~~ Eden - 7 ways of not doing right
3. Tikkunei Shabbat and etc.

G-3

①

completeness of personality -

- 1131. 13 b11

1) no other description describes justice
or precise

a) such quality is credit to mother

NIP 1 NO. 27151 N 1131. 13 b11 : 13 (3-1112) 'NAP12'
Today - shield child from fire - time for education, etc. " 2 1131. 13 b11 P 1st
him & some fresh air meanwhile - time to rest, when he's 12, before Bar Mitzvah
- but these children will a pride to their mothers. Not so 1131. 13 b11 - NO BABYTALK (in ears)
also: call her mother, not Pk. Pk implies static relationship. Merely,
that she another John. " implies active, creative relationship - his bearer, she
worked working, created him - 1131. 13 b11

great accomplishment. He was "good" not

- 1101. 13 b11

②

because he feared punishment or social disgrace - but because
he abominated sin itself. Took deeply into yourselfs -

How many things do we keep away from because we are afraid
of what our friends will say? A how many things good

so that friends can applaud. Story woman walking along
with bucket of fire in one hand & torch... (No. 94) Paid HW to put out flames
hell + took to burn up Heaven so
that men could burn 1-d to
hell before it got to heaven
punishment increasing forward

- 22 d 1131. 13 b11

④

quality of spring is that takes water from many other
sources & gives its own abundant waters. Why does Pk say

in 1131. 13 b11 says to Pk as he leaves him, "YHWH

1131. 13 b11 - "The chariot of Israel & its possession"

same thing Name to call his teacher & master as he leaves
in such dramatic fashion! means - 2nd follows, ^{1st} _{but}

leads. Great quality of J. leader is to transmit what
he got & give to others. Not exp. 1131. 13 b11 + not reform ("what was good enough")
enough for me

to individuals how much they'll take.

- 3) דָבָר עַמְלֵךְ - But written בְּפִרְשַׁת הַבְּשָׂר ?
- a) דָבָר - automatically added to you.
 - b) דָבָר - ground, implies act of giving, which you may accept or not.
 - c) Midrash: דָבָר עַמְלֵךְ is עֲזֵב
עֲזֵב in Halacha is one who is set aside from this man, but he cannot live w. her "as" not accorded rights of husband till he נָסַן.
d) Same with Torah - עֲזֵב, work, accept, since only עֲזֵב, get into ^{one} עֲזֵב w. Torah.

III. רִנְצֵנָה (לְאָדָם) בְּלֹא כָּלֶבֶד

- 1) Means don't despair at difficulty of final attainment
- 2) Attainment actually impossible - Koheneth: כָּל שְׁמָרְךָ בְּעֵד יְמֵינֶךָ
- 3) Torah like Salt Water
- 4) From דָבָר עַמְלֵךְ - Idea that saturation impossible.
First בְּלֹא כָּלֶבֶד, then בְּלֹא זָבֵן, then בְּלֹא לְאַגְּזָבָן.
- 5) F.S. Bradford's picture: heroic man bound skyscraper, reaching out to heaven, stars etc. caption: MAN, though CHAINED TO EARTH, LOOKS ACROSS TIME + SPACE TOWARD AN UNKNOWN PERFECTION WHICH HE MAY NEVER REACH, BUT WILL FOREVER SEEK".
- 6) Edison's 100 failures
- 7) Conflict - but no despair - story of גִּיסְעָלִים