

A-13

הָרַב נָחוֹם לְאָמָן

D.
G.

WSJC

Rabbi Norman Lamm

1255 CARROLL STREET

BROOKLYN 13, N.Y.

PRESIDENT B-5008

Dear Sir, Ref A-132

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תְּסִירֵתִין פִּסְלִי 132-110 12-12783
כִּי אֲנִי כָּלֶב

I. INTROD. Koln only pronounces the שְׁמָךְ . G-d effects it.

~~expression נִזְמָן בְּרָכָה יְהִי רָצֶן לְךָ נְזָקָן...~~ "פָּרָאֵל יְהִי" ... ~~תְּהִלָּתָךְ~~

similarly, when we person blesses another, it is the medium thru which g-d works.

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

There are three important laws of בְּרָכָה

III. (בְּרָכָה) בְּרָכָה - בְּרָכָה - בְּרָכָה

Must be in בְּרָכָה . But actually בְּרָכָה is more than Hebrew. Means language of holiness. It must be emanated and expressed in a pure manner.

→ Many people have good wishes for others. But they do not express these בְּרָכָה in בְּרָכָה . Father blesses son - instead of בְּרָכָה as בְּרָכָה בְּרָכָה בְּרָכָה , i.e. spiritual as well as worldly success, only - succeed materially. They walk at a בְּרָכָה , בְּרָכָה בְּרָכָה בְּרָכָה ! Both are good wishes, & dignity a desire to bless - but this is בְּרָכָה & this is בְּרָכָה !

→ בְּרָכָה means also that the means to the end (of בְּרָכָה) should be holy. Story of "woman-in-red" who had suffered slacks from bad parents in Washington last week. Did it out of goodness. But wasn't בְּרָכָה . Means do not sanctify ends. Ends must be בְּרָכָה .

(cont)

omit. Instead, after knowledge about a chortz, a chortz organizes itself as means to end. This is called בְּרָכָה . That is why we collect tzedakah in shuls. That is why we do today.

IV. PL - (מִלְבָד מֵאֶלְעָזֶר) ⇒ בְּנֵי נְהַרְיָה - יְהוָה יְהוָה

A blessing must be conscientious. It must not be ~~designed~~.
passive; non ~~designed~~ - i.e. inadvertent. Must be ~~designed~~.

→ every Jew has blessing in his heart for a Shul. Trouble is some have display it only ~~designedly~~. They ~~were into~~ ~~shul & sit~~. They are ~~passive~~. They bear no grudge vs. Shul. But never come in. They sit it out. They with the Shul luck, but that is all! - others - ~~designedly~~. They are transients who, though they live within walking distance of a shul, though this is the only shul that attracts them - they will only pass through the shul; shul ~~never passes through them~~. Spiritual nowads. Religious Bedouins. even when in shul, they are ~~designedly~~, already on way out. This is not proper way to show ~~designedly~~.

→ פִּתְחָה in State of Israel. Since ~~designedly~~. Read news-reports + sighted. Not enough. Others were real פִּתְחָה, but frustrated people, disappointed in life, who had nowhere to go anyway, so went to Israel. OK, appreciated. But best - those who were stable - ~~settled~~ - & still wait to fight, for ideal - & to remain to build + work - they were real blessing.

PL - פִּתְחָה נְהַרְיָה - יְהוָה יְהוָה

a) explain פִּתְחָה

b) But even פִּתְחָה, & even בְּנֵי נְהַרְיָה - two wishes not enough.

Real פִּתְחָה my פִּתְחָה. Must lend a hand. Action, help, deeds.
(Story of man who came to G-d for a פִּתְחָה, was asked by G-d to give פִּתְחָה,
said "but I can get a פִּתְחָה from others" - answered: וְתִהְיֶה כָּלָבָד לְבָנֶיךָ
And he who receives a פִּתְחָה is expected to act, certainly he who blesses should practice פִּתְחָה.)

There are people who come to a Synagogue w. פִּתְחָה in their hearts. They bless פִּתְחָה - have the right goal, speak the right way - "cooperation", "trust", "education". They identify themselves w. shul - בְּנֵי נְהַרְיָה. But ask them for פִּתְחָה - for this time, for this influence, for this financial and nobody help. This is not real פִּתְחָה.

→ פִּתְחָה פִּתְחָה נְהַרְיָה, פִּתְחָה פִּתְחָה - "פִּתְחָה יְהוָה" - יְהוָה יְהוָה

You may bless your children or family or friends or community - but if you want G-d to do something about it, פִּתְחָה נְהַרְיָה - G-d will agree only if פִּתְחָה - if he who blesses will do something about it himself.