

P-1

I. 112/1 - why at end of p. 112/1?

a) p. 113

b) ethical ending to discussions of mundane matters.

II. 111/1, 112/1, 113

a) 112/1 (112/1) to 113

b) 112/1 113 denies assertion of heathens & early Christians (present Catholics) that all world except small sect devoted to eternal perfection. Does not refute Paul only, since 112/1, 113, 114 also etc.

c) 112/1 ^{from 112-113} - Says didn't claim to originate new religious doctrines, hence sought authority from Scripture.

d) why say it before 112/1? - so study 112/1 shouldn't be prejudgment. Rather, as 112/1, 113, 114 purposeful. In fact with meaning. Difference bet. chemical analyst & analytical chemist. One a routine, technical job; other - skill, originality, insight, work with meaning. Similarly - Peck - reader vs reader of Peck.

III

1 N / K 122

- 135 - 219 ~~CCS~~. Born on day of N. Akiba's martyrdom.
- Student - disciple of 1 N / K 121
- wonderous character
- autocrat - wealth
- becomes 133050 lms - establishes unity & sweetens character & scholarship command admiration by colleagues.
- becomes patriarch - amounts to a virtually friendly Roman Emperor Antoninus.

Thus 122 - (1330) 152 - 162 1310' 3

1 N / K 122

i) redaction of 1 N / K

IV (skip 115% etc - will come back to it later)

721 12000

- read in parallel 1st Mishnah 2 p 22
- difference: 12 - then appreciating joy of God's universe.
exp - Then understanding of lowliness of man. 133050 133050 133050. Some - then intellectual & ethical appreciation - Some - then cemetery visit 2 1330 2 1330 etc (1330 2 1330)

P.3

c) read רש"י לפני הפסוק
interpret, give preference.

d) now understood הפסוק לפני הפסוק
- הפסוק לפני הפסוק , הפסוק לפני הפסוק
of course? - but two ways - then הפסוק
then הפסוק - so, הפסוק לפני הפסוק

Whittier's poem of two robbers praying till 3/10 -
for forgiveness. No 10. Then one - before friend's gun
Fael relieved himself.

"Heaven's gate is not open to him who comes alone;
Save another's soul, and thus thou'lt save thine own."

magnet - remember exp't in early college days -
in physics lab - at a certain critical distance
beyond which magnets no effect on each other,
just a little push will cause both to change
towards each other.

(maybe good - maybe not) - P. 114 - "Secret" - 8
P. 114 - on Joseph's brothers - Jacob: But what's the?

Sophocles' Oedipus Rex - no 22/2 - Oedipus - 9
under eternal curse & no matter how he tries, no
god will rescue him. Hopeless, lost

Elu/ism
Elu/ness

אשר ה' יתנו לנו ונשבע

meeting
halfway

1. אלו הן - מנהל ומנהלית - מנהל ומנהלית

! 115N213

וְחַיֵּי תַיִם. אֶתְּ, מִקְרָא וּקְרָא, הִיא הַחַיִּים (2)

ה"מסל אלול הזכיר אגמ"ה. (היום-הז'אן-ה"מסל אלול)

המשפט של פאלי-וויינברג - משפט - תורת המסלול

[illegible]

→ Spence's original (1913) was p.d. (Labor Day, 1st of May) - for 1st - for 2nd (Crisis)

2- חילוק בין ארבעה ובעד ארבעה (החלוקה)

[illegible]

3- האם צריך להפחית מחירי המגורים? - כן, במידת האפשר.

Just left your hand to G-d, & he will pull you up. A magazine article recently carried story of jet pilot ^{test} who expressed desire to be first man to reach moon. He explained that the most difficult part is the very beginning. "But" he said, "after you hit 15000 m.p.h., G-d comes down and helps you up all the rest of the way."

5 - מיליון ו-500 אלף : 500 אלף ו-500 אלף
500 אלף ו-500 אלף : 500 אלף ו-500 אלף

I have sought Thy nearness,
And going out to meet Thee

with all my heart I have called Thee
I found Thee coming forward me.

S. O. Y. Literary Journal

HENRY HOSCHANDER, *Editor in Chief*
STANLEY WEXLER, *Managing Editor*

Norman Lamm
Sol Drillman
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Joseph Gold
Raphael Levy
Joseph H. Kelman

Perk class

בע"ה

on 11/15/2012

[illegible]

G-11

הרב נחום לאם

Rabbi Norman Lamm

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BROOKLYN 13, N. Y.

PRESIDENT B-5008

Public class for August 4, 1951

- I. Most of דבר directed towards הרב לוי, 113, 27.
By studying the requirements of their leaders, all
Jews will know what is ^{ideally} expected of them.
- II. read Mishna הרב לוי, 113, 27.
- III. read, not write. i.e. Jewish official should
not copy others. Others use the people for our goals.
example: Jacob saw ש, is symbol of Jew,
only used as means. Same w. Jew. Einstein = Germany,
Bryson - France, etc. J. leader, not so.
- IV. charges of "Theocracy" thrown at religious Jews.
False. " means no necessity for answering
to people.
- V. We believe
 1. quit by the people. Read from הרב לוי, 113, 27.
(הרב לוי, 113, 27.)
 2. quit for the people. Read from הרב לוי, 113, 27.
(הרב לוי, 113, 27.)
 3. leaders must be prepared to sacrifice for rather
than gain it. Suffering & losses - personal insult by הרב לוי, 113, 27.
even הרב לוי, 113, 27.
From הרב לוי, 113, 27.
"הרב לוי, 113, 27."

b) Polit-hist:

- Salome Alex. appoints Aristobolus, son, as king of Judea
- Pompey, gen. of Jul. Caesar, dislikes Arist. marches imp. East, enters Jerusalem, takes Arist. captive to Rome.
- Civil War Pompey vs Jul. Caesar, (disrupt 1st Triumvir.) Pomp. killed Judea for Caesar
- Caesar divides Judea for governors, makes Herod, 1/2 Jew, gov. of Id.
- Caesar killed, ~~Mark~~ Anthony checks
- Ant. makes Herod monarch Judea
- Herod = גרמני 013117 • vs. Pharise. Hated by people
Builds Temple, next to temple for emperor.
- Queen appeals to Cleopatra to intercede w. Anthony for Aristob.
- Arist. freed. Herod afraid
- Herod takes Arist. to prison, summons pool, henchmen drown him.
- ∴ 113/14 etc. also, in Aramaic, since 1/11 - aramaic

G-16

הרב נחום לאם

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OUTLINE OF SAT. AFTERNOON CLASS ON ABOTH, PEREK II MISHNA 2

July 21, 1951

1.

הנהגות חיות, אכילה ושתיה, אורח חיים, אבות, פירוש

הנהגות חיות means worldly ways, mundane matters, prosaic aspects of everyday life. Certain of these acts are not covered by specific mitzvot. Eating your breakfast cereal after the *shema* and before *shema* is a normal act undirected by specific halachot. The tanna tells us that all these mundane matters too shall be impregnated with the meaningfulness of Torah. If you eat because you are hungry, or because you want your daily fill of vitamins - there is nothing wrong with it, but you have not exploited your eating to the fullest extent. The point is - to eat so as to be healthy, so as to be able thus to serve G-d better. Drink to quench your thirst thus to be able to free your mind for the better performance of your duties to G-d and Man. And this lifting-up of the commonplace to the sublime is not an act of isolation, of becoming a hermit or recluse, but rather a new and pure way of enjoying life to the utmost. When the glutton eats a steak, he enjoys it only while eating, and he does not feel the satisfaction of having benefited others by his eating. The Jew, however, who combines *shema* with his *shema*, experiences more than an ephemeral pleasure, for this act of eating for a great purpose inspires him to noble living and acting after he has done with his meal, and the consequences of this new and fresh attitude of dedication are apparent in the new gusto and zest with which he approaches ethical and social and religious life. In a word, this combination of the sacred and profane adds the element of joy. It gives one a new slant on life, the slant of a pleasant smile. And this is the secret of Hassidism. All your actions, no matter how mundane they may seem to you, become inspired verses in the prayer of your life. Eating and drinking rank with fervent prayer, and dancing becomes a religious rite. The most intimate marital acts, when endowed with this new meaningfulness, are, in the language of the Talmud, blessed with the Divine Presence. All of life, nothing excluded, becomes part and parcel of the Service of G-d. Indeed, it is told of a famous Hassidic leader that he traveled many weary days to visit his Master, and he felt elated because he was privileged to learn one great secret from him. When he was pressed to explain himself, he said, "I did not even speak to him, but G-d granted me the opportunity of seeing him get dressed in the morning and I witnessed him tying his shoe-laces!" A secret? Most certainly. One must know how to tie his shoes so that this too becomes an act of dedication.

And when you have succeeded in integrating this Torah-attitude in your daily life, you have obviated sin. Not that you only don't sin, but that you haven't given him a fighting chance. How can one eat non-kosher food when the whole purpose of his eating in the first place is a holy one? Or how can one be dishonest in business if he sincerely dedicates all his dealings to the purpose of supporting himself comfortably so that he may thereby be able to have more time and undisturbed peace of mind to devote himself to the Divine functions of his existence? Not only haven't you sinned, but the striving for the accomplishment of this rare combination of *shema* and *shema*, *shema* it makes sin be forgotten - no time to even think of it.

הרב נחום לאם

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Aboth, II,2.

2.

וְלִמּוּדָא מִיָּדֵינוּ עֲלֵינוּ לְעֵלְמָא
סוֹכְרֵי הַיָּדֵינוּ הֵם הַיָּדֵינוּ
The normal exposition of this Mishna is that what we spoke of before is a two-way relationship, a reversible reaction; like the chemist who writes an equation of formulæ and in middle he puts two arrows facing in opposite directions. Just as one should put Torah into his Derech Eretz, so one should study Torah with the complement of Derech Eretz. One may have an agile mind, a facile understanding and an excellent memory and therefore have to exert himself very little to become a Torah-scholar. Good, but he has failed to combine Derech-eretz with his Torah. There is a Law in physics which states that the output is never greater than the input. What is easily gained is easily lost. But there is something even more profound in this statement of Rabban Gamaliel. מְעַלְמָא is a word which denotes a very specific type of "work", and that is - creative work. (Give example from Shabbos). And do you know what creative work implies? It implies an inside-to-outside transfer, not only absorbing but emitting, not only getting but giving. You may become convinced of the necessity of putting on Tefillin, and you do so. Good. But this is not yet creative. Until you have convinced your next-door neighbor that he too should put on Tefillin, you have not put מְעַלְמָא into your יָדֵינוּ. You may firmly believe in the worthfulness of the UJA, and you may give handsomely, but until you have solicited the help of your friends you have not been creative. The "Taz" remarks that the daily morning blessing reads, "אֵלֹהֵינוּ יְיָ אֱלֹהֵינוּ יְיָ אֱלֹהֵינוּ", and Essek implies involvement, intertwining your whole personality in Torah, and then transmitting it to the outside world. One can serve G-d by becoming a recluse and disregarding the rest of the world, or he can serve G-d by living in Society. Which is preferable? Chanoch, the Bible tells us, lived with G-d.

וְיִשְׁמַח בְּיָדָיו. The term used is reflexive, denoting not only walking, but living a way of life with G-d, to the exclusion of others. We know of no great social accomplishments by Chanoch. What happens after a man of this sort leaves the world? וְיִשְׁמַח בְּיָדָיו, he simply is no longer here, he has left no blessing, he has not changed the world one iota because he did not care about it. וְיִשְׁמַח בְּיָדָיו, gone and forgotten, his soul went back to G-d and none of it remained with humanity. Compare with him another great Biblical personality. A man whose fame rests precisely on his social qualities. Abraham is known as history's most hospitable man, the great אַבְרָהָם. He was the first great proselytizer, going among the people and spreading the knowledge of G-d among them. Did the world miss him when he died? Is he remembered for his life? Listen: וְיִשְׁמַח בְּיָדָיו, that he just disappeared, but וְיִשְׁמַח בְּיָדָיו, he was gathered to his people, a wonderful idiom which states the case exactly. A man who lives for his people is, after death, gathered unto these very people, he becomes part of their proud heritage, he leaves his blessings to eternity, and after his death his personality begins to unfold in the dynamic history of his people. His fellows and descendants first begin to discover and rediscover his greatness after his death. Not וְיִשְׁמַח בְּיָדָיו, but וְיִשְׁמַח בְּיָדָיו, back to his people. A Yiddish phrase describes this type: גוֹט-דֵּי גוֹט. Certainly the Tanna was right when in telling of the sort of saintly but unsocial, uncreative life led by a man like Chanoch he says; וְיִשְׁמַח בְּיָדָיו, with his passing, his Torah passes, and people who witness this sort of tragedy are prone to ask וְיִשְׁמַח בְּיָדָיו? The next step is frustration and keen disappointment, and thence - sin.

