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Adult Sunday School, correspondence and speeches, 1967.

Editorial Features Inc.

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December 11, 1967

Rabbi Daniel Jeremy Silver
The Temple
University Circle and Silver Parkway
Cleveland, Ohio

Dear Rabbi Silver:

Attached is a copy of the script for the "On Location" radio program which featured you or your organization.

Inasmuch as we are able to repeat some of the better shows from time to time, we'd like to consider repeating this one.

We realize times change...but since the show is already recorded, we cannot alter the script, except to make a small cut if necessary.

Please initial and return the enclosed postal card if the program is all right to repeat as is.

Sincerely,

EDITORIAL FEATURES, INC.

JF Turk.

Jerome F. Turk
President

JFT/mm

ON LOCATION

PROGRAM #1279

THE TEACHER AT THE TEMPLE

ANNCR: And now...The Illuminating Company invites you to...listen!

SILVER: The rabbinate is a statement of religious competence. In my family we have had rabbis in almost...in a direct line for the last six generations.

NARR: Rabbi Daniel Jeremy Silver is a teacher...that's the meaning of his title which distinguishes him as an expert in Jewish tradition. He is a rabbi here at The Temple...meaning that he chooses to study the messages of the holy men of the past relating them to the problems of the present. His mission is to propagate the search for truth, a thirst for good judgment and the will to do good.

MUSIC: UP AND UNDER

ANNCR: On location...the sounds and stories of a great city, its skillful people and its significant events...presented by...The Illuminating Company.

MUSIC: UP AND OUT

NARR: According to the young, dark-haired rabbi, The Temple -- built in 1922 by his father here at the northwestern end of University Circle -- stimulates both prayer and thought. Under the Byzantine dome of the banked, 2,000-seat sanctuary, Reform Jews come from miles around to Friday night Vesper Service, Sabbath worship and Sunday service. Standing or sitting...in prayer, in song, in attentive silence, they face the pulpit in front of the flickering eternal light, the candle symbolizing the undying tradition of Israel. They worship beneath the words of their tradition written above the curtain before the ark

containing the sacred scrolls of the five books of Moses, called the Torah. The words, written in Hebrew, are: "Hear, O Israel, the Lord our God. The Lord is One."

NARR: The glory of Israel is the official name of this 117-year old congregation led by Rabbi Silver. The Temple is the only synagogue within the city. "We belong here because we couldn't serve our 2,350 member families or the neighboring community as well in any other location," says Rabbi Silver of this, one of the nation's largest Jewish congregations.

Members of the congregation and students from the University Circle area often use the Temple Library with its 15,000 volumes comprising one of the finest collections of English language material relating to Jews and Judaism. Alongside it are the Museum of Jewish Ritual Art and the new Abba Hillel Silver Memorial Archives containing the works and recorded sermons of the internationally-known spiritual leader and scholar.

This year, 1,400 children are enrolled in the classes taught in the 44 classrooms here.

Teaching in the classroom, from the pulpit, and in print, Rabbi Daniel Jeremy Silver has served here at The Temple for eleven years. He is also editor of the Central Conference of American Rabbi's Journal, published quarterly.

Stimulating the hearts and minds of those he teaches is his goal. "On what subject?" we asked.

SILVER: Some deal with the basic themes of Judaism as they have evolved over the long centuries. Others begin with the critical problems of the day...the questions of war and peace, with questions of civil rights, with the questions

of poverty, with the questions of public policy...and try and judge these within the light of the values of the tradition.

NARR: In the apocryphal Book of Sirach, the wise man is called him who meditates on the Law of the Most High God. That's the role of the rabbi, the teacher...exemplified by Daniel Jeremy Silver...here in the best location in the nation.

MUSIC: UP TO CLOSE

CLEARANCE: Rabbi Daniel Jeremy Silver
The Temple
University Circle and Silver Parkway
Cleveland, Ohio
(791-7755)



Of all the people you know, the ones you probably know best are the members of your family. And of all the people to whom you owe a debt of gratitude, the ones to whom you owe the greatest debt are your parents, for they gave you the most precious possession you have in your life.

In living being reared in early years under the care of parents is an honor. It is an honor that is with you as long as the child is growing up and remains his place in the whole world as in our own.

The wisdom imparted of how a child spends under the guidance and protection of his parents brings about great rewards -- a sense of responsibility, an awareness of how to prepare for the future, and the importance of sharing intimately in the lives of other people.

Level I

THE ETHICS OF CHILD-PARENT RELATIONS



Newly Revised
by
RABBI CHAIM POTOK

December 1965

Of all the people you know, the ones you probably know best are the members of your family. And of all the people to whom you owe a debt of gratitude, the ones to whom you owe the greatest debt are your parents, for they gave you the most precious possession you have -- your life.

No living being spends as many years under the care of parents as we humans do. In no species does it take as long for the child to grow up and assume his place in the adult world as in our own.

The enormous length of time a child spends under the guidance and protection of his parents brings about great rewards -- a sense of mutual responsibility, an awareness of love, a careful preparation for the future, and the experience of sharing intimately in the lives of other human beings. It can also bring about great tensions -- for it is often difficult for the child to understand the world of the parent, just as it is frequently difficult for the parent to enter completely into the world of the child.

Newspaper headlines are filled with the results of these tensions -- teenage gangs, delinquency, drug addiction. It is not always an easy matter for a parent to understand and fulfill his responsibilities toward the child; nor is it always clear to a child how he ought to behave toward his parent.

The Jewish teenager living in the twentieth century may often wonder whether or not his tradition has anything to say about the relationship of parents to children and children to parents, and whether or not any of the teachings of the tradition may still be applicable to the often bewildering complexities of present-day family life.

There is a further aspect to this situation which is particularly vexing to many people today. The discoveries of modern medicine have helped lengthen human life, and the Jewish teenager who grows up and

marries and begins a family life of his own may often find himself in an all too common contemporary predicament: How should an adult son or daughter behave toward aged parents? How should grandchildren behave toward grandparents? Is there anything in the teachings of the tradition that can point the way toward solving some of the many dilemmas of twentieth century family life?

It is the purpose of this brochure to show you that the tradition has a great deal to say about this very vital aspect of human life.

Our teachers will be the Rabbis of the Talmud.

Obligations of Parents to Children

You hear much these days about the responsibility of children to parents. Your parents are probably always telling you that it is your obligation and responsibility to respect them, to take care of your younger brothers and sisters, to go on errands for the family. You probably become weary at times of hearing, over and over again, that you have a "responsibility" and an "obligation" to your parents. You might often wonder what sort of responsibility and obligation your parents have to you.

The Rabbis were very clear on this point. Parents are obligated to see to it that their children receive an education:

פֶּנִּיָּה לְלִמּוּד אֶחָד בֶּן בְּנוֹ, שְׁנֹאמֶר "וְהוֹדַעְתָּ לְבְנֶיךָ וּלְבְנֵי בְנֶיךָ".

(ש"ע, יו"ד, סי' רמ"ה)

It is a commandment to teach a son, for it is said: "And you shall make it known to your children and to your children's children."

(Shulchan Aruch, Yoreh Deah)

This obligation rests not only upon the father but upon the mother as well:

אִם הִקְבִּילָהּ לְפָדְנוֹ שָׂגַם הָאִם חֻמָּה בְּחִיבוֹת בְּנֵיהָ שְׁנֹאמֶר "שְׂמַע בְּנִי מִיִּטֶּר

(אוצר דינים ומנהגים, 1)

אִבִּיךָ וְאֵל שְׁמִי חַיָּה שְׂמַע.

We have learned by tradition that the Mother is also responsible for the education of her children, as it is said: "Hearken my son to the ethics of your father and do not forsake the Torah of your mother."

(Otzar Divin Vmichagim I)

Parents are not only responsible to see to it that their children receive a good education; they must also see to it that they receive the kind of education that will equip them to take a productive place in society:

רַבִּי יְהוּדָה אוֹמֵר: כָּל טָאִינוּ כְּלֵמֶד אֶת בְּנוֹ אִמְנָנָה כְּאִלּוּ כְּלֵמֶדוֹ לִישָׁמָה.
(קדושין, כ"א)

Rabbi Judah says: "Anyone who does not teach his son a craft may be regarded as if he is teaching him to steal."

(Kiddushin, 29a)

But even this was not regarded by the Rabbis as being a sufficient fulfillment of parental responsibility. Seeing to it that the child receives a good academic and professional training is hardly enough. The parent must also see to it that the child receives moral guidance as well:

יְהוָה הָאֵב לְהַרְחִיק אֶת בְּנוֹ מִשֶּׁקֶר. (סוֹכָה, מ"ב)

The father should be careful to draw his son away from falsehood.

(Sotah, 45b)

But this must not be done cruelly:

עַל הָאֵב לִיטֵר אֶת בְּנוֹ כִּי לְהִיטִיב דְּרָפוֹ... אֲבָל גִּדְרָה נֹקֵם וְלֹא בִּאכְזָרִיּוֹת,
וְאִסּוּר לְהַזִּחַ אֶת בְּנוֹ הַגָּדוֹל.
(אוצר דינים ומנהגים, 1: על סי ע"ק י"ז)

It is the father's duty to rebuke his son in order to improve his

character...but in a pleasant way and not harshly and so is forbidden to

smite his older son.

(Otzar Dinim U'minhagin, I)

Parents are also responsible to see to it that their children are adequately prepared to take what is probably the single most important step in life:

האב חייב להשיא את בניו בבנותיהם... ויזקיקם את בנותיהם לבנות
ולתת להם נדוניא. (ש"ע אה"ע, סי' ע"ו)

The Father is responsible to marry off his sons and his daughters, and to clothe his daughter as befits her, and to provide her with a dowry.

(Shulchan Aruch, Orach Chayim)

It should be pointed out that though some of these sources are taken from medieval Rabbinic literature, they are all based upon the teachings of the Rabbis of the Talmud. This is not altogether the case with the next statement. During the period of the Talmud, education was generally geared toward the male child. There were a number of women who were astonishingly well educated -- but this was rare. As was the case with the entire world, from ancient to relatively recent times, formal education was oriented toward the male children. In this connection, a statement that reflects a point of view that is later than that of the Rabbinic Period is of considerable interest:

הנדה הנערה נמסר לראש ולתנה בדרך הישרה... לאר"ג ולחסור ולבטל.
בן חלמד אוחז מדה צ. יענה ועניני אמנה הנוגעים ל; ערות.
(אוצר דינים ומנהגים, 139)

The education of young girls is entrusted to the mother and she must educate them in the proper manner... to sew, and to cook. Also she shall teach them the quality of modesty and those traditional practices applicable to young girls...

(Otzar Dinim U'minhagin, 139)

You might keep this statement carefully in mind, because we will be returning to it at the end of this brochure.

It ought to be clear enough by now that as far as the Rabbis were concerned a parent is responsible for the physical, spiritual, intellectual, and economic welfare of his children -- for every aspect of their lives. No parent has a right to deny this responsibility.

Obligations of Children to Parents

Now let us see how the Rabbis spelled out the obligations of the child to the parent. How we fulfill these obligations is clearly dependent upon the attitude a child has toward his parents. Assuming the attitude is a positive one, it can take two forms: a sense of awe bordering on fear, and a feeling of respect. Here is how the Rabbis distinguished between the two:

שְׁנֵי רִבּוּתֵינוּ: אִיזָהוּ מִוְרָא וְאִיזָהוּ בְּבוֹד מִוְרָא - לֹא עוֹמֵר בְּקִסְמוֹ, וְלֹא יוֹשֵׁב בְּמִקְוֵמוֹ, וְלֹא סוֹמֵר אֶת דְּבָרָיו, וְלֹא מְכַרְיָעוֹ; בְּבוֹד - מֵאֲכִיל וּמִשְׁקָה, מִלְּבִישׁ וּמִכֶּסֶה, מִכֶּנֶס וּמִצִּיא. (קְדוּשִׁין ל"א:ב)

Our Rabbis taught: What is "fear" and what is "honor"?

"Fear" means that he (the son) must neither stand in his (the father's) place nor sit in his place, nor contradict his words, nor tip the scales against him (that is, if his father is in a dispute with another person, his son must not side with his opponent). "Honor" means that he must give him food and drink, clothe and cover him, lead him in and out.

(Kiddushin, 31b)

Read the passage again. Can you determine what the difference is between fear and honor (or respect)? What point is this passage trying to make?

Here is another Rabbinic passage about honor and respect:

9) גדול כבוד אב ואם שהענין בקדוש ברוך הוא יותר מקבדו, שבכבוד הקב"ה נאמר "כבוד אה ה' מהו" (מסעי 3:9), אם לך אה חייב, ואם לזו, אה פטור; אבל בכבוד אב ואם נאמר "כבוד אה אביו ואה אמו" ואפילו אה חזר על פתחים (ירושלמי, פאה, א)

The honor of father and mother is so great that God prizes it more than His own honor, for regarding honor of God it is said: "Honor the Lord from your wealth"-if you have wealth you are obliged to do so, and if not you are exempt; but regarding honor of father and mother it is said: "Honor your father and your mother" - even if you are a beggar.

(Tershalmi, Pesh. 1)

"Honor" was not merely an abstract word for the Rabbis. It was spelled out by them very carefully in terms of the everyday lives and needs of human beings. Note this passage:

"כבוד אה אביו ואה אמו" ... "לא תרצח" - פה ענין זה אצל זה? אלא ללמד: אם יש לו לאדם סונונו כחון ביהו אינו תהנה אה אביו ואה אמו אפילו בילדותם ואין צריק לומר בזקנותם - כאלו הוא רוצה כל ימיו לפני המקום. לכן נאמר "כבוד" ... "לא תרצח".

(חנא דבי אליהו, כו)

"Honor thy father and thy mother"... "Thou shalt not murder." Why are these two situations placed so close to one another? (In the Bible, the second verse follows immediately after the first: see Exodus, 20:12, 13.) To teach you: If a man has food in his house and does not share it with his father and mother, even when they

young and most certainly (when they are old, then he is considered as if he were an habitual murderer. Therefore, the verses "Honor..." and "Thou shalt not commit murder" stand next to one another.

(Tana d'beai Eliyahu, 26)

But the Rabbis went further than this. It was not the act alone that reflected a sense of respect toward parents -- it was also how the act was performed. Consider this very important statement:

יש מאכיל את אביו מטעמו ויורש גיהנם ויש מסחין ברחמים ויורש גן עדן.
כיצד מאכיל את אביו מטעמו ויורש גיהנם? מעשה באחד שהיה מאכיל לאביו
ארגלים פטופים. פעם אחת אמר לו אביו: "בני, הללו פניך לך?" אמר לו:
"כן, זמן אכל ושתק, שהכלבים אוכלים ושותקים!" נמצא מאכיל את אביו מטעמו
ויורש גיהנם. כיצד מסחין ברחמים ויורש גן עדן? מעשה באחד שהיה טוחן
ברחיים. שלח המלך לחביא טוחנים (לעבודת המלך). אמר לו (הבן לאביו):
"אבא, תכנס וטחן תחמי (ואני אלה לעבודת המלך); אם יגיע לידי בזיון אחבדה
בני ולא אהה, ואם לידי מלקוח אלקה אני ולא אהה." נמצא מסחין ברחמים
ויורש גן עדן.

(ירושלמי, פאה, ה"א)

A man may feed his father on fattened chickens and inherit hell (as his reward), and another may put his father to work in a mill and inherit Paradise. How is it possible that a man might feed his father fattened chickens and inherit Hell? It once happened that a man used to feed his father fattened chickens. Once his father said to him: "My son, where did you get these?" He answered: "Old man, old man, eat and be

silent, just as dogs eat and are silent." In such an instance, he feeds his father on fattened chickens, but he inherits Hell. How is it possible that a man might put his father to work in a mill and inherit Paradise? It once happened that a man was working in his mill. The king decreed millers should be brought to work for him (for the king). He said (to his father): "Father, go and work in the mill in my place (and I will go to work for the king). For it may be (that the workers will be) ill-treated; in which case let me be ill-treated in place of you. And it may be (that the workers will be) beaten; in which case let me be beaten instead of you." In such an instance, he puts his father to work in a mill, but he inherits Paradise.

(Yerushalmi, Peah, 1)

Are there any limits to the respect one ought to show one's parents? Here is an interesting story by way of answer to that question. Note that the hero of the story is a non-Jew:

שאלו לו לרב עלא: עד היכן נבאר אב ואם? אמר להם: צא וראה קה עלה
נכרי אחד באשקלון, ודמא בן נחניה סמו. פעם אחת בקטו חכמים פרקמטיא
בזיונים רבוא שבר, והיה מפתח מנה חתח מראשותיו של אביו ולא בערו.
(קדושין, לאא)

They asked Rabbi Ile: "How far should one carry the principle of honoring one's parents?" He replied: "Go and see what one Gentile did in Ashkelon, whose name was Dima son of Natina. One time the sages requested merchandise from him which was worth 60,000 gold dinarim,

but since the key (to the merchandise) was resting under the head of his father who was asleep, he would not trouble him.:

(Kiddushin, 31a)

Here is how another Rabbi responded to that question:

שאלו את ר' אליעזר: עד היכן כבוד אב ואם? אמר להם: כרי
קטל פרקעי של דינורים ויזרקנו לים בפניו ואינו פקלימו.
(קדושין, לבא)

They asked Rabbi Eleazar: "How far does the principle of honor of father and mother extend?" He replied: "Even if the father should take a purse of money and throw it into the sea in his son's presence, the son should still not reproach him."

(Kiddushin, 32a)

The Rabbis were fond of telling stories which exemplified ideal behavior toward parents:

אמרו של ר' מרפון ירדה לסיל לתוך חצרה בשבת ונפסק קרקעיו
שלה. הלך ר' מרפון והניח שתי ידיו תחת פרסותיה והיחה מהלכה עליהן
עד שהגיעה למטה. פעם אחת חלה ונכנסו חכמים לבקרו. אמרה להם: "החפלה
על ר' מרפון בני, שהוא נוהג בי כבוד יותר מדאי." אמרו לה: "מה עשה לך?"
אמרה להם אותו המעשה. אמרו לה: "אפילו עושה כן אלה טעמים, עדין לחצי
כבוד שאמרה החורה לא הגיע."

(ירושלמי, פאה, ט"א)

Rabbi Tarfon's mother once walked in the courtyard on the Sabbath and her sandal broke. Rabbi Tarfon went and placed his two hands under her feet so that she walked on them until she reached her bed. One time he became ill, and the sages went in to visit him. She said to them: "Pray for Rabbi Tarfon, my son, for he gives me an excessive amount of honor." They said to her: "What did he do to you?" She told them of the event. They said to her: "Had he done so even a thousand times, he still would not have achieved half of the honor which the Torah requires."

(Yerushalmi, Peah, 1)

Conflicts in the Home

Family conflicts are inevitable. Often they seem impossible to solve. Suppose, for example, you received conflicting requests from your parents. Whom would you obey? Here is how some of the Rabbis responded to this problem:

בְּכָל מָקוֹם הוּא (הַחֹרָה) מְקַדֵּשׁ כְּבוֹד אָב לֹא וּבְמָקוֹם אֶחָד הוּא מְקַדֵּשׁ אִמָּה "חַיִּים
אִמּוֹ וְאָבִיו חִירָאוּ", מְבִיר שְׁטֵנִיהֶם שְׁקוּלִין. (בראשית רבה, א)

Throughout the Torah, (wherever father and mother are mentioned together) the father is mentioned first, except in one place where it is stated: "A man shall fear his mother and father." This teaches us that both are equally deserving of the same respect.

(Bereshit Rabbah, 1)

Insofar as respect is concerned, then, one must respect both parents equally. But in the case of a conflict --

אָבָא אוֹמֵר הַשְׁקִינִי מִיָּס וְאִמָּא אוֹמֵרָה תְּשְׁקִינִי מִיָּס, אִיזָה מַהּ קוֹדֵם?
הֵנָּה כְּבוֹד אִמָּה וְעַתָּה כְּבוֹד אָבִיר, שְׂאֵתָה וְאִמָּה חַיִּיבִים בְּכְבוֹד אָבִיר.
(קדושין, לא:א)

Father says: "Give me water," and mother says: "Give me water."

Which one of them must be obeyed first? Put aside the honor of your mother and fulfill the honor of your father, because both you and your mother are obligated to honor your father.

(Kiddushin, 31a)

What is your reaction to this teaching? Do you agree with it?

How do you resolve similar conflicts in your family?

Interestingly enough, when a situation existed that posed a danger to life, another sort of hierarchy was put into practice:

הִיא הוּא וְאָבִיו וְרַבּוֹ בְּשָׁבִי, הוּא קוֹדֵם לְרַבּוֹ, וְרַבּוֹ קוֹדֵם לְאָבִיו; אִלּוּ
קוֹדֵם לְכָלֵם. (הוריות, יג:א)

He and his father and his teacher were held captive (by non-Jews), he precedes his teacher (in being ransomed), his teacher precedes his father, and his mother precedes them all.

(Horoyoth, 13a)

In a conflict of loyalties between a father and a teacher, the Rabbi taught:

אם זכה הבן לפני הרב, קודם את האב בכל מקום, מפני שהוא ואביו
והאב קודם לפניו. (מסנה כריחוח וזם)

If the son gained much wisdom (while he sat) before his teacher, his teacher comes always before his father, since both he and his father are bound to honor the teacher.

(Mishna Krituth, 6:9)

Now consider this conflict between a mother and a son:

אמר ר' יסמעאל כאה וקבלה עליו לרבוהו, אמרה להם: "בשרי
ביסמעאל בןי, שאינו נוהג כי כבוד" באותה שעה נחכרם פניהם של רבוהו
אמר: "אפסר אין ר' יסמעאל נוהג כבוד באבותיו?" אמרה להם: מה עשה לה?
אמרה: כשהוא יוצא מבית המדרש אני מבקשה לרחוץ רגליו... ואינו מניח לי
אמרה לנו: "הואיל והוא רצונא הוא כבודא"
(ירושלמי פאה, ח"א, ה"א)

The mother of Rabbi Yishmael came and angrily objected to the rabbis. She said to them: "Rebuke Yishmael my son, for he does not respect me!" The Rabbi paled with embarrassment and said: "Does Rabbi Yishmael really not respect his parents?" "Just what did he do?" She said: "When he leaves the Beth-Hamidrash I request to wash his feet... and he does not allow me." They said to him (to Rabbi Yishmael): "Since such is her will, let her be honored in this way."

(Yerushalmi Peah, Ch. 1:1)

Just in case you think that this is a somewhat strange story, consider how you might apply it to the following very real situation:

An aging mother loves to serve lengthy meals to her grown son every time he visits her and does not allow him to help her with the dishes. The son is dismayed by the time and effort expended by his mother in preparing for him, and wonders whether he should make less frequent visits to her.

What do you think he ought to do?

Can you think of incidents in your life when there has been a conflict between what your parents and your grandparents urge you to do? Whom are you more obligated to obey -- your parents or your grandparents? Here is what the Rabbis teach:

וְיִיב אָדָם בְּכָבוֹד אָבִיו יוֹתֵר מִכְבוֹד וְקֵנוֹ.

(בראשית רבה, פד)

A man has a greater obligation to honor his father than his grandfather.

(Bereshit Rabah, 84)

Why do you think the Rabbis say that the parent should be obeyed rather than the grandparent when the two conflict?

Now we come to a very serious problem. The biblical commandment "Honor thy father and thy mother" is a brief statement which is not further elaborated. The commandment "Thou shalt fear the Lord thy God" is also brief. The teenager who associates with Jewish youth movements, who attends Jewish summer camps, observes Jewish law, and upholds Jewish values often lives in a home where his parents do not share his interest in Judaism. It will sometimes occur that he is asked by his parents to perform a task which is in conflict with that which he believes God demands of him.

"Honor thy father and thy mother" and "Thou shalt fear the Lord thy God" may sometimes be in direct conflict. Note how the Rabbis

reacted to such a situation:

יכול יהא כבוד אב ואם דוחה שבת? תלמוד לומר "איס אמו
ואביו תיראו ואת שבתותי תשמרו" כלכם חייבים בכבודי.
(יבמות, הוב)

Should a person maintain that the honor of father and mother suspends the Sabbath? The Bible says (in the same verse): You shall fear your father and mother and observe my Sabbath - all of you are obligated with respect to my honor.

(Yebamoth, 5b)

The following statements pertain to similar conflicts of loyalty:

אליעזר בן מתתיהו אומר: אבא אומר "השקני מים" ומצוה לעשות
מניח אני כבוד אבא ועושה את המצוה, שאני ואבא חייבים במצוה.
איסי בן יהודה אומר: אם אפשר לעשות על ידי אחרים - העשה על ידי
אחרים וילך הוא בכבוד אביו.
(קדושין, לבא)

Eleazar ben Matya says: "If Father says: 'Get me a drink of water,'" and at the same time (I have) another mitzvah to perform, I neglect the honor of my father and perform the mitzvah, for I and my father are obligated to perform the mitzvah." Isi ben Judah says: "If others are available to perform the mitzvah, then they should do so, so that he should obey his father's command."

(Kiddushin, 32a)

כל שאמר לך אביו חייב אתה לשמוע; אבל אם אמר לך: בוא ונשתחוה
עבודה זרה" לא תשמע לו שלא תחפור.
(ילקוט, פלי, תתק"ס)

Everything which your father says to you, you are obliged to obey.

But if he says to you: "Let us bow down to idols," you must not obey him.

lest you become an apostate.

(Yalkut, Mishlei)

Here is another statement:

שְׂנִינָה: "אִישׁ אָמוֹ וְאָבִיו חִירָא" - יָכֹל אָמַר לוֹ אָבִיו: "הֶסֱמָא",
אוֹ אָמַר לוֹ: "אַל תְּחַזֵּר", יָכֹל יִטְמַע לוֹ, תְּלַמֵּד לוֹמַר: "אִישׁ אָמוֹ וְאָבִיו
חִירָא, וְאַחַ שְׁבֻחוֹתֵי הַשְּׁמַד אֲנִי ה' מְלַחֲמֶיכֶם" - בְּלִקְטָם חֲזִיקִים בְּקִבּוּדֵי.

(יבמות, ו:א)

We learned: "Thou shalt fear thy father and mother." It is possible that his father shall say to him: "Defile yourself," or, "Do not repent." Should he obey him? Scripture, therefore, states: "Thou shalt fear thy father and mother and observe my commandments, I am the Lord thy God." Each and every one of you stands under the obligation to honor me.

(Yebamoth, 6a)

Note carefully, however, how one is supposed to react to a parent in such a conflict situation:

דְּחַנְיָא. הָרִי קָהִיָּה אָבִיו עָלֶיךָ עַל דְּבָרֵי חוֹרָה, לֹא יֹאמַר לוֹ: "אָבָא,
עֲבַדְתָּ עַל דְּבָרֵי חוֹרָה", אֶלָּא אוֹמַר לוֹ: "אָבָא, כִּי כְּחֹב בְּחוֹרָה? סוֹף סוֹף,
הִינֵנו הֵן! אֶלָּא אוֹמַר לוֹ: "מִקְרָא כְּחֹב בְּחוֹרָה כִּי הוּא".
(סנהדרין, פא:א)

We have learned: If one's father transgresses a precept of the Torah he should not say to him: "Father, you have transgressed a precept of the Torah." He should rather say: "Father, does this correspond to what it says in the Torah?" Are not these two statements the same? Rather he should say: "The verse from the Torah states such and such."

(Sanhedrin, 81a)

Now consider the following problems very carefully. How would you resolve them in the light of what you have learned about the Rabbinic attitudes toward child-parent relations?

1. Your father does not like some of your friends. He questions their moral character and urges you to break with them.

2. Your high school senior prom is scheduled to take place on Friday night. Your father suggests that you go on the grounds that it is an important experience in the life of a teenager and that there are many other Sabbaths that you can observe, whereas the dance will occur only once.

3. Your mother is cleaning the house and wishes you to help her. But your friend is seriously ill and you were planning to visit her.

4. A daughter desires a college education. The father hesitates, feeling that girls do not need extensive education, and that his daughter should look for a job and eventually marry. Can any of the rabbinic statements mentioned in this brochure help to resolve the conflict?

5. You live in Pennsylvania and have just become sixteen years old. You ask your parents for permission to obtain a driver's license. Your father feels very strongly that you are still too young to drive a car, despite what Pennsylvania law has to say on the matter. Your mother favors your considering the issue carefully and making up your own mind.

6. Your parents have planned a program of after-school activities for you which will consist of: piano lessons on Monday, dance lessons on Tuesday, and drawing lessons on Wednesday. They feel that these activities will enable you to become a "well rounded" teenager, that you will "fit better" into the teenage society. You have limited after-school time remaining once you are finished with your school homework, and want to continue with your Hebrew studies after school.

PARENT - CHILD TENSIONS

are not unique ^{to} in our own age, even the tensions of delinquency are not unique or new to our day. If you believe that this is so, I invite you to pick up the works of Mr. Charles Dickens, to open his novel of Oliver Twist, and to read there the escapades of Fagin and of his band of young toughs. ~~And if you believe so,~~ I invite you to open the pages of any classical history to read there of the council meetings of ancient Athens or of ancient Alexandria or of ancient Rome and you will see writ large in the pages of that history, the wail and the complaint of the city fathers that bands of young people are terrorizing their citizens at night and that it is no longer safe to be abroad after dark on the streets. And if you still feel that delinquency is a unique problem of our day, I invite you to open the pages of our Talmud, to read there the wail of one of the ancient teachers of our people, Eliazer Bar-Yehudah, a sage who complained that it was easier to raise an olive tree in the parched, arid, sandy soil of upper Galilee, than it was to raise in all of Israel a single strong and sturdy and upright son.

No, these problems which face us today are recurring and recurrent problems. They are not ours alone and not unique to our generation. And so I speak today of the problems which young people cause their parents and the problems which parents cause their young people -- not out of any sense of urgency, not out of any feeling that there are certain elements in our social living which must be condemned -- but simply because I feel that raising a family requires understanding and that being raised in a family requires understanding, and that there is a great deal of wisdom and understanding which the ancient literature of our people can bring to bear on these tensions and on these problems.

Now, the problems of raising young people occur on many levels, and I would concern myself this morning primarily with the young people with whom I work and with their parents with whom I am associated. There are, of course, the problems of neglectful parents and neglected children. There are the problems of abnormal parents and abnormal children. These, I would today for the moment, lay aside. I would concern myself principally with well-meaning and well-intentioned parents and with young people who seek to grow, desire to mature, desire to become adult.

The first point that I would like to make this morning is one which is taken from an illustration drawn from our Bible. When the children of Israel came to the foot of Mount Sinai, God propositioned them as to their willingness to accept the Ten Commandments. He was not willing to put upon them the yoke of obligation to this very strict and demanding moral law unless they signified their willingness to accept these responsibilities and abide by them. ~~The answer which the children of Israel gave God on that occasion has always been taken by our teachers as an important indication to men as to the attitude they should take in life. Israel, it is said, answered,~~

ISRAEL ANSWERED ~~וְיָשָׁרְנוּ~~ ~~וְנִשְׁמָעְנוּ~~ . We will do and we will listen." Deeds are more important than words -- that we live by our moral principles, ~~that we accept them and practice them~~ is more important than that we preach them or mouth them or clothe them in beautiful phrases. ~~There are many who make in life great promises but who do little, and there are many who seldom speak of moral principle but are seldom found wanting in moments of moral crisis. It is these latter whom our tradition always holds up for acclaim.~~

Now we are concerned, each of us, as parents, as educators, with teaching our young people the morals, the attitudes, the values towards life which we feel to be important. We believe it to be important for them to be honest, to be truthful, to be forthright, to be good, to be respectful, to be considerate, to be kind. And we are concerned that our schools and that our synagogues and that our homes should teach these principles. We enroll our young people in a religious school that they may be exposed to the moral tradition of Judaism. Our schools have adopted courses in civics and in the teachings of democratic living in order to expose our young people again to the mandates of responsible citizenship. And finally, we in our homes, take great pains to discipline our young people as to the way that they may go.

But ~~we~~ sometimes ~~feel that~~ we neglect the classroom and the textbook from which our young people learn the most. They learn by seeing rather than by hearing. Their favorite, and most effective classroom, is the home, and the most effective textbook is the lines ^{which} ~~which~~ their parents ~~adopt for their own~~ lives. If a child sees his parents being strong in purpose, taking an upright position on moral issues, he will respect his parents and he will learn the meaningfulness of ^{STATEMENT} ~~these moral positions~~. If, however, ^{he} ~~he~~ sees his parents mouthing the conventional moralities but practicing the conventional immoralities, he will quickly discard the words as meaningless, as ^{SYNICAL ATTITUDE} unrealistic, and he will adopt a ~~much more practical and head-headed~~ and ~~much less moral~~ position when he, himself, must make such decisions. A child who sees his father in private take great pride in the integrity of his positions on the matters which shape our national destiny but who sees the same father in private

~~who sees the same father~~ in public conform to the attitudes of his neighbors or of his friends will see no particular virtue in his own personal integrity. A young person who hears his mother constantly backbite and ^{SNEAR AT} ~~tear down verbally~~ the character of her neighbors and of ~~her~~ acquaintances, will ~~herself~~ not be willing to trust herself in friendship and will set no great store by the loyalty with which one man or one woman should bear herself towards her neighbors. A young person who can induce his parents to sign a false excuse for his truancy from his school will ~~always in life~~ look for the easy way to excuse ^{all} his behavior, will always look for ways to shirk and to avoid the responsibilities ^{FOR} of his own actions. If you would train up a child in the way that he should go, you must be first willing to go that way yourself.

Now the same classroom in which the child or the young adult learns his morals is the room in which he learns his manners. I have heard it said and repeated that this generation is less courteous, less respectful, less considerate of ~~its~~ ^{OUR} elders than the ~~previous~~. I am not sure that this is so, but if it is, it is because our homes have become so unconcerned with privacy, with ^{IN} ~~being~~ considerate, ^{AND} ~~with~~ ^{UNMANNERLY} ~~respecting the dignity of each individual member of the home, that~~ our children have no act, no guide from which to guide their own actions. A father who invades the privacy of his son's room and who violates the integrity of his son's diary cannot expect his son to consider his mouth sealed as to any matter which he hears being discussed in the household. A mother who is constantly frustrated and bothered by the presence in the home of some aged relative who voices freely, openly, her criticism of this person's conduct and

practices is certainly not preparing for herself a warm and beloved old age. A family where the voices are raised freely, loudly, and stridently, and where no one is particularly concerned about the language and the vocabulary which punctuates ~~one's~~ speech, is not a family which can expect its young people to be concerned, when outside of the home, with the tone with which they express themselves and with the language which they choose to use towards their friends or towards their neighbors. In manners as in morals, the example must be lived in the home before it can be expected of our young people outside the home.

Many of ~~our~~ homes have expected ~~that~~ the schools and the synagogues ~~would~~ ^{to} take up the slack in moral education which they, somehow, feel they cannot assume, and certainly the temples and the schools are concerned with the moral edification of ^{the} our young people. But here again, unless the parents are partners in the work of the temple or in the work of the school and are concerned with the values which the school is attempting to teach, there can be no hope that the child will hold his lessons dearly. A parent who comes to the synagogue only to drop his child off to go to school cannot expect that the lessons learned in the classroom will make a lasting inspiration. A parent who ^{RARELY IF EVER} ~~never~~ attends the preachings and the teachings of the pulpit cannot expect his child, after all, to attend to or to pay attention to or to value highly the lessons and the teachings which taught in the classrooms or from the pulpit. These institutions can be partners with the home in the development of the child, but they cannot do it alone. ~~They cannot make up for any lack which the home may have.~~

REVEREND
ETHIC

Now, I know that this represents a heavy burden of responsibility for the parents. I know that our young people demand a high standard of us. After all, in a sense I am a half father to the ~~thirteen hundred young people in our religious community and I know the~~ high values and the standards with which they expect the teachers and the rabbis and the administrators to abide. But I also know this -- as we do not expect perfection of your young people, so our young people really do not expect perfection of us. What they react to is really more the texture which they sense in their home or in the school or in the synagogue -- the total configuration which is given and presented to them there rather than to any single ^{act} thread of indifference or of impatience or irritability. ~~But we must assume our own~~ ~~moral position. If we expect our children to grow in their standards,~~ ~~our standards must grow up with them.~~

~~Permit me here a word aside: many of our parents seem to be, in our day and age, overwhelmed by the magnitude of the tasks which are required of them. They live all day, every day, under the tensions of child-rearing. They seek above all else to do the finest job possible, but it seems to overwhelm them, to be beyond them, and so they turn to some textbook, to some of the literature of our modern educators or psychiatrists. Now, it is well to seek out whatever edification, whatever knowledge that modern science can bring to our attention. But I submit to you that it is wrong and that it is harmful to forget the individuality of our own young people and to think that they can be forced into the norms of some character development chart. I submit that it is wrong to abdicate our own~~

good common sense in the name of some overwhelming or overweening principle of child growth. In a sense our parents have immobilized themselves because they have been fixated on certain fads in child raising and in child education. And I submit that it would be well if each of us went back to his own good sense, began again to use his own reservoir of human understanding, used intelligently the insights of modern science, but did not become dominated and controlled by them.

~~Now, the second point which I should like to make as to the~~
~~responsibilities of parents~~ can be illustrated also by a story from our Bible. It has to do with ^{the story} ~~an episode already alluded to~~ ~~the episode which~~
~~has to do with the rivalries between~~ ^{of} Jacob and Esau. The young Jacob was a bright, well-born, well-^{put together} ~~preserved~~ young man. He was a person of shrewd-
~~ness~~ and cunningness and he was the apple of his mother's eye. His mother saw to it that the young Jacob had everything that his heart desired. She saw to it that he was freed from every responsibility in the home, in the fields, or with the flocks, and he was given his head -- he had nothing but leisure. The young Jacob soon became spoiled and as he was spoiled, he became increasingly selfish and self-seeking, and he became the young man who was not above taking by deceit from his brother the birthright which was not rightfully his, and taking by deceit from his father the blessing which was not rightfully his.

~~Now, particularly in our age of overabundance, in our age of~~
~~prosperity, we as parents, I believe, and as educators, tend to overindulge~~
and ~~to~~ spoil our young people! We tend to relieve them of all the chores and all the responsibilities ~~in the home~~. After all, we can now afford the professional sitters and the maids and the cooks and the yard men whose ~~chores were once done by the various siblings in the family~~. But it is,

STATE
OUT
RIGHT

unfortunately, true that the less the child feels responsible for the home, the less close he feels to the home. And that the more a child feels necessary to home, the more he feels a partner in the ongoing growth and the wellbeing of the home, the closer he will feel to his parents and the closer kinship he will feel to the standards which the home tries to teach.

~~And secondly, our overindulgence of our young people, it seems to me, tends to~~ ^{PLUPER} keep them as children long beyond their ~~normal~~ years as children. Many parents today have told me -- but I want my child to have the many opportunities, the many recreations which I lacked. Many a father who worked every day after school and on the weekends, and many a mother who had her first party dress at sixteen, it seems to me, is somewhat ^{PARANOID ABOUT ADVANTAGES} ~~overly concerned with the recreational aspects of her child's~~ life.

There are two dangers here. The first danger is that they will ^{PREVENT} force the young people into ^{ACTIVITIES FOR WHICH NOT CAUTIONARLY} ~~recreational pursuits beyond their years~~. A mother ~~who becomes~~ overly concerned at eleven or twelve with partying her daughter, will destroy some of the freshness with which her daughter should enjoy her years when she is sweet sixteen. A father who gives his child a car long before even the law permits it, will find that the thrill, beyond that of ownership of the car, is racing it. And he may find that his child is engaged in pastimes of which he would not approve.

But secondly, just as Rebecca indulged Jacob and made him into a selfish young man, so ~~often~~ our overindulgence of our young people turns them into selfish young people and into self centered adults. The difference between childhood and maturity is, it seems to me, the difference between one's concern with one's immediate amusement and one's concern with one's long range accomplishments. ~~Many of our young people I hear complained~~

~~about always.~~ Many of our young people ~~are toying with life.~~ They are playing at the responsibilities of living, and I submit that this is because they have been made to feel that sports, and cars, and dances, and one's enjoyments are in and of themselves, and it is only with a second thought that they are made to appreciate the importance of earning one's living and of planning for one's future and of serving one's community.

The Rabbis had a wonderful piece of advice for any preacher --
" -- that
he should not be harsh or severe in his judgments of his people. I hope that nothing I have said makes you feel that I hold cheaply the success which parents have made in the raising of their young people. Quite to the contrary, you cannot live in our school, you cannot administer it and work with its young people without sensing the amazing success, the amazing ability of these parents to bring out the best and the finest which is in their young people. Our Rabbis said: "
-- that a son is as the knee of his father and they asked, why of all the organs of the body, was a son compared to the knee of his father and the answer was that it is the knee only which can raise or lower the body. Well, your children have inestimably raised you in the estimation of myself and of all of their teachers. You are doing a fine job, and what I say I say only because sometimes by bringing these matters of moral understanding to light we can see the more clearly the way that we must go.

I have the feeling that in our day and age we sometimes also over-estimate the importance of the parents. We sometimes put the whole onus of responsibility for the weaknesses of their children upon their shoulders. NONSENSE
We often say there are no problem children -- only problem parents. ~~But I~~
~~would submit to you that this is not so.~~ There are problem children, and there are weak children, and there are children who do not follow the moral

example of their parents. It is not true that the apple does not fall ~~always~~ ^{FAR} ~~from~~ the tree. We are all aware of families in which there may be several sons -- one a minister, one a professor, and one a complete misfit in life. We are all aware of the Biblical stories which tell how such sages of our people as Eli and ^{as} Samuel, men renowned for their wisdom and for their judgment and for their understanding -- each of them had sons who followed not their ways, who inclined after their baser impulses and were held in contempt by the people. Even the supposed wisest of all men, Solomon, was not able to keep peace always in his palace and lived to see his sons rebel against him.

We can teach our children by moral example, but we cannot assure that they will have the moral fiber to abide by our example. Life for our young people is a series of moral tests. We can show them the way that they should go -- that way they must go alone. The young Jacob whom we saw deceiving his father and his brother met this test in a very graphic and symbolic way. When he needed to return to his ancestral home and to beg forgiveness of his parents, the Bible says that he spent a long night wrestling with himself, wrestling with his early weakness, wrestling with his baser instincts, wrestling with his temptations not to go back, not to submit himself to the disgrace of asking forgiveness. They picture this in terms of Jacob wrestling with an angel of God, wrestling with an angel of God and the angel of God could not overcome him. And so our young people must wrestle with themselves and on their beds at night with the moral decisions that face them. We can show them the way. We can live a life which will be a guide to them but they alone, ~~in themselves~~, must find the moral strength to make the right decision. ~~And certainly~~

~~this is not easy. It is~~ they ~~who~~ must ~~learn~~ to decide whether they will spend the hours of preparation in the writing of a theme or whether they will piece the theme together in sections culled from the work of their friends. ~~It is~~ they ~~who~~ must decide whether they will follow the lead of those who challenge them to deeds of foolhardy bravery or whether they will be cautious and abide by the strictures and restrictions of their parents. ~~It is~~ they ~~who~~ must decide whether they have the individuality and the strength to believe their own beliefs, to think their own thoughts, to go their own way, to set their own standards, or whether they will allow some group of their peers, some group of their friends, to set and determine their standards and their conduct for them. We cannot make these decisions for them. We can only hope that they will appreciate the rightness of the way we live and we only say: the obligation is yours. Be strong enough to accept it.

And ~~finally~~ ^{with} our young people suffer, as do the parents, from the overabundance and the overprosperity of our age. As the parents sometimes tend to overindulge the young people, so I firmly believe our young people tend to overindulge themselves. They want secure freedom. They want all the privileges of childhood and none of the responsibilities of adulthood. They want to be allowed to live in a world of dances, of parties, and of sports, and of games, long after they should have come into the estate of the men who are concerned with colleges and with careers and with standards and with achievements. They pamper themselves much too long, it seems to me often today, in their childhood and are unwilling to mature, unwilling to leave this state behind.

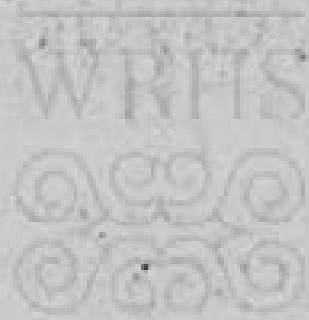
A Bar Mitzvah, according to our tradition, came at the age of

thirteen. Confirmation in our practice takes place at fourteen, or early in the fifteenth year. These are the symbolic acts by which a young person graduates into his responsibility, and when our young people achieve this estate, when they achieve these services, certainly they should be willing, they should desire to take on also the planning of tomorrow. The child thinks of tonight's television. The young adult thinks of tomorrow's lessons. The child thinks of the party which will feature the weekend. The young adult sees the weekend as an opportunity to be of service in his community or to spend a few hours with the books planning his life. The child is concerned only with doing in a slipshod way the assignment of tomorrow. The young adult is concerned with what the assignment of tomorrow means in his total development. He is concerned with understanding its full complexity and its full meaning and he goes far beyond the few questions which are asked of him.

The years of adolescence are not easy years, but they are made ~~the~~ harder ~~and~~ if we seek always to overindulge ourselves, if we seek always to pamper ourselves, if we forget our planning for our immediate enjoyments.

Now, as we have seen, it is not easy to be an adequate parent. It is certainly not easy to be an adequate young person. But neither is it impossible to be either of these. Where there is the will, where there is love, where there is a sense of purpose, where there is a consciousness of one's own moral responsibility, then it seems to me nothing is beyond our achievement. Our young people, like their parents, as we see them pass through our school, give us cause for great hope in the tomorrow. Their parents have brought out much that is fine and noble in them and they are working to become capable adult men and women. Certainly as you work with

the young people and with their parents today, you see the potentiality of a bright tomorrow -- the tomorrow which will be filled for these young people with the tensions of their own child-raising, the tomorrow which will be filled by their accomplishments and be filled by the peace of mind which they will have brought to their parents.



The Ethics of Child-Parent Relations - 1 -

Of all the people you know, the ones you probably know best are the members of your family. And of all the people to whom you owe a debt of gratitude, the ones to whom you owe the greatest debt are your parents, for they gave you the most precious possession you have -- your life.

No living being spends as many years under the care of parents as we humans do. In no species does it take as long for the child to grow up and assume his place in the adult world as in our own.

The enormous length of time a child spends under the guidance and protection of his parents brings about great rewards -- a sense of mutual responsibility, an awareness of love, a careful preparation for the future, and the experience of sharing intimately in the lives of other human beings. It can also bring about great tensions -- for it is often difficult for the child to understand the world of the parent, just as it is frequently difficult for the parent to enter completely into the world of the child.

Newspaper headlines are filled with the results of these tensions -- teenage gangs, delinquency, drug addiction. It is not always an easy matter for a parent to understand and fulfill his responsibilities toward the child; nor is it always clear to a child how he ought to behave toward his parent.

The Jewish teenager living in the twentieth century may often wonder whether or not his tradition has anything to say about the relationship of parents to children and children to parents, and whether or not any of the teachings of the tradition may still be applicable to the often bewildering complexities of present-day family life.

There is a further aspect to this situation which is particularly vexing to many people today. The discoveries of modern medicine have helped lengthen human life, and the Jewish teenager who grows up and

marries and begins a family life of his own may often find himself in an all too common contemporary predicament: How should an adult son or daughter behave toward aged parents? How should grandchildren behave toward grandparents? Is there anything in the teachings of the tradition that can point the way toward solving some of the many dilemmas of twentieth century family life?

It is the purpose of this brochure to show you that the tradition has a great deal to say about this very vital aspect of human life.

Our teachers will be the Rabbis of the Talmud.

Obligations of Parents to Children

You hear much these days about the responsibility of children to parents. Your parents are probably always telling you that it is your obligation and responsibility to respect them, to take care of your younger brothers and sisters, to go on errands for the family. You probably become weary at times of hearing, over and over again, that you have a "responsibility" and an "obligation" to your parents. You might often wonder what sort of responsibility and obligation your parents have to you.

The Rabbis were very clear on this point. Parents are obligated to see to it that their children receive an education:

מצוה ללמד את בן בן, שנאמר "והודעתם לבניך ולבני בןך".

(ש"ע, יו"ד, סי' רמ"ה)

It is a commandment to teach a son, for it is said: "And you shall make it known to your children and to your children's children."

(Shulchan Aruch, Yoreh Deah)

This obligation rests not only upon the father but upon the mother as well:

מפי הקבלה למדנו שגם האם תחילת חינוך בן, שנאמר: "שעב בן מוסר"

(אוצר דינים ומנהגים, 1)

ש"ת ואל תחיל חינוך בן.

We have learned by tradition that the Mother is also responsible for the education of her children, as it is said: "Hearken my son to the ethics of your father and do not forsake the Torah of your mother."

(Otzer Dinin Vminhagim I)

Parents are not only responsible to see to it that their children receive a good education; they must also see to it that they receive the kind of education that will equip them to take a productive place in society:

רַבִּי יְהוּדָה אוֹמֵר: כָּל שֶׁאֵינוֹ מְלַמֵּד אֶת בְּנוֹ אֶמְנוּחַ בְּאֵלֶּי סִלְמָדוֹ לִיסְסוּחַ.

(קְרוֹשִׁין, כט:א)

Rabbi Judah says: "Anyone who does not teach his son a craft may be regarded as if he is teaching him to steal."

(Kiddushin, 29a)

But even this was not regarded by the Rabbis as being a sufficient fulfillment of parental responsibility. Seeing to it that the child receives a good academic and professional training is hardly enough. The parent must also see to it that the child receives moral guidance as well:

יִזְהַר הָאָב לְהַרְחִיק אֶת בְּנוֹ מִשֶּׁקֶר. (סוֹכָה, מו:ב)

The father should be careful to draw his son away from falsehood.

(Succah, 46b)

But this must not be done cruelly:

עַל הָאָב לִיִּסֵּר אֶת בְּנוֹ כְּדֵי לְהִיטִיב דְּרָכָיו... אֲבָל בְּדֶרֶךְ נֹעֵם וְלֹא בִּאֲכֻזְרִיּוֹת, וְאִסּוּר לְהַכּוֹת אֶת בְּנוֹ הַגָּדוֹל.

(אור דִּינִים וּמִנְהָגִים, 1: עַל פִּי מ"ק י"ז)

It is the father's duty to rebuke his son in order to improve his

manner...but in a pleasant way and not harshly and he is forbidden to

smite his older son.

(Otzar Dinim Uminhagim, I)

Parents are also responsible to see to it that their children are adequately prepared to take what is probably the single most important step in life:

הָאָב חַיִּיב לְהַשִּׁיחַ אֶת בְּנָיו וּבָנוֹתָיו... וּלְהַלְבִּישׁ אֶת בָּתוּלָּתוֹ לְפִי כְבוֹדָה
וּלְחַתּוּלָּהּ נְדָנְיָא. (ש"ע, אה"ע, סי' ע"א)

The Father is responsible to marry off his sons and his daughters, and to clothe his daughter as befits her, and to provide her with a dowry.

(Shulchen Aruch, Orach Chayim)

It should be pointed out that though some of these sources are taken from medieval Rabbinic literature, they are all based upon the teachings of the Rabbis of the Talmud. This is not altogether the case with the next statement. During the period of the Talmud, education was generally geared toward the male child. There were a number of women who were astonishingly well educated -- but this was rare. As was the case with the entire world, from ancient to relatively recent times, formal education was oriented toward the male children. In this connection, a statement that reflects a point of view that is later than that of the Rabbinic Period is of considerable interest:

וְנוֹן הַנְּעֻרוֹת נִמְסַר לְהָאֵם וְלַחֲנָה בְּדֶרֶךְ הַיִּשְׁרָה... לְאַרְגֹּב וּלְחַפּוֹר גְּלִבְשָׁל.
בֵּן תִּלְמַד אוֹתָן מִדָּת צְנִיעוּת וְעִנְיָנִי אִמְנָה הַנוֹבְעִים לַנְּעֻרוֹת.
(אוצר דינים ומנהגים, 139)

The education of young girls is entrusted to the mother and she must educate them in the proper manner... to sew, and to cook. Also she shall teach them the quality of modesty and those traditional practices applicable to young girls..

(Otzar Dinim Uminhagim, 139)

The Ethics of Child-Parent Relations

- 5 -

You might keep this statement carefully in mind, because we will be returning to it at the end of this brochure.

It ought to be clear enough by now that as far as the Rabbis were concerned a parent is responsible for the physical, spiritual, intellectual, and economic welfare of his children -- for every aspect of their lives. No parent has a right to deny this responsibility.

Obligations of Children to Parents

Now let us see how the Rabbis spelled out the obligations of the child to the parent. How we fulfill these obligations is clearly dependent upon the attitude a child has toward his parents. Assuming the attitude is a positive one, it can take two forms: a sense of awe bordering on fear, and a feeling of respect. Here is how the Rabbis distinguished between the two:

שְׁנֵי רְבוּחֵינוּ: אֵיזָהוּ מוֹרָא וְאֵיזָהוּ כְבוֹד? מוֹרָא - לֹא עוֹמֵד בְּמַקְוֹמוֹ, וְלֹא יוֹשֵׁב בְּמַקְוֹמוֹ, וְלֹא סוֹתֵר אֶת דְּבָרָיו, וְלֹא מְקַרֵּיעוֹ; כְּבוֹד - מֵאֲכִיל וּמִשְׁקָה, מְלַבֵּישׁ וּמְכַסֶּה, מְכַנֵּיִס וּמוֹצִיא.
(קְדוּשִׁין ל"ב)

Our Rabbis taught: What is "fear" and what is "honor"?

"Fear" means that he (the son) must neither stand in his (the father's) place nor sit in his place, nor contradict his words, nor tip the scales against him (that is, if his father is in a dispute with another person, his son must not side with his opponent). "Honor" means that he must give him food and drink, clothe and cover him, lead him in and out.

(Kiddushin, 31b)

Read the passage again. Can you determine what the difference is between fear and honor (or respect)? What point is this passage trying to make?

Here is another Rabbinic passage about honor and respect:

9) גדול כבוד אב ואם שהעריכו הקדוש ברוך הוא יותר מכבודו, שכל כבוד הקב"ה נאמר "כבוד אב ה'" מהונך (משלי 3:9), אם לך אהה חייב, ואם לך אהה פטור; אבל כבוד אב ואם נאמר "כבוד אב אביו ואם אמו", ואפילו אם חוזר על המהלים (ירושלמי, פאה, א)

The honor of father and mother is so great that God prizes it more than His own honor, for regarding honor of God it is said: "Honor the Lord from your wealth"-if you have wealth you are obliged to do so, and if not you are exempt; but regarding honor of father and mother it is said: "Honor your father and your mother" - even if you are a beggar.

(Yerushalmi, Peah. 1)

"Honor" was not merely an abstract word for the Rabbis. It was spelled out by them very carefully in terms of the everyday lives and needs of human beings. Note this passage:

"כבוד אב אביו ואם אמו" ... "לא תרצח" - מה ענין זה אצל זה? אלא ללמדנו: אם יט לו לאדם מזונות בחייו אינו מהנה אביו ואם אמו אפילו בילדותם ואין צריק לומר בזקנותם - כאלו הוא רוצה כל ימיו לפני המקום. לכן נאמר "כבוד" ... "לא תרצח".

(תנא דבי אליהו, כו)

"Honor thy father and thy mother"... "Thou shalt not murder." Why are these two situations placed so close to one another? (In the Bible, the second verse follows immediately after the first: see Exodus, 20:12, 13.) To teach you: If a man has food in his house and does not share it with his father and mother, even when they

young and most certainly (when they are old, then he is considered as if he were an habitual murderer. Therefore, the verses "Honor..." and "Thou shalt not commit murder" stand next to one another.

(Tana dibe'i Eliyahu, 26)

But the Rabbis went further than this. It was not the act alone that reflected a sense of respect toward parents -- it was also how the act was performed. Consider this very important statement:

יֵשׁ מֵאֲכִיל אֶת אָבִיו סְטוּמָה וְיֹרֵט גִּיהֶנֶם וְיֵשׁ מִסְחִינוֹ בְּרָחִים וְיֹרֵשׁ בֵּן עֵדֶן.
כִּיצַד מֵאֲכִיל אֶת אָבִיו סְטוּמָה וְיֹרֵט גִּיהֶנֶם? מַעֲשֶׂה בְּאֶחָד שְׁחִיה מֵאֲכִיל לְאָבִיו
אַרְנָגִּלִּים סְטוּמִים. פֶּעַם אֶחָד אָמַר לוֹ אָבִיו: "בְּנִי, הֲלָלָה מִנִּין לְךָ?" אָמַר לוֹ:
"זָקֵן, זָקֵן, אֲכַל גִּטְחָק, שְׁחַלְבִּים אוֹכְלִים וְשֹׁחֲקִים!" נִמְצָא מֵאֲכִיל אֶת אָבִיו סְטוּמָה
וְיֹרֵט גִּיהֶנֶם. כִּיצַד מִסְחִינוֹ בְּרָחִים וְיֹרֵשׁ בֵּן עֵדֶן? מַעֲשֶׂה בְּאֶחָד שְׁחִיה מִחוּץ
בְּרָחִים. שָׁלַח הַמֶּלֶךְ לְהַכִּיָּא מִחוּצִים (לְעִבּוּד הַמֶּלֶךְ). אָמַר לוֹ (הַבֵּן לְאָבִיו):
"אֲבִי, הַכֵּן וְטַחֵן חֲמֵי (וְאֲנִי אֶלֶךְ לְעִבּוּד הַמֶּלֶךְ); אִם יֵגִיעַ לִידִי בְּזִיוֹן אֲחִבָּה
הֲנִי וְלֹא אֶחָד, וְאִם לִידִי מִלְּקוֹחַ אֶלֶקָה אֲנִי וְלֹא אֶחָד." נִמְצָא מִסְחִינוֹ בְּרָחִים
וְיֹרֵשׁ בֵּן עֵדֶן.

(ירושלמי, פאה, ה"א)

A man may feed his father on fattened chickens and inherit
hell (as his reward), and another may put his father
in a mill and inherit Paradise. How is it possible that a
man might feed his father fattened chickens and inherit Hell?
It once happened that a man used to feed his father fattened
chickens. Once his father said to him: "My son, where did
you get these?" He answered: "Old man, old man, eat and be

silent, just as dogs eat and are silent." In such an instance, he feeds his father on fattened chickens, but he inherits Hell. How is it possible that a man might put his father to work in a mill and inherit Paradise? It once happened that a man was working in his mill. The king decreed millers should be brought to work for him (for the king). He said (to his father): "Father, go and work in the mill in my place (and I will go to work for the king). For it may be (that the workers will be) ill-treated; in which case let me be ill-treated in place of you. And it may be (that the workers will be) beaten; in which case let me be beaten instead of you." In such an instance, he puts his father to work in a mill, but he inherits Paradise.

(Yerushalmi, Peah, 1)

Are there any limits to the respect one ought to show one's parents? Here is an interesting story by way of answer to that question. Note that the hero of the story is a non-Jew:

אֲחֵלָה לוֹ לִרְבִּי עֲלֵא: עַד הֵיכֵן כְּבִיד אָב וָאִם? אָמַר לְהֵם: זָאֵר וְרֵאֵר קָה עֲשֶׂה
בְּכָרִי אֶחָד בְּאַשְׁקֶלוֹן, וְדָכָא בֶן גְּמִינִיהָ סָמוּ. פֻּעַם אַחַח בְּקִטְיָ חֲכָמִים פְּרָקְמִסְיָא
בְּחִיטִּים רַבּוֹא טָכֵר, וְהִיָּה מַפְתַּח מִנַּח תַּחַח פְּרָאטְוִחִיו סֶל אָבִיו וְלֹא צִעְרוּ.
(קדוּסִין, לֵאמָר)

They asked Rabbi Ila: "How far should one carry the principle of honoring one's parents?" He replied: "Go and see what one Gentile did in Ashkelon, whose name was Dima son of Netima. One time the sages requested merchandise from him which was worth 60,000 gold dinarim,

but since the key (to the merchandise) was resting under the head of his father who was asleep, he would not trouble him.:

(Kiddushin, 31a)

Here is how another Rabbi responded to that question:

שאלו את ר' אליעזר: עד היכן פגור אב ואם? אמר להם: כדי
שיטול ארנקי של דינורים ויזרקנו לים בפניו ואינו מכלימו.

(קדושין, לב:א)

They asked Rabbi Eleazar: "How far does the principle of honor of father and mother extend?" He replied: "Even if the father should take a purse of money and throw it into the sea in his son's presence, the son should still not reproach him."

(Kiddushin, 32a)

The Rabbis were fond of telling stories which exemplified ideal behavior toward parents:

אמרו לר' טרפון ירדה לסיל לתוך חצרה בשבת ונפסק קרקדיוס
שלה. הלך ר' טרפון והניח שתי ידיו תחת פרסותיה והיחר מהלכה עליהן
עד שהגיעה למטתה. פעם אחת חלה ונכנסו חכמים לבקרו. אמרה להם: "החטללה
על ר' טרפון בני, שהיא נוהגת כי כבוד יותר מדאי." אמרו לה: "מה עשה לה?"
סערה, הם אותו המעשה. אמרו לה: "אפילו עושה כן אלה פעמים, עדין לחצי
גוד שאמרה תחורה לא הגיע."

(ירושלמי, פאה, פ"א)

Rabbi Tarfon's mother once walked in the courtyard on the Sabbath and her sandal broke. Rabbi Tarfon went and placed his two hands under her feet so that she walked on them until she reached her bed. One time he became ill, and the sages went in to visit him. She said to them: "Pray for Rabbi Tarfon, my son, for he gives me an excessive amount of honor." They said to her: "What did he do to you?" She told them of the event. They said to her: "Had he done so even a thousand times, he still would not have achieved half of the honor which the Torah requires."

(Yerushalmi, Peah, 1)

Conflicts in the Home

Family conflicts are inevitable. Often they seem impossible to solve. Suppose, for example, you received conflicting requests from your parents. Whom would you obey? Here is how some of the Rabbis responded to this problem:

בְּכָל מָקוֹם הוּא (הַחֹרָה) מְקֻדָּשׁ כְּבוֹד אָב לֹאם וְכַמְקוֹם אֶחָד הוּא אוֹמֵר: "אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ", מִגִּיד שְׁסָנִיָּהֶם שְׁקוּלִין. (בראשית רבה, א)

Throughout the Torah, (wherever father and mother are mentioned together) the father is mentioned first, except in one place where it is stated: "A man shall fear his mother and father." This teaches us that both are equally deserving of the same respect.

(Bereshit Rabbah, 1)

Insofar as respect is concerned, then, one must respect both parents equally. But in the case of a conflict --

אָבָא אוֹמֵר הַשְׁקִינִי מִיָּם וְאִמָּא אוֹמֵרַת הַשְׁקִינִי מִיָּם, אֵיזָה מֵהֶם קוֹדֵם? הֵנָּה כְּבוֹד אָמִן וְעֵשָׂה כְּבוֹד אָבִיר, שְׂאֵחָה וְאִמָּה חֵיבִים בְּכָבוֹד אָבִיר. (קדושין, לא:א)

Father says: "Give me water," and mother says: "Give me water." Which one of them must be obeyed first? Put aside the honor of your mother and fulfill the honor of your father, because both you and your mother are obligated to honor your father.

(Kiddushin, 31a)

What is your reaction to this teaching? Do you agree with it? How do you resolve similar conflicts in your family?

Interestingly enough, when a situation existed that posed a danger to life, another sort of hierarchy was put into practice:

הִיָּה הוּא וְאָבִיו וְרַבּוֹ בְּשָׁבִי, הוּא קוֹדֵם לְרַבּוֹ, וְרַבּוֹ קוֹדֵם לְאָבִיו, אִלּוּ קוֹדֵם לְכָלֵם. (הוריות, יג:א)

He and his father and his teacher were held captive (by non-Jews), he precedes his teacher (in being ransomed), his teacher precedes his father, and his mother precedes them all.

(Horoyoth, 13a)

In a conflict of loyalties between a father and a teacher, the Rabbis taught:

וְאִם זָכָה הַבֵּן לִפְנֵי הָרֶבֶךְ, קֹדֶם אֵת הָאָב בְּכָל מְקוֹם, מִפְּנֵי שֶׁהוּא וְאָבִיו
וְיִיבִים בְּכָבוֹד וְמוֹ. (משנה כריתות ו:ט)

If the son gained much wisdom (while he sat) before his teacher, his teacher comes always before his father, since both he and his father are bound to honor the teacher.

(Mishna Krituth, 6:9)

Now consider this conflict between a mother and a son:

אִמּוֹ שֶׁל ר' יִשְׁמָעֵאל בָּאָה וְקָבְלָה עָלָיו לְרִבּוּתָּהּ, אָמְרָה לָהֶם: "בְּעָרְגָה 20)
בְּיִשְׁמָעֵאל בְּנִי, שְׂאִינוֹ נוֹהֵג בִּי כְבוֹד" בְּאוֹתָהּ שָׁעָה נִתְּכַרְכְּמוּ פְּנֵיהֶם שֶׁל רַבּוֹתֵינוּ,
הָאִמְרָה: "אֵפְשָׁר אֵין ר' יִשְׁמָעֵאל נוֹהֵג כְּבוֹד בְּאֲבוֹתָיו?" אָמְרָה לָהֶם: מִמָּה עָשָׂה לָהּ?
הָאִמְרָה: כִּשְׁהוּא יוֹצֵא מִבֵּית הַמִּדְרָשׁ אֲנִי מִבְּקָשָׁת לְרַחוּץ רַגְלָיו... וְאִינוֹ מְנִיחַ לִי
אָמְרָה לוֹ: "הוֹאִיל וְהוּא רְצוּנָה הוּא כְבוֹדָה"
(ירושלמי פאה, פ"א, ה"א)

The mother of Rabbi Yishmael came and angrily objected to the rabbis. She said to them: "Rebuke Yishmael my son, for he does not respect me!" The Rabbis paled with embarrassment and said: "Does Rabbi Yishmael really not respect his parents?" "Just what did he do?" She said: "When he leaves the Beth-Hamidrash I request to wash his feet... and he does not allow me." They said to him (to Rabbi Yishmael): "Since such is her will, let her be honored in this way."

(Yerushalmi Peah, Ch. 1:1)

Just in case you think that this is a somewhat strange story, consider how you might apply it to the following very real situation:

An aging mother loves to serve lengthy meals to her grown son every time he visits her and does not allow him to help her with the dishes. The son is dismayed by the time and effort expended by his mother in preparing for him, and wonders whether he should make less frequent visits to her.

What do you think he ought to do?

Can you think of incidents in your life when there has been a conflict between what your parents and your grandparents urge you to do? Whom are you more obligated to obey -- your parents or your grandparents? Here is what the Rabbis teach:

וַיֵּיב אָדָם בְּכָבוֹד אָבִיו יוֹתֵר מִכָּבוֹד זָקְנוֹ.

(בראשית רבה, פד)

A man has a greater obligation to honor his father than his grandfather.

(Bereshit Rabah, 84)

Why do you think the Rabbis say that the parent should be obeyed rather than the grandparent when the two conflict?

Now we come to a very serious problem. The biblical commandment "Honor thy father and thy mother" is a brief statement which is not further elaborated. The commandment "Thou shalt fear the Lord thy God" is also brief. The teenager who associates with Jewish youth movements, who attends Jewish summer camps, observes Jewish law, and upholds Jewish values often lives in a home where his parents do not share his interest in Judaism. It will sometimes occur that he is asked by his parents to perform a task which is in conflict with that which he believes God demands of him.

"Honor thy father and thy mother" and "Thou shalt fear the Lord thy God" may sometimes be in direct conflict. Note how the Rabbis

reacted to such a situation:

יכול יהא כבוד אב ואם דוֹתָה שְׁבִחָה בְּלִמְדָּה לִפְנֵי "אִישׁ אִמּוֹ
וְאָבִיו חִירָאָה וְאֵת שְׁבִיחָתִי הַשְׁמִירָה" כִּלְכֵּם חַיִּיבִים בְּכַבּוּדִי.
(יבמות, ה"ב)

Should a person maintain that the honor of father and mother suspends the Sabbath? The Bible says (in the same verse): You shall fear your father and mother and observe my Sabbath - all of you are obligated with respect to my honor.

(Yebamoth, 5b)

The following statements pertain to similar conflicts of loyalty:

אֵלִיעֶזֶר בֶּן מַתְיָא אוֹמֵר: אָבִא אוֹמֵר: "הִתְקַנֵּי מִיָּם," הַמִּצְוָה לַעֲשׂוֹת
מִיָּח אֲנִי כְבוֹד אָבִא וְעוֹשֶׂה אֵת הַמִּצְוָה, שְׁאֲנִי וְאָבִא חַיִּיבִים בְּמִצְוָה.
יִסִּי בֶן יְהוּדָה אוֹמֵר: אִם אֲפֹשֶׁר לַעֲשׂוֹת עַל יְדֵי אֲחֵרִים - תַּעֲשֶׂה עַל יְדֵי
אֲחֵרִים וְיִלָּךְ הוּא בְּכַבּוּד אָבִיו.
(קדושין, ל"א)

Eleazar ben Matya says: "If Father says: 'Get me a drink of water,' and at the same time (I have) another mitzvah to perform, I neglect the honor of my father and perform the mitzvah, for I and my father are obligated to perform the mitzvah." Isi ben Judah says: "If others are available to perform the mitzvah, then they should do so, so that he should obey his father's command."

(Kiddushin, 32a)

כָּל שֶׁאָמַר לְךָ אָבִיךָ חַיִּיב אַתָּה לְשָׁמֹעַ; אֲבָל אִם אָמַר לְךָ בֵּוֹז וְנִשְׁחָחוּת
לַעֲבֹדָה זָרָה" לֹא תִשְׁמַע לוֹ שְׁלֹא תִכְסֹר.
(ילקוט, מסלי, תתק"ס)

Everything which your father says to you, you are obliged to obey. But if he says to you: "Let us bow down to idols," you must not obey him,

lest you become an apostate.

(Valkut, Mishlei)

Here is another statement:

שְׁנֵינָנוּ: "אִישׁ אָמוֹ וְאָבִיו תִּירָא" - יָכֹל אָמַר לוֹ אָבִיו: "הִסָּמָא",
אוֹ אָמַר לוֹ: "אַל תִּחְזֹר", יָכֹל יִטְמַע לוֹ; תִּלְמַד לִפְסֵי: "אִישׁ אָמוֹ וְאָבִיו
תִּירָא" וְאֵת שְׁבִחוֹתַי תִּשְׁמְרֵנִי אֲנִי ה' אֱלֹהֵיכֶם" - כָּלֶם חַיִּיבִים בְּכַבֻּדִּי.

(יבמות, ו:א)

We learned: "Thou shalt fear thy father and mother." It is possible that his father shall say to him: "Defile yourself," or, "Do not repent." Should he obey him? Scripture, therefore, states: "Thou shalt fear thy father and mother and observe my commandments, I am the Lord thy God." Each and every one of you stands under the obligation to honor me.

(Yebamoth, 6a)

Note carefully, however, how one is supposed to react to a parent in such a conflict situation:

דְּחַנְיָא. הָרִי שְׁהִיָּה אָבִיו עָלֶיךָ עַל דְּבָרֵי חוֹרָה, לֹא יֹאמַר לוֹ: "אָבָא",
עֲבָרָה עַל דְּבָרֵי חוֹרָה, אֵלֶּא אֹמֵר לוֹ: "אָבָא, כִּן כְּחוּב בְּחוֹרָה?" כּוֹף סוֹף,
הֵינָנוּ הֵן! אֵלֶּא אֹמֵר לוֹ: "סִקְרָא כְּחוּב בְּחוֹרָה כִּן הוּא".
(סנהדרין, טא: א)

We have learned: If one's father transgresses a precept of the Torah he should not say to him: "Father, you have transgressed a precept of the Torah." He should rather say: "Father, does this correspond to what it says in the Torah?" Are not these two statements the same? Rather he should say: "The verse from the Torah states: such and such."

(Sanhedrin, 81a)

Now consider the following problems very carefully. How would you resolve them in the light of what you have learned about the Rabbinic attitudes toward child-parent relations?

1. Your father does not like some of your friends. He questions their moral character and urges you to break with them.

2. Your high school senior prom is scheduled to take place on Friday night. Your father suggests that you go on the grounds that it is an important experience in the life of a teenager and that there are many other Sabbaths that you can observe, whereas the dance will occur only once.

3. Your mother is cleaning the house and wishes you to help her. But your friend is seriously ill and you were planning to visit her.

4. A daughter desires a college education. The father hesitates, feeling that girls do not need extensive education, and that his daughter should look for a job and eventually marry. Can any of the rabbinic statements mentioned in this brochure help to resolve the conflict?

5. You live in Pennsylvania and have just become sixteen years old. You ask your parents for permission to obtain a driver's license. Your father feels very strongly that you are still too young to drive a car, despite what Pennsylvania law has to say on the matter. Your mother favors your considering the issue carefully and making up your own mind.

6. Your parents have planned a program of after-school activities for you which will consist of: piano lessons on Monday, dance lessons on Tuesday, and driving lessons on Wednesday. They feel that these activities will enable you to become a "well rounded" teenager, that you will "fit better" into the teenage society. You have limited after-school time remaining once you are finished with your school homework, and want to continue with your Hebrew studies after school.

[Apr 5, 1967]

From the desk of—

RABBI DANIEL JEREMY SILVER

If the Council had a change of heart
toward Jew - Winter man has lost,
The Jewish history book is —

Wg anti-semitism, right & left —

These requests and rel. in anti-semitism
inside —

"from rhetoric for better Jew"

Some theological defense "rel."

prison "narrowly." "truth"

people can hold on to own & get what —

[Apr 5, 1967]

Ed. not in vacuum - always changes under environmental changes -
 of, idea - Yehudi - Yehudi - Yehudi - Yehudi - Yehudi -
 needs - 1) material (quartz) 2) eyes (green of spirit) - 2
 need just model but not of a friend model

To-day - as of [could have much and much time to choose]
4th - unwritten - depend on frame (4th day - Friday - Sunday)
not only ed - indeed not major of time - in ed and
problems from College - could spend 1 hour in ed and for any
250 hours in years in science - in years in science -
We are in complex world - not in uncomplex world

Ed - ed ed (parents of school of poor groups) - 1 substance -
Substance and substance - general information in science and history
partnership - 1st capital of all science and history and science
and science and history - (university science)

- a) science - not a new idea
- b) science - not a new idea
- c) science - not a new idea
- d) science - not a new idea
- e) science - not a new idea

Problem of science - science - science - science - science -

- 1) science and science - science and science
- 2) science and science - science and science

[Apr 5, 1967]

Handwritten

- a) the way ~~the~~ case is done
- b) the way it is done
- c) comparison of with
previous results

{
same
history
going on all
time

Prove by the same - with full records of the - process
based on legislation

