

1. Rabbi Aharon Lichtenstein, *On Raising Children* (<http://etzion.org.il/en/raising-children>)

These things are not in textbooks; you will not find instructions about what kind of mixture to have between the assertion of authority, on the one hand, and warmth and love, on the other. People often presume that Halakha has the answer to everything. Press the right key, push the right button, open up to the right page, look it up, and it is there. And if it is not there, it is only because we have not gotten around to it yet; you have the misfortune of being born twenty years before somebody will write the answer to your question. But if you wait twenty years, the answer will be there. This attitude is absolutely incorrect!

We do not do any favors to G-d, or to the world of Halakha, by pretending that it has what it does not have, and what – from my point of view – it does not need to have and does not want to have. Though the world of Torah is rich and demanding, though it encompasses so many areas of human life, it does not have the precise answer to everything – and this is true in some of the most significant areas of human life.

Why do sibling relationships matter?

2. Yehudah and Shimon

3. Rabbi Dr. Abraham Twerski and Dr. Ursula Schwartz, *Positive Parenting*, pg. 282

First, we need to keep in mind that in raising a child, the relationship among the siblings in the family constitutes an important influence of development. Siblings can teach other many things, both good and bad. Because siblings spend considerable time in each other's presence, it is important that most of their interactions be positive or neutral. Having siblings gives a child a chance to practice many social competencies and social problem-solving skills...

Sibling relationships are more than just getting along, and it is not enough to tell our kids "be nice to your brother and sister." We need to make it our business as parents to teach our children to engage in interpersonal problem solving and amicable ways of relating. This takes time and may try parents' patience and ingenuity, but it is an important component of parenting.

What fuels the rivalry?

4. Maslow's Hierarchy of Needs



Steps

5. Rabbi Aharon Lichtenstein, *On Raising Children*

[W]hen my sons were in high school, I used to devote several nights a week to learning with them. Once I met one of the *ramim* at their high school, and he remarked, "What a wonderful thing! As busy as you are, you find time to come learn with your sons." I looked at him, and could not understand: "If I can't find time to learn with my sons, for what will I find time? What is my time for?"

6. Rabbi Aharon Lichtenstein, *On Raising Children*

In a broader sense, though, *chinukh* has to do with the molding of the identity and personality of the child. That itself breaks into two aspects. One aspect is the development of certain spiritual strengths, certain powers, skills, abilities, inclinations, and sensitivities. In trying to make a respectable person out of the boy or girl, the parents ask themselves: To what extent can and should we mold the child, and in which direction? Once the parents understand what the aims are, they can try to answer these questions.

There is a second, more relational aspect of the broad sense of *chinukh*. This entails developing what the Greeks called *paideia*, eliciting from the personality of the child that which is already there; moreover, this means developing not powers, but rather attitudes, relationships, commitments, involvement, and engagement. For example, part of *chinukh* is teaching the child the ability to relate to others. If you look around you, you see that some people have the skill of relating to others, while others cannot relate to a colleague, a child, or a spouse. Teaching a child to “relate” does not just mean giving him or her a certain skill set in the realm of personal relationships; it also means teaching one how to relate to God, to one’s immediate environs, to one’s collective and national identity, to the past and future, and to the world at large. All this is part of *chinukh*.

#### 7. Talmud, Megilah 16a-b

“He gave to all of them, to each he gave changes of clothes, and to Binyamin he gave five changes of clothes” – Can it be that the righteous one who was pained in this manner would now stumble in the same thing? For Rava bar Machsiya said that because of the two measures of silk which Yaakov added for Yosef over his brothers, the matter developed and our ancestors descended to Egypt!

Rabbi Binyamin bar Yefet explained: Yosef hinted to Binyamin that he would have a descendant who would go out before the king in five royal garments, as it is written, ‘And Mordechai went out in royal garb...’

#### 8. Avot d’Rabbi Natan 12

If two people had a quarrel, Aharon would go sit by one of them and say: My son, see what your friend is doing. He beats his heart and tears his clothing, saying, ‘Woe is me! How can I raise my eyes and see my friend? I am embarrassed before him, for I was the one who sinned against him!’ Aharon would sit with him until he had removed all jealousy from his heart.

Aharon would then go sit by the other, and say: My son, see what your friend is doing. He beats his heart and tears his clothing, saying, ‘Woe is me! How can I raise my eyes and see my friend? I am embarrassed before him, for I was the one who sinned against him!’ Aharon would sit with him until he had removed all jealousy from his heart.

When the two met they would hug and kiss each other. Therefore, it is written, ‘The entire Jewish people cried for Aharon [after his death] for 30 days.’

#### 9. Mishlei 12:25, per two views in Yoma 75a

דְּאָגָה בְּלֵב-אִישׁ יִשְׁחָנָה וְדָבָר טוֹב יִשְׁמַחָנָה:

1: When worry is in a person’s heart, he should remove it. A good word will gladden it.

2: When worry is in a person’s heart, he should speak of it. A good word will gladden it.

#### 10. University of Florida, IFAS Extension, *Helping Your School-Age Child Develop a Healthy Self-Concept*

A healthy self-concept is the foundation for the positive development and over-all well-being of a child. When a child has a healthy self-concept, he sees himself as being loved, loving, and valuable. A child with a healthy self-concept is also better able to reach his full potential. He does better in school. He is better able to set goals for himself and make decisions. He is more willing to learn new things and try new activities. With a healthy self-concept, a child has better relationships with family members and friends. He can control his behavior and get along with others.

#### 11. Midrash, Avot d’Rabbi Natan 12:3

When Aharon was walking on the road, he encountered a wicked man and greeted him. The next day that man wanted to transgress, and he said, “Woe is me, how could I raise my eyes afterward and see Aharon? I would be embarrassed before him, for he greeted me.” And so that man would keep himself from transgression.

#### 12. Rabbi Shlomo Aviner, Pirkei Chinuch I, pp. 121-122

A great teacher has written that the way one talks to a child must be the same as the way one talks to an older person. If a guest were to put his feet up on the couch with his shoes on his feet, we wouldn’t say, “Have you lost your mind?! How could you put your dirty shoes on a clean couch? Put your feet down immediately! If you do this even one more time...” Rather, we would turn to him gently: “I am concerned that the couch might get dirty.”