MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980-2011.
Series F: CIJE Accrual, 1981-2011, undated.
Subseries 1: Barry Holtz, 1988-2005, undated.

Box	Folder
72	7

Professors (Folder 1 of 2), 1996-1998.

3101 Clifton Ave, Cincinnati, Ohio 45220
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AmericanJewishArchives.org

Menahem LoberSaum

Early medieval philosophers: knew many language; situated ~~at~~ interesting cultural crossroads

Guide appears to be a very unsystematic work. But why did such a systematic mind write a book like that?

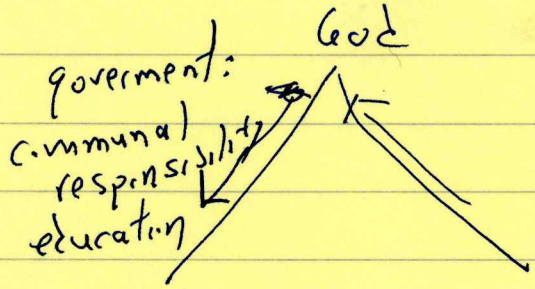
"The therapeutic style" of doing philosophy. Writers who are engaged in an educational enterprise. Taking a reader through a journey. It's not the process, of learning → Nietzsche, Wittgenstein

Guide is a book not education — a novice is supposed to come out different from how he came in

Maimonides full of contradicting positions:
e.g. full of 2 voices on the most important issues [like what is the good life - contemplative or activity]

Enterprise of beginning of Guide is to release the novice from the anthropomorphic imagery of the Bible

Angels on the ladder



Like the Platonic cave
Book is abt taking the novice through this parasle → from knowledge to responsible

Plato:

Turning toward the light will move people along the path toward the light

Just turning the head

Maimonides

Not written for the general public, but looking for the people who have learned to make that "turn"

M begins by affirming perplexity

We begin to assert ourselves via perplexity

Main question:

How do I stand vis a vis the inherited wisdom of my forfathers

M's reader is a person who reads the Bible + sees that God has an arm, God gets angry, etc.

Person who is devoted to a life of Torah and dedicated to integrity [truth]

Is he going to have to sacrifice one or the other?

Question for the novice isn't "is the Torah binding?" rather "does this Torah have any significance or meaning for me?"

Johnny: Poisek stun "alienation" + "loyalty"

Perplexity that comes from ignorance (us)
" " " knowledge
(maimonides)

Professors Seminar

Intro

I. How this seminar came to be?
The problem of capacity [personnel shortage] in J. ed
focal pt of CIJE agenda
obvious in many ways:
practical [training] programs
research — Evaluation
— Basic research

Donny
Adam
Ellen
Sharon
Deborah

II. Goal of this seminar is to help facilitate the possibility for a group of talented people w/ expertise, knowledge, skills to make a contrib to J ed, in a variety of ways. Some of these ways we have in mind already [CIJE projects]; other ways have yet to be invented ⇒ the participants themselves may conceive of them. We hope as the seminar evolves that people will begin to make connections in their own heads as to such connections / projects / ideas

III We see this Seminar as a starting pt. for ongoing work together. Others not here [Deborah, Pam Grossman, Sam Weinberg, Bill Firestone Dan Chazon, etc.]
So part of what this is about is building a little community of consultants + researchers for J. ed in N.A (and perhaps in Israel as well)

Aside from building this community, (2)

IV When we started planning the program our questi
was what kind of orientation to the issues
of J ed would help connect this group
to the issues of content J ed?
I want to lay out the structure of the
design. Shmuel will talk abt the "insides."
"The 4 chapters"

V (A) we begin w/ commitment abt the nature of J
ed. That is, J ed ≠ ~~Jewish plus Educat~~
Education plus Jewish. 2 separate domains
attached to one another with a piece of
Scotch tape.

we believe that at the heart of J education is
an engagement w/ Jewish content and an
engagement w/ the question of translation of
J content for the purposes of ~~the~~ education.
So we believed that it was impossible (and wrong)
to create a seminar like this one w/o a
strong focus on J content. Not because we
believe anyone will finish these 12 days as
a scholar of Judaica, but because we believe
that seeing ~~the~~ some core issues of Judaica
and the issue of translating will be the best
way into the heart of the issues of J. education.

So one aspect, one chapter, is Judaica study.
(Shmuel will discuss more on this)
[add: Torah Lishmah aspect]

(B) J community in N.A + Israel

(C) J education
"Translation" of thinkers
Current issues → via CIJE's projects + agenda

(D) Trips
Diff mode of study
Connection to land of Israel
community building

Business

Expenses
E-mail

Council for Initiatives in Jewish Education

HELPFUL HINTS

1. *DRESS CODE:* Israel in the summer is very casual, even in the evenings and weekends. Women who want to visit any holy sites or go to an Orthodox synagogue should have a below-the-knee length skirt.

   Bring comfortable walking shoes, hot weather clothing, a hat, sunscreen and sunglasses. Also bring a jacket or sweater because Jerusalem can get cool in the evening, even in summer.

   There is a pool at *Ramat Rahel*, so pack your suit!

2. *MONEY:* U.S. ATM cards linked to the national networks (Cirrus, Plus, etc.) can be used at Bank HaPoalim ATM machines here to get shekels. The dollar equivalent is deducted from your **CHECKING** account.

   Travelers checks are also generally accepted at most places.

3. *TAXIS AT THE AIRPORT:* There are two types of taxis at the airport: private taxis or shared vans.

   Private taxis are called "special" taxis and have a fixed cost of around 150 NIS to go from the airport to any destination in Jerusalem. The shared van is a "sherut," and has a fixed cost of 30 NIS per person. There is no need to tip drivers.

   Both kinds of transport can be found right outside the exit door from the airport, just to the left, under the awning. Drivers will approach you and ask where you are going, or will just say "Yerushalayim?" If you want a private taxi, say "special taxi to Jerusalem" and they will direct you to a private taxi. If you want a shared van, just follow the driver's lead to whatever van he directs you. Almost all drivers speak English.

   People going to *Kibbutz Ramat Rachel* should tell the driver they are going to *Mitzpeh Rahel*, which is the name of the hotel on the kibbutz. People going to private apartments should just give the specific address.

4. Any electrical appliances (hair dryer, tape recorder) brought from the U.S. should be adaptable to Israel (current: 220 volts, 50 cycles) or supplied with a transformer.

5. Mitzpeh Ramat Rahel: Telephone: 02-702555
   Fax: 02-733155

COUNCIL FOR INITIATIVES IN JEWISH EDUCATION

MEMORANDUM

To: CIJE

From: GZD

Date: May 30, 1996

Re: Barbara Schneider Paper-Use for the Summer

Attached please find a copy of a paper given by Barbara Schneider to the BJE in Chicago. Let's talk about how we may want to use this in July.

Families and Schools: A Jewish Tradition

Barbara Schneider

Attempting to strengthen the interrelationships between the Jewish school and the families it serves is especially problematic today, in the United States. Dramatic changes are occurring in the structure and relationships in American Jewish families which are profoundly altering the ways in which parents can and are willing to engage with the school, as they seek to balance their busy schedules and maintain some quality time with their children. Despite a tradition that has made learning an integral part of the Jewish identity, the realities of our modern society are forging a separation between families and the very institutions that once joined parents and teachers in the education of their children.

The tensions between the schools and the home, at one level are not unique to American schools (Lightfoot, 1974; Comer, 1984). However, recognizing that this issue is not only an American but also a Jewish problem raises some cause for concern. At one time it would have been inconceivable that Jewish schools would not view the family as the most basic fundamental component, of a child's education. But, too often, even among teachers and administrators in Jewish schools are heard familiar stories of parents who are too busy and disinterested to even be approached so that they can become more closely involved in their childrens' education. Yet, without strengthening the ties between families and schools and establishing a cohesive learning community in which the child feels an important part, a quality Jewish education cannot be sustained.

My remarks this evening focus on three major ideas. First, I would like to briefly review some of the major changes in the American family. Second, I will discuss what I believe these changes mean for the modern Jewish family. And third, given these conditions, I would like to suggest some ways in which Jewish schools can deal with these changes in order to build stronger ties with the families and the children who constitute their communities.

The Changing American Family

Over the last four decades the changes in the average American family have been dramatic. After the mid-1950s, when early marriage was at an all time high, (the median age of marriage was 20 years for women) both women and men have been gradually delaying marriage and having fewer children. Nearly half of these marriages have ended in divorce. Since the 1950s mothers with young children have increasingly entered the labor force as full-time workers. And the rate of intermarriage among Jewish adults from 1961 to today has escalated to the point that some fear for the existence of the American Jewish family beyond the 21st century.

Throughout the 1950s the average age for first marriage among females was 20, and for males about 23. This trend remained fairly constant through the 1950s and slowly started to increase in 1960. By 1990, the age at which half of the population had married for the first time was 24 for women and 26 for men. In three decades the median age of first marriage increased by 4 years among women

and by three years among men (McLanahan and Casper, 1995).

Insert Figure 1

The increasing median age at first marriage and the rising percentage of never-married adults has coincided with an increase in cohabitation--two persons of the opposite sex living together in a marriagelike relationship. In 1960 and 1970, about 2 percent of unmarried adults were cohabitating. After 1970, the percentage increased rapidly. Between 1980 and 1990 it grew from 5.3% to 7.9%. I raise the issue of cohabitation of unmarried adults, because we know that some children in Jewish schools live in family situations where there is an adult present in the home who may not be the biological mother or father or stepparent. Research indicates that these types of relationships in the home are the most deleterious for children's success in school (Muller, 1993; Lee, 1993).

Another major factor in the change of the American family has been the rise of divorce, even among Jewish families which has traditionally had lower divorce rates than the overall population. In 1950 most people married once. Today over half of all couples will end their marriages voluntarily. Over half of all marriages in the 1980s were projected to end in divorce. The rise in the divorce rate, and the delay/decline of marriage has led to a rise in the ratio of divorced to married people. In three decades, that is, from 1960 to 1990, the ratio of divorced to married adults grew over fourfold (McLanahan and Casper, 1995).

Insert Figure 2

In 1960, 44% of American households contained a married couple with a minor child. What this means is that nearly half of all households contained children, and nearly 90% of the households with children contained two parents. By 1990, only about 35% of all households contained children, and an increasing proportion of households with children did not contain two parents. Between 1960 and 1990 the proportion of children living in single-parent families grew from 9% to 25%. Bumpass and Sweet (1989) estimate that over half of the children born in the late 1970s will live in a single-parent family at some point before reaching age 18.

The number of children in the average American family has also been gradually decreasing since 1950. The average number of children in a household (including children under 18, as well as over 18) was slightly over 3 children. The actual statistic is 3.37, but it is hard to think about .37% of a child. By 1994 the average was slightly over 2; and the actual statistic was 2.7 (Rawlings and Saluter, 1994). A greater proportion of households had one child in 1994 than in 1970. Similarly, the number of families with 3 or more children at home has declined since 1970 when it was estimated that 10.4 million households had over three children living at home. In 1990, there were only 6.5 million households with three or more children. However, recent statistics show an increase to 7.1 million households in 1994.

As the number of children in the household has been

decreasing, the number of mothers who are employed has been steadily increasing. In the 1950s, only about 30% of married mothers with school-age children were working outside the home. By 1990, this number had risen to over 73%. The figures for mothers with preschool children (under the age of 6) are even more startling. In 1960, only 19% of married mothers with preschool children were in the labor force, whereas by 1990, 59% were employed. White mothers were the most likely to be working outside the home in 1990, whereas Hispanic mothers were the least likely (McLanahan and Casper, 1995).

Finally, among Jewish couples, the intermarriage rate since 1961 has been sprialling. In 1908 through 1912, the intermarriage rate was about 1.17, that is, about one Jew in a hundred married someone from a different faith. These numbers remained fairly insignificant until the early 1960s. In most well established communities, the intermarriage rate stood in the single digits in the early 1960s. But, then a striking change occurred. From 1961 through 1965, 17.4% of Jews married persons who were not born Jewish. From 1966 through 1971 this figure rose to 31.7%, and in 1990 it was at 50%. Since 1985, 52% of Jews who have married chose non-Jewish spouses, and only 5% married converts. Intermarriage is not gender related, and as many Jewish women as men are marrying out of the faith.

The 1990 National Jewish Population Survey reports that 41% of households containing all Jewish members belong to synagogues, with lower figures for intermarried households. The American Jewish

Committee reports a higher affiliation rate to synagogues, that of 60%. But, even if we were to consider the higher rate as more accurate, I would surmise that among intermarriage couples, the proportional rate of affiliation would be less than a third.

Insert Figure 3

What Do These Statistics Say About the Modern Jewish Family?

Reflecting on these statistics, in some sort of holistic sense, it is likely to be the case, that among your school population, the size of the children in the household will likely be on the average less than two. As many as one-fourth of the children may be in reconstituted families, either through divorce from two parent families to a single parent, or in remarried situations. The overwhelming majority of the mothers will be working outside of the home either full- or part-time. And in probably a fourth of the families one parent may not be Jewish.

Arguably, the rise in the numbers of working mothers has meant that in addition to schools, most young child are receiving some child care. Thus, the school you represent here today, may not be the only child care institution that the child encounters on a daily basis. Oftentimes, the values adopted in other child care facilities or even the messages conveyed through a caretaker, such as domestic help or an au pair or a nanny, may be in direct conflict with those of the home or the school. Receiving different messages about what is good behavior at school, how to treat

teachers and peers, and why schooling is important, many children find they have to cope with these contradictions in values by themselves.

The growth in the number of two-income families has increased the amount of discretionary income in many households. Some modern families seem to invest more in their children than was once the case, not merely in terms of money, but also in time and attention. Of course, this is not the case in all situations, as there are other parents who regardless of their income, are narcissistic and neglectful toward their children. Many schools have to contend with a mass of families who are willing and able to expend considerable resources on their children, while dealing with other families who are unable or unwilling to do so.

It is likely that the traditional role of the Jewish mother is very unlike the mother of the 1960s. The commitments of work outside the home mean less time for family interaction. The importance of having quality time with one's children is certainly critical, but not always possible. The strains and demands of work may mean that the only time families have together is late in the evening and not necessarily over a family dinner. Researchers studying the amount of time families come together for family meals show that it has been decreasing. Among scholars who study adolescent development, the importance of having evening meals together continues to be viewed as a positive and important family activity for intellectual and social development.

Reconstituted families and the rate of intermarriage also

point to a family perhaps lacking a clear sense of identity and what needs to be valued at home. This is not to say, that families are not concerned about their children; I believe they are. But, our world is changing, and young people are engaged in many different activities in addition to school. Parents are engaged in work. The quality of family resources devoted to the child through positive relational ties is probably strained. Therefore, the school must recognize that the modern Jewish family is not the same family of the 1960s. If they are to adequately meet the educational needs of the child, they have to find reasonable ways of working with a family that has little time, and may not even be sure of their own sense of Jewish identity. As one headmaster of a very prestigious school told me, while I was conducting some research in the school, "I see my job as also parenting the parents."

What Role Can The School Play in Strengthening Ties with The Family?

In our fragmented and rushed modern world, it is unquestionably more critical that our schools adopt a proactive approach to helping our families become more involved at home and in schools with their children's education. Perhaps now more than ever, families find themselves needing support and direction from schools to help them in the education of their children. Schools also need the support and reinforcement of goals provided by the family to make this possible.

Not all parents have the same resources or opportunities to

act on the educational expectations they have for their children. Variations in financial and social resources, such as money to purchase a home computer or adequate child care, factor into parents' decisions about the actions they take regarding their children's education.

Parents' involvement in their children's education is also affected by the opportunities made available by the school. Some schools may encourage parents to contact teachers about their children's academic performance, social development, or future plans, such as selecting a high school program and courses. Other schools may have certain policies or characteristics that discourage parents from contacting the school regarding their children's academic achievement or high school plans. Schools with these policies may offer few activities, such as parent-teacher conferences, go-to-school nights, or fund-raising events, that foster communication and social ties between families and school personnel.

Community characteristics, such as informal networks among parents, are another resource for increasing parent involvement. For example, if parents frequently interact, they can share information about their children, their children's teachers, and new school policies, and they can express their complaints about the school. These networks can generate either positive or negative opinions about various aspects of school life and serve as a vehicle for bringing issues to school boards and school administrators.

Parent involvement, then, is shaped by parents' orientation toward education, their financial and social resources, and the opportunities that are available in the schools and communities in which they live. Many scholars have developed different plans for enhancing relationships between schools and families. One leader in the field of family-school relations is Professor Joyce Epstein at Johns Hopkins University. Through her work with the Baltimore school system, she has designed six steps schools can take to improve relations with their parents (Epstein, 1995). Her plan includes the following components.

The first step is **parenting**, that is, offering parents information through programs, seminars, and written materials on how to become better parents. Various scholars are studying how parents improve the quality of time they have with their children.

For example, some of our recent work shows that the most optimal family environment occurs when the family achieves a balance of high support and challenge in their interactions with their children. A family environment is challenging when parents provide opportunities for their children to take on greater age appropriate tasks and skills that lead to further independence and responsibility (For definitions of these family types see, Csikszentmihalyi, Rathunde, and Whalen, 1994). A challenging environment is one that socializes children into formulating plans and expectations toward specific goals. Supportive environments are characterized as homes where family members are non-judgmental and encourage their children to explore their own self interests. In

these families, parents provide considerable freedom for their children to pursue their self-interests by freeing them from specific responsibilities. In such situations, the family supports and encourages affective development, as well as purposeful behavior.

When both support and challenge are present in the home, the children are more likely to undertake adult responsibilities with enthusiasm and competence. Other studies have also demonstrated that combining responsiveness with demandingness facilitates adolescent development and academic achievement (Steinberg, 1992).

Communication is the second step that Epstein recommends as important in fostering better relations. She maintains that schools create more effective forms of communication with parents through such things as conferences and regular newsletters. One aspect that Epstein does not refer to, but is of primary importance, particularly in our society, is the Internet. Schools could have their own home page whereby parents and their children could learn about various activities in the schools. Technology is our future and our schools need to be more attuned to changes in the ways families are accessing information.

Volunteering is the next strategy in Epstein's scheme. She suggests that schools should reach out to parents and recruit and organize them to work at school. Our work (Schneider and Coleman, 1994) has shown this to be one of the least effective mechanisms for increasing parent involvement in schools and it is unrelated to children's academic or social development. On the positive side,

what it can potentially do is to help build a school community for the parents where they can share information with each other and perhaps build positive social norms and attitudes toward the work of the school.

Epstein also recognizes the importance of building a **community** both in and around the school. She recommends that schools actively work with other agencies and organizations in the neighborhood where the school is located. The importance of linking the school with the surrounding community has generally been seen as a positive way for students to learn about social commitment and responsibility. Too often, students are not given opportunities to become involved in social service agencies or projects that can help them learn about the skills of giving and caring. Parents can help by encouraging their children to take more responsibility for their school and the community of which it is a part.

In the context, of Jewish education, it seems to me that schools need to help their parents, teachers, and students recognize that their school is part of a larger Jewish community. As members of this larger community they need to understand and appreciate how they can affect that community and create new opportunities for themselves and others. Through activities that involve both parents and students, it seems to me that all members of the school community can learn a more positive vision of social responsibility and a deeper sense of Jewish identity.

From my perspective, the most important step in the Epstein typology is **learning at home**, which I believe forms the basis for

developing trusting parent-school relations. The message to the home is that the home and the school must work together on establishing a clear set of expectations and responsibilities which each needs to undertake with the child. Parents need to support the work and aims of the school, and the school must respect the parents who are part of their community.

For example, when a parent trusts the teacher to teach her child to read, she expects that the teacher will take actions to accomplish this. The teacher feels obligated to work in a professionally appropriate manner and is willing to commit extra effort in seeking to meet the parents' expectations. The parent, in turn, is obligated to support the teacher's efforts at home. If the teacher's actions appear inconsistent with these parental expectations, then the trust relationship breaks down. Similarly, when the expected parental support is absent, a teacher's actions may become more circumscribed. Parents who trust their children's teachers expect them to act in ways regarded as right, good, and fair within the boundaries of their professional roles. In its most developed form, trust merges into caring. This occurs when individual actions broaden beyond formal role requirements. In such situations the trusted teacher is willing to go the extra step to do what is right and in the best interests of the child and the class. Care emerges from a willingness on the part of an individual to act on behalf of the best interests of another person beyond what is reasonably expected.

It is the mutuality of shared expectations and obligations

between the home and the school toward the children's education that builds a strong, trusting, solid school community. The fundamental aspect of schooling is the relationships that parents, teachers, administrators, and students have with each other. We must work on developing clear sets of reasonable expectations for each and find ways to help each achieve them.

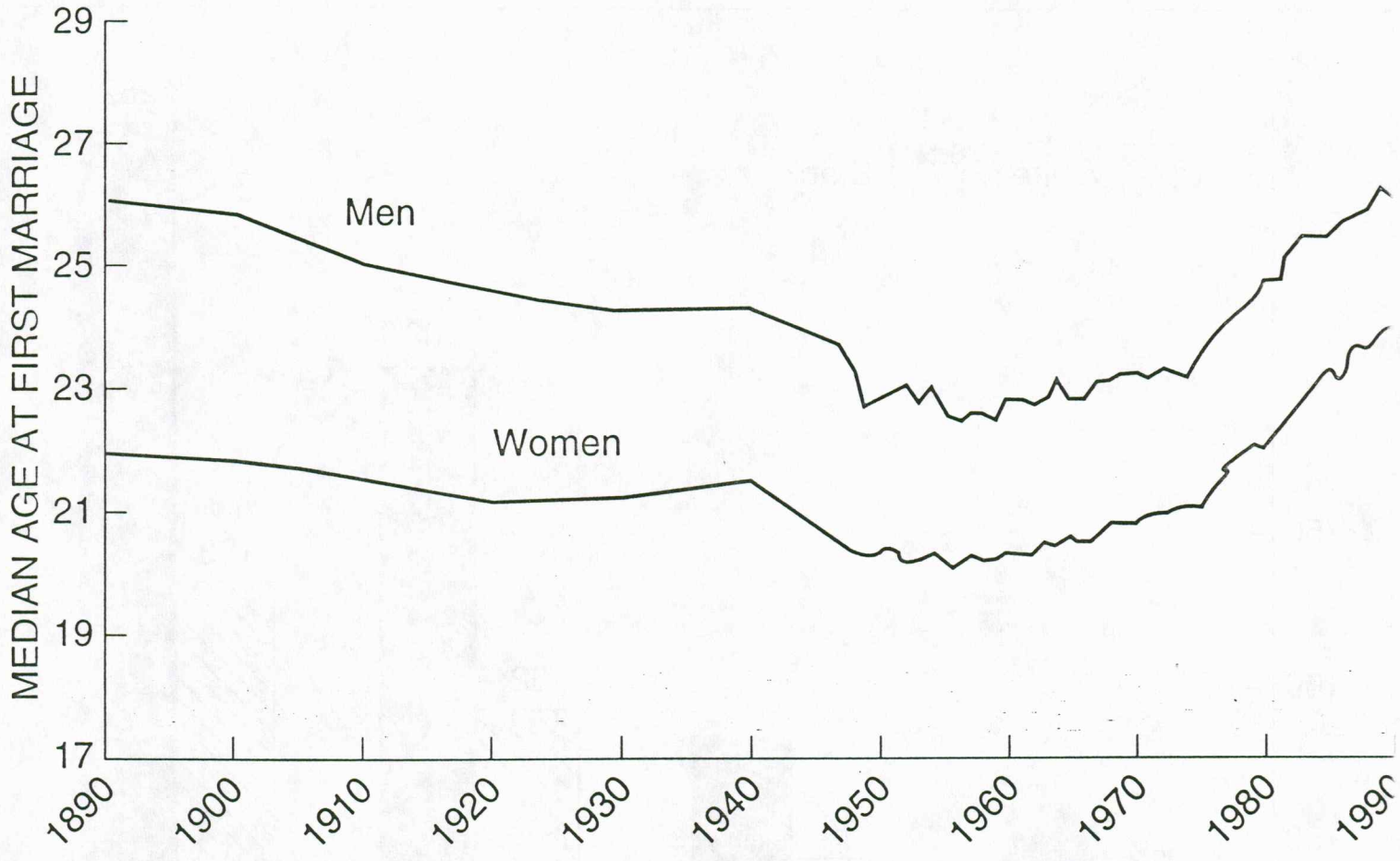
The last component of the Epstein list is **recruiting parent leaders**, who can be involved in advocacy groups and raise relevant education issues in parent-teacher meetings. This will only work if the parents are not seen as tokens, but as real participants with something that is important and valued. Parents need to be treated with respect, which means listening to what they have to say and taking into account what is said. In parent-teacher meetings, the concerns and contributions of all those involved need to be noticed, appreciated, and acted upon.

Ideally, teachers and parents share a common interest regarding the academic and social development of children. While parents expect that teachers will act on behalf of the best interests and needs of their children, teachers, in turn, also expect that parents will maintain key values regarding the importance of school and learning, support the authority of the teacher, and encourage the student's adherence to basic school rules, and the commitment of personal effort to one's schooling.

Our lives are quite different from 30 years ago, and the families schools serve also look very different than the families of 30 years ago. In the best interests of our children, we need to

find meaningful ways to bring together the new families of today and the schools for tomorrow.

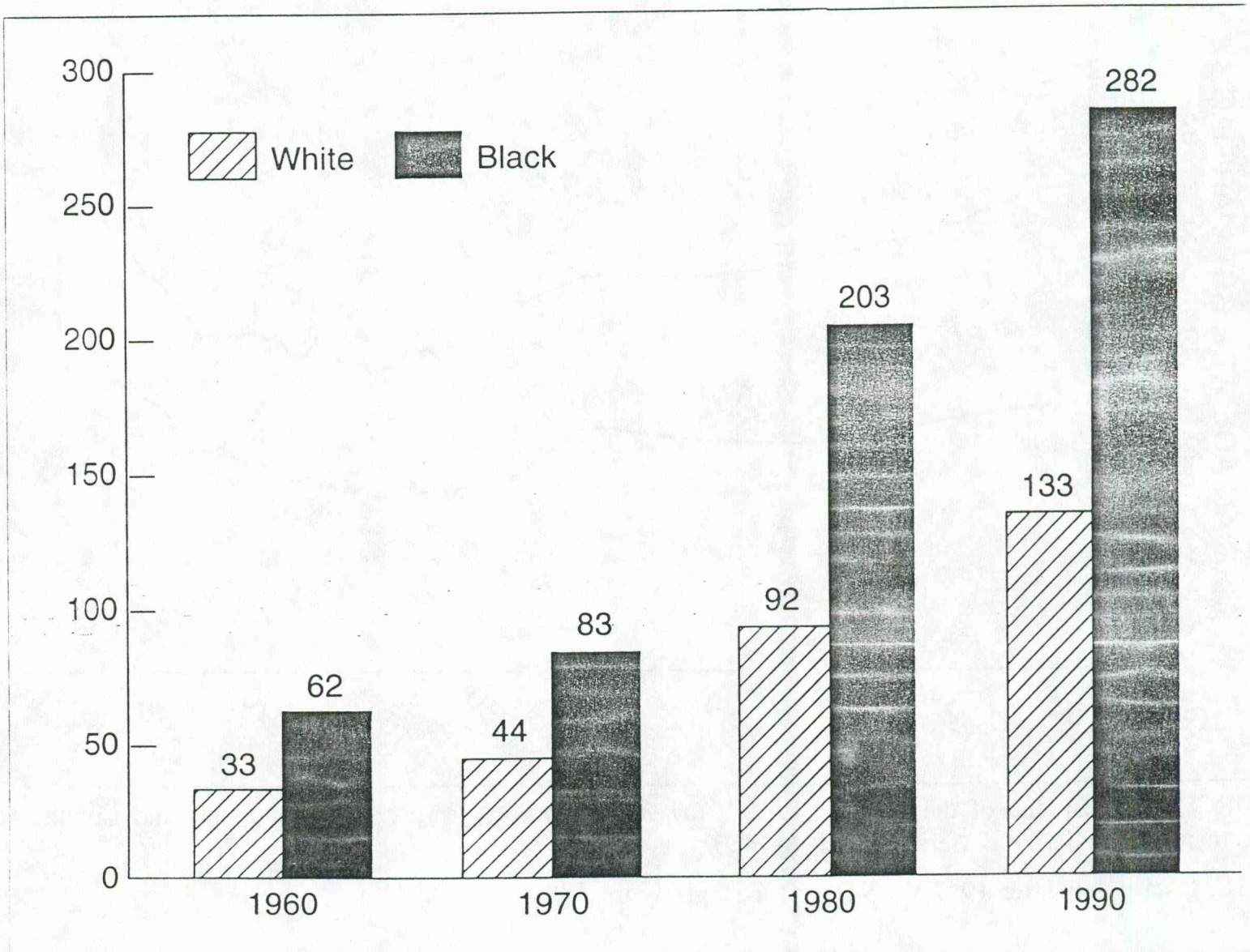
IGURE 1 Median age at first marriage, by sex and year.



OURCE: U.S. Bureau of the Census. 1991. *Current Population Reports*. "Marital Status and Living A ıngements: March 1990." Series P-20, No. 450.

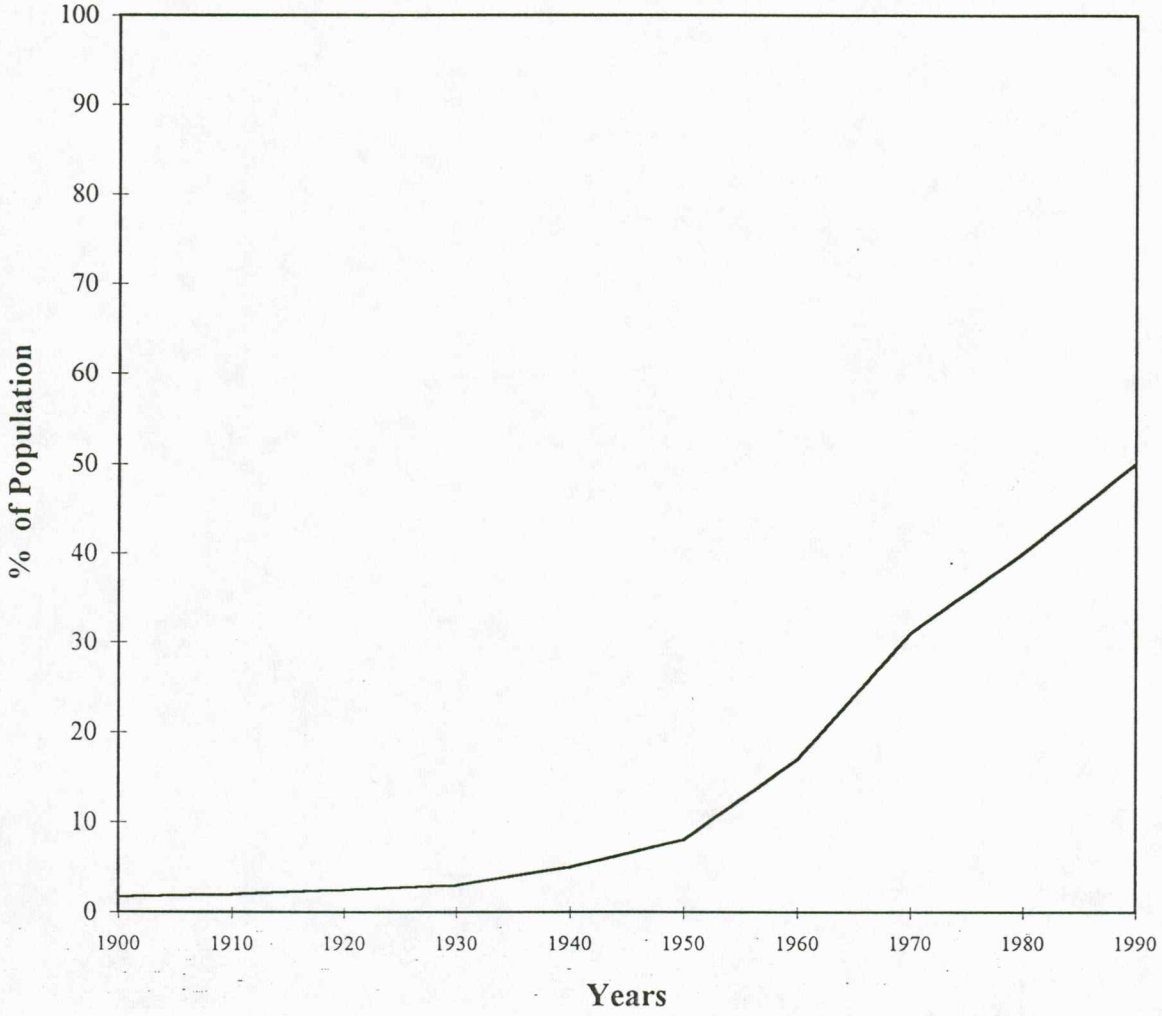
OTE: Data points after 1947 are plotted for single years.

FIGURE 2 Ratio of divorced persons per 1,000 married persons, by race and year.



SOURCE: U.S. Bureau of the Census. 1991. *Current Population Reports*. "Marital Status and Living A rangements: March 1990." Series P-20, No. 450.

Figure 3
Intermarriage Rate Across the 20th Century



SOURCE:
McLain, Ellen Jaffe. 1995. *Embracing the Stranger: Intermarriage and the Future of the Jewish Community.* NY: Basic Books.

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Alan, 73321,1220
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bill firestone, INTERNET:wilfires@gandalf.rutgers.edu
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nessa, 74671,3370
robin, 74043,423
DATE: 11/22/95 11:54 AM

Re: CIJE SUMMER SEMINAR IN ISRAEL

Hello to all of you. This is the first time I have tried to communicate with you as a group. I do so at this time in order to try to move along our planning for this summer.

In order to facilitate this planning process, Shmuel ben Halal, one of our colleagues from the Mandel Institute in Israel, will be coming to the United States during the last two weeks in January to meet each one of you. You can expect to hear from him regarding scheduling these meetings in the near future.

In order to facilitate these conversations, I would appreciate receiving an academic CV from each of you. (You can either mail or fax it to the CIJE offices. Mailing Address: 15 E. 26th Street, NY, NY 10010-1579; fax number: 212-532-2646).

As you recall from our phone conversation, the Institute is planned for July 5th through 24th. We will be housed at the guest facilities at Kibbutz Ramat Rahel. CIJE will cover the costs of one round trip ticket and your room and board during the conference.

If you have any questions, please free to write, call or e-mail either Alan, Sharon, Shmuel or me. If you are thinking about brining high school age kids, e-mail or call Sharon (517-332-3436)

Happy Thanksgiving

Questions raised by Karen's presentation Friday am:

Summary of Vision Page:

Why be Jewish? (Our faith assumption)

What's our ultimate purpose altogether?

Why spirituality?

What's the problem you are addressing? (Is there a crisis of some kind?
Alienation/ disconnectedness of Am. Jewish comm.
Lack of education among Jews

primary response to lack of engagement by Jews is Education
(Education our best response in open society)

What's our part in social culture? Pluralism (inside Jewish community) -- in America

For a lot of Jews there is no place to learn about Judaism so when I read learning is impt and I know there is no place to learn, I wonder what is being said (wally)

We're committed to something -- that is an invitation to inquiry (danny)

Change Philosophy Page

(Where Jews meet Judaism is not a good enough definition of institution, because federation and institutions of higher learning are also such pages)

This is called a systems model, it's not clear to me what's the system
what's the theory between the linkages between the elements (not well thought out)
arrows are to go both ways

Quality preparation rather than training under leadership

Need a bullet for starting new institutions

What's incentive for convincing them that they should? Why should they work together?
Kentucky -- fear of punishment as motivator (barbara)

Top down model, about preserving institution, not very much about asking people what they would they like to learn. It's about institutions, not about people. (david purpel)

What would each of you like to learn?

We want to ask those questions in individual settings. To imagine with leadership of institution
(Willow Creek example)
Problem is with Institution as a word -- Opportunities for learning
how do you get feedback from people you're not seeing

danger is for most of us in field -- problematic current institutions
then, its not the institution's problem

so there are institutions that could be fixed
then there are people who never go into the institutions

How can we take people's needs seriously? Better approach -- to create conditions that allow for grass roots efforts

Ellen on JEWEL

Context of educational leadership in Jewish education
we all know that are not enough
cije study of educators --

If we believe in impt of leadership, what would it mean to create a JEWEL
technical side -- structural
conceptual side -- curricular

Why do you begin with recruit and develop "senior" ?
There is a concept that by beginning with senior, you have a bootsrap effect on the field
recruit and develop potential senior leaders

What does senior mean?

Head of Jewish studies in day school is senior in our word
very entry level

Is it an issue of support for those in positions? Is it an issue of recruit and develop because senior doesn't exist?

Unique to JEWEL -- education rooted in Jewish content. What is uniquely Jewish about the role or thinking about the nature of the work? What is impt learning needed to be a Jewish leader?

Add understand to building community support on p. 4

dan -- folk theories of leadership vs. Domains
what's the relationship of this project to nascent projects?

What about training of rebbes?

What about JCC's?

David -- possibility of bold and daring
remember the problematicss of professionalism
reified education
separated education
relegated teachers to technicians

The Careless Society
reify the field is danger in professionalism

this is American. Commitment to evaluation is example of this.

What would it mean to talk about teaching in context of Jewish tradition?
Talmudic tradition of never answering a question

debby-- struck by conversation by which we started out. Juxtaposition is funny

hasidism is revivalist movement; cije is a renewal place
using social science to think about renewal; thinking about social science to renew jewish education?

What might it mean to do a thought experience to think about this endeavor from a different point of view (blinders and lense)?
Spiritual:
what might it be to think about this as messy?
What might it mean to bring these worlds together?

David Tyack --Managers of Virtue

alan --Why has CIJE taken BTP -- to try to institutionalize some of modern workings

How do we build capacity?

David --Most successful example -- education in service of larger culture; professionalism in service of what?

British civil servants example of professionalism at its best (but also worst, because it stands for nothing)

nessa -- where do transforming ideas come from

danny -- challenge to develop professionals that avoid pitfalls of professionalism

wally -- "in service of" ...

What are the needs of various groups?

Example of his 2 daughters (one with day school issues; one needs a community of people to relate to)

how to create a cadre of professionals who don't get stuck in this issue?

We're not just thinking of taking people and institutions who exist today?

What is the image of the thing as system?

Evaluation Institute --barbara

What prompted institute was "wanting to know" is it working?

1. To work with communities to establish needs and goals
2. To develop people to help them do the work

Who would come?

Why would they come (if they come because others want them to, that won't help move agenda forward)

To build up inquiry as part of their practice as an ongoing part of Jewish revitalization. To encourage asking questions about doing what you're doing.

Just knowing whether it's workng, doesn't address value questions.

To develop questions to help them learn more about their programs. And then help them carry it out.

Need to include lay persons who care about evaluation as well.

I would like to help people in the field to learn to do this work

I need an advisory committee and am looking for help from you to make a list.

Need to add purposes to criteria..

How about a program to support program development of which evaluation is an important part? Richard

Funders as recipient of "training" in this institute

Need to link together

what's known about educational evaluation
how do we evaluate in a way to Jewishly
what's known about educational evaluation in Jewish education
how do we get people interested?
how do we take what we've learned and teach it to others

may be able to ask: is this consistent with social science research?

Connecting program to community's desire to understand its own goals

there are things we are going to do at tei; can we learn something from that about how we reflect? With whom and how do we share info that might humiliate someone? What constitutes truth?
What about the idea of "not taking away a person's job?"

Field Sites

How do you make these things work?

There is an idea of synergy between institutions --

or a cohort within a community

Should these sites be inside one community? Or all over country coalition? Or most change ready institutions?

Do you see role of evaluator as coming in to evaluate something in place or as coming in to talk about change and goals and then see if they have been used?

Someone integrally involved. Maybe research is a better. Documentor? What is their actual role?

What do you want to accomplish? What do you want to learn? Usually have so many more resources than the real world that their bearing on real world is attenuated.

Harvard-lexington project: run your own show in summer
Work with practitioners in their settings
Job embedded professional development
Helping develop more powerful sites to "teaching hospital model"

2 models:

follow tei grad into community
choosing a site

Synergy between institutions

(Lab school literature) --fran
How do you extend the reach of lab initiative

hard to follow people out to sites

EP = hub; satellite lab site; teachers come to hub to learn

Satellite sites in geographic proximity

Tension between trying to show the model vs. Trying out things that are new

Exquisite practice every day

Fran Jacobs -- Eliot Pearson

how we think about reforming Jewish education doesn't speak to issue of early childhood?

what about families and parents?

What do we need to do with children and families?

In secular literature, we some effects in two generational programs in literacy
- child focused programs get you so far
- just parent ed get you less far
- both together get you farther

how can we develop two generational literacy? When we talk about preschool usually talking about synagogues or institutionally based --- I'm frankly concerned about two working parents, single parents, etc.

How do we fix temple nurseries? Pedagogical technology that can be applied.

I'm talking about serious parent education. Creating an environment where concerns about family creates a community among those families (maybe study included). It's a dosage problem.

dan -- group of one year olds to meet and talk weekly in group

wally -- web site
- coalitions of preschools that need to share ideas and techniques

you've got 2 issues: How do young children understand god, prayer, practice? What can they learn?

What do we think about as a spiritually or religiously mature pre-schooler? (What is that trajectory? Christian theologians have done work like than. What does that mean inside Jewish community? What is the issue for us?)

How do we structure developmentally appropriate ways to do this?

What about social skills?

Attached to Jewish community, protected and that there is a protector

If there were a norm to take care of children

opportunity:

demographics. Biggest growing demographic group

More than 50% of early childhood takes place in centers

Transdenominational

80% of jewish early childhood teachers stopped at bat mitzvah.

What constitutes jewish maturity.....

What's Jewish life about?

Sunday am -- professors group

CFWW

dan-- could we approach a mangagement consulting firm to create a Jewish division?
Would I be good to have this inside an already extant firm?
Educational Development Center in Boston
I worry about creating new institutions

fran-- subcontracting can be expensive
so maybe there can be a mixed model approach

karen could take into enterprise either people from those kinds of firms or "whole" firms
have an idea that this consulting firm shares certain perspectives and values

danny- medium is the message
services that cije that would provide--courses and conferences (thinking about Jewish perspective)
that learning could be enriching to people involved

debby- sam/pam 's project
ECE --

What do we mean by consulting?

Karen-- consulting - long term relationship

alan- genesis of tei; huge problem in background and training in congregational school
what is a way to help improve congregational schools

Template problem; obscures really most interesting and unique problems

david- I feel that is an example of inventing a corporation. Inventing a field that doesn't exist.
Difference between a computer dating service vs. To someone who knows people

people need more education not about consulting

What kind of consulting would you need?

Karen poor quality consulting can be destructive
shortage of quality consulting

david conceptualizing this as good or bad consulting

dan -- are you creating an institution or not?

So, where do you want it to live?
Look at consulting that Jewish institutions are getting and there are things missing...
Ways in which cije can improve the work

starting to do the shiduch starts to feel like an institution; do you want to do the work yourself?

Alan scenario of rabbinical training: who and how can we be helped
try to create satellite capacity to do this work

Susan Stodolsky

"plain vanilla" consulting

susan's lessons
their starting assumptions about what evaluation was: impact/outcome
they had a lay/public test score notion
evaluation can also mean looking at their goals and asking what about our program is going to help us reach our goals
modesty is OK. To do that well is good.

Danger in cije about bigness of vision that can allow

In terms of TEI, in some respects they were in apprenticeship of observation in TEI. Their attempt to do TEI was based in apprenticeship rather than reasoned way to think about their learning

danny questions about what does it mean to evaluate?
How does evaluator understand role in situation?
Is it your job to help client answer their beginning question? Or is it to help them clarify?
Makes me want to revisit conversation about evaluation per se.

Debby susan-melton shiduch
formal way in which match was made

danny--in relationship to jewish ed endeavors, need vanilla plus

Rhetoric of CIJE

We know the problems;

Think about issues too institutionally

Inside - Outside

"fix"

High level planning that others don't know about. Will we be in ? Will we be out?

Sense of humor

Questions

1 Group qua group?

2 Other institutions

3 How big is the group?

(4) People whom we have contact w/ but won't ever come

What ast further J study for individuals

Ongoing Jewish support/feeding of them

Grad students → J ed fellowships

- Regional mtgs

Navex.exp

Professors

Community vs Individual

June 16 → night
June 21

Bill Firestone → Norms + Studies

Fran → Early Childhood

What's the point of the J study?

Creating a community learners

How does general education ~~learning~~ ideas relate to J ideas abt same topics

Leading Jewishly

Letter to Zev

Leading Indicators

Letter to Profs.

Rosenak, topic, options for Spring

June 24, 1997

CIJE PROFESSORS SEMINAR
June 26, 1997- June 29, 1997

Program

Thursday, June 26

6:00 PM	Dinner	
7:00-8:00 PM	Welcome; Introductions of people	Alan Hoffmann
	What We'll be doing This Weekend	Barry Holtz
	The CIJE Strategic Plan: An Overview	Karen Barth
8:00-9:30 PM	Study Session #1 Introduction: Learning from Hasidism	Art Green

Friday, June 27

8:00-9:00 AM	Breakfast	
9:00-10:30 AM	Study Session #2: Models of Leadership in Early Hasidism	Art
10:30-11:00 AM	Break	
11:00-1:00 PM	Jewish Education Issues #1: JEWEL: A Leadership Center	Ellen
Goldring, Alan		
	Case: Update on the Evaluation Inst.	Barbara
Neufeld		
1:00-2:00 PM	Lunch	
2:00-3:30 PM	Jewish Education Issues #2: The CIJE Strategic Plan: Field Sites *Case:* Tufts Early Childhood Meeting	 Karen Fran Jacobs
3:30-4:15 PM	Preparing for Sabbath	Nessa
4:00-5:45 PM	Break	
5:45-6:30 PM	Candle Lighting Kabbalat Shabbat	Barry, Gail
6:45-7:45 PM	Dinner	
8:00-9:30	Study Session #3: Master and Disciple in the teachings of Rabbi Nahman of Bratzlav	Art

Shabbat, June 28

8:00-9:00	Breakfast	

9:00-10:30 AM	Shaharit service (optional)	Barry, Gail
10:30-11:00 AM	Break	
11:00-12:30 PM	Torah Discussion	Barry, Gail
12:30-1:30 PM	Lunch	
1:30-4:00 PM	Shabbat rest; Individual meetings	Alan, Barry, Gail, Karen with individual professors
4:00-6:00 PM	Jewish Education Issues #3: The American Jewish Community Today and its Future: A Discussion	Dan Pekarsky
6:15-7:15 PM	Dinner	
7:30- 9:00 PM	Study Session #4: Torah: Revelation and Creativity	Art
9:00- 9:30 PM	Havdalah	Barry, Gail
9:30 PM	Schmoozing	

Sunday, June 28

8:00-8:30	Breakfast	
8:45-10:15 AM	Study Session #5: Towards a Hasidism of Tomorrow	Art
10:30- 12:00 PM	Jewish Education Issues #4: Thinking about a Think Tank	Barry, Dan
12:00-12:45 PM	Lunch	
12:45-2:00 PM	Jewish Education Issues #5: Consulting Firm without Walls *Case*: Melton Mini-School Consult	Karen Barth Susan Stodolsky
2:00-3:00 PM	Professors Group: Next Steps	Barry, Alan, Karen
3:00 PM	Conclusion	

עת לעשות A Time to Act
CIJE Council for Initiatives in Jewish Education

June 5, 1997

Dear Friends,

Things are shaping up beautifully for our upcoming CIJE Professors Group weekend. We've had a great response and are going to have a terrific turnout of the group. I've enclosed the complete list of the "Professors Group" which also indicates the attendees for the upcoming weekend. We're happy to have some new participants joining us this time.

We will continue to follow the structure used in the previous meetings--arranging the program so that half of the sessions will deal with issues related to contemporary Jewish education issues/projects and half will be devoted to Jewish study.

The education issues emanate out of CIJE's year-long strategic planning process. Those of you who were there last time will recall that we had a chance to talk together about some of the general directions of the planning process and then to focus in on the specific issues and directions about which we were seeking advice and discussion. We looked at some of the themes that were emerging from the interviews we were conducting. We also looked at some specific projects such as viewing video tapes being used in our institute for preparing teacher educators ("TEI"). Later in the weekend we broke into groups to talk about the possibility of devising a project to define "Leading Educational Indicators." For your information, enclosed with this letter are two followup pieces: the "CIJE Current Activities" update and notes from the discussion on Leading Indicators.

At our upcoming meeting we will look at what has been emerging in the planning since then and we will have a chance to talk together about some specific issues and initiatives that are on our docket and about which your input will be very helpful.

In addition enclosed with this letter are two articles by Art Green, our Judaica teacher for the weekend. Art is going to focus on Hasidism, the spiritual movement of Jewish "renewal" that began in the mid-18th century. The articles will help oriente everyone to Hasidism and we'll have chance to talk about them on the retreat. (You probably should begin with the article from

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Back to the Sources.) Please read them in advance of the weekend and bring them with you.

It's **very important** for you to contact Sarah in the CIJE office so we can coordinate your travel plans. Please try to be in touch with her as soon as possible.

I look forward to seeing you on June 26th. We are beginning with dinner at 6 PM. See you then.

Warmest wishes,

Barry

Barry Holtz

With this letter you should find:

1) List of the Professors Group
2)Notes of the Leading Indicators discussion from our last meeting
3) "CIJE Current Activities"
4) Art Green article on Hasidism from *Back to the Sources*
5) Art Green article on Hasidic leadership from *Jewish Spirituality*

Hasidism Questions

(1) Change process: how did they take over the J world? Planful?

(3) why did they not become antinomian

Tyack, Managers of Virtue

plural when ast ~~...~~ pagan gods אלהים
Singular when ast Israel's God / אלהים

= אלהים

מי — אלה
Who → "These" images of God
who is it behind all images

God is the question beyond ~~...~~ and combined w/ the images of God
Idolatry is mistaking the images for the true God "אלה אלהיך" [golden calf]
Conflicts among the Gods now became the internal conflicts within God

Being; existence = יהוה
"breath" letters → abstraction itself

"God created the world" is the J mythic way of saying "the One underlies the ~~apparent~~ appearance of multiplicity

God, praised be He, is above time. In truth this matter is wondrous and hidden, and it cannot be grasped by the human mind.

Know, however, that time is rooted in the fact that we do not understand, in the smallness of our minds. The larger the mind becomes, the smaller and closer to negation is time. In a dream, when the rational mind *[sekhel]* is absent, and man has only the imagination, one may traverse as much as seventy years within a mere quarter hour. It seems to the dreamer that all this time is really passing, within [what is to the mind] a very brief period. Afterwards, when he awakens, he sees that just a short time has passed, and that all those 'years' transpired within it. This is because his rational mind returned to him as he awoke, and to that mind the dream's seventy years were but a quarter hour. Seventy 'real' years are seventy years as measured by our rational faculty.

But in truth, to a mind which is higher than ours, that which our mind has taken to be seventy years might also turn out to be a quarter hour or less. Just as in a dream one may experience seventy years only to find out, upon waking, that just a quarter hour has passed, so are our seventy years to the mind above us. We cannot comprehend this: were one to say to a dreamer that all the time which is passing is in fact but a quarter hour, he would not believe it. Indeed, according to the imagination which is active in the dream, these are real years which are passing; we are in the same position with regard to that mind which is higher than our own.

And thus higher and higher: in a mind yet higher than that one which is just above ours, its time too will seem to be nearly nothing. And so higher and higher, until one reaches a state of mind so high that all of time is not noticed by it at all. All of time has been absolutely negated in that mind, because of its great elevation. Just as our seventy dream-years turned out to be but a quarter hour, there exists mind above mind, until time is negated.

Therefore messiah, who has gone through all that he has, since the beginning of the world, suffering all that he has suffered, at the very end will be addressed by God: 'You, My son, this day I give birth to you (Ps. 2:7).' This seems very strange, but may be understood by reference to the elevated mental state which messiah will have attained at that time. Because his mind will be so very greatly expanded, all of time since the Creation will be completely negated, and he will really be like a newborn. His mind will have transcended all of time, so that God may say: 'This day I give birth to you.' Really 'this day'—for all that has passed will be as nothing.

We see the same with regard to space. A strong man may travel a great distance in a short amount of time. For weak persons, however, this is considered to be a much greater distance, and they must go a long time until they reach its end. Here, too, one may go higher and higher: the greater the strength, the shorter the distance, until one reaches so high that space has been completely negated. But our mind cannot comprehend this. . . .

Big questions

Research issues / ~~capacity~~ capacity

structures

Think tank

|

Research [MEF]

Education study

self-documentation / evaluation

publications

Goals

BP

June 3, 1997

Art Green
324 Ward Street
Newton,
MA 02159

Dear Art,

Welcome back! I hope you have had a good trip to the Holy Land. Here's a reminder about what we talked about vis a vis the Professors' weekend:

You'll do 5 sessions-- Thursday night, Friday day, Friday night, Motzei Shabbat, Sunday morning. Gail and I will handle the Torah study session and davening, etc. The theme will be something on the order of "how does Hasidism act as an interpretive tradition and how far can we take that (or use that) in our times."

One related issue that our group would probably find very interesting is the Hasidic notion of leadership and how that may or may not relate to us today (particularly vis a vis educational leadership.) A similar idea that I'm sure would be of interest to our group is the Hasidic notion of the teacher-- what it means to teach and learn. I suspect that that is very connected to the leadership issue. Obviously most of the people have very little background in Hasidism so you'll need to orient them historically.

I'm enclosing a copy of the tentative schedule. We'd like to get some titles for your various sessions in advance (e.g. "The Issue of Leadership") to put in place of "Study Session # ".

As I mentioned to you, the group really seemed to like opportunities for Hevruta study, so you can play with that idea. Gail, Alan Hoffmann, Nessa and Karen Barth from the core CIJE staff will be at the retreat too, to help out in this.

We will be giving out two readings for them to do in advance: your *Back to the Sources* essay and your article on Typologies of Leadership from *J. Spirituality*, 2.

If you'll need our office to do text xeroxing, you'll have to get them to us soon after you get back--or you can get the texts xeroxed and we'll reimburse you.

One final thing: you are certainly welcome to join in the other "education" sessions (when you are not on). Some of those might be of interest to you and your presence may be helpful to us in thinking about certain issues. In particular I hope you can be part of the discussion on late Shabbat afternoon on the American Jewish Community today and in the future. This comes out of all the interviews that CIJE did for its strategic planning process and since you were one of the interviewees, your contributions will be very helpful. I'll tell you more about that when we talk.

I'm sending along the current list of our "Professors Group" with attendees starred. We are going to have 4 or 5 new people in this group. What I find amazing is that when we tell people about what this group is and what it's doing, folks are dying to sign up! For example, David Purpel, a very well known educational policy guy who was for years at Harvard (I think he was both Lukinsky's and Pekarsky's adviser), heard about the group from Pekarksy and really wanted to join and is coming. You and I can go over the list of who is coming when you get back. (You may in fact know Barbara Neufeld who lives in Newton, teaches at Harvard and runs a company called "Education Matters", an evaluation outfit.) Thanks so much. I think this will be a terrific weekend.

Warmest wishes,

Barry

BACK TO THE SOURCES

READING THE CLASSIC JEWISH TEXTS

THE FIRST COMPLETE MODERN GUIDE TO THE GREAT BOOKS OF THE JEWISH TRADITION: WHAT THEY ARE AND HOW TO READ THEM

WRITTEN BY TODAY'S LEADING SCHOLARS

EDITED By BARRY W. HOLTZ

SUMMIT BOOKS, 1984

ספר

קדושת לוי

על התורה

Kedisches Löwy.
Verläger Berl Lorje.
Gedruckt bei M. F. Poremba in Lemberg 1858

COURTESY OF THE LIBRARY OF THE JEWISH THEOLOGICAL SEMINARY OF AMERICA

Title page of *Kedushat Levi* by Levi Yizhak of Berdichev, Lemberg, 1858.

CHAPTER SEVEN

Teachings of the Hasidic Masters

ARTHUR GREEN

The history of the Hasidic movement tells one of the great success stories in the history of religion. Within a period of fifty years following the death of the movement's first central figure, Israel Ba'al Shem Tov (1700–60), his little band of followers in the Ukraine had spread out to conquer the hearts of what was probably a majority of Jewry in the old Russo-Polish empire. We would search Jewish history in vain for another phenomenon of religious transformation that succeeded in so rapid and yet so long-lasting a manner. It took the rabbinic movement hundreds of years to win the allegiance of the Jewish people, while the Sabbatian movement of the seventeenth century, though spreading like wildfire, essentially petered out a few years after it had come into being. Other major currents in Jewish spiritual history, including both medieval rationalism and early Kabbalah, were primarily literary and intellectual movements. Hasidism, in one or another of its forms, dominated Jewish religious life in Russia, Poland, and parts of neighboring Hungary and Romania throughout the nineteenth century. It continues to play a major role in Judaism today, both through the survival of the Hasidic communities themselves and through its influence, however transformed, on even the most thoroughly modern of Jewish religious thinkers.

The keys to an understanding of the movement's rapid spread lie in the profound vision and charismatic personalities of its leaders, on the one hand, and on the people's deeply felt need for such a revival on the other. The Ba'al Shem Tov and his followers told, in semi-

pantheistic fashion, of a God who was present and directly accessible throughout His universe, of a world in which even the seemingly most irretrievable evil was capable of (indeed longing for) redemption, and of an essential role that each Jew had to play in the joyous transformation of matter into spirit, of mundane into holy. It did so while remaining entirely faithful to the deep-seated traditions of rabbinic Judaism, using the very texts and institutions of the normative tradition to effect a revolutionary and yet inherently conservative revival. The leaders of this delicately balanced transformation were, perforce, both men of authentic religious vision and masters of integration, able to interpret their own mystical and devotional experiences in terms derived from the received body of traditional symbols. It was largely because of this latter skill that the faithful Jewish masses recognized and accepted the wandering Hasidic preacher as their own, hearing a message that was entirely familiar in language and form, while still fresh and invigorating in content and in the person of its bearer.

For a Jewry that had lived through a long period of political and social decline, that faced new and feared oppression at the hands of its recently acquired Russian masters, and that had of late suffered its own inner spiritual turmoils as well, Hasidism was able to provide the answers it sought. If liberation in the political sense was impossible—and this included messianic adventurism—the vision of a spiritualized reality would allow for an inner freedom, even while the physical shackles remained unbroken. If the old social tensions of the Jewish community added to the burden of oppression—the oligarchy of the wealthy and learned poised against an increasingly restive, though hardly politicized, mass of Jewry—Hasidism spoke for a spiritual democratization of sorts, one in which the readily accessible virtues of piety and enthusiasm surpassed those of classical erudition and family status. To be sure, a new elite was proclaimed almost from the movement's beginning: it was through the true *zaddik* (literally "righteous person," used in the Hasidic context to mean the spiritual leader, or *rebbe,* of a particular Hasidic group) and devotion to him, as well as through following his teachings, that this inward redemption could be achieved. In this it may be said that Hasidism, like many a revolution, bore within it the seeds of its own decline. But the Hasidic holy man, with the mysterious yet kindly mien drawn for him by the leading figures of the movement's early days, played a positive and crucial role in the uplifting of spirits that lay at the very core of Hasidism's message.

The Literature of Hasidism

It was primarily orally rather than by the written work that Hasidism was first spread. The Maggid (Preacher) Dov Baer of Miedzyrzec (Mezritch), the Ba'al Shem Tov's successor, and most of his followers were *preachers,* some wandering from town to town and others appointed by a specific community to a regular preaching office. It was in lengthy homilies delivered in the synagogue or at the Sabbath table, in which strands of earlier tradition were skillfully rewoven to highlight elements of Hasidic teaching, that a theology of Hasidism began to develop. As the fame of these preachers, along with healers and other sorts of holy men (and occasionally women) associated with them, began to spread, wise sayings were attributed to them, snippets of their teachings were excerpted and retold in their names, and tales of their powers, often including elements of the miraculous, began to be told among the folk. *All* the later genres of Hasidic literature, including homilies (Hebrew: *derashot;* Yiddish: *droshes*), aphorisms *(peshatim; pshetlekh),* and tales *(sippurim; mayses),* had their origins in the spoken word.

Of these genres, it was the homilies that first made the transition from the spoken medium to that of print. Beginning with the *Toledot Ya'akov Yosef,* by a disciple of the Ba'al Shem Tov, in 1780, volumes of collected teachings of individual Hasidic masters began to appear, published by often obscure printing houses that dotted the little towns of Byelorussia and the Ukraine. By the turn of the nineteenth century, works by Dov Baer and most of his disciples, in addition to several other leading figures of the movement, had already been compiled and published. This tradition of editing and printing originally oral homilies flourished especially in the early decades of that century, but continues within Hasidic circles right down to our own day.

In most cases it was the sons or disciples of the authors who prepared such works for publication, rather than the masters themselves. While the homilies were usually delivered without notes (spontaneity was considered a great virtue in such preaching) and on days when note taking by the hearers would have been forbidden by halakhic restrictions, faithful disciples went home after the Sabbath or festival on which the master had spoken and composed written synopses of the *derashot* their masters had preached. These notebooks formed the basis, sometimes in conjunction with the masters' own written notes, of the literary works of Hasidism. By their very nature, it should be realized, such literary recreations of oral homilies contain a degree of artifice: they are

briefer and often much more formal than the rather chatty vernacular in which the masters spoke. Most important, they are *translations,* abbreviated Hebrew renditions of sermons preached in Yiddish. It was unthinkable in the East European milieu that the sacred tongue be used for any sort of oral performance other than liturgy, and the Hebrew preserved was of a purely literary character. When it came to recording the holy teachings of the masters, however, it was equally unthinkable that any vessel short of Hebrew, the classical and sacred language of Jewry, be employed. Since the masters generally wove their homilies around a series of quotations from the Bible and other classical sources, the first task in the literary reconstruction of the homily would be an outlining of the various sources quoted. Once these quotations had been listed, the writer would reestablish the link between them, highlighting the theological or devotional motifs that were brought out in the course of these associations. In some cases the resulting volume was a collection of rather short, almost aphoristic comments on individual biblical verses, while in others the homilies were preserved in a more complete form, resulting in long homiletical essays in which the verse at hand served merely as a point of departure.

The collected homilies of individual masters were joined late in the eighteenth century by several anonymous or misattributed volumes of assorted bits of Hasidic wisdom. Such works as *Zava'at Rivash* (the purported testament of the Ba'al Shem Tov), *Keter Shem Tov,* (The Crown of the Good Name) and *Likkutim Yekarim* (Precious Selections), enjoyed great popularity and contributed much to the spread of Hasidic ideas. By means of brief comments on passages from the Bible or rabbinic literature, they tended to highlight the devotional focus which was so important to the Hasidic world view, and often offered practical advice on such matters as concentration in prayer, the uplifting of evil thoughts, and the maintaining of a devotional posture even while engaged in worldly pursuits. These collections are thematically related to the literature of *hanhagot,* lists of the personal practices of individual masters. Such lists also began to appear in print toward the turn of the nineteenth century, often as addenda to the published collections of the masters' homilies. A classic example of this type of list, frequently reprinted and widely revered in Hasidic circles, is the *Tsetl Katan* by Rabbi Elimelech of Lezajsk.

The genre of Hasidic literature best known in modern times, that of the tale, was in fact the last to appear in print. While *Shivhei ha-Besht,* the hagiographical life of the Ba'al Shem Tov, appeared in 1815, the heyday of publication for the tales was the period between 1864 and the

First World War, when hundreds of such collections were brought to light. The tales were in many cases printed in Yiddish rather than Hebrew, intended for a popular audience that did not have the degree of Hebrew education that was assumed among readers of the homilies and teachings. This audience included women as well as men, and (at least later) non-Hasidic as well as Hasidic Jews. Some of the tales' editors were in fact not *hasidim,* but publicists of a more modern sort who sought either literary fame or financial gain by collecting and publishing tales that were then widespread in oral form among the folk.

There has been much discussion in recent years as to the value of these tales for an authentic understanding of the Hasidic movement. Though the tales will not be the main object of our attention here, some discussion of their place in Hasidism is essential. The debate as to the tales' value was best expressed in a series of exchanges between Martin Buber and Gershom Scholem, certainly two of the most profound readers of this literature in the twentieth century. Buber, the philosopher/theologian, saw the tales as preserving the very essence of Hasidism. They reflected "life," actual moments of real human encounter in the life with God, rather than the mere disembodied "teachings" to be found in the theoretical literature. Never mind the fact that they were published late and in popular form; the true spirit of Hasidism could only have been recorded orally, and it is to these oral traditions of the masters' lives that one must first turn to encounter Hasidism. Scholem, ever the critical historian, was concerned not only with the lateness of the published tales, but with the fact that they portrayed a somewhat different picture of Hasidism than did the homilies, which were clearly early and authentic. The theoretical writings pointed to a more mystical theology, one that denied all reality other than the singular existence of God. The tales tended more toward a humanization of God, an anthropopathy, while the homilies veered closer to the edge of pantheism. While both genres glorified the virtues of simplicity, the homilies presented a Hasidism deeply rooted in the traditional sources and life patterns of Judaism, while the tales (especially as reread by Buber) offered an almost peasant-like life of religious exuberance in the presence of God in each moment. Scholem was suspicious of the portrayal offered in the tale literature as a latter-day romanticization of Hasidism, one that was conveniently well suited to Buber's own religious philosophy and relatively "appealing" to the Western audiences, both Jewish and Christian, for whom Buber was writing.

The fact is that a very wide range of materials is included in the literature of Hasidic tales; rather little work has yet been done in sorting

out the various types of tale and in distinguishing the value, both historical and literary, of one collection over another. There are wonder tales of miraculous healings, the slaying of mythical beasts, and the battle between goodly sages and evil wizards, many of which had been current long before Hasidism and were simply adapted to the names and outer trappings of the new movement. At the other extreme are incidents from the lives of various masters, occasionally verifiable through the earlier sources, but often embellished in the telling. There are parables told *by* the early masters, along with events in their lives that were used by later generations as moral *exempla*. A special subgenre are the tales told by Rabbi Nahman of Bratslav, where well-known East European folk motifs are rewoven to create symbolic fictions around the theme of the longing for redemption. There is of course a moral or didactic point to many of the Hasidic tales, if only the general one of illustrating how the masters lived a life of holiness and religious awareness. This is not to deny that the tales also served as a form of literary entertainment in a small-town society not far removed from that world where storytelling in the tribe or clan was the chief form of entertainment, a way of passing on the group's tradition, and a repository of the collective wisdom and values that that tradition had to offer its adherents.

Many of the tale collections were published in cheaply printed chapbooks intended for reasonable sale and mostly local distribution; some of these, because of decaying paper, have now become great bibliographic rarities. Others were published with greater fanfare and in more substantial editions, including such later collections as *Zekhut Yisra'el* by David Berger of Bucharest and *Si'ah Sarfey Kodesh* by Yo'etz Kaddish Rakatz. These latter collections, edited by and for the *hasidim* themselves, are a far cry from the wonder tales of the 1860s; here the intended audience, even of the tales, is assumed to have a degree of education and traditional sophistication.

Our choice of the theoretical and homiletic writings over the tales for explication here does not indicate total agreement with Scholem in his devaluation of the Hasidic tales. The tales are quite widely available to the English reader, and in most cases, their meaning is rather readily comprehensible. The homilies, on the other hand, are almost unknown outside of Hasidic and scholarly circles. It is these that are in need of "rescue" and presentation to the broader reading public.

For the *hasidim* themselves, it has always been clear that the homiletic/theological sources are the pride of Hasidic literature. These are truly *sforim*, sacred volumes, distinguished by the nuance of Yiddish speech from the tale collections, which are merely *bikhelekh* (booklets).

In the more intellectual Hasidic circles, notably *HaBaD* (Lubavitch), but also those descending from such other schools as Zydachow, Sanz, and Bratslav, the writings of the early masters are avidly studied and discussed. Among the relatively few Polish *hasidim* (as distinct from the Russian, Galician, and Hungarian) who survived the holocaust, a similar status has been conferred upon a number of later Hasidic authors; there it is the writings of Yehudah Leib Alter of Ger *(Sefat Emet)*, Yehudah Leib Eiger of Posen, and Zadok ha-Kohen of Lublin that are most revered. Once Hasidic leadership began to follow the pattern of dynastic succession, it became natural, of course, to give a place of primacy to the writings of one's own rebbe's ancestors. Thus *Sefat Emet* is chiefly studied by Gerer *hasidim*, *Tanya* by Lubavitchers, and so forth. Often neglected by latter-day Hasidic readers are those classics of the movement by authors whose lines did not survive, or who did not, even from the first, initiate a pattern of dynastic succession. Among these are the *Toledot Ya'akov Yosef* (though the neglect of this is surely in part due as well to its inherent difficulty), *Or ha-Me'ir* by Wolf of Zbarasz, the works of Benjamin of Zalozhtsy, and many others. *Hasidim* will still know of and want to *own* books like these (a rabbinic and Hasidic library is the pride of any true *hasid's* home), but there is not much evidence that they are widely read. Interestingly, it is precisely these otherwise neglected volumes that have been at the center of nearly all the academic research on the history and teachings of Hasidism.

What the Texts Assume

To introduce the reader to the theoretical literature of Hasidism, three selections are offered below. The passages selected have been chosen in order to display a range within Hasidic theological writings and differ widely from one another in style and tone. The first is from one of the homiletic classics, *Kedushat Levi* by Levi Yizhak of Berdichev. The second is a page—it can hardly be called a single passage—from the anonymous *Likkutim Yekarim*, demonstrating the aphoristic style of the more popular works. Third is a selection from the *Sefat Emet*, as an example of those later Hasidic writings that still maintain vibrancy of tone and originality of content.

Before we turn to the texts themselves, some questions on the assumptions that underlie these sources must be treated. Only by understanding and allowing ourselves, however temporarily, to identify with their authors' presuppositions, will the texts themselves be comprehen-

sible. The task that lies before us as readers is a complex one, and it seems best to lay out the requirements in advance. In studying Hasidic sources as moderns, rather than as *hasidim,* we are engaged in a three- or four-step process, each portion of which must be kept quite distinct from the others if our reading is to be successful. First we must try to become *hasidim* or, if that sounds overly pretentious, to enter into the intellectual and religious world for which the authors of these texts were writing. Some of the specific literary assumptions of this world will be discussed below. But beyond the particulars, we should recall that hearing Torah from the master's lips is a religious act of great intensity; the rapt devotion and deeply personal involvement of the audience is as much a part of the Hasidic *derashah* as is the technique of biblical interpretation. If we cannot entirely *become* such an audience, we must at least be attentive to this aspect of the setting in which our homily was first spoken.

In this first stage of understanding, our reading of the text will be much like that offered within the Hasidic community. The *rebbe* is speaking about such-and-such a verse, he brings the following passages from Midrash or Gemara to bear on it, quotes further from here or there, and winds up with a new reading of the verse before him. It is important on this level to follow the text closely, seeing in its seemingly unrelated sections (we speak here of the longer homilies) the emergence of a thread of argument, one that can eventually be brought to bear upon the text at hand. It is always important to ask, as we reach the end of such a selection, how the author has read the original verse. Much of the Hasidic hearer or reader's joy in this genre is a pure appreciation of homiletic ingenuity. There is a love of the virtuoso performance to be felt here, not unlike that of the East European Jew in hearing a great *hazan* (cantor) render some favorite part of the liturgy. There is also a deeper sense, however, in which the living quality of Torah is renewed as the text shows itself capable of bearing yet a new rung of interpretation.

Returning to our own modern sensibilities, we are now ready to add a second level to our reading of the text. Here we confront the text as historians and as phenomenologists of religion, addressing to the text a series of questions that would not readily occur to the latter-day Hasidic reader. First, we seek to know all we can about the historical circumstances in which the teaching was offered. Homilies, after all, often seek to use the tradition to focus on an issue of current importance to the preacher and his congregation. Unlike modern sermons, however, the Hasidic homily never makes direct mention of such matters, and they must be surmised from circumstantial evidence. The original hearers, of course, knew full well what the preacher had in mind; it is only

the later pious reader who tends to ignore such situating of the text. A homily preached in Poland in 1810, dealing with the theme of legitimate and illegitimate kingship, clearly has something to do with Napoléon and his meteoric rise to power. A text from the 1770s that speaks of evildoers and their wicked words must be seen against the background of the anti-Hasidic persecutions of that decade, even if a specific association cannot be proven. To offer a more contemporary example, a homily delivered by the Lubavitcher *rebbe* in New York in 1947, speaking of how the *yeshivot* established by Jacob's sons in Egypt allowed for Jewish survival until the redemption by Moses, clearly must be viewed as part of his campaign, just getting under way at that time, to establish Lubavitcher educational institutions in every corner of this new Egypt—though even so holy and upright a goal would not be mentioned openly in the context of a *derashah.*

It is only in a minority of cases that we are able to offer such concrete suggestions as to the historical setting of the Hasidic teaching. Homilies by their very nature are in part ephemera, and the situation to which they are addressed dies with the memory of their hearers. But where specific historical details are lost to us, the general setting of the Ukrainian shtetl, a sense of distinguishing one district from another, one decade from another, and most important, when possible, the personality and style of one preacher from another, are all part of the historian's task.

Following on the heels of historical questions are those of phenomenology. Once we have understood the text as best we can in its own terms and have clarified the historical setting in which it was born, we are ready to ask what sort of religious vision or understanding of the world is suggested by the preacher's words. We may ask in what sense his teaching may be considered mystical (immediately involving questions of definition and comparison), what notions of prayer proceed from his words, how he views the relationship between sacred and profane, and so forth. In a popular sense these may be called "philosophical" questions that emerge from the text; contemporary students of religion are especially interested in examining the ways these questions are treated in cross-cultural terms, and have developed certain categories helpful to such understanding.

Finally, the reader may wish to be addressed by the text in a personal way. This aspect of reading the Hasidic sources is entirely legitimate; indeed it is the most appropriate sort of reading, given the intentions of the authors. Since such an understanding is quite subjective and individual, we have avoided engaging in it here, except for the final

paragraph of our essay. It should be emphasized, however, that such a contemporary personal reading must not be confused either with the first level of understanding (for we are surely not *hasidim* of the early nineteenth century) or with the attempt at phenomenological analysis.

Hasidism stands on the very border between the postmedieval and modern periods in Jewish history. Its dates give it the appearance of modernity; if we identify the heyday of Hasidism as the century beginning with 1760, it will be hard to deny that the movement flourished within that time frame generally seen as belonging to the modern era. There are also specific ways in which Hasidism as a social and religious phenomenon may be viewed as at least a harbinger of modernity. The fact that it emerged as a reaction to the breakdown of the long-standing sociopolitical order of East European Jewry has been noted, and there is no doubt that part of its success was as a new form of social organization, the charismatic community around the *zaddik* replacing the weakened normative *kehillah* (community organization). From a religious point of view, there is also something remarkably modern about the attention Hasidism gives to the inner life and unique spiritual tasks of each individual, a fact that has done much to make it attractive to Buber and other twentieth-century theologians. Hasidism's rejection, or at least neutralization, of the complex edifice of kabbalistic theosophy also has a certain ring of modernity about it, insofar as it renders the devotional core of its message accessible to the reader who approaches it without initiation into these obscurities.

All of this becomes secondary to us, however, as we approach the task of reading Hasidic literature. The fact is that here Hasidism is dressed in its most classical garb, and forms a late chapter in the ongoing literary creativity of medieval and postmedieval Jewry. The essential assumptions of Hasidic literature are those shared by Jewry throughout its classical period, stretching from Talmudic times down into the nineteenth century, but held by relatively few Jews, including those labeled as Orthodox, in our own day. First among these is the absolute and literal veracity of Scripture; that is, for the Hasidic author a point can be made in a final and authoritative way by reference to a biblical verse. Even more important are the principles of homiletic license in reading Scripture, as articulated by the early rabbis. Much of Hasidic literature is loosely midrashic in form (see Chapter Three), weaving together an array of verses from various books and sections of the Bible that seem, on the literal face of things, to have nothing to do with one another. The same approach is now applied to the rabbinic writings themselves, as

well as to the basic interpretive and theological works of medieval Judaism. Thus, a single Hasidic homily may, after departing from a biblical verse as interpreted by Rashi (see Chapter Four), proceed to draw into its net one or several statements from rabbinic *aggadah*, a passage from Maimonides, a fragment from the liturgy, a comment by Tosafot on a Talmudic phrase, a text from the Zohar, and a passage from the writings attributed to Isaac Luria. All of these are interpreted harmonically, for all are assumed to point to the same single truth. They were, as Scripture itself is made to say, "all given by a single shepherd"; all of them derive ultimately from the revelation of God's word at Mount Sinai. The harmonization of such diverse sources is the very stuff of which Hasidic and other late Jewish homiletics is made. It is thus crucial for the reader to understand just why each reference is incorporated into the homily, how it is being read, and what place it has in the final tour de force by which the original verse at hand is to be interpreted.

The highly traditionalist form this literature takes should not serve to mask the true intention of such exercises. The fact is that Hasidism is engaged in a calculated creative *mis*reading or reinterpretation of the entire received and accepted body of previous Jewish tradition. From within the juxtaposition of prior sources there begins to emerge a pattern of distinctively Hasidic foci in its presentation of classical Judaism. Sometimes these take the form of specific ideas, such as the raising of wayward thoughts or the service of God through corporeal things. Elsewhere they are promulgated by subtleties of emphasis, by seemingly flippant plays of language, or by sometimes startling parables told apparently by way of illustrative example.

Coupled with this set of assumptions concerning the prior literary sources of Judaism goes a series of assumptions about the wording of those sources and the language in which they are written. Since the entire biblical corpus is the revealed word of God, it may be assumed that He in His infinite wisdom counted carefully each word, its spelling as preserved in the Masoretic text, its numerical equivalent (for each letter of the Hebrew alphabet also has a numerical value), and the possible implications of reversing or otherwise rearranging its letters. This attitude toward the text, inherited by the Hasidic authors from the midrashic and kabbalistic traditions, allows for a freedom and playfulness that in no way diminish the seriousness of their endeavor or their reverence for the text that becomes so seemingly malleable in their hands. On the contrary, such homiletic reinterpretation is seen as the fulfillment of religious duty; such readings are the primary form of Torah study as practiced in the early Hasidic world.

As might be predicted for a popular movement of mystical piety within postmedieval Jewry, the three elements of the literary tradition that served as chief objects for this effort of reinterpretation were the Pentateuch, the aggadic teachings of the early rabbis, and the Zohar. While the influence of many other texts and genres can be felt within Hasidic literature, none approaches the centrality of these three as a *recognized literary* source. A few words on each of these as they are treated in Hasidic circles, with special emphasis on the Zohar and the treatment of kabbalistic themes in early Hasidism, is essential to any understanding of the texts before us.

The written Torah stands at the base of that great inverted pyramid known as the Jewish exegetical tradition. Always the best-known book, along with the prayerbook, even among relatively unlettered Jews, the entirety of its text is kept freshly in mind through the annual cycle of synagogue reading. From earliest rabbinic times, the weekly reading formed the basis for most of Jewish homiletics. To this Hasidism is no exception; the vast majority of the published volumes of Hasidic teaching follow the weekly cycles of the public reading. As is natural for homiletic literature (as distinct from scriptural exegesis), it is most often the opening verses of a section that will serve as the basis for a preacher's thoughts. Only incidentally will the homily shed light on the meaning of the verse with which it opens. The purpose is rather the opposite: for the verse of Scripture to shed light on some other issue which is the chief object of the homilist's concern. In Hasidism this issue will frequently be a devotional one: the technique of "raising sparks," the problem of distracting thoughts during prayer, the transformance of inner (and cosmic) darkness into light, and so forth. The nature of the Hasidic authors' concerns, combined with the penchant for discussing them chiefly in this homiletical context, often leads them to an extreme spiritualization of the biblical text, one that some will be surprised to find within so traditionalist a Jewry. Thus the ark of Noah (thanks to a fortuitous play on words) becomes the word of prayer, the descent into Egypt becomes the exile of the soul, the tabernacle in the wilderness becomes the holy place within the heart, and all the rest. While this in no way sacrifices their belief in either the external authority or the historical accuracy of the biblical text, it is quite clear that the chief object of the Hasidic preachers' concern is an eternal message of the struggle for spiritual attainment, a Torah that applies "in every time and to every person," as their frequent admonitions would have it.

The basic store of rabbinic teachings to which most Hasidic works refer is a rather limited one. Bits of exegesis quoted in Rashi's universally

known commentary to the Torah, aggadic statements collected in certain well-worn pages of the Babylonian Talmud, and the basic midrashic collections (Rabbah and Tanhuma) on the Torah cycle would supply the seeker with by far the larger part of them. Of course no homilist was perforce restricted to these, and the greater his knowledge the wider his range of potential sources of inspiration. The very first printed book of Hasidism, the *Toledot Ya'akov Yosef,* shows a particularly broad range of rabbinic erudition. Most of the authors, however, restricted themselves to those sources mentioned, perhaps not only out of their own limitations but out of those of their anticipated hearers. A homiletic point made by a new and forceful stringing together of sources familiar to the listener's ear is potentially of greater power than one that has to turn to prooftexts that the listener has never heard before. Since most of the homilies were intended, first orally and then in writing, to have a broad-based popular appeal, it was best to remain close to the Rashi passages that much of the audience was sure to remember from study in childhood.

Hasidism remained, throughout its history, deeply faithful to the authority of rabbinic law, *halakhah*. Whatever flirtations it may have had with radical spiritualization of the commandments, in fact its enemies could find only the most minuscule legal objections to Hasidic behavior when they sought to describe it in bans and letters of denunciation. But while the life-style of the Hasidic community remained totally within the law, halakhic sources provide but little of the inspiration for the movement's thought. Essentially there is no reason why an originally legal text of the Talmud could not provide a departure point for the spiritual homily just as well as could *aggadah*. Most of the early leaders seemed to eschew such a mixing of realms, however, perhaps out of deference to a certain disdain Hasidism had originally felt toward the ivory-tower legal learning of the contemporary rabbinic world. This lack is particularly noted when the writings of the Maggid's circle are compared with those of some of the late nineteenth-century figures we have mentioned; the later works are filled with typically Hasidic comments on those legal portions of the Talmud that form the bread and butter of a traditional rabbinic education.

The use of kabbalistic materials in Hasidism is particularly problematic. (See Chapter Six for more on Kabbalah itself.) Like any group of latter-day pious Jews inclined toward mysticism, the Hasidic authors greatly revere the Zohar, which they hold to be the second-century composition of Rabbi Shimon bar Yohai. Numerous phases of the Zohar's Aramaic had crept into the Hebrew sacred vocabulary by the time

of Hasidism, and in many of the homilies one can see that the author had prepared his words by looking into the Zohar text (or at least the opening paragraphs of it) for the particular Sabbath on which he was speaking. It is said of Rabbi Pinhas of Korets that he thanked God for having created him in that era when the Zohar was already known to the world, "for the Zohar has kept me a Jew." Both the kabbalistic system of the Zohar, in its rudimentary outlines, and the religious *ethos* of the Zohar had a great influence on all of Hasidic theology.

The *content* of kabbalistic teaching, however, underwent drastic change as it entered into Hasidism. The Maggid and his school, despite their own intellectuality, had little use for the latter-day Lurianic Kabbalah as they had received it, with its baroque overgrowth of heavenly realms and meditative techniques of access to them. Their rejection of cold and distant rabbinic erudition as a value had its parallel in the rejection of an arcane and inaccessible kabbalism: both were equally alien to the simple nearness of God that the Ba'al Shem Tov and those around him had known. To a certain extent this rejection applied to the theoretical concerns of the Zohar as well; the emphasis that the work places on an esoteric theosophy and cosmogony could hardly find a comfortable home in a popular movement of religious enthusiasm. There is a single-mindedness about the devotional focus in which Hasidism views the religious life that does not permit such "idle" speculation. Where the constant striving for nearness to God is the only legitimate value, even extended discussion of His nature and deeds, when lacking that devotional focus, may be depicted as distraction.

We are now ready to allow the Hasidic authors to speak for themselves. Each text will be preceded by a brief discussion of the author and/or the volume from which it is drawn. The text will then be presented in sections, interrupted by our own explication, as though it were being taught in a classroom. Some readers may choose to read the text in its entirety before turning to the discussion, and the format in which the texts are printed will allow for that option. Particularly in the first and longest passage, however, since the argument is a complex one, we recommend following the section-by-section approach as we have presented it.

Levi Yizhak of Berdichev: On Interpretation

Levi Yizhak of Berdichev (c. 1740–1810) is one of the best-known and most widely revered figures in the history of Hasidism. A favorite

of later Jewish folklore, his personality and deeds (at least as recorded in legend) perhaps did more to create and popularize the image of the Hasidic master than those of any other single figure save the Ba'al Shem Tov himself. A powerful but gentle and loving leader, he was especially known for his concern for the lives of ordinary Jews and a habit, retold in many a later tale, of defending them before God. He served as rabbi (in the normative halakhic, as well as the Hasidic, sense) of Berdichev, an important town in the Ukraine, from 1785 until his death. In this position he was able to do much for the spread of Hasidic influence, and history records that he was an important political figure in the life of Ukrainian Jewry during that time.

Less widely known is Levi Yizhak's contribution to the spread and development of Hasidic ideas. A major disciple of the Miedzyrzec school, he was able to dress the Maggid's often difficult mystical thoughts in popular and accessible homiletic garb. His collected teachings, *Kedushat Levi,* first published in 1811, is regarded as a classic of Hasidic literature. Less an original work of theory than a popularization of his master's teachings, the work still contains a good deal of homiletic ingenuity and many a daring formulation of the radically spiritualized vision of Judaism that lay at the heart of Hasidic teaching. Its frequent reprinting and wide distribution, despite the fact that there was no later Berdichev "dynasty" to assure such publication, bear witness to the fact that the work served as a source of inspiration to many a reader, both within the Hasidic camp and beyond.

The passage we have chosen from *Kedushat Levi* deals with the question of interpretation itself, and the role of the Hasidic master in the ongoing revelation of God's word. As such, it is one of those passages that deals directly with the assumptions that underlie all Hasidic homilies. Though seeming at first to meander, the text presents a sustained argument for the participation of the *zaddik* in the revelatory process. Such texts have a legitimating role in Hasidism, seeking justification in traditional religious language for the rather daring innovations in their readings of the sources. In the course of his homily, Levi Yizhak will address various other issues of importance to Hasidic thought: the levels of religious consciousness, the nature of miracles, and so forth. These briefer discussions, while not always germane to the final point of the homily, are important in their own right, and here, as frequently, contain insights of great profundity.

We now turn to the text, taken from the *Kedushat Levi* on *Yitro,* the Torah portion that includes the revelation at Mount Sinai.

I AM THE LORD YOUR GOD WHO TOOK YOU OUT OF THE LAND OF EGYPT (Exod. 20.2). Nahmanides asks why the verse did not say: "I am the One who created heaven and earth." Here is the solution that appears to us.

> A basic principle in the service of our blessed Creator is that we Israelites are obliged to have faith in two Torahs, the written and the oral. Both "were given by a single shepherd" (Eccles. 11.12). He handed the written Torah to us by Moses, His faithful servant, engraved on the tablets in black fire on white fire. The Oral Torah was given to Moses in the form of commentary, including "what every faithful student was ever to find anew" (Jer. Talmud Peah 2.6). This is to say that the oral Torah was so given that whatever the righteous *(zaddikim)* of a particular generation say would indeed come to pass. This was the great power that the blessed Creator gave to us, out of love for His chosen folk Israel. According to their will, as derived from Torah, all the worlds were to be conducted. Of this the sages said: "God issues a decree but the *zaddik* cancels it" (Mo'ed Qatan 16b). This refers to those who serve their Creator, blessed be His name, aware that He is master and ruler.

The homily opens, after stating an initial and well-known question, by articulating a basic and universally accepted tenet of Jewish faith, one that even the most cautious listener could not find objectionable. But within a line or two of deft interpretation, Levi Yizhak has given this idea a very characteristically Hasidic cast, one that in fact goes to the heart of many an objection to Hasidism. The Talmud's claim that Moses' revelation contained all that any faithful student was ever to discover is used here to justify the notion that the Torah *must* in fact be reinterpreted by each generation. Each generation has its own history and questions; it is these that must be found by the leaders of that generation as they study the Torah. Here the "Oral Torah" is no longer the classic collection of early interpretations and legal codes that comprise rabbinic literature, but rather a process that needs continual renewal, a constant reshaping of Torah so that it be appropriate to the issues facing each community in its own time.

The identity of those leaders who are given the task of making the Oral Torah is also here presented in specifically Hasidic fashion. Rather than the *scholars,* it is the *zaddikim* who are to declare the Torah's meaning in each time. It is by virtue of their personal righteousness and closeness to God that such leaders claim their authority, rather than by

their mastery of the traditional sources. Here Levi Yizhak ties the ongoing reinterpretation of the oral law to a rabbinic reference that is taken entirely out of context and originally had nothing to do with oral tradition and its development. "God issues a decree but the *zaddik* cancels it" is a fragment of *aggadah* usually associated with powers of intercession and miraculous healings. Now it is taken much further; the "decree" is the Torah itself, and indeed reality itself, which of necessity becomes whatever the *zaddik* declares it to be! As the Torah mirrors the changing cosmic situation, the cosmos itself is moved by the will of the *zaddikim* as they interpret the Torah.

Aware of the dangers lurking in the misuse of such an approach, Levi Yizhak quickly adds a line to define the sort of *zaddik* he has in mind for such broad powers in the shaping of Torah. Such a person must be one who operates with full awareness that God alone is master and ruler. Only humility can protect the *zaddik* from degenerating into a magician, one who worships his own powers rather than those of God. The homily continues:

> The rabbis said that when the Torah was given God appeared to Israel as an old man, while at the Exodus He had the appearance of a youth (Mekhilta Shirta 4). The point is that there are two aspects to the service of the Creator. Some serve Him because He is master and ruler, paying no attention to the blessings or rewards that God may shower upon them. All such benefits and pleasures are as nought to them, compared with the true joy of serving their blessed Creator. Here I am serving the great and glorious King, who has myriads of servants and countless realms of glory. Such a one is said to be serving God with the "greater mind" or an expanded consciousness.
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> Others serve the blessed Creator because of the great bounty that is bestowed upon them. This is called the "lesser mind," a service of God with a small degree of consciousness.
>
> At the Exodus, Israel beheld the great miracles and wonders that God had wrought for them, the ten plagues, the splitting of the Red Sea, and the destruction of the Egyptians. Then they served God with the lesser mind; this is the meaning of "He had the appearance of a youth," the consciousness of a child. But as they stood before Mount Sinai to receive the Torah, "the poison passed out of them" and they thought nothing of worldly pleasures, but only of God's service. Then they worshipped Him as Lord and Master, with the greater mind. And so at Sinai He appeared to them as an elder, signifying that mature consciousness.

> This is also why the letter *tet* does not appear in the commandments as they were engraved on the first tablets. *Tet* stands for *tovot,* goodly rewards, and when those first tablets were given the souls of Israel were so clear and pure that they would have wholly disregarded any such *tovot,* thinking only of the joy of His service, may He be blessed and exalted for all eternity. That was a moment of greater mind.

Here again a well-known rabbinic motif is taken far from its original meaning. The two appearances of God, say the early rabbis, teach that though He may appear in multiple forms, a single deity underlies them all. The youth at the sea and the elder at Sinai demonstrate that God will choose a form of manifestation appropriate to the needs of those to whom He is revealed. Now the motifs of youth and elder are made to serve a Hasidic purpose: they stand for two devotional states that are commonly found among worshipers. This transference of earlier theological statements into categories of religious psychology is again quite typical of Hasidic writings. The focus in Hasidism is on practical matters of devotion, rather than on grand theological truths. Never mind how God appeared to Israel, says Levi Yizhak. Think rather of how you appear before Him.

The idea that true service of God should be offered without thought of reward has a long history in Jewish sources, going back to the maxim of Antiginos of Socho in the Talmudic Pirke Avot ("Do not be like a servant who serves the master in order to receive a reward . . ."). This notion is much emphasized in the theoretical literature of Hasidism, especially of the circle around the Maggid. Its specific address was probably within the community of Hasidic listeners, as a warning against those who came to the *zaddikim* in search of personal blessings or earthly rewards. The fact is that the Hasidic leaders did claim the power to affect this realm, but the most spiritual among them sought the sort of disciples who would not approach them with such thoughts in mind.

The reference to the "first tablets" is to those that were fashioned and given by God, but then broken by Moses as he came down the mountain and was greeted by the worship of the Golden Calf. The Talmud claims (Shabbat 146a) that the poison put into Eve by the primordial snake was carried through all of her descendants until Sinai, but that Israel was purified of this original taint as its people prepared themselves to receive God's word. At the moment of that first revelation they were returned to the state of purity originally intended in God's creation. Immediately after the revelation, however—for such is the human condition—those same Israelites prevailed upon Aaron to fashion the

Golden Calf. Functionally it may be said that the sin of the calf, that of idolatry, takes on the role of "original sin" in Jewish moralistic literature. After the calf was destroyed, Moses returned to God and received a second set of tablets, these fashioned, however, by human hands. Later writers associate the version of the Ten Commandments presented in Exodus 20 with the first tablets, while that in Deuteronomy 5 is taken to be the revised text of the second version. It is to this tradition that Levi Yizhak makes reference; indeed the *tet* is absent from the Exodus version, but appears twice, as the wording is only slightly revised, in Deuteronomy.

The theme of "greater" and "lesser" states of mind in the service of God is an important one in Hasidic literature, not always associated with the question of reward. The terms *mohin de-gadlut* and *mohin de-katnut* are derived from Lurianic Kabbalah, where they serve to designate alternating modes in the ongoing life of the *sefirot* within God. These terms too are now psychologized, and in Hasidism they refer to a person's worship in an ordinary ("lesser") state of mind as opposed to true contemplative prayer and the state of either detachment or rapture it requires. Frequent use is made of these terms in the literature of prayer instruction, some of which we shall see in our next selection.

We should stop here to take note that our teaching thus far has two sections, one on the role of *zaddikim* in the making of Oral Torah, the other on the greater and lesser mind at the Exodus and at Sinai. The connection between these sections and the relevance of either of them to the initial question (Why did the revelation not begin with "I am the Lord who created heaven and earth?") have not been made clear. Levi Yizhak continues:

> We know that whoever serves God with the greater mind has no fear of events that may befall him. Seem as he may to be in trouble, in his mind and heart he remains unperturbed, trusting firmly that he will come to no harm. Only from without is his distress apparent. The one who serves with lesser mind, however, does indeed feel all the fears and stresses of those events that surround him; his mind and heart too dwell in fear. Since he is subject to external forces, they overpower him and he comes under their domain. This is what King David meant when he said in the Egyptian Hallel (Ps. 118.10–11) "All the nations have surrounded me; by the name of the Lord I will cut them down. They beset me *(sabuni),* they surround me *(sevavuni);* by the name of the Lord I will cut them down." Why the repetition? And what does he add by *sevavuni*

in the second verse? The path we have set out should help us to understand these verses. King David said "All the nations" —this refers to those events brought about by the nations. "Have surrounded me"—they encircled me only from without, but in my mind I had no fear, knowing that God would destroy them and save me from their clutches. This is "by the name of God I will cut them down." King David's constant mode of service was that of the greater mind. He too, however, would sometimes fall from his rung and worship in a lesser state. When that happened, the events that passed really would cause him fear. When that happened, he said, the doings of the nations "beset me" and "surround me," they enter right into me, since I have fallen from my rung. I felt their surrounding in my very mind, as fear fell upon me. Even then, though, "by the name of the Lord I will cut them down"—I still trust in divine goodness to cut off all those who rise up against me, delivering me from *ZaRaH,* trouble, to *RaZaH,* desire.

Continuing on his earlier theme, here Levi Yizhak underscores the unperturbability of that religious consciousness designated as *gadlut*. The one who serves in such a way not only has transcended thought of reward, but has completely overcome any sense of vulnerability to the tragedies of this life, including especially the persecution of Jews at the hands of their oppressors, a situation never far from the daily experience of those who heard this homily. The greater mind is so detached from any investment in life in this world that he is able to put his unquestioning trust in God, knowing that the One to whom he is so devoted will never abandon him.

While emphasizing this value of detachment, it is no small part of Levi Yizhak's intent here to remind the hearer that even so noble a soul as King David, author of the Psalms, underwent moments when that state of higher awareness seemed to depart from him. Much of Hasidism's success was due to its realistic understanding of the vicissitudes of human spirituality, and its willingness to accept the "lesser mind" too as a realm of legitimate service. It undoubtedly consoled many a hearer to know that even the spiritual giants of old had experienced "falls" or moments of fear and insecurity much like their own. Levi Yizhak and most of his colleagues insisted that even the *zaddik* himself had such moments, and the knowledge of how to maintain faith in the face of them was an essential part of their practical counsel. That is the force of the Psalm verse as read in this passage: even when David fell into the

lesser state he remained confident that "by the name of the Lord I will cut them down."

The "external forces" to which the person in a lesser state of mind may fall prey are deserving of some comment. The Hebrew term *hizonim* is a richly ambiguous one. It refers to those things "outside" the proper purview of the religious mindset, "distractions" might properly translate one aspect of the term. In kabbalistic literature, however, *hizonim* takes on the very specific meaning of *demonic* forces, those that dwell "outside" the realm of holiness, standing arrayed against God in the great cosmic struggle of good and evil. The people Israel, and especially the righteous among them, are aligned with God in this struggle, while the nations of the world are the agents of these demonic powers, doing their bidding most particularly in their persecution of God's chosen and beloved people. This mythic and dualistic picture of reality, both cosmic and political, was very much a part of the Hasidic world view, and of course seemed to be constantly reaffirmed by the behavior and attitudes of those East European Christians in whose midst the Hasidic communities were destined to live. Thus Levi Yizhak has no trouble here in identifying David's outcry against "the nations" *(goyim)* with the evils that befall his own flock as they are distracted from religious concentration in its most total form. We will see further discussion of Israel and the nations as we go on in this text.

That is why the authorities decided that the Sabbath before Passover should be designated as *Shabbat ha-Gadol,* the "great" Sabbath. This refers to the great miracle that took place preceding that first Passover in Egypt. On the tenth of the month they set aside their lambs and tied them to the bedposts. When the Egyptians asked them what these lambs were for, they replied "to be slaughtered for the Passover, as God has commanded us." The Egyptians became enraged at this (literally: their teeth were set on edge) slaughter of what they considered to be a god.

Now why should this be called the "great" miracle of Egypt? Were there no miracles greater than this one? How about the splitting of the Red Sea and all the others? Were not all those wonders, wrought by God for His people Israel, greater than this? But here we are taught that Israel at that time was serving God in the greater mind. Whoever serves Him in that state has no fears of whatever may befall him, as we have taught above. That is why they designated this as the "great" miracle, the

> miracle of the "greater" mind. The miracle was that they had no fear of the Egyptians, even though they were about to slaughter their gods. Now too we understand that on the tenth of the month they were able to take these lambs, tie them to the beds, and tell the Egyptians that they were going to offer sacrifices. Just a while earlier they had said: "Can we slaughter that which is sacred to the Egyptians before their very eyes and not be stoned by them?" (Exod. 8.22). Note that the text says "before their eyes"; they were afraid of the Egyptians, who were always keeping close watch on them. But now that they entered the state of greater mind, as we have explained, they no longer paid any attention to the Egyptians watching them. They had no more fear of anything, and the rule and might of Egypt were not considered. Perhaps this is why, in fact, God commanded them to set aside the lambs on the tenth day, to bring them into this state of greater mind.

Here we have a religious assertion of considerable profundity. What is truly the great miracle of the Exodus from Egypt? The fact that God can bring plagues, destroy enemies, or even split the sea should cause no great wonder to the person of real faith. Knowing securely that He is Creator and Ruler, the fact that He can, if need be, change the course of nature will constitute no great surprise. But the change that took place in the hearts and minds of Israel—that is truly miraculous. How did the cowardly and fearful slave masses gain the courage to prepare for their liberation, and to do so publicly at that? Herein lies the greater miracle, and its approximate anniversary (Passover is on the fifteenth of Nisan, so *Shabbat ha-Gadol* is the Sabbath closest to the tenth) is indeed worthy of celebration!

Of course this miracle is so important to Levi Yizhak because of its contemporary and twofold message. Do not sit about and wait for miracles, he says to the often wonder-seeking Hasidic public. The true miracle is the turn to *gadlut,* the wholehearted dedication to God that must take place within you; this is the miracle toward which your attention should be focused, rather than on the tricks that some masters can perform for you. No less important here is the not-so-subtly promised reward (despite his prior admonitions) for this *gadlut:* he who directs his mind in this manner will no longer feel afraid of the nations. The message, delivered in Berdichev in the closing years of the eighteenth century, could not have been clearer.

> Now we can understand why Scripture, in recounting the words of Jethro to Moses, said "Blessed is the Lord who saved you from the hand of Egypt and the hand of Pharaoh, who saved the people from under the hand of Egypt. Now I know that the Lord is great . . ." (Exod. 18.10–11). The language seems redundant; there were not two redemptions here, but only one. And why does he say "Now I know that the Lord is great"? It is as we have said: he who serves God with the greater mind no longer fears the events that befall him, and is no longer subject to the "other side." On the contrary, he overcomes these forces. This is what Jethro meant to say. "Blessed is the Lord who saved you from the hand of Egypt and the hand of Pharaoh" refers to the great miracle by which they were delivered from their troubles. But "who saved the people from *under* the hand of Egypt" shows that God, in powerful love for His devoted ones while they were yet in Egypt, granted to them a higher consciousness, so that they could serve Him with the "greater mind." This brought them forth from "under the hand of Egypt"; they no longer submitted to them and no longer feared them. Thus "now I know that the Lord is great" refers to their service in this greater mind.

Here the theme he has already developed is tied to another section of the day's Torah reading, the account of Jethro's conversion. Rather than expounding a new idea, he has clarified and enriched his claim that Israel, while yet in Egypt, attained an inner liberation that preceded its physical deliverance on Passover itself. Though he does not say so directly, the impression is clear that this inner transformation, carrying with it a new strength and willingness to defy the Egyptians, was a necessary precondition for the actual liberation. One does not have to stretch the imagination too far to hear in this ordering of priorities echoes of the discussions among Zionist thinkers, only a century later, about how an inner transformation of the Jewish people, including a new sense of pride in their identity, would have to precede their political liberation.

Now Levi Yizhak is ready to tie together the seemingly diverse themes that make up this homily, and he returns to his opening comments on the *zaddik*'s powers in the face of divine decree and the relationship of these powers to the ongoing revelation of Torah. At this point an identity of *zaddik* and "he who serves with greater mind" is assumed, showing that by *zaddik* Levi Yizhak here has in mind not only the institutionalized Hasidic leader, but in fact every Jew who attains that rung of service.

Now we have already explained that whoever serves God with the greater mind conducts all the world and brings the flow of blessing into them all. When God issues a decree, he has the power in his hands to nullify it, to "sweeten" the forces of judgement from *ZaRaH* to *RaZaH,* transforming trouble into the desired state. This was the sages' intent when they said that the word *'aNoKHiY* [the "I" of "I am the Lord your God"] is an abbreviation for *'ana Nafshai Katvit Yahavit,* "I Myself have written and given it." The soul *(nefesh)* is the will, as in "If it is with your soul" (Gen. 23.8). This is "I Myself have written" —referring to the written Torah. "And given" refers to the Oral Torah, for I have given My will to you. You have leave to interpret according to your will, and by your will all the worlds will be conducted. And do not think that God feels woe at this sense of being "defeated"; on the contrary, it is a source of pleasure and joy to Him. Thus the rabbis said: "What was God doing? Smiling and saying "My children have defeated me." (Baba Meziah 59b). They also said that "God's temperament is not like that of flesh and blood. A person, if you best him, is saddened, but God is happy when He is bested" (Pesahim 119a). Now the word *ne'imah* refers to sweetness, and the rabbis also interpreted *'aNoKHi Y* as *'amirah Ne'imah Ketivah Yahivah,* "sweet speech, written and given," as though to say: "It is sweet to Me that I have handed My will over to My people Israel, so that all the worlds be conducted by their will. I derive the same pleasure from this that a father finds when his son defeats him."

The interpretive function of the *zaddik,* it is now made fully clear, goes far beyond mere homiletic license. The Torah is a portrayal of reality, that of the upper divine cosmos as well as the lower world. As the *zaddik* interprets the Torah and changes God's "decree," he actually partakes of God's cosmic rule, bringing about the flow of that divine blessing that is the source of all life. This notion, deeply embedded in the kabbalistic ideas that are a central part of Hasidism's heritage from earlier generations, is here stated with unmitigated boldness. God is author of the Written Torah, but the Oral Torah, which is the actual rule by which the universe (cosmic as well as halakhic) is ruled, has been handed over to Israel.

There is something in this notion, as stated thus far, that could almost be reminiscent of deism, an ideology contemporary with early Hasidism, as it happens, but far removed in space and cultural context. God sets the world in motion, establishes the rule of natural law, and

abandons it to the wisdom and folly of human conduct. Here God authors and delivers the "ground rules" of the Written Torah, allowing all further development to rest in the hands of His people and the righteous in their midst. Levi Yizhak seems to sense the problem in this diminution of divine power when he asks whether God Himself might not feel troubled by the lessening of control over His creation. His answer is again classically Hasidic: God loves and trusts the righteous; He feels toward them as a father toward his children, a love and pleasure undiminished by any tinge of jealousy or regret. The service of the *zaddikim* brings Him joy, a gift to which He responds, quite naturally as a parent, by bestowing something of His own upon them. The king can only rejoice as he sees his chosen child learn to take up the reins of his kingdom.

The Talmudic passages that Levi Yizhak quotes, while important in their own right, are here extended far beyond their original intention. The first and best known of these quotations ("What was God doing? Smiling and saying 'My children have defeated me' "), was written as a postscript to the Talmud's account of a famous debate among the early sages. Rabbi Eliezer seeks to prove his point in a halakhic argument by miraculous signs and finally by a voice from heaven. His opponent Rabbi Joshua, however, has the majority of the sages on his side in the debate. Finally it is made clear that "the Torah is not in heaven," and that the majority opinion is that which will rule. Of this God says, "My children have defeated Me." The other passages are of similar force, referring to the independence of the sages and their deliberative processes in determining the law. The cosmological implications here attributed to these sayings are the product of later kabbalistic thought. The Talmud sees God's authority as legislator handed over to the sages of Israel; the Hasidic master, reading the same sources, sees in them the giving of cosmic rule to Israel's righteous.

Now the question with which the homily began may finally be answered, as the whole is brought to an integrated conclusion. Levi Yizhak opened his talk, we will recall, by quoting Nahmanides' question as to why the Ten Commandments begin with "I am the Lord thy God who took thee out of the Land of Egypt" and not "who created heaven and earth."

> This is why God made mention of the Exodus from Egypt rather than the creation of heaven and earth. Mention of creation would only show that He is the First of all firsts, and that the world was created. But by saying "I am the Lord your God who brought you out of the Land of Egypt" He showed His

> love for His people Israel and taught them to serve Him with fire in their hearts. He brought His chosen folk out of Egypt in love, giving them the power and ability to sweeten the judgement forces, to turn woe to desire, and to rule all the worlds. In this way they are truly the children of God, and this should bring them to true rapture in His service.
>
> This is why He continues "You shall have no other god beside Me." "Beside Me" seems to have no meaning. But following our way it will make sense. "My love for you is so great that I have called you My children. This means that I dwell right in your midst, for My love cleaves to My children and I dwell chiefly among them. When you make an idol, then, God forbid, it is indeed, as it were, right beside Me."

The homily turns out to reveal Levi Yizhak at his most passionate, bearing testimony to the infinite love of God and the intimacy with Him that only those who know themselves to be God's children can conceive. God remains at your side always; He is with you no matter what you do. His commandment, then, turns into a heartfelt plea: since I am with you in any case, do not place idols at My side.

Counsel for the Religious Life

The homiletical literature of Hasidism was augmented, as we have said, by a number of anonymous aphoristic collections of teachings attributed to the masters, first published in the closing years of the eighteenth century. Here the reader did not have to follow a complex thread of homiletic argument to get the point. These collections spoke directly to the matter at hand; they taught how to pray, gave advice on concentration, and emphasized such basic Hasidic virtues as simplicity, humility, and wholeness.

Our selection is the opening page of *Likkutim Yekarim,* first published in Lvov in 1792. The title page claims that the teachings are those of four major figures in the early history of Hasidism: the Ba'al Shem Tov, the Maggid of Miedzyrzec, Menahem Mendel of Premyslany and Yehiel Michel of Zloczov. The latter two were important leaders of Hasidism in the Ukraine in the generation of and immediately following the Ba'al Shem Tov; neither was particularly associated with the Maggid's school. Menahem Mendel of Premyslany (b. 1728) migrated to the Holy Land in 1764 and founded the Hasidic community in Erez Israel, along with Nahman of Horodenka and a group of followers. Yehiel

Michel (1731–86), also a younger contemporary of the Ba'al Shem Tov, was a well-known preacher and the father of five sons, each of whom served as leader of a considerable Hasidic following in the next generation, and many of whose disciples were probably the original intended audience for this volume.

The fact is, however, that all the teachings in *Likkutim Yekarim* should be regarded as anonymous. With occasional exceptions the individual masters are not mentioned again in the volume, and many of the teachings found here have their parallels in other such collections composed about the same time. The ideology of the volume, underlying its devotional instructions, sometimes reflects the rather intellectual orientation of the Maggid, but much of it is so general as to be attributable to almost any of the early Hasidic teachers. The text begins:

> "The man Moses was more exceedingly humble than any person on the face of the earth." (Num.12.3)
>
> This refers to two levels, one in which a person's thought is entirely above, even [when involved] in lower matters, since he is entirely separated from the corporeal, and another in which he is not so fully separated from matter.
>
> This is the meaning of "Moses Moses" (Exod. 3.4), where the cantillation does not indicate a pause between them, while "Jacob, Jacob" (Gen. 46.2) is interrupted by a pause. There exist Moses above and Moses below, Jacob above and Jacob below. Moses has no pause, for he is all one, both above and below; he is so removed from matter that even when dealing with corporeal things (and certainly when dealing with matters of spirit!) he is entirely turned upward. Still he held fast to the quality of Humility, even when at his most spiritual, considering himself more lowly than "any person on the face of the earth," even than those whose thoughts were entirely directed toward earth.

The virtue of humility, though an important one in the moralistic thought of Judaism in every period, is particularly underscored in the literature of Hasidism. This probably has to do with the very special burden the Hasidic master faced with regard to questions of humility and pride. Surrounded by an adulating mass, reputed capable of doing wonders, and even, as we have seen, of changing the will of heaven and "conducting all the worlds," it was no easy task for the *rebbe* to maintain an honest perspective on his own powers and worth. The example of

Moses, the greatest master of all time and yet the most humble man on earth, is frequently and sharply called to mind.

The notion that each person has both an upper and lower self which are to be kept in tune with one another has a long kabbalistic history. Here it is used chiefly in a moral sense; even when engaged in "lower" pursuits, the spiritual self must remain dominant. The service of God is not to be interrupted when one engages in the earthly matters that are required for the sustenance of life in this world. Hasidism teaches that each moment and each object contain a unique spark of holiness that calls forth for redemption, and its popular message differs from most prior spiritual counsel in that it insists on the integration of the self and the unity of all being. Rather than turning away from the things of this world, the *hasid* is taught that the person of true spirit can live *in* the world while yet remaining "above" in the true focus of his attention. The text proceeds, without relation to what has come before:

> Know that each word is a complete form. You must say it with all your strength, or else it will be like one lacking a limb.
>
> It is an act of divine grace that a person remains alive after prayer. It would be natural to die because so much strength is lost, for the one who prays puts all his strength into the prayer, in the intensity of his concentration.

Here begins a series of brief instructions on concentration in prayer, the center of contemplative life as it is practiced in Hasidism. The whole self must be present in each word of prayer, and the intensity demanded of the one who prays is uncompromised, even to the point of would-be death. Here we see Hasidism at its most serious, a far cry from the popular and jolly face it is often given in modern portrayals.

> Rabbi Israel Ba'al Shem Tov said: A person who is reading the Torah and sees the lights in its letters, even though he does not chant the text according to its proper notations, shows such great love and rapture in his reading that God, blessed be He, is not strict with him about this matter. This is true even if he does not pronounce the words themselves properly. This may be compared to a child, greatly beloved by his father. He asks something of his father, and even though he does not speak properly, his father derives pleasure from his words. One who speaks words of Torah lovingly receives the love of God; He is not concerned with whether the words are properly recited. Thus the rabbis said on "His banner *(diglo)* over me is love" (Cant. 2.4) "his stammering *(liglugo)* over me is love (Cant. Rabbah 2.13).

Seriousness of personal emotional demand is not to be confused with learned elitism. "The Merciful One demands the heart," as the Talmud says (and as the Hasidic masters were fond of quoting), not details of proper diction. It should be recalled, however, that this seemingly lax attitude with regard to precision in performance stopped short when it came to that which was required by the canon of *halakhah* itself. Whatever tendencies it may have had toward a total spiritualization of Judaism, Hasidism struggled hard—and successfully—at remaining within the normative traditions from which it emerged.

> Crying is very bad. It is in joy that a person is supposed to serve God. Only tears that flow from joy and attachment to God are beneficial.
>
> When a person performs the commandments by rote they are dry; you have to fulfill each precept with heart and desire.
>
> A person should train himself to recite even the hymns of prayer in a low voice, crying out in a whisper. Speak the words, whether in prayer or study, with all your strength, as Scripture says "All my bones shall say 'O Lord, who is like You' " (Ps. 35.10). But the shout that comes from true attachment should be a whisper.

The counsel to pray quietly, or to "shout in a whisper," may be a reaction to criticism that was leveled against Hasidism in its early days. The bans against the movement spoke of strange noises and wild animal-like shouts that could be heard in the first Hasidic prayer houses. This counsel of quiet prayer was not universally accepted among the *hasidim*, and even today there are groups (especially the Karlin-Stolin tradition, but others as well) that are marked by loud and seemingly boisterous styles of prayer.

> Every person can reach the rung of Moses in self-purification. Perhaps not precisely that of Moses, for "Moses went up to the Lord" (Exod. 19.3) in the world of *'azilut*, but a rung like Moses' can be attained. If your soul is from *malkhut* of *'asiyah*, the lowest rung in the lowest world, you might reach the rung of Moses by ascending to the highest *('azilut)* within *'asiyah*, and the same if your soul is of another world.

Here the editor returns to the example of Moses. You may long to emulate the greatest of men, he tells the reader. Indeed you can do so,

but this does not mean that you will become Moses; each person can achieve high degrees of self-purification, but within the bounds of his own soul's nature. *'Asiyah* and *'azilut* (along with *beri'ah* in the following passage) refer to the kabbalistic doctrine of four worlds. Each human soul is rooted in one of those worlds, and it cannot reach higher than its origins will allow. A fully realized soul from *'asiyah,* the lowest world, may reach the highest rung within *'asiyah,* but no higher. Do not strive for that which is beyond your grasp, as a well-known Hasidic admonition would have it. We are here reminded of a famous quip attributed to Rabbi Zusya of Anipolye: "When I reach the true world," he said, "they will not ask me why I wasn't Moses. They will ask me why I wasn't Zusya."

> Sometimes a person feels that he has reached a certain level, and makes himself happy over this. He should rather humble himself, and think that perhaps he has only reached the bottom of *'asiyah,* or maybe *'azilut* of *'asiyah*. There are, however, some *zaddikim* who have attained to *beri'ah* and *'azilut*.

Be humble and do not rush to rejoice over your spiritual attainments. Know, however, that the highest rungs are not utterly beyond human grasp.

> You have to go step by step in prayer, not using up all your strength right at the beginning. Begin slowly, and when you reach the middle of the service attach yourself to God in a more intense way. Then you should be able to say all the words of prayer, even at a quickened pace.
>
> Even if you can not attain a sense of attachment to God as you begin your prayers, say the words with concentration and strengthen yourself bit by bit. Then God, blessed be He, will help you to pray with great attachment.
>
> A person cannot pray properly unless light surrounds him from all sides. He should be able to feel that light.

These three (originally separate) statements are almost a study in contrasts within the array of prayer instructions to be found in early Hasidic writings. The first two are practical guides, and reflect the realistic problems of the worshiper who strives to pray with intensity but cannot always achieve such prayer. One of the strengths of Hasidism was the ability of the masters to understand and react sympathetically to the simple but devoted folk, and to instruct them at their own level in the life of prayer. The final statement addresses *true* prayer, or inward

devotion at its highest. Perhaps the speaker is trying to warn disciples who feel they have reached those heights, challenging them to feel the light of God's presence surrounding them as they pray.

> When you hand over all your thoughts to the blessed Creator, He will put into your mind that which you have to do. "Cast your burden upon the Lord" (Ps. 55.23). When you then long for some pious quality, surely it will be because you need that thing. It is God who has sent the thought to you.
>
> Rabbi Israel Ba'al Shem Tov said: When you are in a state of attachment to God and some thought comes into your mind, surely it will be a true one. This is a small measure of the Holy Spirit.
>
> He also said: If you have studied Torah on a certain day, and afterwards some matter comes up that requires a decision, the very matter you have been studying will teach you how to act. Only if you are constantly attached to God will He instruct you through your studies. If you walk crookedly with God, however, He will treat you in the same way. Then He will not bring your way those garments or foods containing sparks that need to be redeemed by the root of your soul.

The quality of trust or *bittahon* is a central value to the religious world view of the *hasid*. One who casts his burdens upon the Lord can be assured that He will provide, not only in the material sense, but in guiding the *hasid*'s footsteps as he goes along the devotional path. It is interesting that Torah study is here presented as the chief vehicle for such guidance. Contrary to popular opinion, Hasidism did not denigrate the study of Torah "for its own sake." Rather it sought to rescue the study of God's word from being a dry, academic pursuit, seeing it rather as an essentially charismatic activity. Since Torah, in its broadest sense, is the living word of God, what better channel could there be than study through which God might speak to us about those issues that affect our daily life?

But it is not only prayer and study, the essential acts of devotion, through which God calls out to the *hasid*. Each object that one encounters, even in the material world, is said to contain sparks of fallen divine light that cry out for redemption, bits of divinity that long to be restored to their source. An essential part of the *hasid*'s trust is that God will bring within his reach those particular things that can be redeemed by him alone, belonging as they do to the unique root of his own soul. This will

happen, the speaker warns us, only if trust is total and the seeker acts in unmitigated good faith.

> When you want to be alone in prayer, at least one companion should be present. A person who is completely alone is in danger. The two should be in the same room, but then each can address himself to God in solitary prayer.
>
> Sometimes a person who has attained true attachment can be alone with God even in a house where other people are present.

Hitbodedut or "aloneness with God" has a long history in the devotional literature of Judaism. Sometimes it refers to silent meditation, at others to private prayer or outcry. The counsel offered here, to have another person present when engaged in such activity, is not universally held by the Hasidic masters—some explicitly call for complete self-isolation. The warning offered may have to do either with the dangers of distraction or with those of an overintensity that could threaten one's ability to return—or both.

> Sometimes you fall from your rung because of yourself; God knows that you are in need of such a fall. At other times it is the people around you who cause you to fall. Such descent is for the sake of ascent, to reach a still higher rung. Thus Scripture says: "He will lead us over death" (Ps. 48.15). "Abram went down into Egypt" (Gen. 12.10) and "Abram rose up from Egypt" (Gen. 13.1). Abraham here refers to the soul, and Egypt to the "shells."

Returning to a realistic psychology of devotion, we find the text dealing with those states of "fall" that periodically plague anyone who strives for higher spiritual attainment. Continue in your trust, the reader is told; God knows that you need this alternating rhythm of rise and fall in order to reach those rungs you seek. "Descent for the sake of ascent" is a major theme in the literature of Hasidism; the *zaddik* must go down in order to be further uplifted and in order to uplift those around him.

The allegorical reading of Abram's descent into Egypt, adopted from the Zohar (I, 122b) is taken as scriptural evidence of the need for such falls. In order to rise to the heights of devotion exemplified by his act at Mount Moriah, the patriarch first had to encounter the greatest depths. Similarly, as we are frequently told in Hasidic homilies, Israel had to endure Egyptian bondage, in that place of the thickest "shells" that hide God's light, before they could arrive at the heights of their encounter at Mount Sinai.

Returning to God: A Passage from the Sefat Emet

Yehudah Leib Alter (1847–1905), the rabbi of Ger (Gora Kalwaria), was one of the leading figures in Polish Jewry during the latter decades of the nineteenth century. Heading a dynasty founded by his grandfather, Yizhak Meir of Ger, his followers numbered in the tens, perhaps even hundreds of thousands. The collection of his teachings, entitled *Sefat Emet,* is the best known work of later Polish Hasidism, and is still studied avidly by the Gerer *hasidim,* currently centered in Jerusalem.

The Hasidism of Ger is historically and ideologically rooted in the traditions of the Przysucha and especially the Kotsk schools. These were characterized by a renewed respect for Talmudic learning (both Yizhak Meir and Yehudah Leib were well-known halakhic scholars), a strong sense of political/social awareness, and a relentless search for truth. The *Sefat Emet,* while written in traditional homiletic style, is marked by a constant search for the essentials of Jewish spiritual teaching: the innermost core of what it means to be a Jew, the essence of Torah, the purpose of existence itself. Yehudah Leib had a profound understanding of sacred time and the meaning of religious life as a reenactment of mythical paradigms. While educated wholly from within the classics of the Jewish tradition, and speaking in a style deeply rooted in those sources, there is much that is strikingly modern in the content of his teachings.

The homily offered here was delivered on Shabbat Shuvah, the Sabbath of Repentance, in 1881 (*Sefat Emet* is one of the few Hasidic works in which the individual homilies are dated). The year 1881, it should be recalled, was a fateful one in the history of Russian Jewry. Alexander III had just acceded to the throne, and the spring of that year had been marked by the first large-scale pogroms against Jews in over a century. While the outrages had taken place in the Ukraine, some distance from the central Polish Gerer "kingdom," word had certainly traveled, and those who listened to Yizhak Meir during that holy-day season surely had the events of the year behind them in mind. It was those same pogroms, of course, that were an important factor in stimu-

lating both large-scale emigration of Russian Jews to England and America and the proto-Zionist BILU movement, establishing the first new Jewish settlements in Erez Israel.

The teaching speaks of the nature of *teshuvah* (return, i.e., repentance) and the place of Israel's return to God in the cosmic scheme. Readers familiar with the thought of Abraham Isaac Kook may notice a certain similarity in the notion of *teshuvah,* though the styles of these two writers differ vastly from one another.

The preacher takes as his point of departure a well-known passage from Pirke Avot (5.1): "The world was created by ten utterances. What does this teach? Surely it could have been created by one! It was so done in order that the wicked be punished for destroying a world created by ten, and that the righteous be rewarded for preserving such a world." The ten utterances to which the text refers are the ten times when God says: "Let there be" in the course of Creation. The Talmud, commenting on this passage (Megillah 21b), notes that there are but nine such occurrences, not ten, in the text of Genesis, and suggests that "In the Beginning" itself is also an utterance of God. In midrashic literature a parallel is often cited between these ten utterances and the Ten Commandments, while in later kabbalistic writings it is widely understood that these utterances are the ten *Sefirot* (discussed in Chapter Six), and the passage is taken as a Talmudic source for the kabbalistic doctrine.

> The ten days of *teshuvah* are the ten utterances by which the world was created. Rosh Hashanah is parallel to "In the Beginning," as the Talmud says " 'In the Beginning' too is an utterance." This one includes them all, and that is why they asked if Creation could not have taken place through a single utterance. This is the statement of Oneness, that which entered God's mind before Creation. This also is the state of the future, after all has been redeemed.

The first of the ten utterances, according to the kabbalistic reading, is parallel to *Keter,* the highest of the ten emanations within God. Since all the lower *Sefirot,* detailing the process of divine flow and the aspects of God's self, are derived from *Keter,* this aspect of divinity may be said to include them all, an absolute state of Oneness that precedes the first movement toward Creation. In many kabbalistic writings *Keter* is identified with *ein sof* itself, the hidden Godhead that remains beyond all Creation. Thus "in the beginning" is separated from the conclusion of that first verse in Scripture; it is taken as a description of the state that existed *before* "God created heaven and earth."

The absolute unity of God is a state that is interrupted only temporarily by Creation and the events, including all of history, that follow. In the end, after Israel has completed the work of redemption, that unity will be restored, and the separate existence of the world will cease to be. This idea of an ultimate restoration of Oneness is an often unstated assumption of Jewish theology, most of which tends to concentrate on the this-worldly redemption associated with the Messiah. The reader will recognize this idea most readily from its statement in the well-known liturgical hymn *Adon 'Olam:* "Lord of the universe who ruled before any creature came to be. . . . And after all is finished, He shall rule in awe, alone . . ."

> This is also why the rabbis said that "At first it entered God's mind to create the world through the aspect of judgment. When He saw that the world would not survive, He added to it the aspect of compassion." (Genesis Rabbah 12.15) Until the sin of Adam He was ready to create the world by a single utterance. But due to the mixing [of good and evil], the quality of compassion was brought in and the world was created with ten utterances, in order to make for reward and punishment, as the Mishnah says. In fact it was the wicked who were to emerge from Adam who brought about the sin. The righteous, and the children of Israel who are called "Your people are all righteous" (Isa. 60.21), are the ones who arouse the power of Oneness. That is what the rabbis meant when they said that Israel too entered God's mind before He created the world (Gen. Rabbah 1.4).

Here the preacher expostules on a number of rabbinic dicta about Creation; it is especially clear in this passage that the teaching is preserved in extremely abbreviated form. Creation through *middat ha-din,* the aspect of judgment, was God's original intent. This is associated with Creation through a single utterance: the complexities of sin, evil, and the need for forgiveness were not part of the original divine plan. If all was to exist in a state of oneness, there could be no thought of alienation between God and His creature. The creation of man, with his freedom and ability to choose evil over good, caused a change in this plan. The force of divine compassion and forgiveness would have to exist if evil was to be overcome and the original harmony restored. Thus Israel, personifying the righteous power in the world, also needed to exist in God's mind before the Creation would be complete: it is they who arouse His mercies over all His creatures and allow the work of restoration to begin.

> Of the situation after the sin it is said: "There is no righteous one in the earth who does not sin" (Eccles. 7.20), due to the mixing. This is especially true while we are in exile, among the wicked. The only counsel is *teshuvah;* it is this to which the *shofar* calls us. Each of us must seek to restore the world to what it was in the primal divine thought, or to what it was in the moment when we received the Torah, before the sin that followed.

Here the cosmic exile of humanity from Eden and the primal state of oneness is associated with the historical exile of Israel, dispersed among the wicked nations. Because Israel embodies the power of goodness, it is their return to God that makes for redemption. Following older tradition, the *Sefat Emet* notes that such redemption almost took place at the moment Israel received the Torah, had not the sin of the Golden Calf intervened and brought about the wandering in the wilderness. As we have seen in the homily of Levi Yizhak, this sin of idolatry serves to renew the original sin of Eden.

> The Talmud says that all Creation took place consciously (Rosh Hashanah 11a). So it is that on each Rosh Hashanah the Creation is renewed, in accord with the consciousness and willingness of Israel to accept His blessed kingdom. They succeed in this renewal through their longing to return the world to that which it was before the sin. This is what the sages meant when they said that He "consulted the souls of the righteous" before Creation (Gen. Rabbah 8.7).
>
> Adam repented of his sin on the same day; only afterwards does Scripture say: "God saw all that He had made, and it was very good" (Gen. 1.31). This grace was called forth by Adam's *teshuvah*. Of this the holy Sabbath was made, a return of Creation to Oneness, with no admixture of evil. Of this Scripture proclaims: "He blessed it and declared it holy" (Gen. 2.3). That is why there is no need to sound the *shofar* on the Sabbath: the Oneness is aroused of its own accord. The shofar sound is meant to arouse this Oneness, as Scripture says: "Make yourself two trumpets of silver . . . when the community is assembled, you shall sound them" (Num. 10.2,7). It is through *teshuvah* that the power of Oneness is awakened.

The consciousness with which all beings were created (Rashi says that each creature was asked if it wished to be created and responded

"Yes") is given over to Israel; it is their annual willingness to return to God that allows the world to be sustained. Creation can only continue to exist so long as there is hope for restoration of the primal unity. Israel's desire for *teshuvah* bears witness to that hope and it is this desire that arouses God's mercies and allows the world to be. The power of *teshuvah* is dramatically illustrated by the effect of Adam's return; only by the power aroused through his *teshuvah* could Creation have been declared "good" and could God's Sabbath have come into being. Since Sabbath is "a foretaste of the world to come," and a temporary state in which Creation is unified and evil banished, it testifies weekly that man's return to God has within it the power to restore His world.

> Of this it is said: "Take words with you and return to the Lord" (Hosea 14.3). God created everything through the power of Torah, which is also called "Beginning" (Gen. Rabbah 1.1), the root of all. By many contractions all was created from it, being out of nothingness. Israel has to return all of Creation, making Nothing out of being, including everything in the Torah. This is done through the commandments that apply to all of our actions. By the proper direction of their deeds the righteous join everything back to the power of Torah—this is the essence of *teshuvah*. *Teshuvah* exists in both deed and thought: "Let the wicked one leave his way" applies to the weekday world, in which evil deeds must be set aside, and "the sinful man his thoughts" (Isa. 55.7) applies to the Sabbath, a higher form of *teshuvah*. Such a one may not be considered evil in his actions, but on the Sabbath he is to repent for thoughts and reflections.

Here the specifically Jewish content of Yehudah Leib's teaching becomes clearest. Until this point it is only because Israel is identified in general with "the righteous" that it is central to the process of cosmic renewal. Now that claim is made more specific: since Creation took place through Torah (the cosmic, preverbal Torah, to be sure), it is by faithfulness to the commandments of that Torah that the transformation of "being into nothingness" (a favorite formulation of the Maggid of Miedzyrzec) can come about. The return of being to God takes place by means of the Torah, just as did the original Creation. The commandments that rule the daily life of the Jew bring all things back into the domain of God's word; it is through this channel that they are restored to God Himself.

> It is written: "As the rain or snow drops from heaven and returns not there, but soaks the earth and makes it bring forth vegetation, yielding seed for sowing and bread for eating, so is the word that issues from My mouth: it does not come back to Me unfulfilled, but performs what I purpose, achieves what I sent it to do" (Isa. 55.10–11). This refers to the words of Torah that God has implanted in each one of Israel; "eternal life has He planted in our midst." This too is the meaning of: "Give ear, O heavens, and I shall speak; hear O earth, the words of my mouth. May my teaching flow forth like rain, my expression like the dew" (Deut. 32.1–2). Just as rain saturates the earth, arousing the power of growth so that earth gives forth vegetation, so does that oral Torah, planted in the hearts of Israel, its soil. But the help of heaven is still required; this is the written Torah. By struggling over the words of the written Torah, the power that lies within man is aroused; man was created wholly for the purpose of working at Torah. His raising up of the words to God is the fulfillment of his mission; he returns the words to the One who has sent him. But his uplifting can take place only by the repair of all one's deeds, as they follow the words. Then they will "perform what I purpose, achieve what I sent them to do." Then they return to their source; this is the essence of *teshuvah*.

Teshuvah here is finally taken in a dual sense: the return of man to God, and the fulfilled restoration to Him of that word which He has sent to man for his guidance.

The convictions of the *Sefat Emet* on the role of Israel's *teshuvah* in the survival and renewal of the cosmos come to him through a long history of prior rabbinic and kabbalistic thought. While there have been many voices in the history of Judaism that have insisted upon the absolute freedom of God from any dependence on humanity (a position most often identified with Maimonides), there is an equally strong current that claims that God Himself and His universe require the merits of Israel's good deeds for their very life. The kabbalists saw this primarily in terms of ritual performance: the fulfillment of the *mitzvot* gives strength to God and leads Him to triumph over the forces of evil. The tendency in Hasidism is to make such demands upon *all* of Israel's actions; the entirety of human life must be directed toward God.

Though the *Sefat Emet* lived to see the beginning of the twentieth century, it is hard to imagine (without ascribing to him powers of prophecy) that he could have foreseen just how true and appropriate his

message would become for a generation only half a century removed from the end of his lifetime. Still, the present-day implication of his teaching should not be lost on the reader: the very survival of our universe depends on the collective will of humanity to accept the task of *teshuvah*.

Where to Go from Here

There is no comprehensive work on the history of Hasidism that can be recommended to the reader. The work of S. M. Dubnov (unavailable in English, in any case) is badly outdated, and nothing has yet been published to take its place. There are, however, books, articles, and sections of books on specific topics to which one could well turn for guidance.

Introductory histories of Hasidism are available in Bernard Weinryb's *The Jews of Poland* (Philadelphia: Jewish Publication Society, 1973); in Raphael Mahler's *A History of Modern Jewry* (London: Valentine, Mitchell, 1971; written from a Marxist point of view); and in an essay by S. Ettinger in H. H. Ben-Sasson's *Jewish Society Through the Ages* (London: Valentine, Mitchell, 1971; *Journal of World History*, vol. 11). The movement's religious roots are discussed by Gershom Scholem in the final chapter of *Major Trends in Jewish Mysticism* (New York: Schocken, 1941) and by Martin Buber in *The Origin and Meaning of Hasidism* (the most recent paperback edition is New York: Horizon, 1972).

Specific aspects of Hasidic thought are covered in an important series of essays by Joseph Weiss, published over several years in the London *Journal of Jewish Studies*, by Scholem in his *The Messianic Idea in Judaism* (New York: Schocken, 1971) and by Louis Jacobs in *Seeker of Unity* (New York: Basic Books, 1966) and *Hasidic Prayer* (paperback, New York: Schocken, 1973).

Individual figures in the history of Hasidism have been treated in monographs by Samuel Dresner, *The Zaddik* (paperback, New York: Schocken, 1974; on Jacob Joseph of Polonoy) and *Levi Yitzhak of Berditchev* (New York: Hartmore House, 1974) and by the present writer in *Tormented Master: A Life of Rabbi Nahman of Bratslav* (University of Alabama, 1979; also in Schocken paperback). An important series of essays by Abraham J. Heschel on various figures in the early history

of the movement has been translated by Samuel Dresner and is soon to appear in English.

A vast critical and historical literature on Hasidism is extant in Hebrew, primarily by scholars at the Hebrew University, including the students of Gershom Scholem. The Hebrew reader is especially commended to the writings of B. Dinur, I. Tishby, R. Schatz, M. Piekarz and further studies by Scholem and Weiss. There is also an extensive quasi-critical scholarly literature on Hasidism written in Hebrew by latter-day *hasidim* and by others who are quite close to the movement. While such works are to be selected with care, much information is found there that cannot be gleaned from other sources.

As to the Hasidic sources themselves, almost none of the important homiletical or theological works of Hasidism has been translated into English. The great exception to this is the writings of the Lubavitch school, including the *Tanya* by Shne'ur Zalman of Liadi, an important systematic compendium of Hasidic ideas. HaBaD/Lubavitch works in translation, often with excellent annotation, are available through the Kehot Publishing Company in Brooklyn, associated with the Lubavitch movement.

Other Hasidic works in translation include *Upright Practices* and *The Light of the Eyes: Homilies to Genesis* by Menahem Nahum of Chernobyl, which I have recently published through the *Classics of Western Spirituality* series of the Paulist Press (New York, 1982). An earlier collection, undertaken with Barry W. Holtz, is *Your Word Is Fire: The Hasidic Masters on Contemplative Prayer* (New York: Paulist Press, 1977). On the difficulties attending the translation of such works, see my reflections "On Translating Hasidic Homilies" in a recent issue of *Prooftexts,* vol. 3, no. 1 (Winter 1983).

The Hasidic tales have fared much better in translation than have the homilies. Especially recommended from the scholarly point of view are Dan Ben-Amos' rendition of *In Praise of the Ba'al Shem Tov* (Bloomington Ind.; Indiana University Press, 1970) and Arnold J. Band's translation of *The Tales* of Rabbi Nahman of Bratslav, also in the *Classics of Western Spirituality* series (New York: Paulist Press, 1980). The tales as retold by Martin Buber are a classic in their own right; especially recommended is his major collection *Tales of the Hasidim* (New York: Schocken, 1948). Other collections available include Elie Wiesel's *Souls on Fire* (New York: Random House, 1972), and, a special favorite of this reader, Jiri Langer's *Nine Gates to the Chassidic Mysteries* (New York: Behrman, 1961). Critical research on the Hasidic tale is still in its early stages. The Hebrew reader would do well in this area to consult the

studies by Joseph Dan, especially *Ha-Sippur Ha-Hasidi* (Jerusalem, 1975), and Gedalyahu Nigal. Again, for the Hebrew/Yiddish reader, the collected essays of Chaim Lieberman (*Ohel Rahel,* New York, 1980) are a great mine of information.

AGENDA FOR DISCUSSION OF THE STATUS OF THE

EVALUATION INSTITUTE

1. Update on Fall 1996 proposal development and funding decision. (Original proposal attached.)

2. Plans for the planning year. (Attached.)

3. Discussion of role of Professors' Seminar folks in this work.

4. Discussion of planning year and proposed Advisory Board. **(CONFIDENTIAL MEMO ATTACHED.)**

Proposal to Develop and Implement
an Evaluation Institute
for Jewish Education

Barbara Neufeld
Education Matters, Inc.
November 7, 1996 (Slightly Revised 6/24/97)

Conceptualizing a Role for Evaluation in Jewish Education

Research and evaluation designed to address questions of purpose, practice and outcome in Jewish education can create the capacity within Jewish schools, agencies, and communities to 1) collect, analyze and use systematic data to inform program development, and, 2) use such information to assess and improve educational impact in light of articulated goals. Therefore, it is with great enthusiasm that Education Matters, Inc. submits a proposal to develop an Evaluation Institute focused on these goals.

To accomplish its goals, the Evaluation Institute must establish inquiry and data use as integral parts of Jewish education and decision making. With this in mind, **we believe that the Evaluation Institute will have as its initial task the development of a constituency for its services.** It will have to create a desire for data and evidence that collecting and using such data is a) feasible, and b) more positive than negative in its impact. We propose a strategy for the initial 18 months of the Institute designed to accomplish this task.

Strategy for the Initial Phase of the Institute

Before we present our design for the initial phase of the Institute, we want to lay out our assumptions about the current conditions of Jewish organizations with respect to their likely interest in evaluation information.

First, we understand that significant numbers of educators, lay leaders and funders feel unsure about what is "working" with respect to their long and short-term educational goals. They may know, for example, whether students like or dislike a program, but this information does not tell them about the extent to which or for whom the program is achieving its goals. Jewish educators are not alone in this concern; those involved in general education are often puzzled about the impact of their own programs and practices.

Second, without information about the connections between programs, practices and outcomes, educators, lay leaders and funders have difficulty setting priorities, making decisions, and developing arguments with which to convince each other and constituents about their programmatic choices. They have difficulty answering at least three questions:

- How do we know whether, to what extent, and for whom our programs are working?

- How do we decide which programs/practices can be improved and which should be terminated?
- How do we decide what is worth funding?

Information generated from systematic program evaluation can provide information about the first of these questions. With that information, all interested parties can be in a better position to make informed decisions with regard to the second and third questions.

Difficulty in getting to the point of wanting and using information derives from traditional meanings/experiences associated with the term evaluation. For many, the term is synonymous with compliance and accountability and conjures up feelings of fear. Certainly, evaluation information can and should be used for compliance and accountability. However, in proposing the establishment of an Evaluation Institute we are proposing a strategy that will enable educators, lay leaders and funders to value many other uses of data.

We propose an Evaluation Institute that works to transform the culture of Jewish educators, lay leaders and funders into one that values learning from research. We want to nurture a Jewish education enterprise that educates and is itself educated in the process of educating so that it can alter, expand or terminate programs and practices as necessary. The result should be Jewish education that is more effective in accomplishing the goals of those who fund and practice it.

Creating this learning enterprise may seem like a long route to a desired goal. One might ask, why not just let educators and lay leaders know that along with the funding for new programs will come an evaluation component? This would be simpler than creating the kind of inquiring community of educators that we propose. It might be simpler, but, we argue, it will not expand the capacity of the Jewish education community to improve its programs because evaluation will remain an imposed obligation rather than an educational strategy integral to educators' work.

What we propose as a strategy toward this end is to bring those who provide Jewish education into the evaluation forefront so that they, as well as lay leaders and funders have a serious stake in garnering information about their programs and making changes that will most likely lead to their improvement. We propose to do this by providing participants in the Institute with the opportunity a) to use evaluation techniques to answer questions that they want to answer, and b) to learn how to appropriately use evaluation findings to make decisions about programs and practices.

Our proposed strategy is two-pronged. First, we want to identify participants who are ready to learn about evaluation and already anticipate some benefit from the effort. Such individuals might come from the Lead Communities and from others that are participating in, for example, the Teacher Educator Institute. Involving participants who are already making changes in professional development or other aspects of their educational programs makes it likely that they will be able to develop questions they would like to answer with data. Such

participants will likely also understand the developmental aspect of the Evaluation Institute and have an interest in shaping its orientation. Finally, assuming positive outcomes from the Institute, participants will have learned a great deal about evaluation and they will be able to serve as spokespersons for the benefits of evaluation and the Evaluation Institute for Jewish education.

Second, we want to identify individuals who currently work in the field of program evaluation but are relatively uninvolved in conducting evaluations in Jewish Education. These individuals, who we will call Evaluation Associates, a) will participate in a training program provided by the Institute, and b) will serve as evaluation support for the initial Institute participants both during the Institute's workshops and between Institute workshops when participants are collecting their data. These Associates will be at the forefront of a new evalutaion specialty in Jewish education. (See below for a further discussion of the Institute's strategy.)

In describing the Institute's planned workshops for Year I, we will talk about these two prongs one at a time. However, we stress that they are integrated from the outset and each serves to support the development of the other.

At the outset of the Evaluation Institute's development, we intend to create and then call a meeting of an Advisory Board to help design the initial program offerings in line with the ideas presented in this proposal. Prior to the advice of such a board, we suggest the following set of activities for the Institute's initial endeavors.

Focus #1: The Communal Participants.

1. We will develop written materials about the Institute, its staff, and it's initial purposes and distribute these to between four and six communities that have an interest in participating in an Evaluation Institute. These written materials will include the location, cost structure and dates of the workshops. Interest might appear at the community level and/or at the individual institution level. After discussions with interested participants, we will obtain their commitment to send/fund a team of appropriate representatives (teachers, principals, lay leaders, for example) to a two or three day Evaluation Institute workshop where team members will learn the basics of designing, implementing and using evaluation in Jewish education. We will also obtain a commitment from a sample of funders connected with the attending site to attend the initial Institute.

2. Next, we will send an Evaluation Institute representative to each participating community to help it generate a question or questions that it would like to address with evaluation data. One of the important results of this phase of the Institute's work will be Jewish educators who have a basic understanding of the kinds of questions that can and cannot be answered with data, the kinds of questions that require multi-year studies, and those that can generate more immediately usable information. For the purposes of the first Institute workshop, we will help sites formulate questions for which they can develop evaluation strategies and

collect data within a three to five month period at very low cost.

3. With the support of the Advisory Board and in consultation with staff selected to conduct the first series of Evaluation Institute workshops, we will develop a curriculum for each of the workshops. Curriculum will focus on the dimensions and uses of evaluation, and it will include a series of structured activities designed to enable communal participants to develop a data collection strategy with which to answer their evaluation questions. Curriculum will be developed for a series of three workshops with the understanding that later sessions may be revised in light of participants' and Institute staff's experience with the early workshops.

4. The initial Institute sessions will focus on evaluation as an enterprise designed to develop inquiry skills that can be used for improving programs and for making decisions about program impact and continuation. We will spend some time during these sessions considering the potential and limitations of using evaluation data for program and policy decisions. Our point in this discussion is that data, by itself, rarely is sufficient for making educational decisions. For example, data that demonstrate that a well-loved, well-implemented afterschool program has no measurable impact on Jewish identity or ritual practice after bar/bat mitzvah would not, by itself, suggest that the program ought to be terminated. Such information would have to be considered as part of a constellation of factors that might include a) whether the program could be improved, b) whether it might be continued as part of a long-term strategy to implement a more intensive program, or c) whether the funder was interested in funding it regardless of data-based outcome information. In contrast, data that demonstrate great program impact might be used to garner additional funds and it might provide useful information for other settings looking for information on what might be called "best practices."

4. A second, major component of the initial Institute workshop will involve participants in designing a small scale evaluation to address the questions they brought with them. This work will be facilitated by the Institute staff. (We anticipate including three staff members in this work, each of whom has expertise in a different area of data collection: perhaps, survey design, qualitative methods, and quantitative methods.) Participants will leave the Institute with a data collection strategy. They will understand that they have the capacity to inquire, to ask systematic questions and gain information that will help them in their work. They will understand that although "outside experts" often do evaluation and can be necessary and helpful, "insiders" also have the capacity to design and implement evaluations that provide useful and valid information. They will leave with the idea that evaluation can be helpful in on-going program work as well as effective in identifying program impacts.

5. During the next three to four months participants will collect data according to their evaluation designs and strategies. We anticipate that they will need assistance during this process as new issues arise and their knowledge and skill seem insufficient to their tasks. Therefore, we propose to provide the sites with access to the evaluation staff who were facilitating the first workshop and helped the participants design their initial studies. We do not intend to provide on-site help to participants; telephone conversations and staff's reviews

of data collection instruments, for example, should be adequate.

6. After the three or four months have elapsed, participants will return to a second working session of the Institute. During this session, they will learn how to analyze their data and use it to answer their questions. We do not anticipate that all of the evaluation data will be sufficient to draw meaningful conclusions. After all, the participants will be learning a new set of skills. However, given the support provided during the design and data collection phases, we anticipate that all sites will have enough data with which to learn something meaningful about their initial questions. Some sites will have trustworthy data with which to address their questions; others might understand how they could have improved their evaluation work. Both kinds of findings will be valuable for the purposes of the Institute's work. This session of the Institute will take the participants from their findings to the process of drawing implications from them and reporting to constituents. This, of course, is the ultimate purpose of collecting the data and we will explore fully the issues involved in using data to draw conclusions and make decisions. We will ask participants to return home and report to key constituents on their findings and their knowledge of evaluation.

7. To conclude this first series of workshops, we propose to convene a third meeting of the participants and the lay leaders and funders from the sites to share the experiences and outcomes of the work and to further elaborate and clarify the potential role of evaluation in Jewish education. At this time, we will also ask for feedback on the form and substance of the Institute's work. This feedback will inform the content and design of the next cycle of the Institute's workshops

Next Steps. After completing the first cycle of workshops, we anticipate implementing two more cycles with additional cohorts of participants. Participants might include a second team from the same cities that were involved in the first cycle, however, we would also like to increase the number of communities involved in the Institute's work.

It is also possible that participants from the first cycle will want additional support in continuing to conduct local inquiries into their work. If that is the case, we anticipate providing them with the opportunity to hire the Evaluation Institute Associates. (See below for a discussion of this role.) Institute senior staff would provide support to the Associates in this role.

Review of Desired Outcomes from the Institute First, we want practitioners to realize that they can be inquirers and can produce valid information that will help them with their work. We want them to understand that evaluation does not have to generate only fear; but that it can inform their work and improve it. Overall, we want to create a community of inquiry at the local level that includes funders, lay leaders, teachers and other significant actors. Second, we want participants to realize that they can understand evaluation as an enterprise. It does not have to remain something incomprehensible that will be "done" to them by outside experts. We do not see participants taking full responsibility for all of the evaluations they might need; we see them involving so-called outside experts. What we hope

is that their work with the Institute will enable them to understand what they want from an evaluator and to feel that they can provide sensible input into the design of work that they may fund. Third, we want participants to develop inquiry as a habit of mind, as an on-going part of their daily work. Fourth, we want lay leaders and funders also to understand the multiple roles of evaluation and to see it as more than an accountability device. Finally, we would like these sites to encourage others to participate in the Institute and value evaluation as a component of program design, development and assessment.

Focus #2: Developing Professional Capacity - Evaluation Associates

We propose to begin the development of an evaluation capacity in Jewish education by creating knowledge, skill and a desire for evaluation information. If we are successful, as evaluation becomes integral to Jewish education, we assume that those providing educational programs will not have the time, skill, and/or inclination to add full-fledged evaluation to their daily work. Therefore, they will need access to skilled evaluators interested in working in this arena. To fulfill this potential need, we propose that the Evaluation Institute work from its inception to develop expert evaluators for Jewish education. This goal will involve the Institute in three distinct activities that will take place concurrently with the Institute's initial and subsequent workshops.

First, with the assistance of an Advisory Board to the Institute, we will identify individuals who are currently skilled in program evaluation methods and determine their interest in focusing some of their time on issues of Jewish education. (We are assuming here that the pool of researchers currently focusing on issues of Jewish education is insufficient to what we hope will be a growing demand. Some of the researchers we identify might already spend a portion of their time engaged in research, albeit not evaluation, focused on Jewish education.)

Second, with the assistance of the Advisory Board, we will develop and implement for these individuals a training program that focuses on the special issues associated with evaluating Jewish education. Included in this training will be necessary information about Jewish culture, ritual, denominational distinctions, organizational arrangements, and educational program goals, for example. The first of component of this training will take place prior to the initial workshop for communal participants. This initial training will also describe the overview of the Institute's work, the objectives and strategies for the first cycle of three workshops, and the Associate's role in the workshops and follow-up support for the participants.

Third, we will involve these Associates at the Institute's workshops. They will serve as assistants to the core staff, and will assist the sites with the implementation of their evaluation studies. The advantage to this approach is that it will support evaluation capacity development at the sites and in the developing cadre of evaluators for Jewish education. We anticipate that these Associates will take a more significant role in the implementation of the

proposed second and third workshop sessions. We intend for them to become part of a growing infrastructure for the Evaluation Institute.

Developing a Continuing Role for the Institute

We envision continuing these two prongs -- training communal participants and training Evaluation Associates -- for several cohorts of participants. During this process, we will assess the demand and effectiveness of this approach and make adjustments accordingly.

In addition, as the infrastructure of the Institute grows, we suggest that the Institute take on additional activities. For example, it might,

- design some cross-site studies on key issues pertinent to issues of Jewish learning, identity and continuity -- several evaluation studies with a common design implemented in different settings.

- develop an advanced Institute seminar for those at schools or agencies who want more advanced skills for themselves.

- monitor the use and usefulness and impact of using evaluation data in decision making in Jewish education.

Ideas About Staffing the Institute

We know that staffing the Institute will be critical to its initial and on-going success. Therefore, one of its early tasks will be the identification and recruitment of core training staff. Our initial plans calls for involving some of the individuals who were at the Professor's seminar in Jerusalem who are knowledgeable. These include Ellen Goldring, Adam Gamoran, Barbara Schneider, Susan Stodolsky, Fran Jacobs. These individuals would bring a breadth and depth of experience to the enterprise.

Suggested Activities for Determining the Feasibility
of
Implementing an Evaluation Institute in Jewish Education

Education Matters, Inc.
March 1997
(Updated June 1997)

The following list is my attempt to detail activities that might be included in the planning year for an Evaluation Institute. I assume that the year's work should enable the CIJE and Education Matters to determine the feasibility of obtaining communities' participation. If feasible, we would seek funding to assist in implementing an Evaluation Institute for organizations and individuals involved in Jewish education.

Activities

1. Set goals for the planning year in consultation with CIJE and other advisors. Goals include:
   * Determining whether there is potential participant interest for an Evaluation Institute.
   * Computing the actual costs for participants and developing a schedule of activities.
   * Identifying Evaluation Associates who would be available to assist in the Institute and who are interested in adding evaluation in Jewish education to their on-going work.

2. Select an Advisory Board of 5 to 8 members who represent a range of constituent groups and evaluation expertise. Plan for two formal Advisory Board meetings: one at the start of the work and the other before the final decisions about whether and how to proceed are made. Advisors would be available for a few additional conversations that did not involve formal meetings.

3. With the Advisors, develop an initial "statement" that describes the Evaluation Institute idea and use it to engage 6 to 8 communities in conversations about the idea and their possible participation. (This is the "figure out what we are selling" stage of the work. Some of the ideas about what we are selling will develop in the course of visiting communities. The initial statement will be a start.)

4. Visit the 6 to 8 communities to meet with stakeholder groups and discuss the ideas that they have for evaluation and their potential interest in participating in an Institute. (The content of these visits will include some discussion of an issue that the community would like to evaluate and how that might be done. It will include some discussion of how goal-setting is connected to evaluation.)

5. From the community visits, generate a) a taxonomy of programs and practices amenable to evaluation, and b) a taxonomy of evaluation interests by stakeholders (funders, educators, parents, and so forth).

6. From #4 and #5 above, generate a set of priorities for the focus of the Evaluation Institute, if there is community interest in such an Institute.

7. Identify individuals who will teach the Institute.

8. Identify individuals who will take the Evaluation Associate role described in Education Matters' proposal of November 1996.

9. Design the first set of Evaluation Institute activities in light of all of the above.

10. Determine costs for participating communities as a way to finalize potential interest in attending the Institute. Revise plans for the Institute, if necessary, in light of #9 above. Determine participants for the first Institute.

This set of activities does not include the on-going reading and other learning activities that B. Neufeld will assume in order to fully evaluate the potential for an Evaluation Institute. Neufeld intends to have conversations about the Institute idea with individuals across the country who work in this or related fields and can contribute to Education Matters' and CIJE's knowledge of the field.

This set of activities similarly does not reflect conversations with members of the Professors' Seminar who can inform all aspects of the planning year's work and, ultimately, of the Institute, if the decision is to move forward.

CIJE Professors Group

Deborah Ball	University of Michigan
*Dan Chazan	Michigan State University
*Richard Cohen	Pacific Oaks University
*Sharon Feiman-Nemser	Michigan State University
*Walter Feinberg	University of Illinois
Bill Firestone	Rutgers University
Adam Gamoran	University of Wisconsin-Madison
*Ellen Goldring	Peabody College, Vanderbilt University
Pam Grossman	University of Washington
Marvin Hoffman	University of Chicago
*Barry Holtz	Jewish Theological Seminary
*Francine Jacobs	Tufts University
*Deborah Kerdeman	University of Washington
*Barbara Neufeld	Education Matters, Inc.
Gil Noam	Harvard University
*Daniel Pekarsky	University of Wisconsin-Madison
*David Purpel	University of North Carolina, Greensboro
Anna Richert	Mills College
*Barbara Schneider	University of Chicago
*Susan Stodolsky	University of Chicago
Sam Wineburg	University of Washington
*Ken Zeichner	University of Wisconsin-Madison

* attending Professors Seminar, June, 1997

CIJE Staff

Karen Barth	Senior Consultant
Gail Dorph	Senior Education Officer
Sarah Feinberg	Program Assistant
Alan Hoffmann	Executive Director
Barry Holtz	Consultant
Karen Jacobson	Assisant Executive Director
Nessa Rapoport	Leadership Development Officer

FROM: Susan S. Stodolsky, INTERNET:sue@spc.uchicago.edu
TO: Barry, baholtz
DATE: 6/13/97 3:21 PM

Re: Re: program slot

Sender: sue@spc.uchicago.edu
Received: from cholera.spc.uchicago.edu (cholera.spc.uchicago.edu [128.135.252.3]) by dub-img-7.compuserve.com (8.6.10/5.950515)
id PAA25034; Fri, 13 Jun 1997 15:21:23 -0400
Received: from cicero.spc.uchicago.edu (daemon@cicero.spc.uchicago.edu [128.135.232.3]) by cholera.spc.uchicago.edu (8.6.9/8.6.4) with ESMTP id OAA01004 for <baholtz@compuserve.com>; Fri, 13 Jun 1997 14:21:24 -0500
Received: from stdsue2 (stdsue2.spc.uchicago.edu [128.135.64.138])
by cicero.spc.uchicago.edu (8.8.5/8.8.5) with SMTP id OAA26773
for <baholtz@compuserve.com>; Fri, 13 Jun 1997 14:21:21 -0500 (CDT)
Date: Fri, 13 Jun 1997 14:21:21 -0500 (CDT)
Message-Id: <199706131921.OAA26773@cicero.spc.uchicago.edu>
X-Sender: sue@cicero.spc.uchicago.edu
Mime-Version: 1.0
Content-Type: text/plain; charset="us-ascii"
To: Barry <baholtz@compuserve.com>
From: sue@spc.uchicago.edu (Susan S. Stodolsky)
Subject: Re: program slot
X-Mailer: <PC Eudora Version 1.4b22>

Dear Barry,
I think of the kind of work I've done with the mini school as bread and butter
stuff for a lot of poeple in the group. No particular surprises in it. Yet it says
something about where smart people are in the field (or where they're not!) and
provides a good rationale for consulting. I'll be glad to share a brief report n
what's happened so far--I wish we were further along. I imagine at least half of the
hour would be discussion. Maybe I can frame some questions.
Do you want me to bring any handouts and do I need to clear this with betsy?

am excited about the meeting.
best,
sue

>Dear Susan
>
>We look forward to seeing you at the Seminar on June 26th. The "education"
>sessions at this seminar are going to be structured around the recently
>completed CIJE strategic plan-- that is, the work that the organization

Strategic Plan X B

What's the nature of the problem that ~~it~~ CIJE is coming to address

√ Jewel Proposal

Am J Community Today + Its Future — the Profs through D.P. → interviews A.+ Alan

√ Eval. Inst. B.N.

Early Childhood / Tufts F. J.

TEL

Carol Think tank Ken Z.

√ CFWW — FMAMS / Consulting FW

Change Lab.

One pager — BWH

Jewel → 2 pots

SARAH:

Rec facilities

Kathy Green

Richard Cohen

Airport transport

Art's readings

Future of Profs

① Future mtgs ?

② Folding Profs into the work ?

③ Helping profs learn more ?

Realities of Jed

Schools

Ideas: 1 pager -

JEWEL
EI - Neufeld
~~EG - Jackson~~
TEI - Bel, Renser
HARVARD -
CFWW
PHAMS - SS

COKE - Think Tank

~~W/ US~~ W/ OTHERS

W/ US
Jacobs - Tufts
Zechner - TEI

Sum. - Change Lab

BRAINSTORM

INTRO: - What's the need its coming to address
Examples of current work
Where we are now
JEWEL
CFWW
CORE

CIJE Professors Seminar
Leading Indicators Discussion
2/2/97

The session began with Adam and Ellen introducing the project. Ellen had prepared a handout that included a list of discussion questions as well as the CIJE "Draft Vision Outcomes" and the Leading Indicator project schedule. A preliminary discussion was encouraged to clarify the issues that might be involved, followed by small group discussions led by Ellen and Adam, followed by a reporting and summary discussion.

Preliminary Discussion

The first question that came up was, "Is the purpose of this project to evaluate CIJE, or to examine the health of the Jewish community?" While the main purpose is the latter, discussion suggested the two purposes might not be mutually exclusive. If the indicators are widely discussed and valued, then that would be an impact of CIJE, in shaping the agenda. The project is not seen as one that uncovers causal relations, but rather as taking the pulse of North American Jewry. The group recognized that movement one way or another on indicators may have nothing to do with what any particular organization is doing. Furthermore, the CIJE lay board does not see this project as a way to evaluate whether CIJE's funds are being spent well.

Still, there are links between potential indicators and CIJE's efforts. Sue Stodolsky commented that assessments could be incorporated that are not the visions of outcomes, but are linked to outcomes in the long run. Some indicators could be more immediate, others could be longer term. In this way indicators could assess the sequence of change, and link the indicators to evaluation.

Bill Firestone noted that this list of outcomes (the CIJE "Draft Vision Outcomes") is not the type of list that people normally use to study outcomes; it is softer and more value-oriented than would typically be used. We need to get from these outcomes to indicators, and how to do that is not obvious.

At this point there was some discussion of whether it is worthwhile to take on the enterprise. The general sense was that more needs to be considered before the question of worth can be answered.

Anna Richert suggested that a Leading Indicators study helps define what we care about, what matters in the world. Sharon Nemser noted the following possible purposes for the project:

-- engage people
-- raise consciousness
-- stimulate discussion
-- put forth a vision

Sue Stodolsky wondered, what scale of effort would be required? What is the resource base already? Part of the project could be coordinating what is already going on.

With this framework for discussion, we moved to small groups.

Ellen's Small Group

The group began by thinking about a systematic way to look at the task of considering leading indicators. The group focused on a discussion of 'causal maps' rather than a list of indicators. That is, we reviewed the list and there seemed to be two "types" of indicators. One type refers to process, inputs or 'opportunity to learn' indicators. These are processes or opportunities that would have to be in place, but they are not outcomes. The second type of indicator is the outcome. For example, leadership and renewal are processes that should lead to outcomes, such as centrality of learning. The discussion centered on the need to have a set of hypotheses, or causal maps about how processes and inputs are related to the outcomes.

The group then discussed the difficulty of the task. There is not a body of knowledge or previous examples of how to measure the outcomes. There are numerous methodological issues that are suggested when using the term leading indicator, such as representation of the population. There would need to be both quantitative and qualitative methods used.

Because of these difficulties, the group discussed the idea of beginning with a pilot approach in the 3 lead communities. The data would be collected as community profiles on 'leading indicators'. The community profiles would be packaged in such a way so that communities could collect much of the data themselves. The data could include data from institutions (institutional profiles) , as well as data from the community, such as surveys of families, unaffiliated, etc. The initial data collected could focus on the opportunities to learn', the inputs and processes. While this data were being collected, groups of experts and clients' could be working simultaneously to develop measures to collect outcome data. Furthermore, the project should rely on existing data already available.

Adam's Small Group

Discussion began by asking what criteria one might use to prioritize the outcomes, if one wanted to develop Leading Indicators. The group identified four criteria: intrinsic merit, centrality to CIJE, feasibility of gathering information, and uniqueness to CIJE. We discovered that all the outcomes were high on intrinsic merit, so that criteria was not useful for prioritizing. We spent most of our time going through the list and rating each outcome as high, medium, or low on each of the other criteria (see below). Participants felt that the Professors Group can offer helpful advice on this project.

	Intrinsic Merit	Centrality to CIJE	Feasibility	Uniqueness to CIJE	Comments
1. Centrality of learning	high	high	medium	medium	cognitive/experiential -- JESNA?
2. Jewish identity	high	low	medium	low	CJF survey (connec to Judaism hard to assess)
3. Moral passion	high	low	medium/low	low	important to federations
4. Jewish values	high	high	low	high	affective domain -- possible to meas
5. Pluralism	high	low	low	high	what is the unit?
6. Involvement/commitment	high	high	high	low	cities have own data
7. Intensity/energy	high	???	low	medium	eg-JCC camps w/ no Jewish content
8. Relationship with Israel	high	low	high	low	can't leave it out--coordinate info
9. Leadership	high	high	medium	medium	eg- $ for Jewish ed, #lay involved in continuity, #prof ed leaders
10. Continuous renewal	high	high	medium/low	high	the methodology of CIJE

Summary Discussion

Following a period of reporting out from the small groups, a summary discussion ensued:

Adam: Thinking less about what we could collect, but what exactly could be collected...use other work that is going on and coordinate with Synagogue 2000, Population data

Fran: concerned about how other people would view our numbers and what does it mean to put the CIJE name on it?

Bill: if start with opportunity to learn and then work with indicators and then work on a package, over time one would move out from 3 communities to others and have a methodology that could sell to other communities. Need a research staff to do this.

The two small groups just focused on different aspects of leading indicators.

Concerned about being inclusive. Many of these need the traditionally-defined affiliated communities. Need some way to "get out of the box"

Talking about major investments for all of these indicators because of the instruments that need to be developed.

Is this a worth while way to think about this? Or are there other ways?

Is this what CIJE should be assessing? This was a good way to frame what CIJE should be looking at within a larger agenda. But should CIJE put more effort into evaluating CIJE and its programs first, before embarking on the LI project?

Maybe what we need to look at is not what the successes are, but what the problems are. Indicators are important for a lot of things including telling us where we need to focus our energies.

Need to look at "improving personnel" -- what does that mean? What would it look like? Do we need to make it look bigger, sexier? We don't really know what improving personnel means.

We need to articulate what the projects are. Each project within organization would have to attend to these goals. How is the program designed to achieve these goals? This means that the notion of indicators is something different.

Two types of efforts may be required for the Leading Indicators project:

-- pulling together information that is already available or being collected, influencing what data are being collected by others

-- collecting new data

-- this might be thought of in two dimensions: scope (national, community)
method (quantit, qualit)

GLOSSARY OF SOME JEWISH TERMS
(from our January meeting)

Rabbinic Judaism= Usually refers to the period between around the turn of the milenium (e.g. the year 0 up to around the year 600 of the Common Era= A.D.)

Halakhah= Law and legal matters. This includes civil, criminal and what we would call "religious" matters. For the rabbis the three are all intertwinined and part of the same package.

Aggadah= The rabbinic literature that is *not* legal! This includes stories, theology, ethical reflections, mystical speculations, magic, etc.

Mishnah= The first great work of "Rabbinic Judaism." Originally an oral work, the Mishnah was compiled and edited around the year 200 CE. The Mishnah was composed in the land of Israel, was written in Hebrew and is relatively short and pithy. It deals mostly with legal issues (*halakhah*).

Talmud= A much larger work than the Mishnah, it was put together around the year 500 CE in the great diaspora community of Babylonia. (A shorter and historically less important work was written in the land of Israel= "the Jerusalem Talmud" or "Palestinian Talmud"). It is written mostly in Aramaic (the Jewish vernacular of the time) and consists of a mixture of legal and non-legal materials. It includes many more stories and interpretations of the Bible than the Mishnah. Structurally it looks like a very elaborate commentary on the Mishnah, though it often wanders far afield.

Midrash= The literature of interpretation, mostly interpretation of the Bible, that was "written" (it too was originally oral) around the same time as the Mishnah and Talmud by many of the same people. Midrash is found in the Talmud and in separate books of Midrash. It sometimes focuses on legal matters (=*midrash halakhah*)-- clarifying points of law and ritual practice; and sometimes is concerned with theological, moral or imaginative matters (= *midrash aggadah*).

CIJE Professors Group Seminar
June 16-19, 1998

Tuesday June 16
Sivan 22

1:00 – 2:00	Lunch
2:00 – 2:30	Introduction
2:30 – 4:30	Teachers and Learners #1: Exploring the Paradigm *Moti Bar-Or, Melilah Helner-Eshed*
4:30 – 5:00	Break
5:00 – 6:30	Education Session #1: Synagogue Change Research Project *Karen Barth, Lisa Malik* (on phone)
6:30 – 7:30	Dinner
7:30 – 9:30	Education Session #2: Change Strawman *Karen*

Research Design

Wednesday June 17
Sivan 23

8:00 – 9:00	Breakfast
9:00 – 10:30	Teachers and Learners #2: Masters of *Hesed*, Part One *Moti, Melilah*
10:30 – 11:00	Break
11:00 –1:00	Education #3: Leadership and Contexts-Change in Jewish and General Education *Bill Firestone*
1:00 – 2:00	Lunch
2:00 – 4:00	Education #4: Teachers and Change Professional Preparation of Teachers and Issues of Change *Anna Richert, Sharon Feiman-Nemser*
4:00 – 6:30	Informal Meetings/Free time
6:30 – 7:30	Dinner
7:30 – 9:30	Teachers and Learners #3: Masters of *Hesed*, Part Two *Moti, Melilah*

Bill's articles

Thursday June 18
Sivan 24

8:00 – 9:00	Breakfast
9:00 – 10:30	Professional Development Policy Brief *Barry Holtz, Gail Dorph*
10:30 – 11:00	Break
11:00 – ~~1:00~~ 12:30	Teachers and Learners #4: Masters of *Din*, Part One *Moti, Melilah*
12:30 – 1:30	
~~1:00 – 2:00~~	Lunch
1:30	
~~2:00~~ – 3:30	Education #6: Lay Leader Research Project *Pearl Beck, Karen* (on phone)
3:30 – 4:00	Break
4:00 – 6:00	Teachers and Learners #5: Masters of *Din*, Part Two *Moti, Melilah*
6:00 – 7:00	Dinner
7:00 – 9:30	Education #7: Guiding Principles *Dan Pekarsky*
	Me and My Shadow *Gail, Barry*

Policy Brief

Guiding Principles

Friday June 19
Sivan 25

8:00 – 8:30	Breakfast
8:30 – 10:00	Teachers and Learners #6: From Study to Education *Moti, Melilah*
10:00 – 10:30	Break
10:30 – 12:00	Education #8: The Professors and CIJE *Susan Stodolsky, Barry*
12:00	Box Lunches, Departure

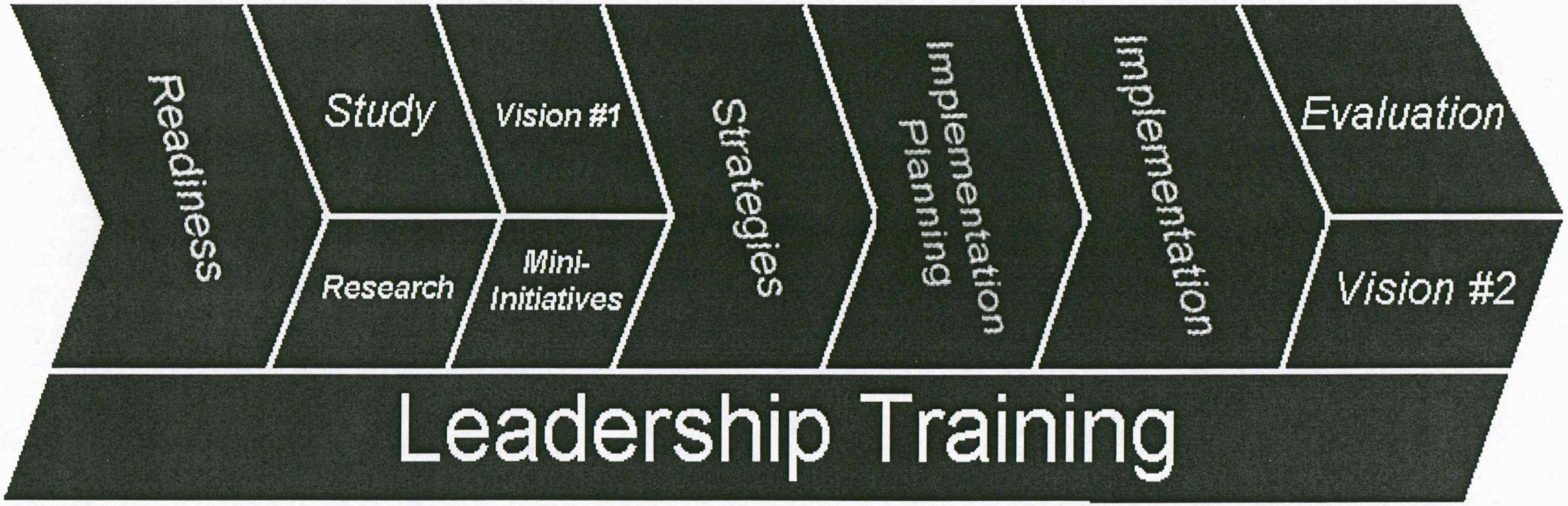
Susan's summary

Summary of Presentation on

SYNAGOGUE CHANGE PROCESSES

Change Think Tank
April, 1998

OVERVIEW OF PROPOSED CHANGE PROCESS



DETAILS OF PROPOSED CHANGE PROCESS

Stage of Process	Objective	Ideas
Readiness	Assess and build readiness for change	Writing why they want to change Congregation visioning day Telling them the tough truth about change Learning about <u>our</u> vision Visits to the "best practice" sites
Study	Change culture/mind-set Form the basis for a new vision	A curriculum of Jewish text and ideas, educational ideas, etc. for study and reflection
Research	Ground the approach in reality	Focus groups and parlor meetings
Vision #1	Articulate a inspirational vision for the congregation	A series of workshops on vision Involve the congregation in the process

Stage of Process	Objective	Ideas
Mini-initiatives	Develop a few "forays" into the world of change	Study of what others have done Set up a few initiative task forces
Strategies	Develop 2 – 3 strategies for broad-based change	Hold a strategic planning retreat or retreats
Implementation planning	Develop a practical plan for implementing the strategies	Work with existing structures to plan action steps, human resources, and funding
Implementation	***Do it!***	
Evaluation	Assess how well the changes are working	A survey instrument (pre- and post-)
Vision #2	Revisit the vision	Another workshop then involve the congregation