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Jewish secondary school leadership initiative. National Jewish
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The National Jewish High School Leadership Seminar
Jewish Spirituality and Secondary Education Conference
Princeton, NJ ♦ November 1 – 2, 1998

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The National Jewish High School
Leadership Seminar



The Spirituality of Song & Conviviality

SONGBOOK - שירון



*Jewish Spirituality and
Secondary Education Conference*

November 1 – 2, 1998

Princeton, NJ

HOSHIA ET AMECHA

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Hoshia et amecha
Uvareich et nachalatecha
Ureim v' nas'eim ad ha-olam.

הוֹשִׁיעָה אֶת-עַמְּךָ
וּבְרַךְ אֶת-נַחְלָתְךָ
וְרַעִים וְנַשְׂאִים עַד הָעוֹלָם.

Save Your people
And bless Your inheritance;
Tend them and sustain them forever.

Veshuv Ittkhem

Veshuv ittkhem veshuv ittkhem
Veshalom alekhem véalenu al kullanu x 2
Veshuv ittkhem veshuv ittkhem
Anahnu shelakhem vekhol ha-shirim shellaw

וְשׁוּב אִתְּכֶם

הַמְּלִים: דָּוִד בָּרַק
הַלַּחֵן: נֹרִית הִירֶשׁ

וְשׁוּב אִתְּכֶם וְשׁוּב אִתְּכֶם
וְשָׁלוֹם עֲלֵיכֶם וְעָלֵינוּ עַל כָּלֵנוּ
וְשׁוּב אִתְּכֶם וְשׁוּב אִתְּכֶם
אֲנַחְנוּ שְׁלַכְּכֶם וְכָל הַשִּׁירִים שְׁלָנוּ.

Again With You

Words: Daivid Barak
Music: Nurit Hirsch

Again with you, again with you
Shalom to you, to us, to all
Again with you, again with you x 2
We are yours and all the songs are ours.

Using a Hassidic melody, this lively song is an old Hora favorite praising the **NIGHT DESCENDING**—a time for songs to pierce the sky, dances to continue endlessly and the feeling of unity these things bring.

Rad Halaila

Rad halaila rav shireinu
Habokeia lashomayim
Shuvi, shuvi horateinu
M'hudeshet shiva tayim
Shuvi, shuvi v'nasov
Ki darkeinu ein lasof
Ki od nimshehet hashalshélet
Kilibeinu leiv ehad mini az
V'adei ad
Ki od nimshehet hashalshélet

רַד הַלַּיְלָה

רַד הַלַּיְלָה, רַב שִׁירֵנוּ
הַבּוֹקֵעַ לַשָּׁמַיִם
שׁוּבִי, שׁוּבִי הוֹרֵתֵינוּ
מְחַדֶּשֶׁת שִׁבְעַתַּיִם.
שׁוּבִי, שׁוּבִי וְנִסּוּב,
כִּי דַרְכֵנוּ אֵין לָהּ סוֹף
כִּי עוֹד נִמְשַׁכֶּת הַשְּׁלֶשֶׁלֶת.
כִּי לִבֵנוּ לֵב אֶחָד
מִנִּי אֶז וְעַדִּי עַד,
כִּי עוֹד נִמְשַׁכֶּת הַשְּׁלֶשֶׁלֶת.

EILEH CHAMDA LIBI

Eileh chamda libi
Chusa na v'al na tit-aleim

אֵלֶּה חֲמַדָּה לִבִּי
חֹסֶה נָא וְאַל נָא תִּתְעַלֵּם.

These are the desires of my heart.
Have mercy and turn not away from us.

זָמֵר, זָמֵר לָךְ

המלים: א' בן-זאב
הלחן: עממי

זָמֵר, זָמֵר לָךְ
זָמֵר, זָמֵר לָךְ
זָמֵר לָךְ מְכוֹרְתִי, מְכוֹרְתִי

המעגל סובב
זָמֵר לָךְ דּוֹבֵב
זָמֵר לָךְ מְכוֹרְתִי מְכוֹרְתִי

פזמון:

הרריד המה יפְרָחוּ
עת מחול ההורה יסָר
אָלֶף פְּרָחִים לְפִתֵּעַ יפְרָחוּ
יכִסּוּ אֶת עֵיר־הַמְדְבָר.

Zemer, Zemer, Lakh

Zemer, zemer lakh
Zemer, Zemer lakh
Zemer lakh mekhorati, mekhorati

Ha-máaqal sovev
Zemer lakh dovev
Zemer lakh mekhorati, mekhorati

Hararayikh hemma yifrahu
Et mehol ha-hora yisar
Elef perahim lefeta yifrahu x 2
Yehasu et en ha-midbar

Od lo ahavtti dáí

Beéle ha-yadayim od lo baniti kefar
Od lo matzati mayim béemtza ha-midbar
od lo tziyartti perah, od lo gilliti ekh
tovil oti ha-derekh uléan ani holekh

Chorus:

Ai —
Od lo ahavtti dáí
Ha-ruáh ve-ha-shemesh al panái
Ai —
Od lo amartti dáí
véim lo im lo akhshav
Ematái:

Od lo shataltti deshe od lo hekamtti ir
Od lo natatti kerem al kol givot-hagir
Od lo hakol asiti mammash bemo yadáí
Od lo hakol nissiti, od lo ahavtti dáí

Chorus:

Ai —
Od lo ahavtti dáí ...

Od lo hekamtti shevet, od lo hibbartti shir
Od lo yarad li sheleg béemtza ha-katzir
Ani od lo katavtti et zikhronotái
Veód lo baniti li et bet halomotái

Chorus:

Ai
Od lo ahavtti dáí ...

Veáf al pi shéat po, véat kol-kakh yafa
Mimekh ani boréah kemo mimaggefa!
Od yesh harbe devarim sheratziti láasot
At betah tislehi Li gam ba-shana ha-zot
— Tavini —

Chorus:

Ai —
Od lo ahavtti dáí ...

עוד לא אהבתי די

המלים והלחן: נעמי שמר

באלה הימים עוד לא בניתי כפר
עוד לא מצאתי מים באמצע המדבר
עוד לא ציירתי פרח, עוד לא גיליתי אֶיך
תוביל אותי הדרך ולאן אני הולך

פזמון:

אי —
עוד לא אהבתי די
הרוח והשמש על פני
אי —
עוד לא אמרתי די
ואם לא אם לא עקשתי
אימתי

עוד לא שתלתי דשא, עוד לא הקמתי עיר
עוד לא נטעתי כרם על כל גבעות-הגיר
עוד לא הכל עשיתי ממש כמו יְדִי
עוד לא הכל נסיתי, עוד לא אהבתי די

פזמון:

אי —
עוד לא אהבתי די...

עוד לא הקמתי שבט, עוד לא חברתי שיר
עוד לא נָרַד לי שלג באמצע הקציר
אני עוד לא כתבתי את זכרונותי
ועוד לא בניתי לי את בית חלומותי

פזמון:

אי —
עוד לא אהבתי די...

ואף על פי שאת פה, ואת כל-יְדִי נִפְה
ממך אני בורח כמו ממגפה:
עוד יש הרבה דברים שרציתי לעשות —
את בטח תסלחי לי גם בשנה הזאת
— תביני —

פזמון:

אי —
עוד לא אהבתי די...

מתוך ספר "ג" של נעמי שמר
© כל הזכויות שמורות למחברת

I Haven't Loved Enough

Words and Music: Naomi Shemer

With these hands I haven't built a village,
I haven't found water in the midst of the desert,
I haven't painted a flower or discovered how
The road will lead me or whither I go

Chorus:

Aye —
I haven't loved enough,
The wind and the sun on my face
Aye —
I haven't said enough
And if not now — When?

I haven't sown the grass or built a city
I haven't planted vineyards on all the hills of chalk
I haven't yet done everything with my very own hands,
I haven't experienced everything.
I haven't loved enough.

Chorus:

Aye —
I haven't loved enough...

I haven't established a tribe, I haven't composed a song,
I haven't known snow to fall in the middle of the harvest
I haven't written my memoirs yet
Or built my house of dreams

Chorus:

Aye —
I haven't loved enough...

And even though you're here and you're so beautiful
I run from you like the plague
For there are still so many things that I would like to do,
You'll probably forgive me this year too.

Chorus:

Aye —
I haven't loved enough...

AL SH'LOSHA D'VARIM

Al sh'loscha d'varim ha-olam
omeid:
Al ha-Torah, v'al ha-avodah
v'al g'milut chasadim.

על שלושה דברים העולם
עומד: על התורה ועל
העבודה ועל גמילות
חסדים.

The world stands on three things:
On the Torah, on divine service and on deeds of
lovingkindness.

KOL HA-OLAM KULO

Kol ha-olam kulo gesher tzar **כל-העולם כלו גשר צר מאד**
m'od **והעקר לא לפחד כלל.**
V'ha-ikar lo l'facheid k'lal

The entire world is a narrow bridge
But the main thing is not to fear.

Or ut'chelet ba'shamayim
V'yored l'feta yom
Ananim hofchim l'mayim
Keshet ola ba'marom.

Shlal g'vanim v'or shamayim
Ha'tzov'im et ha'olam
V'yafe hu shiv'atayim
Um'chayech l'chulam.

Ole ole hashir b'yachad
K'she'hasimcha balev porachat
Ole ole nashir v'yachad
Gadol v'katan kmo keshet b'anan.

Ze laze rotzim lageshet
Yachad m'vakshim lachalom
Ish la'ish rokmim po keshet
Elef tzva'im l'shalom.

Kach ba'im lashir halaila
Me'arba katzvei olam
Ha'simcha balev lo dai la
Rega shel or l'chulam.

Ole. . .

V'hashir gover bentayim
M'karev et hal'vavot
Mal'achim porsim knafayim
V'nidlakim ha'nerot.

Ole. . .

עולה עולה השיר ביחד
בשהשמה בלב פורחת
עולה עולה נשיר ויחד
גדול וקטן כמו קשת בענן.

זה לזה רוצים לגשת
יחד מבקשים לחלום
איש לאיש רוקמים פה קשת
אלף צבעים לשלום.

כך באים לשיר הלילה
מארבע קצוי עולם
השמה בלב לא די לה
רגע של אור לכולם.

עולה עולה ...

והשיר גובר בנתיים
מקרב את הלבבות
מלאכים פורשים כנפים
ונדלקים הנרות.

עולה עולה
מלים: ת. ברזיו
לחן: ק. אשרת

אור ותכלת בשמים
ויורד לפתע יום
עננים הופכים למים
קשת עולה במרום.

שגל גננים ואור שמים
הצובעים את העולם
ונפה הוא שבעתים
ומחיד לכולם.

ויהודה לעולם תשב

מלים: סי יואל

לחן: יעקבסון



V'Yehuda l'olam teshev V'Yerushalayim l'dor va'dor.

ויהודה לעולם תשב

וירושלים לדור ודור.

The Jewish nation and Jerusalem are eternal.

LO YISA GOY



Lo yisa goy el goy cherev
Lo yilm'du od milchama.

לא ישא גוי אל גוי חרב
לא ילמדו עוד מלחמה.

Lu y'hi ❖ לו יהי



Od yesh mifras lavan ba'ofek
Mul anan shachor kaved
Kol shen'vakesh lu y'hi.
V'im bachalonot ha'erev
Or nerot hachag ro'ed
Kol shen'vakesh lu y'hi.

Lu y'hi, lu y'hi, ana lu y'hi

Kol shen'vakesh lu y'hi.

Im ham'vaser omed bapetach

Ten mila tova b'fiv

Kol shen'vakesh lu y'hi.

Im nafsh'cha lamut sho'elet

Mip'richa ume'asif

Kol shen'vakesh lu y'hi.

(chorus)

Ma kol anot ani shome'a

Kol shofar v'kol tupim

Kol shen'vakesh lu y'hi.

Lu tishama b'toch kol ele

Gam t'fila achat mipi

Kol shen'vakesh lu y'hi.

(chorus)

Betoch sh'chuna k'tana mutselet

Bayit kat im gag adom

Kol shen'vakesh lu y'hi.

Ze sof hakayits sof haderech

Ten lahem lashuv halom

Kol shen'vakesh lu y'hi.

(chorus)

V'im pit'om yizrach me'ofel

Al roshenu or kochav

Kol shen'vakesh lu y'hi.

Az ten shalva v'ten gam ko'ach

L'chol ele shenohav

Kol shen'vakesh lu y'hi.

(chorus)

פזמון

בתוך שכוונה קטנה מוצלת

בית קט עם גג אדם

כל שנבקש - לו יהי

זה סוף הקיץ, סוף הדרכך

תן להם לשוב הלום

כל שנבקש - לו יהי.

פזמון

ואם פתאום תזרח מאפל

על ראשנו אור כוכב

כל שנבקש - לו יהי

אז תן שלחה ותן גם כח

לכל אלה שנאהב

כל שנבקש - לו יהי.

פזמון

עוד יש מפרש לבן באפק

מול ענן שחור כבד

כל שנבקש - לו יהי

ואם בחלונות הערב

אור נרות החג רועד

כל שנבקש - לו יהי

לו יהי - לו יהי - אנא לו יהי

כל שנבקש - לו יהי

אם המבשר עומד בפתח

תן מלה טובה בפיו

כל שנבקש - לו יהי

אם נפשך למות שואלת

מפריחה ומאסיף

כל שנבקש - לו יהי

פזמון

מה קול ענות אני שומע

קול שופר וקול תפים

כל שנבקש - לו יהי.

לו תשמע בתוך כל אלה

גם תפלה אחת מפי

כל שנבקש - לו יהי.

MI HA-ISH

Mi ha-ish he-chafeitz chayim
Oheiv yamim lir-ot tov.
N'tzor l'shon-cha mei-ra
Us-fatecha mi-dabeir mirma.

מי האיש הקפץ חיים
אהב ימים לראות טוב.
נצר לשונך מרע
ושפתך מדבר מרמה.

Who is the man that desires life and loves a long life of
happiness?
Keep your tongue from evil and your lips from speaking
falsehood.

Ani v'ata n'shaneh et ha'olam
Ani v'ata az yavo'u k'var kulam
Amru et ze kodem l'fanai
Lo m'shaneh
Ani v'ata n'shaneh et ha'olam.
Ani v'ata n'naseh mehat'chala
Yihye lanu ra, ein davar ze lo nora.

You and I will change the world and then all will follow.
Others have said it before me but that doesn't matter.
You and I will change the world.
You and I will try from the start. We will have a hard time.
No matter! It's not that bad.

Hóí artzi moladetti

Hóí artzi moladetti
Har terashim keréah
Eder uleppe — se ugedi
Zehav-hadar saméah
Minzarim, gal, matzeva
kippot-tit al bayit
Moshava lo-noshava
Zayit etzel zayit

Eretz, eretz morasha
Dekel rav-kappayim
Geder kav tzabbar rasha
Nahal kema-ha-mayim
Réah pardese-aviv
Shir tziltzal gammelet
Hel holt la-yam saviv
Tzel shikma nofelet

Eretz nahalat midbar sin
Kesem kokheve lekhet
Hevel záam ha-hamsin
Meluna beshallekhet
Kerem-gefen nim-lo-nim
Tel harebba nehereshet
Tekhol-lelot vilel-tannim
Masheva nokeshet

Hóí eretz hemeddat-lev
Ha-shamir, ha-shayit
Bayir sud yatom ba-gav
Ba-shamayim ayit
Réah pardese-aviv
shir tziltzal gamelet
Beyam shel or toveá kol
Véal pene kol ha-tehelet

הוי ארצי מולדתי

המלים: שאול טשרניחובסקי
הלחן: נעמי שמר

הוי ארצי, מולדתי
הוי טרשים קרח
עדר עלפה שה וגדי
זהב-הדר שמח
מנזרים, גל, מצבה
כפות-טיט על בית
מושבה לא-נושבה
זית אצל זית

ארץ, ארץ מורשה
דקל רב-כפיים
גדר קו צבר רשע
נחל כמה-המים
ריח פרדסי-אביב
שיר צלצל גמלת
חל חולות לגם סביב
צל שקמה נופלת

ארץ נחלת מדבר סין
קסם כוכבי לכת
הבל זעם החמסין
מלונה בשלכת
כרם-גפן ניס-לא-נים
תל חרבה נחרשת
תכל-לילות וילל-תנים
משאבה נוקשת

הוי ארץ חמדתי-לב
השמיר, השייט
ביר סוד יתום בגב
בשמים עיט
ריח פרדסי-אביב
שיר צלצל גמלת
בגם של אור טובע כל
ועל פני כל התכלת

(- אח, פרדסי אביב
שיר צלצל גמלת
בגם של אור טובע כל
ועל פני כל התכלת)

אני ואתה

המלים: א. איינשטיין
הלחן: מ. גבריאילוב

אני ואתה נשנה את העולם
אני ואתה אז יבואו כָּבֵר כולם.

אמרו את זה קודם לפני
לא משנה
אני ואתה נשנה את העולם.

אני ואתה ננסה מהתחלה
יהיה לנו רע, אין דבר זה לא נורא.

14

L'CHU N'RAN'NA

L'chu n'ran'na lashem
Naria l'tzur yisheinu
N'kadma fanav b'toda
Bizmirot naria lo.

לְכוּ נְרַנְנָה לַה',
נְרִיעָה לְצוּר יִשְׁעֵנו.
נִקְדְּמָה פְּנֵי בְּתוּדָה,
בְּזִמְרוֹת נְרִיעַ לוֹ.

O come, let us sing unto the Lord,
Let us joyfully acclaim the Rock of our salvation.
Let us approach Him with thanksgiving,
And acclaim Him with songs of praise.

V'NOMAR L'FANAV

17

V'nomar l'fanav shira
chadasha, Halleluyah.

וְנֹאמֵר לְפָנָיו שִׁירָה חֲדָשָׁה,
הַלְלוּיָהּ.

Let us recite before Him a new song.
Praise the Lord.

V'shuv netze'a el haderech
yad b'yad laderech
B'shalsholet zahav.
V'shuv netze'a el haderech
Am echad laderech
V'shireinu al gav.

V'ad l'sha'arei rakia
B'vadai nagi'a
Od m'at im lo achshav
V'ad l'sha'arei rakia
B'vadai nagi'a
Tikvatenu lo lashav.

V'gam im aruka haderech
V'raba haderech
Hen kochenu od rav
V'gam im aruka haderech
V'raba haderech
Na'avor ba yachdav.

V'ad. . .

Let's go out on that path as one golden chain
Hand in hand, one nation in song.
With such unity together we will surely reach the gates of heaven
And if this journey seems long, we will not tire.
We'll make it — together.

אֶל הַדֶּרֶךְ

מְלִים: ש. אור

לחן: ג. הירש

עבוד: מ. אדלמן

וְשׁוֹב נִצָּאָה אֶל הַדֶּרֶךְ

יָד בְּיָד לַדֶּרֶךְ

בְּשִׁלְשֹׁלֶת זָהָב.

וְשׁוֹב נִצָּאָה אֶל הַדֶּרֶךְ

עִם אֶחָד לַדֶּרֶךְ

וְשִׁירֵנוּ עַל גֵּב.

וְעַד לְשַׁעְרֵי רְקִיעַ

בְּוֹדָאֵי נִגִיעַ

עוֹד מְעַט

אִם לֹא עֲקָשׁוּ.

וְעַד לְשַׁעְרֵי רְקִיעַ

בְּוֹדָאֵי נִגִיעַ —

כִּי דַרְכֵנוּ לֹא לְשׁוֹא.

וְגַם אִם אַרְבֵּה הַדֶּרֶךְ

וְרֵבָה הַדֶּרֶךְ —

הֵן כַּחֲנוּ עוֹד רַב.

וְגַם אִם אַרְבֵּה הַדֶּרֶךְ

וְרֵבָה הַדֶּרֶךְ

נִעְבֹר בָּהּ יַחְדָּיו —

וְעַד לְשַׁעְרֵי רְקִיעַ...

Achat sha-alti mei-eit
 Hashem ota avakeish, Shivti
 b'veit Hashem kol y'mei
 chayai, Lachazot b'noam
 Hashem ul-vaker b'heichalo.

אחת שאלתי מאת ה' אותה
 אבקש שבתתי בבית ה' כל-
 ימי חיי לחזות בנעם ה'
 ולבקר בהיכלו.

One thing I ask from the Lord, one thing I desire,
 That I may dwell in the house of the Lord all the days of
 my life.
 To behold the graciousness of the Lord,
 And to enter His sanctuary.

Homim yamáí
 velelotáí
 Uveshamáí ammud ha-esh od kam
 Ashir beli dáí
 Efros yadáí
 Lididáí asher meéver yam
 Ani shoél umitpallel
 Tov shello avda od ha-tikva

Chorus:
 Háí háí háí...

Shimu ehái
 Ani od háí
 Ushette enái od nissaót la-or
 Az ko lehái
 Lekhol orhai
 ulevanáí ha-mevakshim lahzor
 Ani shoél umitpallel
 Tov shello avda od ha-tikva

Chorus:
 Háí Háí Háí...

Lo ira meriv'vot am
 Asher saviv saviv shatu alai.
 Kuma Hashem hoshi-eini.

I will not fear the multitudes
 that have set themselves against me.
 Arise, O Lord! Save me.

Hái

Shimu ehái
 Ani od háí
 Ushette enái od nissaót la-or
 Rabbim hohái akh gam perahái
 Ulefanái shanim rabbot misfor
 Ani shoél umitpallel
 Tov shello avda od ha-tikva

Uvemizmor midor ledor
 Kemáayan méaz véad olam
 Ani shoél umitpallel
 Tov shello avda od ha-tikva

Chorus:
 Háí háí háí
 ken ani od háí
 Ze ha-shir shesabba shar etmol leábba
 Ve-ha-yom ani...
 Ani od háí háí háí
 Am-Yisraél háí
 Ze ha-shir shesabba shar etmol leábba
 Ve-ha-yom ani...

לא אירא מרובות עם
 אשר סביב סביב שותו עלי.
 קומה ה' הושיעני.

המלים: אהוד מנור
 הלחן: אבי טולדנו

שמעו אחי
 אני עוד חי
 ושתי עיני עוד נשאות לאור
 רבים חוכי אך גם פרחי
 ולפני שנים רבות מספור
 אני שואל ומתפלל
 טוב שלא אבדה עוד התקנה

ובמזמור מדור לדור
 כמעין מאז ועד עולם
 אני שואל ומתפלל
 טוב שלא אבדה עוד התקנה

פזמון:

חי חי חי
 כן אני עוד חי.
 זה השיר שסבא שר אתמול לאבא
 והיום אני ...
 אני עוד חי חי חי
 עם ישראל חי
 זה השיר שסבא שר אתמול לאבא
 והיום אני ...

הומים ימי

וקילותי
 ובשמי עמוד האש עוד קם
 אשר בלי די
 אפרוש ידי
 לידי אשר מעבר ים.
 אני שואל ומתפלל
 טוב שלא אבדה עוד התקנה

פזמון:

חי חי חי...

שמעו אחי
 אני עוד חי
 ושתי עיני עוד נשאות לאור
 אז כה לחי
 לכל אורחי
 ולפני המבקשים לחזור
 אני שואל ומתפלל
 טוב שלא אבדה עוד התקנה

פזמון:

חי חי חי...

Noladetti La-Shalom

22

נולדתי לשלום

המלים והלחן: עזי חיסמן

Ani noladetti
El ha-manginot
veél ha-shirim
Shel kol ha-medinot
Noladetti la-lashon
Vegam la-makom
La-méat lehamon
Shuyoshit yad la-shalom

אני נולדתי
אל המנגינות
ואל השירים
של כל המדינות
נולדתי ללשון
וגם למקום
למעט, להמון
שיושיט יד לשלום

Chorus:

Ani noladetti la-shalom sherak yaggiá
Ani noladetti la-shalom sherak yavo x 2
Ani noladetti la-shalom sherak yofiá
Ani rotze, ani rotze liyot kevar bo

פזמון:
אני נולדתי לשלום שרק יגיע
אני נולדתי לשלום שרק יבוא
אני נולדתי לשלום שרק יופיע
אני רוצה, אני רוצה להיות כבר בו.

Ani noladetti El ha-halom
Ubo ani róeh
Sheyavo ha-shalom
Noladetti la-ratzon
Va-la-emmuna
Shehine hu yavo
Acharei Sheloshim shana

אני נולדתי
אל החלום
ובו אני רואה
שביבוא השלום
נולדתי לרצון
ולאמונה
שהנה הוא יבוא
אחרי שלושים שנה.

Chorus:

Ani Noladetti la-shelom... x 2

פזמון:
אני נולדתי לשלום... 2 x

Noladetti la-umma
Ve-la shanim alpayim
Shemura la adama
Vela helekat shamayim
Vehi róa tzofa
Hine ole ha-yom
Ve-ha-sháa yafa
Zohi shéat shalom

נולדתי לאמה
ולח שנים אלפים
שמורה לה אדמה
ולה חלקת שמים
והיא רואה צופה
הנה עולה היום
והשעה יפה
זוהי שעת שלום

Chorus:

Ani noladetti la-shalom... x 2

פזמון:
אני נולדתי לשלום... 2 x

Hu ha'yoshev lo ei sham bamromim
Hu ha'rofe kol cholim
Hu ha'noten rov simcha lailadim
Hu ha'ose mishpatim.

Hu ba'shamayim
V'hu ha'yachid
Hu ha'gadol ha'nora
Hu ha'shomer aleinu mitzara. . Eloha

Shmor na aleinu k'mo y'ladim
Shmor na v'al ta'azov
Ten lanu or v'simchat ne'urim
Ten lanu ko'ach od va'od.
Ten lanu gam le'ehov.

Ma k'var notar lanu od ba'yamim
Ma k'var notar kol hayom
Shemesh, tikva va'hamon mabatim
Laila v'yom shel chalom.

He is the one who sits in the heavens
He is the healer of the sick
He is the giver of joy to children
He is the judgement giver.

He is in the heavens
He is the only one.
He is the great and awesome
He is our protector from pain — God.

Watch over us as children
Watch us and don't leave us
Give us light and the joy of youth
Give us strength and more.
Give us the opportunity to love.

What more remains to us in our lives
What more remains all the day
Sun, hope and endless views
Night and day of dreams.



23

תפלה
מלים: מ. אלוני
לחן: ה. ברטר

הוא היושב לו אי שם במרומים
הוא הרופא כל חולים
הוא הנותן רב שמחה לילדים
הוא העושה משפטים.

הוא בשמים והוא היחיד
הוא הגדול הנורא
הוא השומר עלינו מצרה
אלוה

שמור נא עלינו כמו ילדים
שמור נא ואל תעזוב
תן לנו אור ושמחת נעורים
תן לנו פח עוד ועוד,
תן לנו גם לאהוב.

מה כבר נותר לנו עוד בימים
מה כבר נותר כל היום
שמשי, תקנה וקמון מבטים
ליקח ויום של חלום

לך ירושלים :: Lach y'rushalayim

24

לך ירושלים בין חומות העיר
 לך ירושלים אור חדש יאיר.
 בלבנו רק שיר אחד קים
 לך ירושלים בין ירדן וים.
 לך ירושלים נוף קדומים נהוד
 לך ירושלים לך הזים וסוד.
 פזמון
 לך ירושלים שיר נשא תמיד
 לך ירושלים עיר מגדל דוד.
 פזמון

Lach y'rushalayim, ben chomot ha'ir
 Lach y'rushalayim, or chadash ya'ir.
 B'libenu, b'libenu rak shir echad kayam
 Lach y'rushalayim, ben yarden vayam.
 Lach y'rushalayim, nof k'dumim vahod
 Lach y'rushalayim, lach razim vasod.
 (chorus)
 Lach y'rushalayim, shir nisa tamid
 Lach y'rushalayim, ir migdal david.
 (chorus)

For you, Jerusalem, between the city's walls
 For you, Jerusalem, a new light will shine.
 In our heart, in our heart, there is only one song—
 To you, Jerusalem, between the Jordan and the sea.
 For you, Jerusalem, height of antiquity and glory
 For you, Jerusalem, mysteries and secrets.
 (chorus)
 For you, Jerusalem, we will carry a song forever
 For you, Jerusalem, the city of the Tower of David.
 (chorus)

הנה בא השלום
 הוא יצא לדרך שלשום
 הוא קרוב הוא קרב כל יום
 הנה בא השלום

Hine ba hashalom
 Hu yatza l'darko shilshom
 Hu karov hu karev kol yom
 Hine ba hashalom.
 Hu aluf haksamim
 Hu cholef v'zolef b'samim
 L'kolo chalomot kamim
 V'noshmim v'noshmim.

הוא עולה מן הים
 הוא יורד מפסגת ההר
 הוא נשא וברוח שר
 הן אפשר הן אפשר

Kri'ato k'var mitgalgelet
 Mimizrach l'ma'arav
 Hine hu dofek badelet
 Hu lo y'vater achshav.

Hu ole min hayam
 Hu yored mi'pishgat hahar
 Hu nisa u'varu'ach shar
 Hen efshar, hen efshar.

קריאתו כבר מתגלגלת
 ממזרח למערב
 הנה הוא דופק בדלת
 הוא לא ינתר עכשו

הנה בא השלום
 מלים: א. מנור
 לחן: נ. הירש

הנה בא השלום
 הוא יצא לדרך שלשום
 הוא קרוב הוא קרב כל יום
 הנה בא השלום

הוא אלוף הקסמים
 הוא חולף וזולף בשמים
 לקולו חלומות קמים
 ונושמים ונושמים

Sisu et Y'rushalayim giluv va
Giluv va kol ohaveha kol
ohaveha.

שִׁישׁוּ אֶת-יְרוּשָׁלַיִם גִּילוּ בָּהּ
גִּילוּ בָּהּ כָּל-אוֹהֲבֶיהָ
כָּל-אוֹהֲבֶיהָ

Al chomotayich ir David
hif-kad-ti shomrim
Kol hayom v'chol halaila.
Sisu . . .

עַל חוֹמוֹתֶיךָ עִיר דָּוִד
הִפְקַדְתִּי שׁוֹמְרִים כָּל-הַיּוֹם
וְכָל-הַלַּיְלָה
שִׁישׁוּ . . .

Al tira v'al teichat avdi
Ya-akov
Ki yafutzu m'sanecha
mipanecha.
Sisu . . .

אַל תִּירָא וְאַל תִּיחַת עַבְדִּי
יַעֲקֹב כִּי יָפוּצוּ מִשְׁנֵאֶיךָ
מִפָּנֶיךָ
שִׁישׁוּ . . .

S'i saviv einayich ur'i
kulam
Nik-b'tzu u-va-u lach.
Sisu..

שְׂאֵי סָבִיב עֵינֶיךָ וּרְאֵי כָּל־
נִקְבְּצוּ וּבָאוּ לָךְ
שִׁישׁוּ . . .

V'ameich ameich kulam
tzadikim
L'olam yirshu aretz.
Sisu . . .

וְעַמְךָ עִמָּךְ כָּל־צַדִּיקִים
לְעוֹלָם יִירְשׁוּ אֶרֶץ
שִׁישׁוּ . . .

Rejoice with Jerusalem, all you who love her.
I have set watchmen upon thy walls, O Jerusalem.
They shall never hold their peace, day or night.

Do not fear, my servant Jacob,
For your enemies shall be scattered before you.

SHALOM AL YISRAEL

Hadliku or bar'chovot
 V'shir zam'ru ba-ir
 Machar al p'nei kol hatikvot
 Yaftzia yom bahir
 Mi-shovachim yagbi-ah az
 Ribo yonei lavan
 V'shemesh n'kiya mipaz
 Tikra mitoch anan.

Shalom shalom shalom al
 Yisrael
 Imru imru shirei haleil
 Shalom al Yisrael.

Im l'machar shalom yavo
 Ad tamu hadorot
 Min harama ad har n'vo
 Hatzitu m'durot
 Az har l'har shalom yomar
 V'or gadol yaheil
 K'sheyom chadash yizrach
 machar
 Al kol beit Yisrael.
 Shalom shalom. . . .

הַדְּלִיקוּ אֹר בְּרַחוּבוֹת
 וְשִׁיר זָמְרוּ בְּעִיר
 מַחַר עַל פְּנֵי כָּל-הַתִּקְוֹת
 יִפְצִיעַ יוֹם בְּהִיר
 מִשׁוֹבְכִים יִגְבִּיהַ אֲז
 רַבּוֹא יוֹנֵי לָבָן
 וְשֵׁמֶשׁ נִקְיָה מִפָּז
 תִּקְרָא מִתּוֹךְ אֲנָן

שְׁלוֹם שְׁלוֹם שְׁלוֹם
 עַל יִשְׂרָאֵל
 אָמְרוּ אָמְרוּ שִׁירֵי הַלַּיִל
 שְׁלוֹם עַל יִשְׂרָאֵל

אִם לְמַחַר שְׁלוֹם יָבוֹא
 עַד תָּמוּ הַדּוֹרוֹת
 מִן הָרָמָה עַד הַר נָבוֹ
 הִצִּיתוּ מְדוֹרוֹת
 אֲז הַר לְהַר שְׁלוֹם יֵאמַר
 וְאוֹר גָּדוֹל יִהְיֶה
 כְּשִׁיּוֹם חָדָשׁ יִזְרַח מַחַר
 עַל כָּל-בֵּית יִשְׂרָאֵל
 שְׁלוֹם שְׁלוֹם . . .

HAFINJAN

Haruach noshevet k'rirah
 Nosifa kisam lam'durah
 V'chach, bizro-ot argaman
 Ba-eish ya-aleh k'korban
 Ha-eish m'hav-hevet shira
 m'lavlevet
 Soveiv lo soveiv hafinjan.
 La la la la . . .

Ha-eish lakisam t'lacheish
 Admu ko paneinu ba-eish
 Im lanu tigboret tuchan
 Mikol b'dal anaf shebagan
 Kol eitz v'chol keresh
 Yashir azai cheresh
 Soveiv lo soveiv hafinjan.
 La la la la . . .

The cool wind blows. We'll add a chip to the fire and thus
 in scarlet it will rise in the flames like a sacrifice. The fire
 flickers. Song rises up around the finjan.

The fire will whisper to the chip. Our faces grow so red
 by the fire. If more fuel is prepared for us from every
 broken branch stub in the garden, every tree and log will
 sing softly around the finjan.

הַרוּחַ נוֹשֶׁבֶת קְרִירָה
 נוֹסִיפָה קִיסָם לַמְדוּרָה
 וְכַח, בִּזְרוּעוֹת אֲרָגָמָן
 בָּאֵשׁ יַעֲלֶה כְּקֹרְבָן
 הָאֵשׁ מִהַבְּהֵבֶת
 שִׁירָה מְלַבֵּלֶת
 סוֹבֵב לוֹ סוֹבֵב הַפְּנִיָן.
 לַלְלַל . . .

הָאֵשׁ לַקִּיסָם תִּלְחַשׁ
 אֲדָמוּ כֹה פְּנִינוּ בָּאֵשׁ
 אִם לָנוּ תִגְבֹּרֶת תּוּחַן
 מִכָּל-בְּדֹל אֲנָף שֶׁבָגָן
 כָּל-עֵץ וְכָל-קֶרֶשׁ
 יִשִּׁיר אֲזֵי חֶרֶשׁ
 סוֹבֵב לוֹ סוֹבֵב הַפְּנִיָן
 לַלְלַל . . .

AL KOL EILEH

Al had'vash v'al ha-oketz
Al hamar v'hamatok
Al biteinu hatinoket
Sh'mor eili hatov

על הדבש ועל העקץ
על המר והמתוק
על בתנו התינקת
שמר אלי הטוב

Al ha-eish ham'vo-eret
Al hamayim hazakim
Al ha-ish hashav habaita
Min hamerchakim

על האש המבערת
על המים הזכים
על האיש השב הביתה
מן המרחקים

Al kol eileh, al kol eileh
Sh'mor na li eili hatov
Al had'vash v'al ha-oketz
Al hamar v'hamatok.

על כל-אלה, על כל-אלה
שמר נא לי אלי הטוב
על הדבש ועל העקץ
על המר והמתוק

Al na ta-akor natu-a
Al tishkach et hatikva
Hashiveini v'ashuva
El ha-aretz hatova.

אל נא תעקר נטוע
אל תשכח את-התקוה
השיבני ואשובה
אל הארץ הטובה

Sh'mor eili al zeh habayit
Al hagan—al hachoma
Miyagon, mipachad peta
Umimilchama.

שמר אלי על זה הבית
על הגן — על החומה
מיגון, מפחד-פתע
וממלחמה

Sh'mor al ham'at she-yeish li
Al ha-or v'al hataf
Al hapri shelo hivshil od
V'she-ne-e-saf.
Al kol eileh . . .

שמר על המעט שיש לי
על האור ועל הטף
על הפרי שלא הבשיל עוד
ושנאסף
על כל-אלה . . .

This is a beautiful, lyric description of the coming of evening in a village. With the last rays of the sun a gentle wind rustles the trees, the doves and the flocks settle down, and as the stars appear night falls.

Erev Ba

Shuv ha'eder noher bimvu'ot hakfar
Ve'ole ha'avak mishvilei afar
V'harhek od tsemed inbalim
Melave et mesheh hatslalom.
Erev ba, erev ba.

Shuv haruah lohesheh bein gidrot ganim
Uv'tsameret habrosh kvar namot yonim.
V'harhek al ketef hagva'ot
Od noshkot karnayim ahronot.
Erev . . .

Shuv havered holem halomot balat
Uforhim kohavim bamarom at at,
V'harhek baEmek ha'afel
Melave hatan et bo haleil.
Layil rad, layil rad.

עֶרֶב בָּא

שוב העֶדֶר נוֹהֵר
במבואות הכפָּר
ועוֹלָה האֲבָק מִשְׁבִּילֵי עֶפֶר
והֶרְחַק עוֹד צֶמֶד עֲנַבִּלִים
מִלֵּוָה אֶת מִשְׁךְ הַצִּלְלִים
עֶרֶב בָּא, עֶרֶב בָּא.

שוב הָרוּחַ לוֹחֵשׁ בֵּין
גִּדְרוֹת גַּנִּים
וּבְצִמְרֵת הַבְּרוֹשׁ כֶּבֶר
נְמוֹת יוֹנִים
והֶרְחַק עַל כֶּתֶף הַגִּבְעוֹת
עוֹד נוֹשְׁקוֹת קַרְנַיִם אֲחֵרוֹנוֹת
עֶרֶב בָּא, עֶרֶב בָּא.

שוב הַנֶּרֶד הוֹלֵם תְּלוּמוֹת בְּקֵאֵט
וּפּוֹרְהִים פּוֹכְבִים בְּמָרוֹם אֵט אֵט
והֶרְחַק בְּעֶמֶק הָאֶפֶל
מִלֵּוָה תַּפֵּן אֶת בֵּא הַלַּיִל
לַיִל רַד, לַיִל רַד.

HINEI MA TOV

Hinei ma tov uma na-im
Shevet achim gam yachad.

הִנֵּה מַה־טוֹב וּמַה־נְעִים
שֵׁבֶת אַחִים גַּם יַחַד.

Behold, how good and how pleasant it is
For brothers to dwell together in unity.

LO ALECHA

Lo alecha ham'lacha ligmor
V'lo atah ven chorin
l'hibateil mi-menah.
Sheyibaneh beit hamikdash
Bimheira b'yameinu.

לֹא עֲלֶיךָ הַמְּלָאכָה לְגַמֵּר
לֹא עֲלֶיךָ לְחֹרֵן
וְלֹא אַתָּה בֶּן חוֹרֵין
לְהַבְטֵל מִמֶּנָּה.
שִׁיבְנָה בֵּית הַמִּקְדָּשׁ
בְּמַהֲרָה בְּיָמֵינוּ.

It is not for you to complete the work, but neither are you
free to desist from it.
May the Temple be speedily rebuilt in our days.

**Texts for
“Two Traditional perspectives on the spirituality of study”**

Elie Holzer

**Maimonides, The Book of Knowledge, Basic principles of the Torah,
Ch. 4 (I. Twersky, translation)**

(¶ 13 The topics connected with these five precepts, treated in the above four chapters, are what our wise men called *Pardes* (Paradise), as in the passage, "Four went into *Pardes*" (Hagigah 14). And although those four were great men of Israel and great sages, they did not all possess the capacity to know and grasp these subjects clearly. Therefore, I say that it is not proper to dally in *Pardes* till one has first filled oneself with bread and meat; by which I mean knowledge of what is permitted and what forbidden, and similar distinctions in other classes of precepts. Although these last subjects were called by the sages "a small thing" (when they say "A great thing, *Maaseh Merkavah*; a small thing, the discussion of *Abbaye* and *Rava*"), still they should have the precedence. For the knowledge of these things gives primarily composure to the mind. They are the precious boon bestowed by God, to promote social well-being on earth, and enable men to obtain bliss, in the life hereafter. Moreover, the knowledge of them is within the reach of all, young and old, men and women; those gifted with great intellectual capacity as well as those whose intelligence is limited.†

מרע. הלכות יסודי התורה פרק דה

י"א אותן חכמים סבדי אמרו דבר גדול וי"ג ועניני ארבעה פרקים אלו שבחמש מצות
ויוזם דלכיי ורנא אעפ"כ ראוי להקדימם ושלל לעלות במחשבה שיש לנו
אלא כוונת מקרא ומשנה וכו' דבר גדול הם שחכמים קורין אותם פרדם. כדנרסיק
כוונת דלכיי ורנא: וכתב סר"ן דבר אמר וכן זמלא וכו"ע. בן עזריא סר"ן ו

ריק וחסר: י"ג ועניני ארבעה פרקים אלו שבחמש מצות האלו הם שחכמים הראשונים קוראין אותם [א] פרדם כמו שאמרו ארבעה גבנסו לפרדם. ואע"פ שגדולי ישראל היו וחכמים גדולים היו לא כולם היה בהן כח לידע ולהשיג כל הדברים על בורין. ואני אומר שאין ראוי למייל בפרדם אלא מי שנתמלא בריסו לחם ובשר. ולחם ובשר הוא לידע האסור והמותר וכיוצא בהם משאר המצות. ואע"פ שדברים אלו דבר קטן קראו אותן חכמים שהרי אמרו חכמים דבר גדול מעשה מרכבה ודבר קטן הוויות דאביי ורבא. אעפ"כ ראויין הן להקדימן. שהן מיישבין דעתו של אדם תחלה. ועוד שהם הטובה הגדולה שהשפיע הקב"ה ליישוב העולם הזה כדי לנהול חיי העולם הבא. ואפשר שידעם הכל קטן וגדול איש ואשה בעל לב רחב ובעל לב קצר:

Maimonides, The Book of Knowledge, Laws concerning the study of the Torah, Ch. 1 (I. Twersky, translation)

(11 The time allotted to study should be divided into three parts. A third should be devoted to the Written Law; a third to the Oral Law; and the last third should be spent in reflection, deducing conclusions from premises, developing implications of statements, comparing dicta, studying the hermeneutical principles by which the Torah is interpreted, till one knows the essence of these principles, and how to deduce what is permitted and what is forbidden from what one has learned traditionally. This is termed Talmud.

(12 For example, if one is an artisan who works at his trade three hours daily and devotes nine hours to the study of the Torah, he should spend three of these nine hours in the study of the Written Law, three in the study of the Oral Law, and the remaining three in reflecting on how to deduce one rule from another. The words of the Prophets are comprised in the Written Law, while their exposition falls within the category of the Oral Law. The subjects styled *Pardes* (Esoteric Studies) are included in Talmud.* This plan applies to the period when one begins learning. But after one has become proficient and no longer needs to learn the Written Law or continually be occupied with the Oral Law, he should, at fixed times, read the Written Law and the traditional dicta, so as not to forget any of the rules of the Torah, and should devote all his days exclusively to the study of Talmud according to his breadth of mind and maturity of intellect.†

מדע. הלכות תלמוד תורה פ"א

מורה נבוכים חלקים שבו חוליס ועמים כמו י"ג האשה שלמה חזקה וכו' כן מן חוליס וכו' מינהל בן דוכא בחמשים [כ"ז] זכות חוליס לה ולמחריב ב זכיו עמים וכולם עוסקים בחוכמה : מצוה כלומר וכיון שכן אין שניה גדול כלל : ומזה שולחי מים . עון רב טוה (דף ג') ובפ"ק דקדושין (דף ל"ב) . וכך

ללמוד בשכר שנאמר ראה למדתי אתכם חוקים ומשפטים כאשר צונו ה' וכו' מה אני בחנם למדתי אף אתם למדתם בחנם ממני וכן כשתלמדו לדורות למדו בחנם כמו שלמדתם ממני . לא מצא מי שילמדו . בחנם ילמדו בשכר שנאמר אמת קנה . יכול ילמד לאחרים בשכר תלמוד לעמך ואל תסבור . הא למדת שאסור

לו ללמד בשכר אע"פ שלמדו רבו בשכר : הן כל איש מישראל חייב בתלמוד תורה בין עני בין עשיר בין שלם בגופו בין בעל יסורין בין בחור בין שהיה זקן גדול שתשש כחו אפילו היה עני המתפרנס בן הצדקה ומחור על הפתחים ואפילו בעל אשה ובנים חייב לקבוע לו זמן לתלמוד תורה ביום [ו] ובליילה שנאמר והגית בו יומם ולילה : [א] גדולי חכמי ישראל היו מהן חוטבי עצים ומהן שואבי מים ומהן סומים ואף על פי כן היו עוסקין בתלמוד תורה ביום ובליילה והם מכלל מעתיקי השמועה איש מפי איש מפי משה רבינו : י' עד אימתי חייב לתלמוד תורה עד יום מותו שנאמר ופן יסורו מלבבך כל ימי חיך . וכל זמן שלא יעסק בלימוד הוא שוכח : י"א וחייב לשלש את זמן למידתו . שלישי בתורה שכתב : ושלישי בתורה שבעל פה . ושלישי יבין וישכיל אחרית דבר מראשיתו ויוציא דבר מדבר וידמה דבר לדבר ויבין במדות שהתורה נדרשת בהן עד שידע היאך הוא עיקר המדות והיאך יוציא האסור והמותר וכיוצא בהן מדברים שלמד מפי השמועה . וענין זה הוא הנקרא גמרא : י"ב כיצד היה בעל אומנות והיה עוסק במלאכתו שלש שעות ביום ובתורה תשע . אותן התשע קורא בשלש מהן בתורה שכתב ובשלש בתורה שבעל פה [א] ובשלש אחרות מתבונן בדעתו להבין דבר מדבר . ודברי קבלה בכלל תורה שכתב הן ופירושן בכלל תורה שבעל פה . והענינים הנקראים פרסם בכלל הגמרא הן . "נמה דברים אמורים בתחלת תלמודו של אדם אבל כשיגדיל בחכמה ולא יהא צריך לא לתלמוד תורה שכתב ולא לעסוק תמיד [ב] בתורה שבעל פה יקרא בעתים מוזמנים תורה שכתב ודברי השמועה כדי שלא ישכח דבר מדברי דיני תורה ויפנה כל ימיו לגמרא בלבד לפי רוחב שיש בלבו וישוב דעתו .

Maimonides, Introduction to *Helek*, *Sanhedrin* Ch. 10

5 You, however, who read this book thoughtfully, must understand the analogy which I am about to draw for you. Prepare your mind to understand what I tell you about all this. Imagine a small child who has been brought to his teacher so that he may be taught the Torah, which is his ultimate good because it will bring him to perfection. However, because he is only a child and because his understanding is deficient, he does not grasp the true value of that good, nor does he understand the perfection which he can achieve by means of Torah. Of necessity, therefore, his teacher, who has acquired greater perfection than the child, must bribe him to study by means of things which the child loves in a childish way. Thus, the teacher may say, "Read and I will give you some nuts or figs; I will give you a bit of honey." With this stimulation the child tries to read. He does not work hard for the sake of reading itself, since he does not understand its value. He reads in order to obtain the food. Eating these delicacies is far more important to him than reading, and a greater good to him. Therefore, although he thinks of study as work and effort, he is willing to do it in order to get what he wants, a nut or a piece of candy. As the child grows and his mind improves, what was formerly important to him loses its importance, while other things become precious. The teacher will stimulate his desire for whatever he wants then. The teacher may say to the child, "Read and I will give you beautiful shoes or nice clothes." Now the child will apply himself to reading for the sake of new clothes and not for the sake of study itself. He wants the garment more than the Torah. This coat will be the end which he hopes to achieve by reading. As his intelligence improves still more and these things, too, become unimportant to him, he will set his desire upon something of greater value. Then his teacher may say to him, "Learn this passage or this chapter, and I will give you a denar or two." Again he will try to read in order to receive the money, since money is more important to him

than study. The end which he seeks to achieve through his study is to acquire the money which has been promised him. When his understanding has so improved that even this reward has ceased to be valuable to him, he will desire something more honorable. His teacher may say to him then, "Study so that you may become the president of a court, a judge, so that people will honor you and rise before you as they honor So-and-So." He will then try hard to read in order to attain his new goal. His final end then will be to achieve the honor, the exaltation, and the praise which others might confer upon him.

Now, all this is deplorable. However, it is unavoidable because of man's limited insight, as a result of which he makes the goal of wisdom something other than wisdom itself, and assumes that the purpose of study is the acquisition of honor, which makes a mockery of truth. Our sages called this learning not for its own sake. They had in mind the kind of person who performs the commandments and energetically studies Torah not for their own intrinsic worth but with some other purpose in view. Our sages warned against this and said, "Do not make the Torah a crown for self-glorification or a spade with which to dig" (*Ethics of the Fathers* 4:7). They hinted at what I have just explained to you, that the end of wisdom is neither to acquire honor from other men nor to earn more money. One ought not to busy oneself with God's Torah in order to earn one's living by it; nor should the end of studying wisdom be anything but knowing it. The truth has no other purpose than knowing that it is truth. Since the Torah is truth, the purpose of knowing it is to do it.

ואתה, המציין בספר זה, הבן זה המשל שאני ממשיך דך -
ואז תכין לך ותשמע דברי בקל-זה. שים בדעתך, כי נער
קטן הביא והוא אצל המלמד למדו תורה, וזהו הטוב הגדול לו
לענין מה-שישיג מן-השלמות. אלא שהוא, למעוט שניו וחסות
שכלו, אינו מבי מעלת אותו הטוב, ולא מה-שיגיעהו בשביליו
מן-השלמות. ולפיכך, בהקרח: יצטרך המלמד שהוא יותר שלם
ממנו, שיגרוס אותו על-הלמוד בדברים שהם אהובים אצלו
לקטנות שניו, ויאמר לו: קרא - ואמן-ך אגוזים, או תאנים;
או אמן-ך מעט דבש. ובזה הוא קורא ומשפדל, לא לעצם
הקריאה - לפי שאינו יודע מעלתה - אלא כדי שיגנו לו אותו
המאכל. ואכילת אותם המגדים אצלו יקרה בעיניו מן-הקריאה
וטובה הרבה, בלא ספק. ולפיכך חושב הלמוד עמל וגיעה והוא
עמל בו, כדי שיגיע לו באותו עמל התכלית האהובה אצלו,
והוא: אגוז אחד, או חתיכת דבש. וכשיגדיל ויחזיק שכלו" ויקל
בעיניו אותו הדבר שהיה אצלו נכבד מלפנים, וחסר לאהב
זולתו" - יגרוז אותו ויעוררו תאנתו באותו הדבר ההמוד לו,

ויאמר לו למדו: קרא ואקח-ך מנעלים יפים, או בגדים
חמודים כאלה. ובזה ישפדל קרא - לא לעצם הלמוד, אלא
לאותו המלבוש. והבגד הוא נכבד בעיניו מן-התורה, והוא
אצלו תכלית קריאתו. וכאשר יהיה שלם בשכלו יותר ויתבונה
בעיניו זה הדבר גם-כן - ישים נפשו למה-שהוא גדול מזה.
ואז יאמר לו רבו: למד" פרשה זו, או פרק זה - ואמן-ך
דינר אחד, או שני דינרין. ובכך הוא קורא ומשפדל לקח אותו
הממון. ואותו הממון אצלו נכבד מן-הלמוד - לפי שתכלית
הלמוד אצלו היא: שיקח הנהב שהבטיחוהו בו. וכשתהיה דעתו
שלמה, ונקלה בעיניו זה השעור' ויודע שזה דבר נקל" - תאנה

למה-שהוא נכבד מזה, ויאמר לו רבו: למד - כדי שתהיה רב
ודין וכבודך בגי-אדם ויקומו מפניה ויעשו מצוותיה, ויגדל
שמה בסתיה ואחר מותה כגון: פלוני ופלוני. והוא קורא
ומשפדל, כדי להשיג מעלה זו, ותהיה התכלית אצלו: הכבוד
שיכבדו אותו בגי-אדם וינשא והו וישבחו אותו. וכל-זה" מגנה.
ואמנם יצטרך - למעוט שכל אדם - שישים תכלית התקמה דבר
אחר זולתי התקמה" ויאמר: לאיזה דבר" נלמד? אלא כדי
שנשיג בו זה הכבוד, וזה הוללות על-האמת. ועל-למוד כזה
אומרים תכמים: "שלא לשמה", כלומר: שיעשה המצוות
ולמד וישפדל בתורה לא לאותו הדבר בעצמו, אלא בשביל
דבר אחר. והזהירו התכמים על-זה" ואמרו: אל-תעשם עטרה
להתגדל בהם ולא קרדם לחפר בהם. והם רומזין למה-
שבארתי דך - שאין לשום תכלית התקמה: לא לקבל כבוד
מבגי-אדם, ולא להרוים ממון, ולא לתעסק בתורת השם -
יתברך להתפרנס בה: ולא תהיה אצלו תכלית למוד התקמה -
אלא לדעת אותה בלבד. וכן אין תכלית האמת - אלא שידע
שהיא אמת. והתורה - אמת, ותכלית ידיעתה - לעשותה

recall the questions which religious doctrines are trying to answer, *the antecedents of religious commitment*, the presuppositions of faith. A major task of philosophy of religion is, as said above, to rediscover the questions to which religion is an answer. The inquiry must proceed both by delving into the consciousness of man and by delving into the teachings and attitudes of the religious tradition.

a) The urgent problem is not only the truth of religion, but man's capacity to sense the truth of religion, the authenticity of religious concern. Religious truth does not shine in a vacuum. It is certainly not comprehensible when the antecedents of religious insight and commitment are wasted away; when the mind is dazzled by ideologies which either obscure or misrepresent man's ultimate questions; when life is lived in a way which tends to abuse and to squander the gold mines, the challenging resources of human existence. The primary issue of theology is *pretheological*; it is the total situation of man and his attitudes toward life and the world. It is from this point of view that we must realize that there are four dimensions in religion.

b) What are the four dimensions of religious existence? To the eye of the spectator, religion seems to consist exclusively of two components: of ritual and myth, of sacrament and dogma, of deed and scripture. The importance of these components is beyond dispute; the emphasis in different systems upon either of the two only indicates the indispensability of both. To some the truth of religion is in its ritual,¹ to others the essence of religion is in its dogma.²

c) There is another component, however, which may be regarded as the vital ingredient, and yet because of its imponderable nature it often escapes the eye of the observer. It is that which goes on within the person: the innerness of religion. Vague and often indescribable, it is the heart of religious existence. Ritual and myth, dogma and deed remain externals unless there is a response from within the person, a moment of identification and penetration to make them internals. We must distinguish between four dimensions of religious existence, four necessary components of man's relationships to God: a) the teaching, the essentials of which are summarized in the form

of a creed; it is the creed that contains norms and principles about matters sacred or eternal, the dimension of the doctrine; b) faith, inwardness, the direction of one's heart, the intimacy of religion, the dimension of privacy; c) the law, or the sacred act to be carried out in the sanctuary, in society or at home, the dimension of the deed; d) the context in which creed, faith and ritual come to pass, such as the community or the covenant, history, tradition, the dimension of transcendence. Are these dimensions always present? There are situations in which the dimension of depth is missing: the word is proclaimed, the deed is done, but the soul is silent. There are also situations in which nothing is happening to the sense, but the whole soul is aflame. Some consider the objective performance to be so sacred and effective that the inner component is of little account. What is the worth of one individual's evanescent response compared with the majesty of a revealed word, the preciousness of a ritual? Others regard the inner moment as the vital principle or the culmination of existence. The study of ritual is like phonetics, the science of sounds; the study of dogma is like grammar, the science of the inflections of language; while the study of inner acts is like semantics, the science of meanings.³

d) We do not have a word for the understanding of these moments, for the events that make up the secret history of religion, or for the records in which these instants are captured. Theology is the doctrine of God, but these moments are neither doctrine nor exclusively divine. They are human as well as divine. The Psalms are not records of theology. The Psalms are the birthpangs of theology; their words plummet-lines reaching into the depth of the divine-human situation out of which genuine theology arises.

Theology has often suffered from a preoccupation with the dogma, the content of believing. The act of believing; the questions, What happens within the person to bring about faith? What does it mean to believe?—all this is the concern of a special type of inquiry which may be called "depth theology." The theme of theology is the content of believing; the theme of depth theology is the act of believing, its purpose being to explore

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THE VALUES OF JEWISH EDUCATION

THERE is one thing we, as Jews, must never surrender: our high standards of education. None of us can rest content with his intellectual, moral or spiritual state of living. The disease from which we suffer is *intellectual* as well as *spiritual illiteracy*; *ignorance* as well as *idolatry of false values*. We are a generation devoid of learning as well as sensitivity.

In most cases, attendance at school has not shaped the character or the attitudes of our children. What are the factors to be blamed for such ineffectiveness? Without minimizing the corroding influence of the general social climate, I insist that the *vapidity of religious instruction* is a major cause of this failure.

There are numerous forces that neutralize the effect of religious instruction. We may, in our teaching, extol the values of learning, compassion and faith, yet the child lives most of the time in an atmosphere obsessed with commercialism, boastfulness and cynicism. While the climate has never been particularly favorable to either Judaism or any attempt to serve God, Judaism must learn to survive in spite and because of adverse spiritual conditions. It would be suicidal to live by the maxim that unless the climate favors our principles, they will have to be discarded.

One of our errors is the *trivialization of education*. The superficial kinds of religious instruction acquired in childhood fade away when exposed to the challenge and splendor of other intellectual powers in an age of scientific triumphs. What young people need is, not religious tranquilizers, religion as a diversion, religious entertainment, but spiritual audacity. It is wrong to reduce Hanukkah to *lotkes* and *dreidel*. It is facing the tension of Judaism and Hellenism that counts. It is wrong to reduce the importance of the Sabbath to the survival of the Jewish people. Essential to the Sabbath is *zeikher l'ma-aseh bereishit*. If the Bible is a collection of documents about life in ancient Israel, then it is more enlightening to read a modern text book of the ancient history of Israel. Our claim is that without being related to the words of the Bible, a Jew ceases to exist spiritually as a Jew; that, in order to retain our likeness, we must learn to be attached to the words created in the likeness of the spirit of God. Our ability to respond to the living God depends, to a large degree, upon our ability to be sensitive to the presence

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of God in the Bible. An education in which Judaism is but a system of *religious behaviorism* or what is worse, a collection of *customs and ceremonies*, an education which continues to evade intellectual problems or which ignores emotional obtuseness, is doomed to failure. Teaching the geography of the land of Israel will not necessarily evoke a love of Israel. Nor will merely teaching the rules about *dagesh hazak* assure one of becoming conscious of the *pinteleh yid*.

Another malady is the *irrelevance of tradition to the person*, the collapse of communication between the personal problems of the individual and the message of our heritage. We tell the pupil many things, but what has our instruction to do with his inner problems, with the way he is going to behave or think outside the classroom? In the classroom we shy away from fundamental issues. How shall one deal with evil? What is our relation to an enemy? What shall one do about envy? What is the meaning of honesty? How should one face the problem of loneliness? What has Judaism to say about war and violence?

Surely *Talmud Torah* is vital, and the advice to study is not hard to give. Yet the tragedy is that our generation does not know how to study, how to relate itself to the classical sources of our tradition. The chief problem of Jewish education is not only what to do with the children who do not attend Hebrew schools, but what to do with those who do attend them—or even Day Schools. The secret of religious education is learning, passion and conviction. The teacher must impart *information* as well as to let the pupil share his *appreciation*. The problem is not merely more hours, more knowledge, but also more relevance, more understanding.

Every child knows the story of how Abraham smashed his father's idols, but many never get to study *parashat kee teesa*, concerning the Golden Calf. So they never hear about the worshiping of the idols. How famous is that statement by Rabbi Akiba, that "Love thy neighbor as thyself" is the epitome of the Torah. Somehow, Jewish literature has overlooked the fact that Rabbi Ishmael, a colleague of Rabbi Akiba, suggested another principle: all the *mitzvot* have been given for one purpose, to keep man away from idolatry.

Manasseh, we are told, placed an idol in the holy Temple. Is it not possible that there are idols in our homes, in our minds, in our institutions? The architect has become the spiritual leader of many institutions. Miami Beach is a place of pilgrimage! Judaism finds itself in a continuous battle with idolatry. It is bound to reject as vulgar and destructive certain values that our own people cherish and worship.

Their land is filled with silver and gold,
And there is no end to their treasures;
Their land is filled with horses,
And there is no end to their chariots.
Their land is filled with idols;

They bow down to the work of their hands,
To what their fingers have made.

The task of the Jewish teacher is to be a midwife to the students and a midwife to our tradition. At the hands of a clumsy practitioner, ideas will be stillborn. The outcome may be a monster. At the hands of a master, new life will be born.

Our schools must do what non-religious schools have failed to accomplish. They must convey to the student a sense of the marvel and mystery of being alive; a sense of significance; an awareness of the holiness in time. We must address ourselves, in education, to the fundamental problems of existence: How to illumine the inner chaos? How to simplify the self?

Most people are afflicted by superficial insolubles. They fail to be aware of what really ails them, of what is ultimately at stake in the life of man. Our most precious insights come from encountering that which is greater than ourselves. Education adds a new dimension to the individual, a dimension in which he is exposed and responds to meaning and truth and wisdom in the holiness of God's creation and God's word.

Modern man has detached himself from nature, from the rhythm that prevails in God's creation. He is unaware of the cosmos. People recite the Kaddish. Why not call attention to the spiritual intoxication and the endless craving in the words *yisgadal v'yiskadash*? Why not suggest that we relate ourselves in a new way to the mystery of the cosmos when we say *n'kadeish et sbimkha ba'olam k'sheim she-makdishin oto bishmei marom*? Why not open their minds to the significance of the words *oseb shalom bimromav*?

Another ailment that plagues us is the *monopoly of education*, which I do not want to elaborate on at this time. Actually, education is a matter which rests primarily with the parent, with the father. The teacher is but a representative of the father, according to Jewish tradition. Thou shalt teach them diligently, not vicariously. Parents act as they please, commercialism and vulgarity blare from the loud-speakers, and little children are expected to listen and recognize the voice of the spirit. Religious instruction, like charity, begins at home.

The *depersonalization of teaching* is another outstanding weakness. I refer to the type of instruction in which the subject matter stands like an iron curtain between pupil and teacher. The task of the teacher is, first of all, to transfer the eternal legacy of our people. And for that legacy to be expressed and accepted, the transfer itself must be a significant happening. The idea that remains timeless will bypass the mind and heart of man. Man lives in time, in a particular situation, and only an idea that happens is capable of being conveyed. For an idea to happen, the teacher must relive its significance. He must become one with what he says. Only deep calls to deep.

The secret of effective teaching lies in making the pupil a contemporary of the living moment of teaching. The outcome is not only the retention of the content of teaching but also of the *moment of teaching*. It is not enough for the pupil to appropriate the subject matter; the pupil and the teacher must go through significant moments, sharing insight and appreciation.

I know it is not easy. I am aware of the difficulty. I have been a *melamed* all my life. I know how hard it is to teach. The first moment in each class is like the hour in which the Jews stood at the Red Sea, before *kriat yam suf*. But when the reward comes, it is a song, it is *zeh eli v'anveihu*. Everybody faces in his own life the trial and fleeing from the slavery and the fleshpots of Egypt, and of being pursued by Pharaoh: *bayam sagur v'basoneh rodef*.

The trouble is that the Bible itself has become to our people like the Red Sea, and we are called upon to perform the miracle of splitting the waters and leading them through. Yet miracles do happen, and to this experience we are committed, and we thank God three times a day for miracles that happen to us daily, all the time.

The failure of Jewish education, furthermore, has its roots in the *failure of faith in Jewish education*, and ultimately in the failure of faith in value education. Our premise is the certainty of being able to educate the inner man, to form as well as to inform the personality, to develop not only memory but also the capacity for insight, not only information but also appreciation, not only proficiency but also reverence, not only learning, but also faith, not only skills but also a *sense of values*.

Abstaining from teaching values is abdication of responsibility. It means turning the child over to other agencies of our mass culture that powerfully affect attitudes and value judgments: television, comic books, Hollywood and Madison Avenue, the impact of which represents a major threat to the independence, sensitivity, inner balance and freedom of the individual.

It was a tragic mistake, as I have often emphasized, to forget that Judaism is not only a way of living, a way of doing, but also a *way of thinking*. Unless we discover the intellectual relevance of Judaism, our heritage will remain a trivial affair, without bearing upon the central issues of human existence. In detaching the Torah from the living issues of the human soul, we have succeeded in making Judaism dull. A matter is dull when I am unresponsive to it. To teach Judaism means to teach it as an answer to the ultimate problems of existence, to the problems of the student who sits in front of me. Otherwise, it remains trivial. And Judaism cannot survive as a triviality. Judaism is an answer to ultimate problems of human existence. To be a Jew means to be committed to some basic ideas, to stand for some principles of thought, not only to carry out certain actions.

Let me give you an idea of what I mean by a way of thinking. Everybody knows how central an issue the principle of revelation is. What does it mean? We assume

it means, and it does mean, that the text of the Pentateuch goes back to *Moshe Rabbeinu*. We do not realize that for many great minds, for our people throughout the last 2000 years, it meant something much more decisive. Let me quote a Midrash and it will be clearer to you. "The Rock, His deeds are perfect, all His ways are just" (Deuteronomy 32:4). Said the Midrash: Had another man made such a declaration, people would have laughed at him. How does he know what the ways of God are like? Only Moses, of whom it is written, "He made known His ways to Moses" (Psalms 103:7), is qualified to say: "The Rock, His deeds are perfect, all His ways are just." The Torah conveys to us not only the will of God but also the nature of God; not only what the ways of man ought to be but also what the ways of God are. Revelation gives us an answer to the fundamental, vital question: is the ultimate Being good or evil? Judaism is a way of thinking. And we must be committed, and we are committed, in spite of Auschwitz.

Jewish education involves not only subject matter, but also a commitment to certain ideas, a view about man and his destiny, about God and history. Taught in an intellectual vacuum, our curriculum is meaningless; taught in the context of a philosophy derived from assumptions opposite to Judaism, it must remain either innocuous or self-defeating. Every educational act involves an attitude to values. An understanding of values, therefore, lies at the root of education.

We must not underestimate the difficulties of moral living. It takes great courage, wisdom, defiance and depths of faith to remain moral. We have been guilty of oversimplification. We maintain that virtue pays; we forget that vice pays more. In our text books, the words sin or *yetzer hara* do not occur. One has the impression that the *yetzer hara* does not exist anymore. It is so easy to be good! I want to quote to you a statement by a leading man in this country, one of our friends. "Judaism is a very easy religion, a very simple religion. All it asks us to do is to love your neighbor as yourself."

It was not so easy for our great sages. According to the Talmud, man faces many ordeals and temptations. A tension exists between the good instinct and the bad instinct. It is not easy to plead for virtue. It is useless to teach moral values. Of all disciplines within the field of philosophy, ethics is the least advanced, the most confused, the most insecure.

Man is born to face temptation and to make decisions. He is born to insist, as well as to resist. There is neither faith nor integrity without awareness of the difficulty of faith and the arduousness of integrity. The task is to develop convictions as well as spiritual audacity. Character education cannot be taught as only character education. Why should I have a good character?

The prophets did not teach us morality. They taught us to be sensitive and upset about Him. We must not neglect the antecedents of moral commitments, acts that happen within the depths of a person, moments that bring about the attachment

to faith, upon which commitment to moral values depends. What man thinks of himself, of his people, of humanity, determines his ways of making a decision. Without an intimate awareness of the grandeur of living, of the transcendent glory of justice and compassion, of the earnestness and ultimate significance of freedom and responsibility, we will fail.

In our tradition, the individual life must have a shape, a *Gestalt*. The day has a shape, the week, the year, all of life. My life is unprecedented. No one will ever live for me. And I would not like my life to be a secret scandal. I would like my life to have a *Gestalt*, a form, that its totality should have a message of beauty.

I have often quoted the statement by Rabbi Aaron the Great: "The greatest sin of man is to forget that he is a prince." But I can be a prince only if I know that *hayei olam nata b'tokbeinu*. By implanting joy, by implanting a taste for the grandeur of the good, we will develop a sense of disgust for evil.

You can affect a person only if you reach his inner life, the level where every human being is insecure and feels his incompleteness, the level of awareness that lies beyond articulation.

What we must strive for is *education in depth*, a kind of teaching which is capable, again and again, of evoking a sense of wonder and mystery, of raising issues which the individual is called upon to answer personally, inwardly.

To educate means to cultivate the soul, not only the mind. You cultivate the soul by cultivating empathy and reverence for others, by calling attention to the grandeur and mystery of all being, to the holy dimension of human existence, by teaching how to relate the common to the spiritual. The soul is discovered in response, in acts of transcending the self, in the awareness of ends that surpass one's interests and needs. Every one of us is sooner or later confronted with ultimate problems. How can I relate my life to the source of ultimate meaning? Why am I here at all, and what is my purpose?

We have discovered in our own days the terrifying seriousness of human history. The problem of man is more grave than we were able to realize generations ago. We Jews did not have to wait for the atomic bomb to learn that life is an extremely serious affair.

We seem to be committed, verbally, to the idea that man is created in the likeness of God. But are we committed to it intellectually? If the divine likeness is our premise about the nature of man, then the question arises: How should a being created in the likeness of God act, think, feel? How can we live in a way that is compatible with our being a likeness of God?

What do I see when I see a man? What do I see when I face an audience such as this? How shall I retain a sensitivity to the wonder and mystery of this very moment? How am I not to profane the act of holding the attention of so many beings?

Immortality of the soul ought to be our central concern. By this I do not mean immortality of the soul at death. I mean immortality of the soul while the body is alive. Some people die while their bodies are still alive. The first task of religion is to serve as a reminder that man has a soul, that the community has a soul. The surest way to forfeit the soul is to ignore the spirit.

Life must be earned spiritually, not only materially. A good conscience is the invention of the devil. *Man knows more than he understands*. He senses more than he is able to say. To reduce knowledge to the limits of understanding is to stultify our intelligence. To maintain that everything we know we are able to understand, that everything we sense we are able to say, is an invention of idiots. Intellectual embarrassment, awareness of our inability to say what we sense, is a prerequisite of intelligence. To foster depth of such awareness, the sheer openness of both mind and senses to what is given, is as vital to us as training in the art of explanation and expression.

It is important for our lives to explain experiences, yet it is also important for us to know that experiences explain our lives. Spiritual values can be experienced in acts of love and compassion, in ritual, in the search for truth, in moments of sensing the mystery of living. Spiritual values are delicate, precious, intangible. They can neither be measured nor firmly and exactly described. We believe, however, that spiritual attitudes can be evoked and fostered, and that character can be affected, that generosity and reverence can be cultivated.

The philosophy of educating man is determined by the philosophy of the nature of man. The prevailing philosophy of education operates upon the assumption that man and his destiny must be conceived in terms of interests and needs. I maintain that if we continue to entertain such a view, education will be doomed to failure.

Such a view is part of the way of thinking which tends to flatten things. We deal with human beings as if they had no depth, as if the world had only two dimensions. We have developed a sense of power, we have developed a sense of beauty; we know how to use the forces of matter, we know how to enjoy the beauty of nature. Intellectually we know the universe is not here for our sake; it is not here to please our ego. Practically, however, we act as if the purpose of the universe were to satisfy our interests and needs.

However, a life without demands on the mind, heart, body and soul, a life without constant intellectual effort, spells the doom of culture. We must not remain the errand-boys of yesteryear's fashions; we must not embalm notorious cliches.

Needs and interests are looked upon as if they were holy, as if they contained the quintessence of eternity. Needs are our gods, and we toil and spare no effort to gratify them. Suppression of a desire is considered a sacrilege that must inevitably avenge itself in the form of some mental disorder. We worship not one but a whole pantheon of needs and have come to look upon moral and spiritual norms as nothing but personal desires in disguise.

We cannot make our judgments, decisions or actions dependent upon our needs. The fact is that man, who has found out so many things, knows neither his own heart nor his own voice. Many of the interests and needs we cherish are imposed on us by the conventions of society rather than being indigenous to our essence. While some of them are necessities, others are fictitious, and adopted as the result of convention, advertisement or sheer envy.

The contemporary man believes to have found the philosopher's stone in the concept of needs. But who knows his true needs?

He who sets out to employ the relativities of life as a means for satisfying his own needs and desires will soon forfeit his freedom and be degraded to a mere tool. Acquiring things, he becomes enslaved to them; in subduing others, he loses his own soul. It is as if unchecked covetousness were double-faced; a sneer and a subtle vengeance behind a captivating smile. We can ill afford to set up needs, an unknown, variable, vacillating and eventually degrading factor, as a universal standard, as a supreme, abiding rule or pattern for living.

We feel jailed in the confinement of personal needs. The more we indulge in satisfactions, the deeper is our feeling of oppressiveness. To be an iconoclast of idolized needs, to defy our own interests, though they seem to be vital and have long been cherished, we must be able to say "no" to ourselves in the name of a higher "yes". Yet our minds are late, slow and erratic. What can give us the power to curb the deference to wrong needs, to detect spiritual fallacies, to ward off false ideals and to wrestle with inattentiveness to the unseemly and holy?

An adequate philosophy of education must seek to understand its goals in terms of ends as well as in terms of needs, in terms of values as well as in terms of interest and desires. Judaism insists that we must neither defy desire nor vilify it. Far from defying legitimate needs, it regards authentic needs as spiritual opportunities. It tries to teach us not only to satisfy needs, but also to surpass them. The error of idolatry is to idolize needs, to convert needs into ends. The goal of Judaism is to convert ends into needs, to develop a need for that which we may not feel the need of, to desire what is commanded.

Satisfying a need is part of the continuum of the psyche; serving an end, doing a *mitzvah*, is a *breakthrough*. However, the goal remains to integrate the end into the psychological structure of needs, for action to generate motivation.

Ultimate ends, as seen by our tradition, are not timeless values, metaphysical entities, frozen absolutes. Ultimate ends are *mitzvot*, demands.

All needs are one-sided. When hungry we are in need of food, yet food is not in need of being consumed. Things of beauty attract our minds; we feel the need of perceiving them, yet they are not in need of being perceived by us. It is in such one-sidedness, that most of living is imprisoned. Examine an average mind and you will find that it is dominated by an effort to cut reality to the measure of the

ego, as if the world existed for the sake of pleasing one's ego. Religion begins with the certainty that something is asked of us, that there are ends which are in need of us. Unlike all other values, moral and religious ends evoke in us a sense of obligation. They present themselves as tasks rather than as objects of perception. Thus religious living consists in craving *ends* or "values" which are in need of us.

What is value? For several generations philosophers have wrestled with the problem of values. In our own time the conclusion has been reached that we cannot, in correct language, formulate an answer to this question.

Those of us who have tried to think about human existence in terms of Jewish religious education cannot detach the concept of values from the concept of deeds. Values taken by themselves are something timeless, disembodied, detached from both God and man. But, for us, values do not float about in a vacuum. May I offer a formulation of value? "Better to throw oneself alive into a burning furnace than to embarrass a human being in public." This is our way of expressing the dignity of man.

What is the goal of Jewish education? Its goal is to give form, purpose, meaning, direction and depth to what may be regarded as one of the ideals of general education, namely, the fullest possible development of the individual.

This ideal of the fullest possible development of the individual must be placed within the context of Jewish values. The individual is not seen in isolation, but in relation to God, Torah and Israel, and is subject to the norms which such a relation implies. We maintain that, just as it is important for a person to select a particular objective for his own life, such as a career, it is important for him to live in awareness of a meaning which transcends all particular objectives, loyalty to which is ultimately even more important than success or failure in the pursuit of his particular objective.

To regard the ideal of the development of the personality as the exclusive goal of education is both an oversimplification and a distortion. Every individual has many personalities, as William James pointed out. The individual is a child to his mother, a student to his teacher, a lover to his wife, an employee to his employer, a boss to those who work for him. It remains a question whether the full development of the personality is either desirable or possible. There may be aspects of my personality which do not deserve to be fully developed.

Just as a major end of scientific and professional training is to confer control over nature and to offer vocational proficiency, so it is a major end of religious training to convey the meaning of self-control, and to offer a sense of personal vocation. To help an individual to satisfy the urge and compulsion of personal development is to act according to the law of life. Yet, such help must not be given blindly, but in full consideration of a direction and greater meaning.

Personal meaning is meaningless, unless it is related to a transpersonal meaning. Thus, Jewish education means that there are goals other than the goal of developing

the individual, some personal, and others pointing beyond personal existence. An example of the first may be cited in the statement that the Torah was given to refine, and even to curb, human nature. *Lo nitnu hamitzvot ella l'tzareif baben et habriyot*. The problem of man is the greatest problem, or ought to be the greatest problem of man himself. The essence of Hassidism has consistently been misunderstood in this respect. The essence of Hassidism is *arbeten oif zich*.

According to our tradition, this is a beautiful world. There is an obscure statement in the *Midrash Rabbah*: Happy is the world that knows that God is King. What a marvelous world! But man can be completely destroyed and lost in this world. They praise the greatness of this world because they sense the Kingship of God. Without sensing God's Kingship, this world can be terrible. History may be regarded as a nightmare. But when you sense that God is King, this is a great Kingdom.

To translate this into educational terms: without a sense of the *hayei olam*, the eternal life implanted *within us*, there is no meaning and no future to our *hayei sha-ab*, our this-worldly life. A plant must be cultivated; otherwise it will wither. How do we cultivate? This is our challenge.

We have been led to believe that we of this generation have arrived. Prosperity is here, and the end of education is to prepare ourselves for the enjoyment of prosperity. We sense no task, we feel no mission. We are bored. The days of our lives are getting longer; the hours of labor are getting shorter. *Hayom arokh v'hamlakhab k'tzarab*. Our only anxiety is how to preserve the status quo.

We betray our youth if we fail to live and to teach by the principle that the destiny of man is to aid, to serve. We have to master in order to serve; to acquire in order to give away. We have to understand in order to believe, to know in order to accept.

How does man recognize and establish his existence as a human being? I never question my animal existence, but I often question my existence as a human being. The ancient belief in the human soul is an answer that has been profoundly shaken. The modern humanist insistence upon the dignity of the person raises the question of what is the essence of dignity.

What is human about a human being? Is not the very concept of humanity an illusion? Is not my own humanity merely a conceit or an epiphenomenon? *De omnibus dubitandum*. I am doubtful of any aspect of my humanity, but of one thing I am sure: there is a challenge that I can never evade, in moments of failure as well as in moments of achievement. Man is inescapably, essentially challenged on all levels of his existence. It is in his being challenged that he discovers himself as a human being. Do I exist as a human being? My answer is: *I am commanded; therefore I am*. There is a built-in sense of indebtedness in the consciousness of man. Without such awareness, man is spiritually dead, neither creative nor responsible. Meaning is found in responding to the demand; meaning is found in sensing the demand.

When the soul is stale, the demand is dead. By "soul," I mean openness, unpretentiousness, honesty, sensitivity. The primary goal of Jewish education is to cultivate the soul, to enable the person to be alive to the challenge, to sense the demand. Failure to understand what is demanded of me is a source of anxiety. Acceptance of our existential indebtedness is the prerequisite of sanity. The world was not made by man. The earth is the Lord's, not a derelict. "How shall I ever repay to the Lord all His bounties to me?"

At the root of religious commitment is a sense of indebtedness, of being called upon to reciprocate, to answer, to live in a way which is compatible with having been created in the likeness of God. Man cannot think of himself as human, without being conscious of his indebtedness. Thus it is not a mere feeling, but rather a constitutive feature of being human. To eradicate it would be to destroy what is human in man.

One of the great virtues a human being can develop is a sense of ultimate *embarrassment*. How embarrassing for man to be the greatest miracle on earth and to spill out his time as if it were scum! How embarrassing for man to live in the shadow of greatness and to ignore it, to be a contemporary of God and not to sense it! Religion is what man does with his ultimate embarrassment. It is the awareness that the world is too great for us, the awareness of grandeur and mystery of being, the awareness of being present at the unfolding of an inconceivable eternal saga.

Jewish education must recognize the dialectics of the human situation, pay attention to both the individual and the people, to discipline and spontaneity, to *keva* and *kavanah*, to principle and example, to the pattern and the poetry, to *Halakhab* and *Aggadab*. We must cultivate intellectual piety as well as ritual observance, stillness as well as discipline.

I have serious doubts whether every one of us suffers from an Oedipus complex. I am inclined to believe that many of us are afflicted with an Abraham complex. Of Abraham the Lord says, "I have chosen him so that he can command his sons and his household after him, to teach them the way of the Lord; to act in charity and in justice" (Genesis 18:19). To keep the Abraham complex alive in our children remains our responsibility. The fear lest we fail to be sensitive to the situation of a poor man—and all men are poor—is the most important test of whether we have fear of God. Reverence for God involves reverence for man. "He that oppresses the poor blasphemes his Maker, but he that is gracious unto the needy honors Him" (Proverbs 14:31).

The universe is done. The greater masterpiece still undone, still in the process of being created, is history. For accomplishing His grand design, God needs the help of man. Life is clay, and righteousness the mold in which God wants history to be shaped. But human beings, instead of fashioning the clay, deform the shape.

Faith is our business. The Talmud says, "When man is brought to the ultimate judgment they ask him, *Nasata v'natata b'emunab?* Did you conduct your business affairs honestly? Did you trade faithfully? But what kind of questions will you and I be asked? Apparently the assumption is that our business is *emunab*. *Nasata v'natata b'emunab?* Did you really deal in *faith*?"

In our "business" there is no substitute for faith, no alternative for prophecy, or commitment. This we must remember in order to save our thought from confusion. Confusion seems to be the general condition of our thinking today. We are guilty of committing the fallacy of misplacement. We define anthropology and call it ethics, literature and call it Bible, conscience and call it God, ethics and call it religion. Nothing counterfeit can be lasting.

We are living through one of the great hours of history. The false gods are crumbling, and hearts are hungry for the voice of God. But the voice has been stifled. To recapture the echo we must be honest in our willingness to listen, unprejudiced in our readiness to understand. Faith in the sense of being involved in the mystery of God and man is not the same as acceptance of definitive formulations of articles of belief. Even he who merely strives for faith in the living God is on the threshold of faith. The test is honesty and stillness.

Our error is in the failure to understand that creed without faith is like a body without a heart. Just as faith may become blind, cruel and fierce, creed may become shoddy, sterile and deaf. Let us insist that alienation from dogma does not necessarily mean the loss of faith.

Jewish faith, I repeat, is not a formula. It is an attitude, the joy of living a life in which God has a stake, of being involved with God. Such faith is neither an easy nor a secure achievement. Every one of us must face the trial of the *Akedab*. Nor is it an attitude acquired all at once, or once and for all. It takes but an instant to trust an idol; it takes a life-time to achieve attachment to Him. It requires effort, striving, strain. It grows in awareness of mystery, in prayer, in deeds which transcend selfish needs. It grows a lifetime, to burst forth for single moments. Faith implies striving for faith, awareness of incompleteness, and uncertainty of our own fate. Faith is never an arrival; it is always being on the way, man's effort to come out of his callousness. Faith comes through the discovery of being needed, of having a vocation, of being commanded.

Faith is not born by way of logical succession: first, the idea of God, second, the proposition that He is, and third, the assent to the proposition. Nor is it true that we must settle all doubts before we can attain faith. Abraham, Moses, the prophets, Ezra the scribe, as well as Job were faced with implacable perplexities. Faith begins in embarrassment, in being overwhelmed, in being silenced. That is what we must do to carve a moment of insight in the dark catacombs of experience.

He who seeks a God to suit his astuteness, to appease his vanity, to satisfy his curiosity, will find at the end a figment of his imagination. He who goes out to seek God on a bridge of abstract demonstrations, will arrive at a castle in the air. Only a bridge made of life itself, of deeds of compassion, of instants of wonder, of moments of reverence, will lead us to understand what faith has to say.

The great problem in the life of man is whether to trust, to have faith in God. The great problem in the life of God is whether to trust, to have faith in man. The eclipse of man, the bankruptcy of conscience, the decline of sensitivity, may have removed us from God's care.

The central issue is not man's decision to extend formal recognition to God, to furnish God with a certificate that He exists, but the realization of our importance to God's design; not to prove that God is alive, but to prove that man is not dead; not to prove Him, but to prove ourselves. The purpose of faith is not to satisfy curiosity or to fill a human need, but to confront man with a sublime challenge, to satisfy a divine need.

What will make us worthy of faith? What will give us the strength to pray?

This is how the religion of Abraham begins: "The Lord said to Abraham, 'Go from your country and your kindred and your father's house to the land that I will show you.'" Religion begins as a breaking off, as a going away. It continues in acts of non-conformity to idolatry.

There is another aspect of Jewish faith: A Jew does not believe alone. He is never alone. He believes with *Klal Yisrael*, with the community of Israel; he shares an insight of 3000 years of Jewish history. Religious living is not only a private concern; our own life is a movement in the symphony of ages. We are taught to pray, as well as to live, in the first person *plural*, to do the good "in the name of all Israel." All generations are present in every generation. The community of Israel lives in every Israelite, and the individual Jew can survive only through intimate attachment to and involvement with the community.

Learning and sensitivity are the two essential goals of Jewish education. A boor does not fear sin, and an ignorant man cannot be pious. He who is devoid of learning is incapable of piety. Faith does not come out of nothing. There are antecedents of religious commitment: the sense of indebtedness and embarrassment, realization of the fallacy of absolute expedience, realization of the demonic nature of man's false sense of sovereignty, openness to history and the problems of society, concern for the ultimate meaning of existence, the vital importance of inwardness, awareness of man's ultimate accountability before God.

I must focus our attention upon one other thing: what is the reward? The reward is joy. Pleasures are easily attained, but pleasures alone may destroy meaning. What is the essence of Judaism? I do not know, but *sometimes* I feel that to be a Jew means to be equipped with the power to celebrate.

All of Judaism is a celebration. The morning is a celebration. Perhaps a very modest celebration, but how do you begin a day? Prayer is a celebration. It is song. He who does not know how to sing cannot be a Jew.

There is a difference between entertainment and celebration. Entertainment is very easy. All you have to do is relax in a chair and turn a little knob, as indicated. I do nothing, and I wonder why it doesn't add anything to my existence.

The man of our time is losing the power of celebration. Instead of celebrating, he seeks to be amused or *entertained*. Celebration is an active state, an act of expressing reverence or appreciation. To be entertained is a passive state; it is to receive pleasure afforded by an amusing act or a spectacle.

Celebration is an act of expressing respect or reverence for that which one needs or honors. In modern usage, the term suggests demonstrations, often public demonstrations, of joy and festivity, such as singing, shouting, speechmaking, feasting and the like. Yet what I mean is not outward ceremony and public demonstration, but rather inward appreciation lending spiritual form to everyday acts. Its essence is to call attention to the sublime or solemn aspects of living, to rise above the confines of consumption. In acts of consumption the intention is to please our own selves; in acts of celebration the intention is to extol God, the spirit, the source of blessing.

What is the purpose of knowledge? We are conditioned to believe that the purpose of knowledge is to utilize the world. We forget that the purpose of knowledge is also to celebrate the spirit.

We have the right to consume, because we have the power to celebrate. To celebrate is to share in greater joy, to participate in an eternal drama.

Celebration is a spiritual rather than a utilitarian activity. There is no celebration without earnestness, without solemnity and reverence.

We are not ready to celebrate. We are losing the power of appreciation; we are losing the ability to sing. Celebration without appreciation is an artificial, impersonal ceremony. A renewal of our strength will depend on our ability to reopen our inner resources.

This is one of the rewards of living as a Jew: quiet exaltation, capacity for celebration. The spirit of Jewish education is expressed in a phrase which Rabbi Akiba addressed to his disciples:

A song every day

A song every day.

This is the revised form of the address which appeared in *Proceedings of the Rabbinical Assembly*, Vol. XXVI, 1962; pp. 83-100.

have their place in the curriculum, but I wonder whether in the later crises of life they will prove to be very helpful. Will they remain alive in his years of maturity, in his bitter trials, disappointments, and frustrations? All our lives we draw upon the inspiration we received in childhood. We have to remember *that* when we face our pupils, when we ask ourselves what we should teach them. I am committing a heresy, I know, if I suggest that we ought to teach them a phrase such as, "Ye shall be holy," the vision of a *neshamah yetherah*, the meaning of *Schechinah*, rather than words such as *kaddur basis*, but heretical I must be. For difficult as it is to teach these matters, it is not impossible. If it is so easy for the scoffers and cynics to teach successfully in an attitude of contempt, the art of being supercilious, why should we completely fail in teaching how to revere? Indeed, if teaching spiritual attitudes is an impossibility, then all of Judaism is a mistake.

The Hebrew term for education means not only to train but also to dedicate, to consecrate. And to consecrate the child must be our goal, difficult as it may be. The survival of the Jewish people is our basic concern. But what kind of survival, we must continually ask, and for what purpose? Many questions come to mind when one analyzes the ideology underlying the content and composition of contemporary textbooks. Is not the Ba'al Shem as relevant as Bar Kochba? Why are there so few studies in the teaching of the Prayer Book? We are divided among ourselves as to ritual observance, it is true. But we must not be divided when it comes to teaching the spiritual attitudes of Judaism. Let us remember that it is not enough to impart *information*. We must strive to awaken *appreciation* as well.

Our goal must be to enable the pupil to participate and share in the spiritual experience of Jewish living; to explain to him what it means to live as a likeness of God. For what is involved in being a Jew? Duties of the heart, not only external performance; the ability to experience the suffering of others, compassion and acts of kindness; sanctification of time, not the mere observance of customs and ceremonies; the joy of discipline, not the pleasures of conceit;

sacrifice not casual celebrations; contrition rather than national pride.

The key word is not "the book." The key word is *talmud torah*, study. What we glorify is not knowledge, erudition, but study and the dedication to learning. According to Rabba "when man is led in for judgment, he is asked . . . did you fix time for learning?" (*Shabbat* 31a).

Man is not asked how much he knows but how much he learns. The unique attitude of the Jew is not the love of knowledge but the love of studying. A learned rabbi in Poland, the story goes, was dismissed by his community because no light was seen in his house after midnight—a sign that he was not studying enough. It is not the book, it is the dedication that counts. Study is an act which is analogous to worship.

Here, of course, everything depends on the person who stands in the front of the classroom. The teacher is not an automatic fountain from which intellectual beverages may be obtained. He is either a witness or a stranger. To guide a pupil into the promised land, he must have been there himself. When asking himself: Do I stand for what I teach? Do I believe what I say? he must be able to answer in the affirmative.

What we need more than anything else is not *textbooks* but *textpeople*. It is the personality of the teacher which is the text that the pupils read; the text that they will never forget. The modern teacher, while not wearing a snowy beard, is a link in the chain of a tradition. He is the intermediary between the past and the present as well. Yet he is also the creator of the future of our people. He must teach the pupils to evaluate the past in order to clarify their future.

Nations are represented by the heads of state. The Jewish people is represented by every individual Jew. This is our message to the world: Man has to learn that the meaning of living is to be an example. A man should always regard himself as though the world were half guilty and half meritorious. One (good) deed may turn the scale of the whole world on the side of guilt or on the side of merit (see *Kiddushin* 40b). Every person participates at all times in

the act of either destroying or redeeming the world. The Messiah is in us. This is why every child is of such immense importance.

Implant in each pupil the consciousness that it was for his sake that generations have in spite of suffering insisted upon preserving our tradition. That it is his personal responsibility and high privilege to continue what Abraham inaugurated.

We live in an age in which man's ultimate problems are his most pressing, his most urgent ones. The world is in turmoil and its crisis is not primarily political but spiritual. In this crisis people would in vain turn to psychology or sociology for solutions because these sciences, important as they are, do not have the answer to ultimate problems. There is, in fact, no such thing as "psychology" or "sociology," but only particular theories of psychology or sociology. It is not within their power to answer certain problems with which we are all faced: How can one preserve one's integrity in a world filled with intrigue, flattery, and falsehood? How can a man be constantly exposed to meanness, malice, and jealousy and not be corrupted himself? What is the value of being moral in spite of the defeats of the moral man in the atmosphere of cynicism in which we live? What is the meaning of being alive and of living at this particular time? There is a great deal that philosophy can learn from the Bible, for it is here rather than in formal systems that the answers to these questions are found.

IV

The stream of Sephardic Jewish culture was not confined within the so-called Spanish-Portuguese communities. In the modern period, its influence permeated other Jewish groups, especially in Germany. It was the admiration of nineteenth-century German Jewish scholars for the Sephardic Middle Ages that determined the mood of the modern "science of Judaism" (*Wissenschaft des Judentums*).⁸

The scholars of emancipated German Jewry saw in the Spanish period the "Golden Age" of Jewish history, and celebrated it as a

happy blend of progress and traditionalism upon which they desired to model their own course. In their research they went to the point of applying the cultural standards of the "Golden Age" to the literature of later centuries. For some Jewish scholars, any Jewish literature dating after 1492, the year in which Jewish life in Spain ceased, was not considered worthy of scholarly investigation. Their example was followed in forming the curricula of the higher schools of Jewish learning, which gave no place to works written after 1492 and before the beginning of modern Hebrew literature.

This desire for inner identification with the Spanish-Jewish period reflected itself in the synagogue architecture of the nineteenth century. Liberal Jewish synagogues in Central Europe were built in the Moorish style as if the stucco arabesque, horseshoe arches, and dados of glazed and painted tiles were the aptest possible expressions of the liberal Jew's religious mood.

Hand in hand with the romantic admiration of the Sephardim that became one of the motifs of Reform Judaism in Germany went social aspirations, too. The social standing of the few Sephardim in Germany was superior to that of the Ashkenazim, and the leaders of the new Reform movement, anxious to develop a new and more advanced way of Jewish life that would abandon the traditional forms still adhered to by the Jewish masses, often blatantly imitated the manners of the Sephardim. In the Portuguese synagogues they found that solemnity and decorum which they missed in the old *shul*. It was hardly for scientific reasons that the Sephardic pronunciation of Hebrew was introduced in the early "temples."

In consequence, the modern Ashkenazic Jew, particularly in Central Europe, often came to lose his appreciation of the value of his own original way of life. He developed an embarrassed aversion for the dramatic, for the moving and vivid style, whether in the synagogue or in human relations. For him dignity grew to mean something to be achieved by strict adherence to an established, well-balanced, mannerly form undisturbed by any eruption of the sudden and spontaneous. Thus Hermann Cohen wrote in 1916 that the elimination of the dramatic manner from the worship of East

Living on God's Earth

An Integrated, Interdisciplinary Seminar in Science, Sociology, and Rabbinics
Mr. Mark Meiri and Rabbi Jonathan Spira-Savett

Objectives for the course:

We hope that through our studies this year, we can convey and help you cultivate a sense of the wonder of Creation. You will learn about how the ecosystems of our planet function, as well as the state of those ecosystems today. We will at the same time explore how human society functions as the interaction among economic, political, ecological, ethical, and religious systems. We will probe the wisdom of the Jewish tradition, philosophy, and modern social science for help in analyzing and critiquing our society, as well as for guidance concerning the choices we make everyday.

In the course, you will apply the skills and prior knowledge that you already have in science and the study of Jewish texts, as well as in many other areas--and you will deepen and extend those skills and that knowledge. We take seriously the idea expressed in the school's mission statement that "the end of learning is the creation of a just and humane society"; therefore, we will ask you to reflect on your obligations as a Jew and a human being, and to choose something to become involved in for the sake of *Tikkun Olam*. Through your work for the course, you will continue to develop your fundamental academic capacities as thinkers, readers, writers, and students of Torah.

Asking the Big Questions

- Does society have a plan for its development? Should it?
- Is the connotation of the term PROGRESS good, bad or indifferent?
- Do we have more happiness, more beauty, more friends, more recreation time, more love, and better families than we had in the past?
- What would a successful society be?
- How can the experience of living in relationship with God permeate how we live in response to important questions we face in life?
- Do we expect Jewish sources to give us guidance for difficult decisions we face?

SPIRITUALITY is a quiet, invigorating knowing that comes when we live deliberately and with meaning, with a receptivity to and an awareness of the Divine in humans, our society and the rest of creation. Whether this spiritual experience comes at times of transcendent prayer or through the responsibility of *tikkun*, this knowing compels us to action; we study, work, play and even cry with curiosity, joy, purpose and a heightened sense of sacredness.

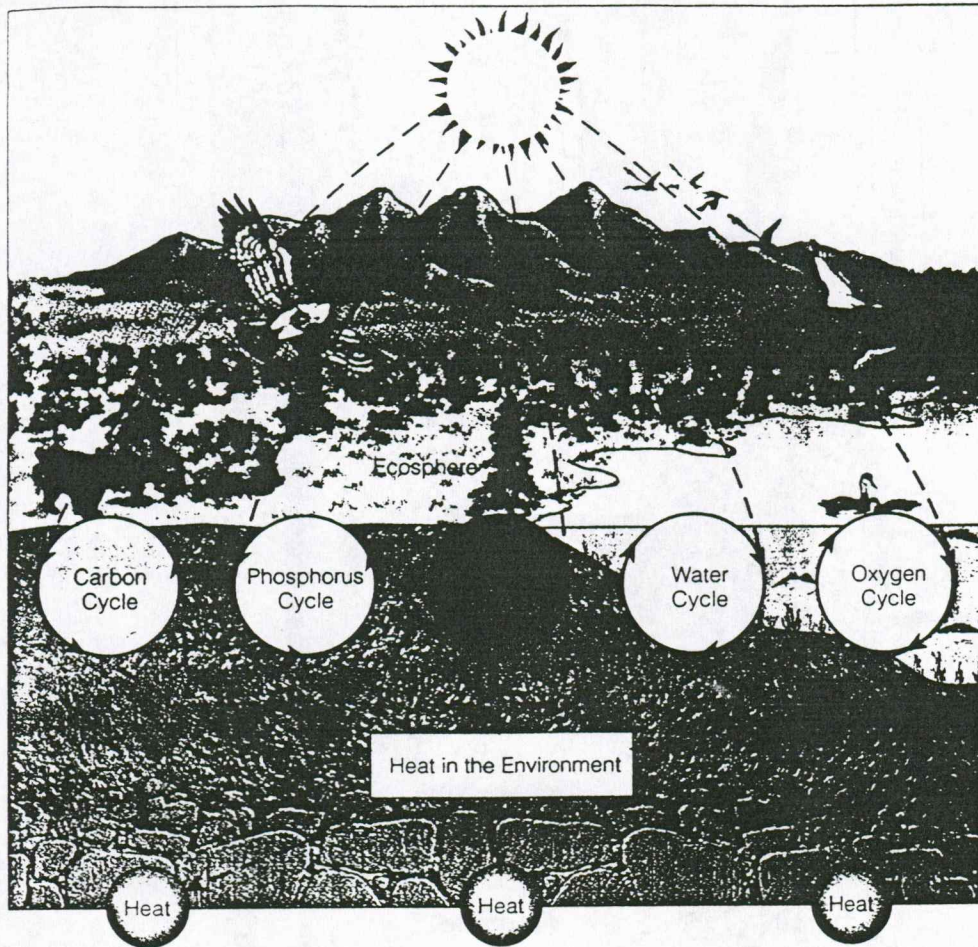


Figure 4-3 Life on the earth depends on the *one-way flow of energy* (dashed lines) from the sun through the ecosphere, the *cycling of crucial types of matter or nutrients* (solid lines around circles), and *gravity*, which keeps atmospheric gases from escaping into space and draws chemicals downward in the matter cycles. This simplified model depicts only a few of the many cycling elements.

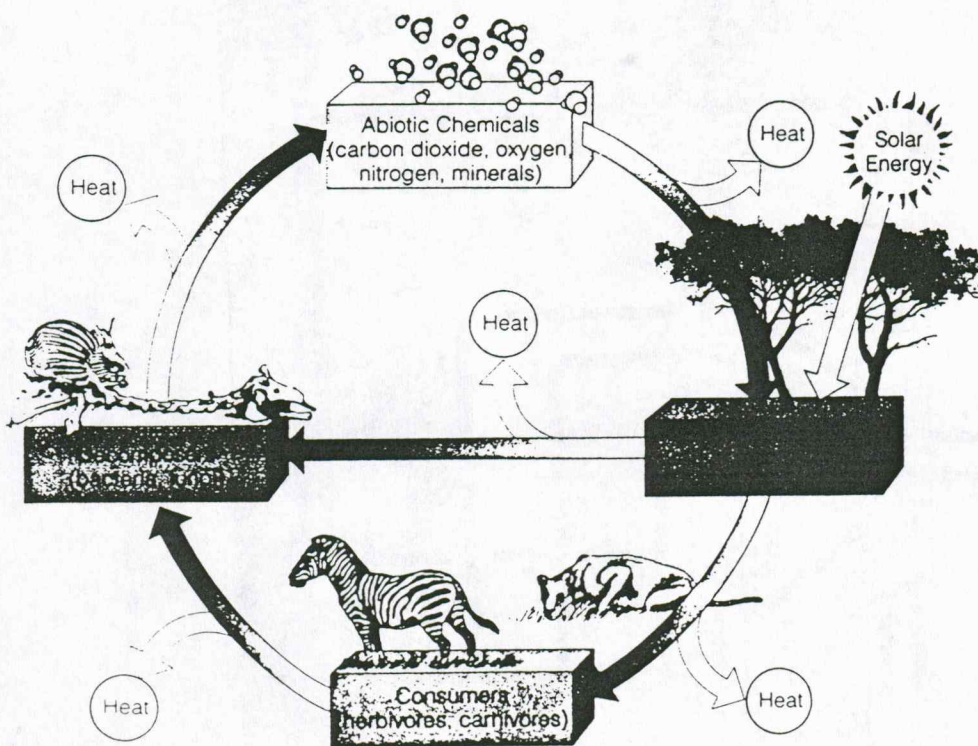
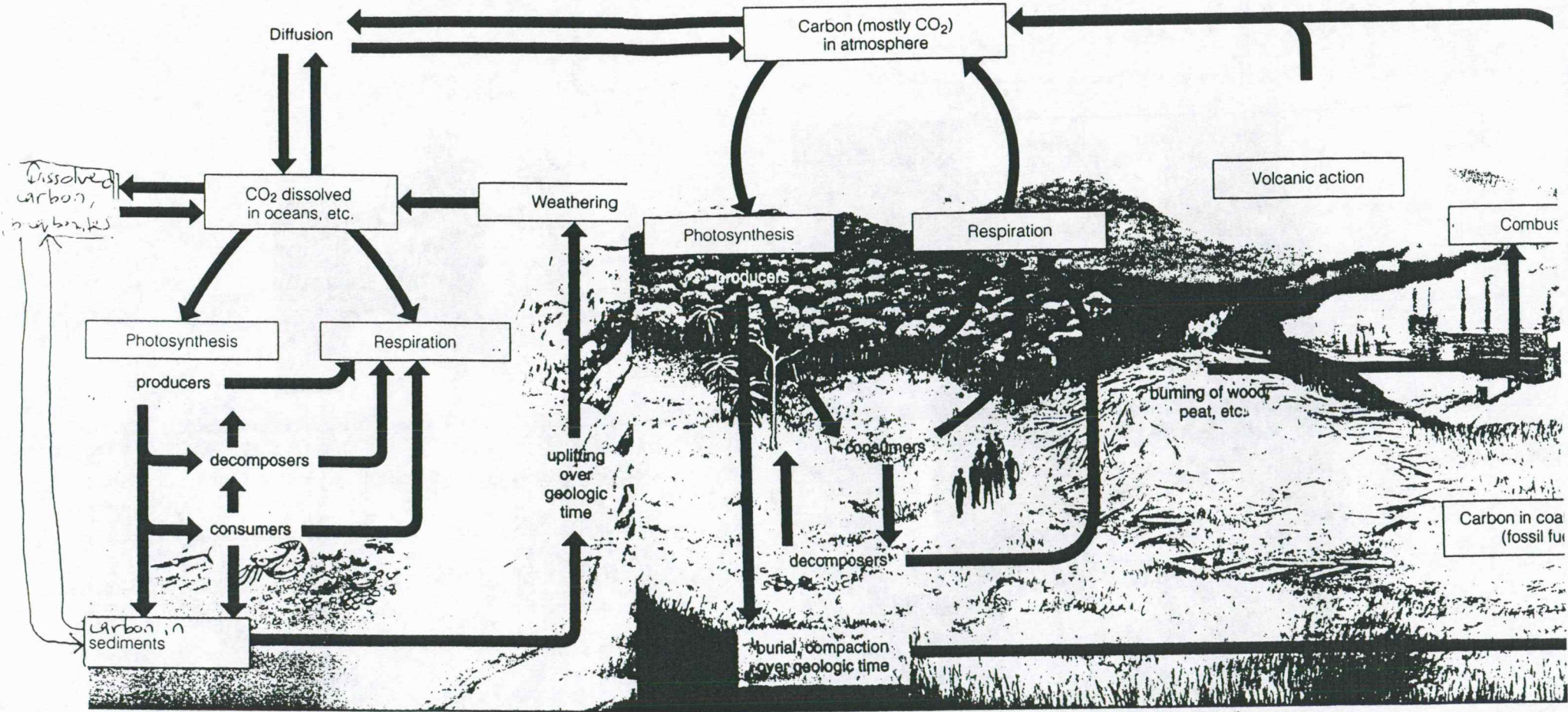


Figure 4-12 Model showing how an ecosystem's main structural components (energy, chemicals, and organisms) are linked by matter recycling and the one-way flow of energy from the sun, through organisms, and back to the environment as low-quality heat.

carbon cycle



h

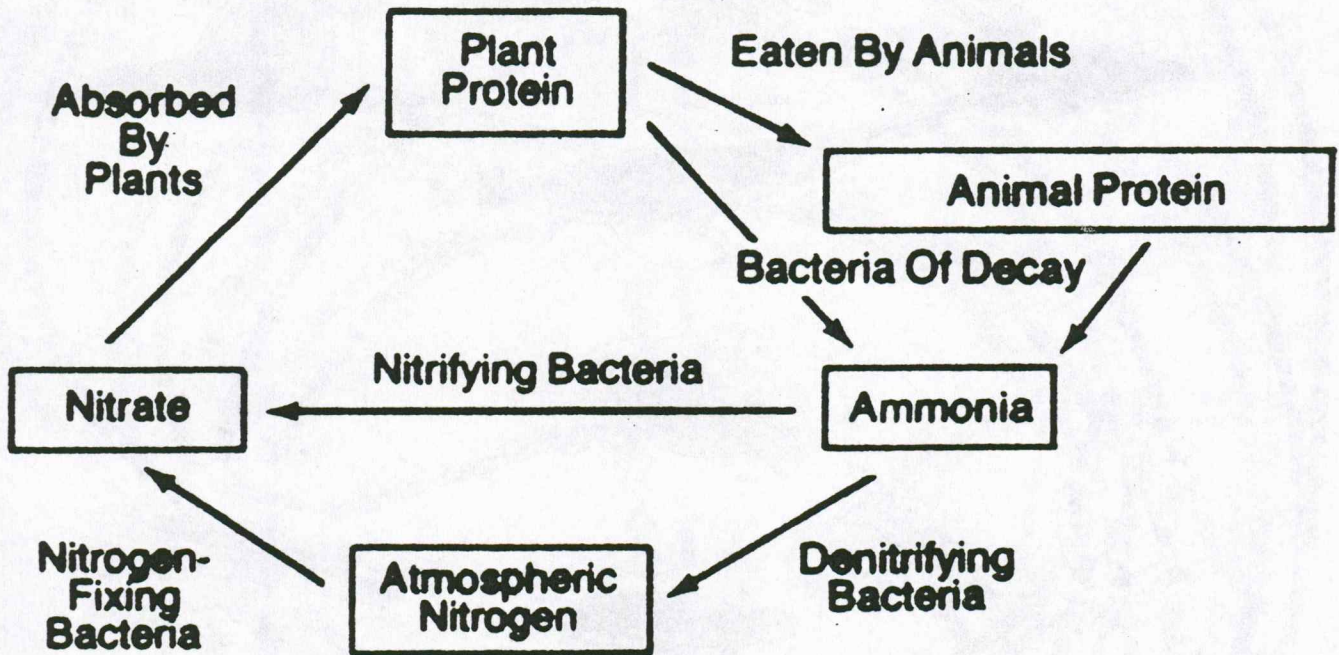


Figure 7.6 Nitrogen Cycle

Food Web

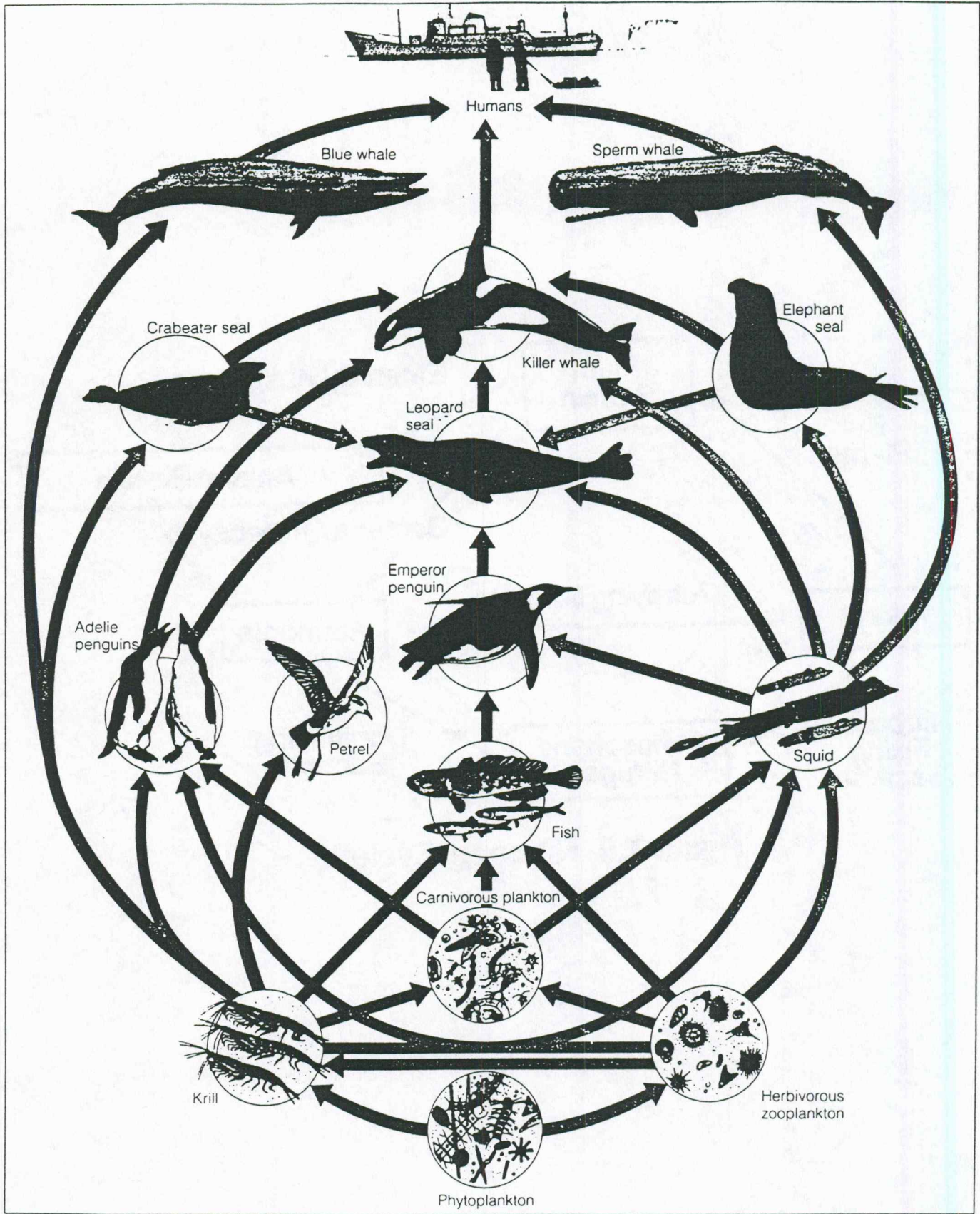


Figure 4-15 Model of a greatly simplified food web in the Antarctic. Many more participants in the web, including an array of decomposer organisms, are not depicted here.

God, Humanity, and the Earth: Biblical Perspectives (And a Rabbinic Hint)

Deuteronomy 8:7-18

⁷For the LORD your God is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; ⁸a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; ⁹a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper. ¹⁰When you have eaten your fill, give thanks to the LORD your God for the good land which He has given you.

¹¹Take care lest you forget the LORD your God and fail to keep His commandments, His rules, and His laws, which I enjoin upon you today. ¹²When you have eaten your fill, and have built fine houses to live in, ¹³and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, ¹⁴beware lest^a your heart grow haughty and you forget the LORD your God—who freed you from the land of Egypt, the house of bondage; ¹⁵who led you through the great and terrible wilderness with its *seraphim*^b serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock; ¹⁶who fed you in the wilderness with manna, which your fathers had never known, in order to test you by hardships only to benefit you in the end—¹⁷and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.” ¹⁸Remember that it is the LORD your God who gives you the power to get wealth, in fulfillment of the covenant that He made on oath with your fathers, as is still the case.

כי יהיה אלהיך מביאך
אל-ארץ טובה ארץ נחלי מים עונת ותהמות יצאים בפקעה
ובהר: ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן
ודבש: ארץ אשר לא במסכנת תאכל-בה לחם לא-תחסר
כל בה ארץ אשר אבניה ברזל ומהרריה תחצב נחשת:
ואכלת ושבעת וברכת את-יהוה אלהיך על-הארץ הטובה
אשר נתן-לך: השמר לך פרת-שבח את-יהוה אלהיך לבלתי
שכח מצותיו ומשפטיו וחקתיו אשר אנכי מצוה היום: פך
תאכל ושבעת ובתים טובים תבנה ושבת: ובקרך וצאנך
ידבין וכסף וזהב ירבה-לך וכל אשר-לך ירבה: ורם לבבך
ושכחת את-יהוה אלהיך המוציאך מארץ מצרים מבית
עבדים: המוליכך במדבר ו הגדל והגדא נחשו שרף ועקרב
וצמאון אשר אי-דמים המוציא לך מים מצור החלמיש:
המאכלך מן במדבר אשר לא-ידעון אבותיך למען ענתך
ולמען נסתך להיטבך באחריתך: ואמרת בלבבך כחי ועצם
ידי עשה לי את-החיל הזה: וזכרת את-יהוה אלהיך כי הוא
הענין לך פח לעשות חיל למען הקים את-דבריתו אשר-נשבע
לאבותיך כיום הזה:

Psalm 8

^aFor the leader; on the *gittith*. ^aA psalm of David.

²O LORD, our Lord,
How majestic is Your name throughout the earth,

^bYou who have covered the heavens with Your splendor! ^b

^{3a}From the mouths of infants and sucklings
You have founded strength on account of Your foes,
to put an end to enemy and avenger. ^a

⁴When I behold Your heavens, the work of Your fingers,
the moon and stars that You set in place,

⁵what is man that You have been mindful of him,
mortal man that You have taken note of him,

⁶that You have made him little less than divine,^c
and adorned him with glory and majesty;

⁷You have made him master over Your handiwork,
laying the world at his feet,

⁸sheep and oxen, all of them,
and wild beasts, too;

⁹the birds of the heavens, the fish of the sea,
whatever travels the paths of the seas.

¹⁰O LORD, our Lord, how majestic is Your name throughout
the earth!

למנצח על-הגיתית מזמור לדוד: יהוה ארנינו מה-אדיר שמך
בכל-הארץ אשר-תנה הודך על-השמים: מפי עוללים ו
וינקים יסדת עז למען צורריך להשבית אויב ומתנקם: כי
אראה שמך מעשה אצבעתיך ירח וכוכבים אשר כוננתה:
מה-אנוש כי-תזכרנו ובן-אדם כי תפקדנו: ותחסרהו מעט
מאלהים וכבוד והדר תעטרהו: תמשילהו במעשי ידיך כל
שתה תחת-רגליו: ענה ואלפים כלם וגם בהמות שריו:
צפור שמים ודגי הים עבר ארחות ימים: יהוה ארנינו מה-
אדיר שמך בכל-הארץ:

24God said, "Let the earth bring forth every kind of living creature: cattle, creeping things, and wild beasts of every kind." And it was so.

25God made wild beasts of every kind and cattle of every kind, and all kinds of creeping things of the earth. And God saw that this was good.

26And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth." 27And God created man in His image, in the image of God He created him; male and female He created them. 28God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on earth."

29God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. 30And to all the animals on land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so. 31And God saw all that He had made, and found it very good. And there was evening, and there was morning, the sixth day.

2 The heaven and the earth were finished, and all their array. 2On the seventh day God finished the work that He had been doing, and He ceased on the seventh day from all the work that He had done. 3And God blessed the seventh day and declared it holy, because on it God ceased from all the work of creation that He had done.

וַיֹּאמֶר אֱלֹהִים תֵּוצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וְרֶמֶשׂ חַיִּיתוֹ אֶרֶץ לְמִינָהּ וְהַיְכֹן: וַיַּעַשׂ אֱלֹהִים אֶת־חַיֵּי הָאָרֶץ לְמִינָהּ וְאֶת־הַבְּהֵמָה לְמִינָהּ וְאֶת־כָּל־רֶמֶשׂ הָאֲדָמָה לְמִינָהּ וַיֹּרֶא אֱלֹהִים כִּי־טוֹב: וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוֹתֵנוּ וַיְרֻדוּ בְדִגְתַּי הַיָּם וּבַעֲוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ: וַיְבָרָא אֱלֹהִים וְאֶת־הָאָדָם בְּצַלְמוֹ בְּצַלְמֵ אֱלֹהִים בָּרָא אֹתוֹ זָכָר וּנְקֵבָה בָּרָא אֹתָם: וַיְבָרֶךְ אֹתָם אֱלֹהִים וַיֹּאמֶר לָהֶם אֱלֹהִים פְּרוּ וּרְבוּ וּמְלֵאוּ אֶת־הָאָרֶץ וּבְכַשְׁתָּהּ וַיְרֻדוּ בְּדִגְתַּי הַיָּם וּבַעֲוֹף הַשָּׁמַיִם וּבְכָל־חַיֵּי הָרֶמֶשׂת עַל־הָאָרֶץ: וַיֹּאמֶר אֱלֹהִים הִנֵּה נָתַתִּי לָכֶם אֶת־כָּל־עֵשֶׂב וְזֶרַע זֶרַע אֲשֶׁר עַל־פְּנֵי כָל־הָאָרֶץ וְאֶת־כָּל־הָעֵץ אֲשֶׁר־בָּהּ פְּרִיעֵץ זֶרַע זֶרַע לָכֶם יִהְיֶה לְאֹכְלָהּ: וְלֹכְל־חַיֵּי הָאָרֶץ וְלֹכְל־עֹוֹף הַשָּׁמַיִם וְלֹכְל־וְרֹמֵשׂ עַל־הָאָרֶץ אֲשֶׁר־בָּהּ נֶפֶשׁ חַיָּה אֶת־כָּל־יֶדֶק עֵשֶׂב לְאֹכְלָהּ וְהַיְכֹן: וַיֹּרֶא אֱלֹהִים אֶת־כָּל־אֲשֶׁר עָשָׂה וְהִנֵּה־טוֹב מְאֹד וְהַיְרַעֲב וְהַיְרַבֵּר יוֹם הַשְּׁשִׁי: וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם: וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְכַל־מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

4Such is the story of heaven and earth when they were created.

When the LORD God made earth and heaven—5when no shrub of the field was yet on earth and no grasses of the field had yet sprouted, because the LORD God had not sent rain upon the earth and there was no man to till the soil, 6but a flow would well up from the ground and water the whole surface of the earth—7the LORD God formed man^b from the dust of the earth. 8 He blew into his nostrils the breath of life, and man became a living being.

8The LORD God planted a garden in Eden, in the east, and placed there the man whom He had formed. 9And from the ground the LORD God caused to grow every tree that was pleasing to the sight and good for food, with the tree of life in the middle of the garden, and the tree of knowledge of good and bad.

10A river issues from Eden to water the garden, and it then divides and becomes four branches. 11The name of the first is Pishon, the one that winds through the whole land of Havilah, where the gold is. (12The gold of that land is good; bdellium is there, and lapis lazuli.) 13The name of the second river is Gihon, the one that winds through the whole land of Cush. 14The name of the third river is Tigris, the one that flows east of Asshur. And the fourth river is the Euphrates.

15The LORD God took the man and placed him in the garden of Eden, to till it and tend it. 16And the LORD God commanded the man, saying, "Of every tree of the garden you are free to eat; 17but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בַּיּוֹם עֲשׂוֹת יְהוָה אֱלֹהִים אֶרֶץ וּשְׁמַיִם: וְכָל־וְשִׁיחַ הַשָּׂדֶה טָרֵם וַיְהִי בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם וַיִּצְמַח כִּי־לֹא הִמְטִיר יְהוָה אֱלֹהִים עַל־הָאָרֶץ יָאֲדָם אִין לַעֲבֹד אֶת־הָאֲדָמָה: וְאֵד יַעֲלֶה מִן־הָאָרֶץ וְהִשְׁקָה אֶת־כָּל־פְּנֵי הָאֲדָמָה: וַיִּיצֵר יְהוָה אֱלֹהִים אֶת־הָאָדָם עֹפֹר מִן־הָאֲדָמָה וַיַּפֵּחַ בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה: וַיִּטַּע יְהוָה אֱלֹהִים גֶּן בְּעֵדֵן מִקְדָּם וַיִּשֶׂם שֵׁם אֶת־הָאָדָם אֲשֶׁר יָצָר: וַיִּצְמַח יְהוָה אֱלֹהִים מִן־הָאֲדָמָה כָּל־עֵץ נְחֻמָּד לְמַרְאֵה וְטוֹב לְמֵאֲכָל וְעֵץ הַחַיִּים בְּתוֹךְ הֵן וְעֵץ הַדַּעַת טוֹב וְרָע: וַנִּהַר יֵצֵא מֵעֵדֵן לְהִשְׁקוֹת אֶת־הֵן וּמִשָּׁם יִפְרֹד וְהָיָה לְאַרְבַּעַה רְאשִׁים: שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֶת־כָּל־הָאָרֶץ הַחַוִּילָה אֲשֶׁר־שָׁם הַזָּהָב: וְהַיְהֵב הָאָרֶץ הוּא טוֹב שֵׁם הַבְּדֵלָח וַאֲבָן הַשָּׁהָם: וְשֵׁם־הַנְּהַר הַשְּׁנַי גִּיחוֹן הוּא הַסֹּבֵב אֶת־כָּל־הָאָרֶץ כּוּשׁ: וְשֵׁם הַנְּהַר הַשְּׁלִישִׁי תִּגְרִיל הוּא הַהֹלֵךְ קְדָמַת אֲשׁוּר וְהַנְּהַר הַרְבִּיעִי הוּא פָּרָת: וַיִּקַּח יְהוָה אֱלֹהִים אֶת־הָאָדָם וַיַּעֲדֵהוּ בְּגֵן־עֵדֵן לַעֲבֹדָה וּלְשִׁמְרָה: וַיַּעַזְרוֹ יְהוָה אֱלֹהִים עַל־הָאָדָם לֵאמֹר מְכַל עֵדֵן־הֵן אֲכַל תֹּאכַל: וּמִעֵץ הַדַּעַת טוֹב וְרָע לֹא תֹאכַל מִמֶּנּוּ כִּי בַיּוֹם אֲכַלְךָ מִמֶּנּוּ מוֹת תָּמוּת

Talmud
Bavli (2) Shabbat 140b- ...

ואמר רב חסדא:
האי מאן דאפשר ליה למיכל נהמא דשערי ואכל דחיטי
קעבר משום "בל תשחית"
ואמר רב פפא:
האי מאן דאפשר למישתי שיכרא ושתי חמרא
עובר משום "בל תשחית"

Rav Hisda said, when one can eat barely bread but eats wheat bread he violates "do not destroy." Rav Papa said, When one can drink beer but drinks wine, he violates "do not destroy."

EXERCISE FOR FIRST SMALL GROUP SESSION APPROACHING BASIC QUESTIONS

After studying the introductory text in Chevruta, re-convene as a small group. Begin by spending a few minutes briefly jotting down in your notebook your individual responses to the following questions. Then, in the time remaining, share your responses, with an eye towards understanding each other's views, exploring shared and divergent assumptions, and identifying questions.

1. In what important sense(s) do you think study has the potential to be a spiritually meaningful activity?
2. To what extent would you and/or your students characterize study in your school as spiritually rich or meaningful (in one or more of the senses of "spiritual" that you have been thinking about)? What circumstances contribute to this reality?
3. To what extent should you be aiming to make the experience of study in your school "spiritual" in one sense or another?

THE CHALLENGE OF TRANSLATION

You have now encountered two different understandings of what it means for Talmud Torah, or Jewish Study, to be a spiritually rich activity. The challenge of this session is to consider what a Jewish high school, or a Jewish Studies classroom, might look like if it took one or the other of these conceptions seriously.

Some sub-groups are being asked to focus on Heschel, others on Maimonides; but if you feel that you have gone as far as you can with your first thinker, we would encourage you to move on to the second.

Spend a few minutes answering the following questions individually, recording your answers in the appropriate column of the grid. After a few minutes, share your views, and see if you can achieve a shared view. Record your conclusions and/or uncertainties and questions on the larger grid. If, but only if, you have time, go on to fill out the second column. Here are the questions:

In a Jewish high school that is seriously committed to Maimonides' Heschel's understanding of study as a spiritual activity:

1. What basic aims would inform the activity of Jewish text study? What would success look like?
2. How would these aims be reflected in the teacher's pedagogy, or approach to teaching?
3. How would these aims be reflected in the kinds of relationships the teacher seeks to develop with students?
4. What criteria would be used to select reading selections for study in the classroom?
5. What would be three important characteristics in the ideal teacher?
6. What would be the chief emphases of in-service education for Judaica teachers?
7. Identify three major obstacles to meaningful implementation of this thinker's approach to Jewish study in the kinds of Jewish high schools with which you are familiar.

CHALLENGES OF TRANSLATION

In his essay "Talks to Teachers," William James is interested in everyday moments that are rich with significance. In this connection he quotes Ralph Waldo Emerson:

"Walking through the Common on a snowy evening, surrounded by the snow and the trees and with nothing special going on, I have sometimes been seized by a kind of rapture that leaves me glad to the brink of madness."

About such experiences James comments: "It all depends on the capacity of the soul to be grasped, to have its life currents absorbed by what is given. Life is always worth living if one has such responsive sensibilities."

Assume for now that James is right in his hypothesis that the likelihood of the kinds of experiences he describes depends on the presence of "the capacity of the soul to be grasped, to have its life sources absorbed by what is given" -- or what he calls "responsive sensibilities." Assume further that you as an educator have decided to nurture these responsive sensibilities. **What would be your approach?**

Possibilities:

1. Surround the child with adult role models who have and use these responsive sensibilities.

2. Create for the child each day a time each day that is to be used for tuning into the present moment, and give the child exercises/guidance in tuning into the present moment.

3. Reduce the pressures and fast pace of activities that the child currently faces.

4. Other

TAKING THE CONFERENCE BACK HOME SOME GUIDE-QUESTIONS

This session is intended to give you the opportunity to think in a more focused way about the implications of the ideas we have been considering in relation to the realities and potentialities of your own institution. Those of you who have come as part of an institutional team should gather as small groups. Those of you who have come as individual representatives of particular institutions should gather with two or three individuals in similar categories. Those who are unattached to particular institutions should feel free to join any group that is comfortable having outsiders as participants.

A. Against the background of what we have done, revisit—this time as an institutional team—some of the basic questions discussed in the first small group experience. In particular:

1. To what extent would you an/or your students characterize study in your school as spiritually rich or meaningful (in one or more of the senses of “spiritual” that you have been thinking about)? What circumstances contribute to this reality?

2. To what extent should you like to make the experience of study in your school “spiritual” in one sense or another?

B. What directions and/or programmatic ideas encountered during the seminar, or suggested by your own ruminations and conversations, would be worth exploring in relation to your own school?

C. Building on B, try to identify one programmatic direction or an idea which you want to introduce into the life of your school. What challenges and obstacles will you need to address in order to make this idea or direction come alive in your school? What should be the first steps?

October 15, 1998

Dear participants in our upcoming conference:

With only two and a half weeks until we meet at the Chauncey Conference Center in Princeton, NJ, we are eagerly awaiting the beginning of our seminar. As indicated in a prior letter, this conference will continue our exploration of the subject of spirituality and Jewish secondary education. Whereas during our last conference we examined two very different conceptions of Jewish spirituality and their differing implications for education, at our upcoming conference we will be looking at different modes of spirituality, with special emphasis on different ways in which study can be a spiritually rich activity. In addition to examining some classical understandings on the spirituality of Jewish text study, we will also be looking at the potentialities for spiritual growth that inhere in the general curriculum, for example, in areas like math or science, as well as at more experiential modes of learning that may prove spiritually rich. We hope that the inputs and opportunities for reflection and discussion afforded by the seminar will make it possible for participants to draw on what we do to enrich educational thinking and activities back home.

We are sending along a number of readings that address some of the themes we will be considering during different sessions of the conference. Please read them prior to the conference. Also, please come to the conference prepared to speak to the following question:

Describe an instance in which you experienced the activity of study as spiritually rewarding. Explain what it was about this situation that leads you to describe it as spiritually rich, and what the conditions were that made possible this experience.

Please note that early Monday morning we will be going out into the woods for a learning experience. Although we are hoping for excellent weather, we recommend that you bring along appropriate clothes for cold weather or rain.

Please feel free to contact either of us or Chava Werber (212-532-2360) concerning any conference-related question or concern that you may have. We look forward to seeing you very soon.

Sincerely,



Daniel Lehmann



Daniel Pekarsky

CHAPTER 51

This chapter that we bring now does not include additional matter over and above what is comprised in the other chapters of this Treatise. It is only a kind of a conclusion, at the same time explaining the worship as practiced by one who has apprehended the true realities peculiar only to Him after he has obtained an apprehension of what He is; and it also guides him toward achieving this worship, which is the end of man, and makes known to him how providence watches over him in this habitation until he is brought over to the *bundle of life*.¹

I shall begin the discourse in this chapter with a parable that I shall compose for you. I say then: The ruler is in his palace, and all his subjects are partly within the city and partly outside the city. Of those who are within the city, some have turned their backs upon the ruler's habitation, their faces being turned another way. Others seek to reach the ruler's habitation, turn toward it, and desire to enter it and to stand before him, but up to now they have not yet seen the wall of the habitation. Some of those who seek to reach it have come up to the habitation and walk around it searching for its gate. Some of them have entered the gate and walk about in the antechambers. Some of them have entered the inner court of the habitation and have come to be with the king, in one and the same place with him, namely, in the ruler's habitation. But their having come into the inner part of the habitation does not mean that they see the ruler or speak to him. For after their coming into the inner part of the habitation, it is indispensable that they should make another effort; then they will be in the presence of the ruler, see him from afar or from nearby, or | hear the ruler's speech or speak to him.

Now I shall interpret to you this parable that I have invented: I say then: Those who are outside the city are all human individuals who have no doctrinal belief, neither one based on speculation nor one that accepts the authority of tradition: such individuals as the furthestmost Turks found in the remote North, the Negroes found in the remote South, and those who resemble them from among them that are with us in these climes. The status of those is like that of irrational animals. To my mind they do not have the rank of men, but have among the beings a rank lower than the rank of man but higher than the rank of the apes. For they have the external shape

1. Cf. I Sam. 25:29. According to the commentators, these words refer to eternal life.

and lineaments of a man and a faculty of discernment that is superior to that of the apes.

Those who are within the city, but have turned their backs upon the ruler's habitation, are people who have opinions and are engaged in speculation, but who have adopted incorrect opinions either because of some great error that befell them in the course of their speculation or because of their following the traditional authority of one who had fallen into error. Accordingly because of these opinions, the more these people walk, the greater is their distance from the ruler's habitation. And they are far worse than the first. They are those concerning whom necessity at certain times impels killing them and blotting out the traces of their opinions lest they should lead astray the ways of others.

Those who seek to reach the ruler's habitation and to enter it, but never see the ruler's habitation, are the multitude of the adherents of the Law, I refer to *the ignoramuses who observe the commandments*.

Those who have come up to the habitation and walk around it are the jurists who believe true opinions on the basis of traditional authority and study the law concerning the practices of divine service, but do not engage in speculation concerning the fundamental principles of religion and make no inquiry whatever regarding | the rectification of belief.

Those who have plunged into speculation concerning the fundamental principles of religion, have entered the antechambers. People there indubitably have different ranks. He, however, who has achieved demonstration, to the extent that that is possible, of everything that may be demonstrated; and who has ascertained in divine matters, to the extent that that is possible, everything that may be ascertained; and who has come close to certainty in those matters in which one can only come close to it—has come to be with the ruler in the inner part of the habitation.

Know, my son, that as long as you are engaged in studying the mathematical sciences and the art of logic, you are one of those who walk around the house searching for its gate, as [the Sages], *may their memory be blessed*, have said resorting to a parable: *Ben Zoma is still outside.*² If, however, you have understood the natural things, you have entered the habitation and are walking in the antechambers. If, however, you have achieved perfection in the natural things and have understood divine science, you have entered in the ruler's place *into the inner court* and are with him in one habitation. This is the rank of the men of science; they, however, are of different grades of perfection.

2. B.T., Hagigah, 15a.

There are those who set their thought to work after having attained perfection in the divine science, turn wholly toward God, may He be cherished and held sublime, renounce what is other than He, and direct all the acts of their intellect toward an examination of the beings with a view to drawing from them proof with regard to Him, so as to know His governance of them in whatever way it is possible. These people are those who are present in the ruler's council. This is the rank of the prophets. Among them there is he³ who because of the greatness of his apprehension and his renouncing everything that is other than God, may He be exalted, has attained such a degree that it is said of him, *And he was there with the Lord*,⁴ putting questions and receiving answers, speaking and being spoken to, in that holy place. And because of his great joy | in that which he apprehended, *he did neither eat bread nor drink water*.⁵ For his intellect attained such strength that all the gross faculties in the body ceased to function. I refer to the various kinds of the sense of touch. Some prophets could only see, some of them from close by and some from afar, as [a prophet] says: *From afar the Lord appeared unto me*.⁶ The various degrees of prophecy have already been discussed by us.⁷ Let us now return to the subject of this chapter, which is to confirm men in the intention to set their thought to work on God alone after they have achieved knowledge of Him, as we have explained. This is the worship peculiar to those who have apprehended the true realities; the more they think of Him and of being with Him, the more their worship increases.

As for someone who thinks and frequently mentions God, without knowledge, following a mere imagining or following a belief adopted because of his reliance on the authority of somebody else, he is to my mind outside the habitation and far away from it and does not in true reality mention or think about God. For that thing which is in his imagination and which he mentions in his speech⁸ does not correspond to any being at all and has merely been invented by his imagination, as we have explained in our discourse concerning the attributes.⁹ This kind of worship ought only to be engaged in after intellectual conception has been achieved. If, however, you have apprehended God and His acts in accordance with what is required by the intellect, you should afterwards engage in totally devoting yourself to Him, endeavor to come closer to Him, and strengthen the bond between you and Him—that is, the intellect. Thus it says: *Unto thee it was shown, that thou mightest know that the Lord, and so on*;¹⁰ and it says: *Know this day,*

3. Or: there are those. 4. Exod. 34:28. 5. Exod. 34:28. 6. Jer. 31:3.
7. Cf. II 45. 8. Literally: in his mouth. 9. Cf. I 50. 10. Deut. 4:35.

and lay it to thy heart, and so on;¹¹ and it says: *Know ye that the Lord He is God.*¹² The *Torah* has made it clear that this last worship to which we have drawn attention in this chapter can only be engaged in after apprehension has been achieved; | it says: *To love the Lord your God, and to serve Him with all your heart and with all your soul.*¹³ Now we have made it clear several times¹⁴ that love is proportionate to apprehension. After *love* comes this worship to which attention has also been drawn by [the Sages], *may their memory be blessed*, who said: *This is the worship in the heart.*¹⁵ In my opinion it consists in setting thought to work on the first intelligible and in devoting oneself exclusively to this as far as this is within one's capacity. Therefore you will find that *David* exhorted *Solomon* and fortified him in these two things, I mean his endeavor to apprehend Him and his endeavor to worship Him after apprehension has been achieved. He said: *And thou, Solomon my son, know thou the God of thy father and serve Him, and so on. If thou seek Him, He will be found of thee, and so on.*¹⁶ The exhortation always refers to intellectual apprehensions, not to imagination; for thought concerning imaginings is not called *knowledge* but *that which cometh into your mind.*¹⁷ Thus it is clear that after apprehension, total devotion to Him and the employment of intellectual thought in constantly loving Him should be aimed at. Mostly this is achieved in solitude and isolation. Hence every excellent man stays frequently in solitude and does not meet anyone unless it is necessary.

A call to attention. We have already made it clear to you¹⁸ that that intellect which overflowed from Him, may He be exalted, toward us is the bond between us and Him. You have the choice: if you wish to strengthen and to fortify this bond,¹⁹ you can do so; if, however, you wish gradually to make it weaker and feebler until you cut it, you can also do that. You can only strengthen this bond by employing it in loving Him and in progressing toward this, just as we have explained. And it is made weaker and feebler if you busy your thought with what is other than He. Know that even if you were the man who knew most the true reality of the divine science, you would cut that bond existing between you and God if you would empty your thought | of God and busy yourself totally in eating the necessary or in occupying yourselves with the necessary. You would not be with Him then, nor He with you. For that relation between you and Him is actually broken off at that time. It is for this reason that excellent men begrudge the

11. Deut. 4:39.

12. Ps. 100:3.

13. Deut. 11:13.

14. Cf. I 39 and III 28.

15. B.T., Ta'anith, 2a; J.T., Berakhoth, IV.

16. I Chron. 28:9.

17. Ezek. 20:32.

18. Cf. II 12 and 37.

19. I.e., the intellect.

Moral Outrage and Education

(Selections)

Dr. David E. Purpel

~~to share part of my own sorting out process in the next section of this essay. I do so not to particularly autobiographic or to claim that my quest has produced radically new answers to profound questions but because I believe that the questions, processes, and insights that I came to accept are shared by many if not most of those interested in personal and cultural meaning and transformation. Obviously, individuals will address these issues on the basis of their own unique background, history, and orientation and indeed I believe that the process of sharing individual quests can greatly contribute to the task of reflecting on both our differences and commonalities.~~

II. Education and Spirituality

The context of trying to connect education to spirituality, passionate commitments and to matters of ultimate concern has been and continues to be a difficult and confounding struggle which has certainly not led me to a resolution but clearly has led me to a source of authority. I came to a place where I realized that I would not be able to respond in depth to the question "to what should we be committed?" unless I was willing at some basic level to accept a starting place, a point of departure, a fundamental frame of reference, or to put in more contemporary terms, I would need to be part of an interpretive community. It was at this point that I truly encountered capital M Mystery for I came to this conclusion in part because I realized that what I was looking for involved a process which

gives life to existence, which animates, energizes, and gives direction, or as it is written, that which represents the spirits that reside within our midst. Perhaps this is in part what is meant by the term, spiritual- literally, that which inspires and gives breath to. The first Mystery then has to do with the source of this energizing spirit; although I am prepared to accept, albeit gingerly and hesitantly, the importance and reality of these spirits, I remain among the baffled about what they are, where they come from, how does one find them and what does one do with them when one does.

The second Mystery for me has to do with the reality that I find myself generally drawn to religious issues and particularly and increasingly so, to the study of Jewish religious traditions. At first, I saw my interest as part of the way to provide further justification and validation for my work on an educational orientation that focused on equality and social justice and found powerful support for this in such traditions as the writings of the Biblical prophets. However, I quickly realized that what was going on was more than the usual kind of academic scrambling for post-hoc rationalization that passes for carefully considered inquiry. I was astonished to find, generally speaking, this material to be simultaneously familiar and fresh, old and new, accessible and remote. It was as if I was revisiting an important and suspended part of my consciousness even though I do not remember ever being in that state, at least in any

systematic, thorough, or direct way. My formal religious training had been minimal, perfunctory, superficial and banal if not counter-productive and misleading and yet it would seem that my work had been significantly influenced by traditions I had largely ignored and misunderstood. I still cannot fully explain why this would be so. Nor do I entirely comprehend why I am still so strongly drawn to examining Jewish sources but I am and I find myself relying increasingly on them for that which animates and informs my work. My reactions to these materials is varied, if not contradictory -I find much that is affirming and energizing; there is a great deal that I do not accept, much I do not even understand; some seems directly relevant to my work and much if seems quite removed from it; some of it troubles me and all of it intrigues me.

Will Herberg points out in his book Faith in Biblical Theology, that it is what we remember and what we expect that shapes our quest for faith. According to Herberg, "...the act of faith is double: the existential affirmation of a history as one's redemptive history and the existential appropriation of this redemptive history as one's personal background history, and therefore in a real sense the foundation of one's existence." (pp.40-41). Accordingly, I seek to ground my work in my hopes as they are informed by what I choose to remember and by what I want to expect. I expect and accept meaningful existence and that as educators we must do our work within a larger framework of

meaning, that which is of utmost importance to us and constitutes the substance of our very deepest commitments, those which Paul Tillich calls matters of 'faith and ultimate concern'. Tillich describes faith as:

"... the state of being ultimately concerned: the dynamics of faith are the dynamics of man's ultimate concerns. Man...is concerned about many things, above all about those which condition his existence, such as food and shelter. Man in contrast to other living beings, has spiritual concerns- cognitive, aesthetic, social, political. Some of them are urgent, often extremely urgent, and each of them as well as the vital concerns can claim ultimacy for a human life or the life of a social group. If it claims ultimacy it demands the total surrender of him who accepts the claim, and it promises total fulfillment even if all other claims have to be subjected to it or rejected in its name."(p.1)

It certainly makes sense that we determine our goals, purposes, and strategies within a framework of faith and ultimate concern and it also makes sense that we within this frame we are wise to study, reflect, and dialogue. While we need not insist on linearity we, however, are still beset with the greatest of all difficulties, that of determining our faith and what constitutes matters of ultimate concern. The processes of critical rationality can operate with enormous power both within and without such frames of faith and ultimate concern but by

themselves they cannot bring us to affirm a faith or celebrate an ultimate concern. Study, reflection, and analysis cannot be at the center of an education for meaning, although they surely can and ought to be among the inevitable and valued partners in the task of naming and acting on our faith. I believe that we are living in a time when there is wide spread earnest and heart-felt searching for the other critical partners.

Indeed, it may be that it is the very human desire and impulse to seek faith and ultimate meaning that is itself another critical partner. The modern condition is one in which we seem to seek rather than express faith and one that requires that we do so in order to pursue hope, and sustain our struggle to create a just and loving community. Franz Rozensweig in describing the rationale for a center of adult Jewish education said that at one time people went from the Torah into life but now is a time when we must go" the other way round from life... back to the Torah." (p.152). The modern age is one in which we encounter the world not with faith and a sense of ultimate meaning but with skepticism, wariness, and suspicion and convinced that we are better served by being armed with knowledge and critical rationality. This approach has certainly served many purposes well but it has also exacerbated our alienation and anxiety leading us to be even skeptical about our skeptical armament. Many of us indeed seek the faith and framework of meaning that can enable us to understand the evil that has befallen us and

that can help to sustain the impulse to resist if not overcome it and return to traditional and sacred sources like the Torah. However, it is one thing to study sacred traditions and sources of wisdom and quite another thing to be nourished and energized by them. This generates yet another search—the search and struggle for the disposition, accessibility, and openness to faith and the desire and willingness to be nourished by the sacred.

Abraham Heschel teaches us that we can learn to faith only when we wonder, for only when we truly wonder we will be able to confront the awesomeness and sublimity of creation. He says in God in Search of Man , "Mankind will not perish from want of information; but only for want of appreciation. The beginning of our happiness lies in the understanding that life without wonder is not worth living. What we lack is not a will to believe but a will to wonder. (Heschel, 1955, p.46) It is this wonder that inevitably brings us to confronting the awesomeness of the most fundamental questions of origins , purpose, and destiny-- the overwhelming and disturbing mystery of existence. Heschel says that this mystery, " ... is not a symptom for the unknown but rather a name for meaning which stands in relationship to God... Ultimate meaning and ultimate wisdom are not found in the world but in God, and the only way to wisdom is through out relationship to God. That relationship is awe... The beginning of awe is wonder , and the beginning of wisdom is awe. ...Awe

enables us to perceive in the world intimations of the divine, to sense in small things the beginning of infinite significance, to sense the ultimate in the common and the simple; to feel in the rush of the passing the stillness of the eternal". (Heschel, 1955, p.74, 75).

Faith then is not a function of study, not the result of research and analysis, not the culmination of reasoned reflection but rather emerges from wonder, awe, and engagement with the infinite. Heschel is not unaware of the educational implications of such a formulation for education, "...Our systems of education stress the importance of enabling the student to exploit the power aspect of reality. To some degree, they try to develop his ability to appreciate beauty. But there is no education for the sublime. We teach the children how to measure, how to weigh! We fail to teach to revere, how to sense wonder and awe ..., the sense of the sublime, [and] the sign of the inward greatness of the human soul." (Heschel, 1955 p.36)

It seems that an alternative response to issues of ultimate meaning is to dismiss essentialist questions about the meaning of life, human nature. and the course of human destiny as naive, irrelevant, or sentimental if not stupid and dangerous. I have chosen to speak from the perspective of traditions that assume quite the opposite, namely that these questions are the *only* ones worth asking and moreover, from the grounding of a tradition that

takes commitments very seriously. As Rabbi Heschel has said, "Socrates taught us that a life without thinking is not worth living. Now, thinking is a noble effort, but the finest thinking may end in futility... The Bible taught us that life without commitment is not worth living; that thinking without roots will bear flowers but no fruit...." (1955, p.216)

I affirm traditions that not only recognize that as humans we are fated to create our world but believes that above all we are called upon to create a world resonant with divine intention—a world of peace, justice, love, community, and joy for all. These are traditions that accept as givens the potentials of human abilities as well as the limits of human fallibilities; they posit our capacity to be generous as well as to be selfish; to be angelic as well as demonic; compassionate as well as cruel; wise as well as foolish. Such traditions revere knowledge but only as it is tempered with the wisdom that advances justice and mercy; a perspective that acknowledges the enormity of the task but dismisses human despair as sinful; and one that represents a consciousness of unmitigated outrage in the wake of cruelty and injustice but always in the faith that witness, confession, and healing offer the possibilities of transcendence and redemption. What is absolutely crucial to redemption is human responsibility and human agency since these traditions require that we act as God's agents, dedicated and committed to constructing and sustaining intentional communities

based on joy, love, peace, and justice.

As educators we should not be merely committed to education, we should instead be more deeply committed to human dignity; we should not dedicate ourselves to higher learning but to a high standard of living for all; our responsibilities are not to select the best students but to eradicate privilege; our commitment must not be to the market economy but to the Golden Rule. It is idolatrous to commit oneself primarily to the preservation of History, Biology, or any other discipline or field when there is injustice, inequality, and hatred in the land. We need not be concerned with a decline in test scores; we need to be outraged and obsessed with an increase in unnecessary human suffering. As educators we must not offer justice, joy, and love as rewards or luxuries but affirm them as requirements for a life of meaning. Personal dignity is not something to be rationed and manipulated but cherished as something inherent and inviolable.

Yet in spite of our prior commitments and vows, it is certainly true as well as tragically unnecessary that we have created a world in which justice, love, peace, and joy are unequally distributed and that is why it is truly a blessing when we try to reduce this inequity situation by situation, one person at a time. However, our commitment must extend beyond the enrichment and support of particular individuals as worthy and commendable as that goal surely is. We must recognize that the

sources of the inequality. inequity, and injustice lie not only in within the souls of individuals but also within the structures of our economic, political, and cultural institutions. Our present economy requires poverty, our current culture demands elitism, our existing political system necessitates hierarchy. Our commitments , therefore, extend to the creation of a just world beyond merely making accommodations to an unjust system; we are called upon to both heal the wounded and to create healthy environments , to respond to both the effects and the sources of injustice. As educators we need to be concerned not so much with minimum scores as with minimum wages, not with classroom deportment as much as with business ethics, less with the distribution of grades than with the distribution of wealth. More accurately, we need to be mindful of the links between classroom pedagogy and social policy as there are, in fact, close relationships between minimum scores, classroom deportment, the distribution of grades and minimum wages, business ethics, and the distribution of wealth.

III. Educational Implications

A. The Public Schools and Transformation

Is this an oxymoron or a cherished vision? a delusional fantasy or the stuff of dreams? Is it a useful way of distracting us from the necessity of deeper structural change or the conviction of the inevitable triumph of good sense? Much has been written and much has been expected of the possibilities of

public education and of course, much has been written on how the public schools act not as agents of liberation and enlightenment but as engines of the dominant classes.

Perhaps it would be useful to pause on the term "transformation" and examine it as a neutral rather than a polemical term, i.e., There are all kinds of possible transformations some of which we may like and some we may not. The common schools of the 19th century endeavored with a great deal of success to transform a group of largely rural, multicultural, multilingual regions into a unified, industrial, and WASP nation. The schools of today are striving to transform us in such a way that we can accommodate to a cybernetic culture and multinational economy. It must be remembered that public schools are bureaucratic agencies of the state which are required by law to follow the policies of publically elected officials who have total fiscal control of the schools. If there are to be transformative functions assigned to the schools, the assignments will be made by those in power, i.e., by the established dominant interests. In addition, we must also confront the reality of an entrenched professional bureaucracy which largely works for self-serving inertia and stasis. Although there is an honorable and modest history of the profession calling for genuine social and cultural transformation it is a story of very little impact. At the same time it must be said that the profession has been able to make a great many technical changes(e.g., in instruction,

curriculum, and assessment), but even these are usually absorbed into the basic schooling frameworks set by the dominant power structures.

However, what I believe is meant by transformation in the context of this book has to do with a fundamental change in moral and spiritual consciousness in which we reject the excesses of individualism, materialism, competitiveness, and acquisitiveness. The kind of transformation that is required is one that energizes us to pursue personal meaning, social justice, world peace, and ecological harmony. The difficulty is that those who favor this kind of transformation does not have the political clout to direct the energies of our social and cultural institutions and hence it is quite naive to expect that the public schools can be a primary source of such a transformation. After all, public school educators are under quite strong political, professional, and community controls which work to put enormous pressure certainly not for moral and spiritual transformation but on the intensification of our present consciousness. Most teachers are over-worked and underpaid; and most come out of a tradition that stresses professionalism rather than social reform. What we will have to do is to work harder to create the cultural and social conditions that will enable the public schools to do their part in changing consciousness. Schools are not there to thwart the will of those in power so if we want to change society it is simply neither fair or wise to ask the schools to be in the

vanguard. This means that educators who want to work for transformation cannot limit themselves to schools, community colleges, universities and the like but need to be involved with other and larger cultural movements.

Obviously, there are many forces and movements working for the kind of transformation being described, some of them political, others economic, and others ecological. I want to speak directly to the enormous force of the current interest and involvement in spiritual matters that up to fairly recently has been mis-represented as a rise in religious fundamentalism. There is surely a dramatic increase in religious fundamentalism but there is a broader and more wide spread phenomenon of spiritual seeking and struggling that cuts across class, religions, and ideology. As I have already indicated, some of this energy has been expressed in the professional educational literature, a literature not noted for its daring. My own view is that we as educators, citizens, and humans ought to involve ourselves more directly and openly in this larger realm since it is my belief that the transformation that radical educators seek is fundamentally spiritual in nature. More particularly, I believe that we as educators need to engage in the struggle to affirm spiritual beliefs and to integrate this struggle into our professional responsibilities.

There are ancient spiritual truths that must be asserted-- truths that do not constitute information but wisdom, that do not

emerge from research but from the soul, and are not matters of consensus but of affirmation. For me it is abundantly clear that we are our sisters' and brothers' keepers and we are inevitably and intimately connected to each other and to nature. It is clear to me that we suffer enormously from the loss of this truth and the resultant profound alienation. It is because of this that we seek to reclaim our holiness and in doing so we will end the isolation, suicide, murder, pillage, and pain we inflict on ourselves , each others, and the planet. Scientists, theorists, and philosophers now tell us of our intimate and inevitable interconnectedness with society, culture, history, and nature and have made it possible even for skeptics like me to approach the essence of spiritual consciousness, the belief in the oneness of being. Indeed the question of being our brothers' and sisters' keeper becomes moot when we begin to realize that we are very likely not apart but a part of our brothers and sisters.

This consciousness impels us to renew our struggle for direction, meaning, and guidance with determined intensity - Heschel says, "Man is not the same at all times. It is only at certain moments that he becomes aware of the heart-breaking inconceivability of the world in which he lives and which he ignores. At such moments , he wonders : what is my place in the midst of the terrifying immensity of time and space? what is my task? what is my situation?" (1955,p.130). His own response is powerfully unequivocal: " He who seeks an answer to the most

pressing question , what is living? will find an answer in the Bible; man's destiny is to be partner rather than a master , there is a task , a law, and a way,; the task is redemption , the law is to do justice, to love mercy, and the way is the secret of being human and holy," (,1955,p.238).

How are the rest of us to respond to Heschel's challenging questions? Walter Brueggemann urges us to respond to such questions in a consciousness of confession and grief. Confession refers to a process in which we affirm our basic aspirations, hopes,visions, beliefs and commitments as well as to admit to our failures to act on them. This is very likely to be a matter of both celebration and grief for as we remember our communal and personal spirits we will undoubtedly be renewed by the energy and joy of this wisdom and as we remember our history we will surely be horrified and mortified by our refusal to live by them. Brueggemann makes it very clear that we cannot omit the grief process for that is a necessary part of the process of confronting the chasms between our hopes and realities, our human responsibilities for the pain and injustice in the world, and recommitting ourselves to our cherished destinies. In his book, Hopeful Imagination, he invokes the work of the Biblical prophets as a metaphor for how we might address our present cultural and religious state which he characterizes as a parallel exile for serious believers. In his concluding chapter, he offers three themes : "1. Grief is offered against establishment

denial and cover-up Jeremiah regards as a lie. 2. Holiness is proclaimed against conventional theology that never quite faces the otherness and always hopes for and forms a utilitarianism that links God's holiness to some historical purpose. 3. Memory is asserted against amnesia in which nothing is noticed or critiqued and everything is absolutized in its present form... Grief should permit newness. Holiness should give hope. Memory should allow possibility." (p.131-132).

It is poignantly if not tragically clear that much of our culture is a long way from acknowledging its responsibility for such hideous phenomena as slavery, poverty, war, racism, sexism, inequality, and hunger. This refusal to take responsibility and hence to grieve and mourn for the pain we as a community have inflicted represents to me the limitations of an education grounded primarily in critical rationality, study, and the exchange and analysis of information. Indeed, many of our most learned and reflective commentators have used their vast store of knowledge, insight, and information to celebrate a smug and intoxicated triumphalism of capitalism, consumerism, and meritocracy, American -style. It is obviously impossible to grieve if there is no sense of significant loss, or even more strikingly, if there is a sense of significant gain! Instead of compassion for the suffering, we have learned to blame the victims or to make them invisible; many curse rather than bless the poor; and rather than seeing others as God's children, many

of us see human beings through the lens of potential customer or expendable worker. The dominant culture does not celebrate justice but competition, does not value unconditional love but grooves on conditional rewards; its rituals are not of communal solidarity but of partisan triumphs, and its energies are not rooted in a divine impulse to seek oneness but in a frantic spirit of greed and acquisitiveness.

What I think is required for genuine transformation is an education that emphasizes the processes that I have been discussing in this piece, awe, faith, the struggle for ultimate meaning, commitment, confession, moral outrage and grief. In the present political and cultural realities, these cannot be a significant part of the public school experience, largely because they go counter to both public and professional expectations of the role of these schools. For the most part, parents want their children to succeed and look to the schools to provide them with the wherewithal to gain an edge in the struggle for privilege and advantage. Academics, for the most part, want to preserve their disciplines and areas of study while school administrators are preoccupied with maintaining good will and stability. Moreover, the public schools are politically positioned to be as accommodating and acutely sensitive to community pressures as possible, effectively making them hostage to the demands of zealous and determined groups. The possibility of introducing on a widespread basis, serious spiritual and moral consciousness or

even dialogue to educational policy and practice is extremely remote, if for no other reason than the political clout of the Christian Right. The cliché that the public schools try to be all things to all people and consequently fail to fully satisfy anyone is basically true and must be accepted as a consequence of our political and social structures.

The daring, intriguing, and imaginative ideas of James Moffett and Nel Noddings are instructive to this issue. Moffett basically attacks our culture as bankrupt and our schools as perpetuating a ruinous consciousness and argues forcefully and courageously that only an education that is primarily and radically directed at personal development through various spiritual disciplines can save us from ourselves. He makes a very compelling argument for this approach and I believe with many others it merits serious public and professional dialogue. However, as attractive and creative as these ideas are, I would have to say sadly and ruefully that there is virtually no possibility that they will see very much of the light of day in the foreseeable future of public school practice. They are far too threatening to the dominant thrust of those who dominate public spaces.

The ideas of Nel Noddings on teaching children to wrestle with the enduring and complex issues of fundamental belief are also quite daring for public school although much less radical than those of James Moffett. Noddings urges schools to provide

safe and supportive opportunities to study and discuss such ideas as theodicy, immortality, the existence of God, and the nature of evil, surely a sensible and valid idea. Her plan is not, however, to make such study the focus of the curriculum but to introduce them as relevant spin-offs and dimensions of the traditional discipline based curriculum (e.g., math, science, history, English, foreign language). She advocates that teachers commit themselves to teaching for understanding of varying beliefs; to an attitude of "pedagogical neutrality"; and to an approach that allows them to take a position but insists that they acknowledge and recognize differing views. All in all, I see this as a very prudent and pragmatic way for the schools to deal with such vital issues but the relative cautiousness and lines of demarcation of her proposals only emphasizes the limited range of public school possibilities. It is not an approach that is designed to transform the culture or galvanize spiritual struggle, moral outrage, awe, and passionate commitment but one that hopes to stimulate students to study and reflect on the fundamental questions of existence within the traditional framework of the schools as they are. And yet even such sensible and modest proposals are within our present context relatively controversial and radical with little likelihood of gaining broad support in the mainstream of educational practice. If schools are, at best, reluctant to provide for serious discussion of the most important questions of human existence, then how can we

expect them to be a prime mover in the struggle for cultural and social transformation? We mustn't and shouldn't.

B. What Can Be Done?

Accepting the educational limitations of critical rationality for changing consciousness and the political liabilities of the public schools does not in any way mean that educators are irrelevant and marginal to the struggle for a just and loving world. It does mean that we have to re-examine the claims that we have made for enlightenment education and the public schools in the context of a commitment to social and cultural transformation. It does not mean that we should accept the anti-intellectualism that denies the undeniable and absolutely essential liberation and inspiration that can and does emerge from study, research, dialogue, understanding, and analysis. It does mean that we need to seek other sources for the energy, wisdom, and courage to sustain the struggle for meaning. It does not mean that we should cede and surrender the public schools to the forces of either blandness or zealotry; nor does it mean that we should not continue to engage in the public and professional struggle for a humane and liberating education. It does mean that we must give up the falsely reassuring and naive way in which we equate democratic education with public schooling.

It does mean that we as educators may have to give up some of our precious programs and pet solutions or at least , be more

commitments that generate moral outrage will emerge from our most profound sense of what constitutes ultimacy. This would suggest that educators need to seriously address their own views on what is of ultimate concern in order to explore the moral and spiritual commitments that ground their educational orientations.

It is clear to me that the public schools are sharply limited in their capacity to be a major force in such a transformational process but whatever possibilities exist should be energetically pursued. It is also clear to me that educators need to have the courage to accept the limitations of deeply cherished notions of the traditions of liberal education without in any way denying their necessity. Educators need therefore to be at once more modest and more bold; modest in their expectations of what public schools and criticality rationality can do and bolder in their hopes in the possibilities of awe, faith, grief, confession, and spirit.

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October 2, 1998

Dear Invitees to the National Jewish High School Leadership Seminar:

With only a month remaining until our next meeting, we are looking forward to resuming our work together. We are delighted to report that in addition to the strong group who attended our first meeting, we will be joined by a number of new participants on November 1st and 2nd. At this upcoming conference we will deepen our examination of Jewish spirituality (*Ruchaniyut*) and its place in Jewish high school settings. We will be sending you additional materials soon; for now, in order to expedite your planning, we wanted to give you some logistical information.

The seminar will be held at the Chauncey Conference Center in Princeton, NJ. The conference center has comfortable accommodations, which include an exercise room and wonderful walking trails. It will provide a very congenial setting for our conversations. The seminar will begin on Sunday, November 1st at 10:30 am with registration and coffee, followed by an introductory session at 11:00 am; it will end on Monday, November 2nd at 4:30 pm. Please note that the seminar will include a late evening session on Sunday.

A \$250 registration fee will cover your contribution to the cost of a hotel room (for Sunday night), meals and meeting space. The remainder of these costs and other conference related expenses will be covered through a substantial subsidy from CIJE and a private donor. Please remember that you will need to make and cover your own travel arrangements. For your convenience, travel information and directions are attached.

Please return the enclosed registration form and the registration fee to the attention of Chava Werber at CIJE (15 East 26 Street, Suite 1817, New York, NY 10010) as soon as possible.

If you need financial assistance to make your participation possible, please indicate this on the attached registration form and contact Chava at CIJE (212) 532-2360, Ext. 66. And don't hesitate to get in touch with either of us by phone or mail, should you have other immediate questions.

We look forward to hearing from you.

Shana Tovah,



Daniel Lehmann



Daniel Pekarsky

July 14, 1998

Dear Past and Future Participants in the National Jewish High School Leadership Seminar:

We are currently in the process of planning a follow-up meeting to our exciting spring conference. Like the first conference, this next meeting is being designed to encourage serious reflection among and between lay and professional leaders of Jewish secondary schools concerning the basic purposes of these schools and the relationship between these purposes and daily practice.

The upcoming conference will build on our earlier work on the subject of spirituality and Jewish secondary education, and it will incorporate ideas offered by many of you for enriching the quality of the seminar. Our guiding aspiration is to develop a conference that will contribute to our growth as individuals and as a community, and that will offer us insights, practical ideas and questions that will enhance our work back home.

Please reserve **Sunday, November 1st and Monday, November 2nd** for our next gathering; it is likely that we will be meeting in the New York area. More information will follow before the end of the summer. Please return the enclosed form with your attendance plans and feel free to contact either of us with questions, suggestions, or concerns. We look forward to hearing from you—and to seeing you in November.

We hope you are having a rewarding summer.

Sincerely,



Daniel Lehmann



Daniel Pekarsky