



THE JACOB RADER MARCUS CENTER OF THE  
**AMERICAN JEWISH ARCHIVES**  
A DIVISION OF HEBREW UNION COLLEGE – JEWISH INSTITUTE OF RELIGION

**MS-831: Jack, Joseph, and Morton Mandel Foundation Records, 1980-2011.**

Series F: CIJE Accrual, 1981-2011, undated.  
Subseries 2: Dan Pekarsky, 1981-2011, undated.

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Box  
77

Folder  
9

Jewish secondary school leadership initiative. National Jewish High School Leadership Seminar. Planning (Folder 1 of 3), 1998.

For more information on this collection, please see the finding aid on the [American Jewish Archives](http://AmericanJewishArchives.org) website.

EH

El.: self mood

Yitzchak Rabbin Fahrzeug

עצמו לו - spiritual moment

Relig. man shot

Shooker's idea of "spirituality"  
very real - different from  
ours

Cab/Driver Rabbi job

(Praying / Sleepy)

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Comparison of Heschel/Ramban

Step back: see larger picture via

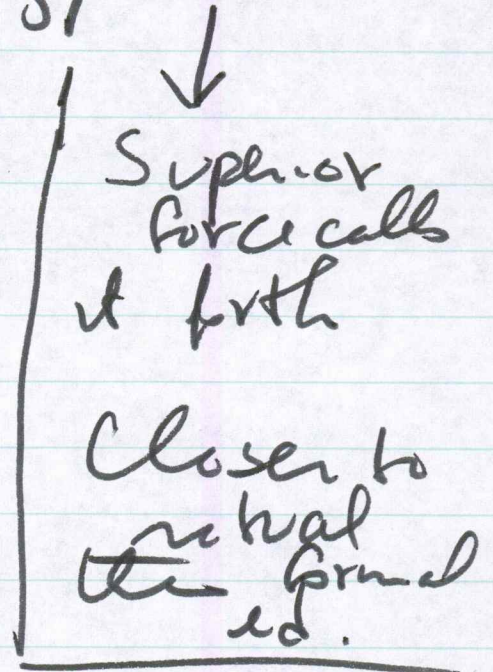
= 2 interesting models + similarities

From Relig Life to Study [to educate]

Interested in their views on  
how they would think about education.

Quotes ~~say~~ Heichman:

Distinguish Learning/Lernen.



Content of Talmud Torah

See back for grid

Four Common places

"1 2 3 Spirit --"

↳ Didn't frame it  
this way

No that's on  
the, get  
clearly central

# The Allegory of Palace

- ① outside of city -- like animals
- ② In city -- facing the world  
Wrong opinions
- ③ Adherents (masses) to law, but:  
don't see palace, though oriented  
Busy keeping Mitzvot
- ④ Talmudists - haven't even found gate
- ⑤ Science/Logic/math - not enough
- ⑥ Need metaphysical speculation:  
Cosmos/heaven - Concept of God  
Enter palace      Phil. Speculation's  
Conclusion

could view it as growth of individual

Progression depends on what you  
Study: diff. types of content-  
knowledge at different  
pts in process

Mitzvat -- Science/math/logic  
↓  
Metaphysics

Devotion to worship/Deeds

① } How much you think of  
Itim.

② Knowledge of God  
(vs. worshipping  
illusion)

→ = Condition of genuine  
Knowledge

---

Achieved in isolation / Post appreciation

Solitude -- beyond language -- that  
devotion that follows apprehension

Critical Q : what next?

① Do you stay here or  
not? or do you  
abandon.

Nothing magical here!!

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Maimonides' curriculum

What brings you to transform.  
Knowledge?

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↳ See Book of Knowledge

Norms of behavior — social/moral process  
↳ goal.

Pardes — knowledge of what  
God  
↳ Get into Palace

→ Knowledge of what is permitted & forbidden

-- gives composure to mind

-- within reach of all.

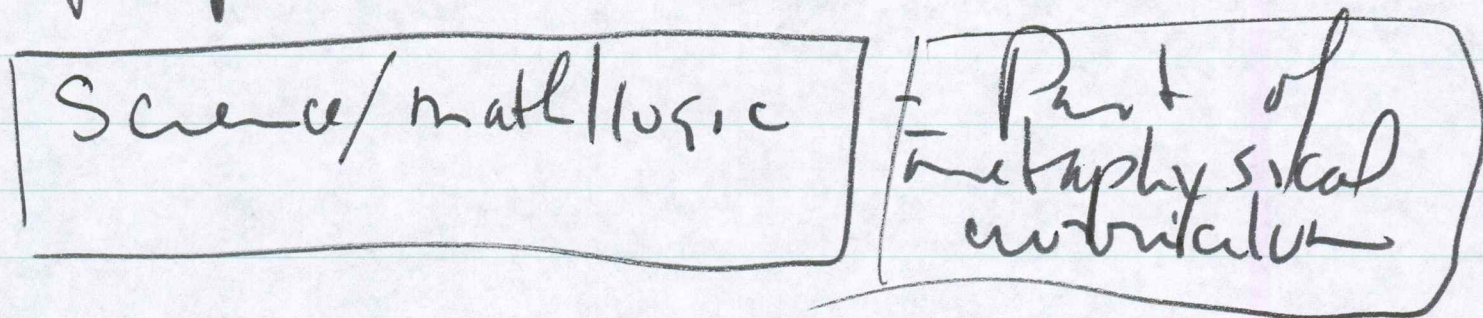
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Pardes -- Metaphysics -- Most important,

But in terms of ed. process,

first need to socialize

people in behavior



Real spiritual issue is next stage.

Bridge into Palace: Norms. Once in

palace, see the Mitzvot differently  
Bridges back

Instrumental Explanations (on  
outside) - kosher/Shabbat

Once "on inside", interpret it  
differently

see 621

written Law - Oral Law (including  
Metaphysics)

Beginner: written - Mishna - Talmud

↳ includes  
Pardes

Seasoned learner

Talmud w/a/t Pardes

Cognitive level + maturity ~ Readiness  
for  
Pardes

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Elie Phil. of Ed. = Goals

Thory of Ed. - How do  
you get  
there?

What are student motivations at  
different stages + Role of teacher  
at each stage?

P. 3 young child doesn't appreciate  
goals

→ Bribes are necessary

Teacher adjusts bribe to age/interest

~~Intellect.~~

~~study~~ study for honor/position  
Good  
\$

Deplorable, but unavoidable ← of our nature

This deplorable

limited insight

US for its own sake → Our acts

Teacher's challenges

1) Be child-oriented / child's interest

2) Keep above the goal

Motivation/pedagogy, N + goal. when child is

→ Instrumental approach

but goal is "the spiritual"

For M: Nothing spiritual about norms-learning = Pure means

Reuven:

troubled by M. putting people in  
boxes -- all-or-nothing. Doesn't  
allow for spirituality of multitude.

Says Elie:

Contradiction in Rambam  
- spends time not up there,  
but as com. learner

Spirituality: Intellect. effort  
End of developmental  
process.

→ Not "a given."

Lehmann: Developmental approach  
↳ Fowler -- Codes

# Elie

## Explicit/Implicit

### Explicit

Shared norms

"We Jews behave the way..."

= Norms of group

→ Behavior

community  
A given

Born into culture

External Expression

Shared knowledge-base

"Only through this tradition."

### Implicit

Individual's  
his/her experience  
of religion, —  
his/her categories

Individual  
something  
Universal beyond  
the norms of  
this culture

For Maimonides:

curriculum for the Explicit

~~is~~

Precondition to Implicit Religion

= Beyond words/Morals

Solitude

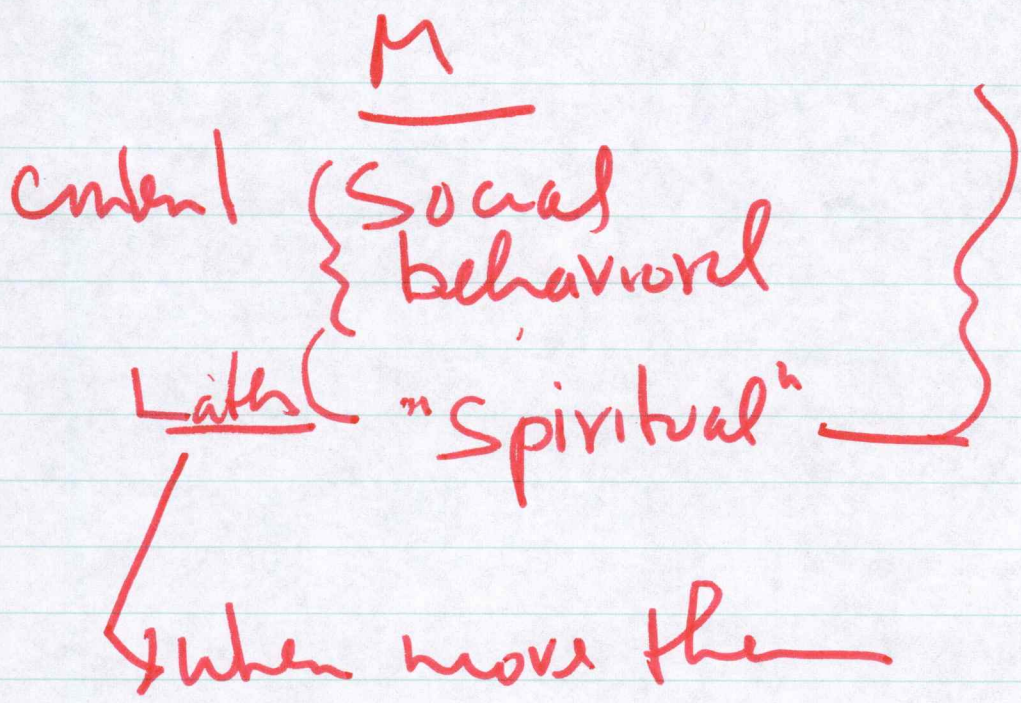
Implicit/Explicit Model

↳ Realm of true spirituality

↳ just a means

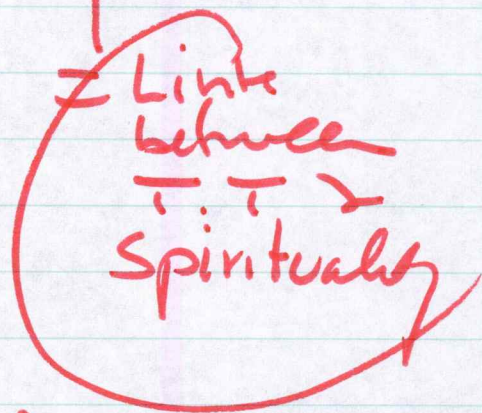
When are children/people ready for the implicit dimension?

↳ Individ./Experiential



21/10  
20/10

Metaphysics



DL: Even prep. stage is religious experience  
↳ Is it as clear-cut as EH implies?

EH: Re-affirms his view. Until you're "on inside" your meaningful experiences lack knowledge to rightly interpret your experience.

## Banna

Sacrifice → Prayer → Contemplation

Like DL -- Doesn't deny all spiritual value to earlier stages

Reuben: Importance of Kavah

→ Some spiritual value for lower levels

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Eli

yes 4 value

How much of it is intrinsic rather than instrumental

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Category - problem -- how spirituality maps onto

Maimonides is a complicating factor in the debate

For

Heschel 1907, Warsaw - '72

{ Hassidic family → supposed to be next  
leaves  
↓  
Vilna } Rigorous Talmudic learning  
↓  
Berlin Ph.D. in Phil.  
→ All 3 worlds are reflected —  
in work.

1939 → just in time! U.S.A.

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Doesn't write as systematic Philoso.  
but as poet

Brings Heschel for Yom Kippur

Elie -- will try to build a system



P. 116

Ritual -- Dogma -- Deeds = Explicit

Other component:

What goes on within the person

→ Implicit dimension

Exactly opposite direction  
from Maimonides:

Begin w/ the  
Implicit

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Problems of ontological

- (1) Trivialization of subject-matter
- (2) Irrelevant to person
- (3) Tragedy -- how to relate to classical texts

## Task of Jewish teacher

↳ to be a mid-wife to our  
{ tradition (p. 26)

{ to students

↳ a man that gives  
new life!

Teacher really lives what he/she  
teaches.  
↳ in Palace

Where is His Palace?

Everywhere — — a sleeping  
sensitivity

Power of content (experiential)  
needs to be now !!

→ ↓ Grammatical / historic  
approach

↑ Wisdom of God

Paul: More about the M.

Teachers can't live up to  
what they're demanding

Rambam: More realistic.

Strongly disagree

Maimonides — Manipulation

Heschel

↳ Authentic  
↳ Relativism

↳ mid-  
wife

Heschel — — Start w/ implicit,  
which antedates ~~the~~  
explicit!

---

Howard 621 Maimonides

Heschel: Sharp distinction  
between unstructured  
& non-structured  
approach

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What is "the crisis"?

- ① Don't have control
- ② Don't know how to approach it?

Goals

↳ The Content

↳ meaningless,  
not just the  
approach!!

Content for Main-rites

For Heschel -- the Relig.  
Encounter is  
crucial.

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Goal of T.T. --  
Create Encounter that's  
meaningful -- spiritual moment ~~at~~  
words

Heschel  
↳

Q1 Both models see relig. ed  
as transformative

↳ Is this a reasonable  
goal, given who our

constituency ↳??  
Parents ..

Eliza Milieu issue.

How counter-cultural can one,  
ought one to be?

## Motivations of student

Heschel: How aware relig dimensions  
how

## Role of teacher

↳ Man — { Manipulative

Heschel:

Buber — — All Inwardness  
Implicit

Leibovitch — — No Implicit

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Banna — — Are they equally  
transformable? Ramban  
Implicit = always central!!

Mammaries doesn't turn you  
towards transformation  
your world

## Small Sub-group #2 - Text

### Beth

- Need to study in company

- Inclusive community

Debra - why scholars don't give rise  
to scholars?

= Response to empirical  
phenomenon

Democratization of Judaism

Context of "with pouring forth"  
פז/פז

~ Inversion of curse  
into a blessing

Yet - - the bad  
appears to be the  
source of the good

### Rebellion

What is the purpose of Jewish  
study? Erudition or Jewish lives

Potency of everyday life

well-beep-underground source

Them too / them especially

"Outsiders" as source.

Powerlessness

Benediction → God's power

Content of blessing: "

"Polypa [as vote - Dungen]

Is what we are  
very now saved

Rob-Modelly  
by teachers  
= Passion

Frame themes  
& questions

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Reveal something  
hidden  
New People / I'm new!!

Grades

At the / Bus

Let kids take the  
test a give it

TO: Participants in our upcoming conference on Spirituality and Jewish Secondary Education  
FROM: Daniel Lehmann and Daniel Pekarsky  
RE: **Important additional information**  
DATE: Oct. 25, 1998

We would like to add three important things to the letter you recently received:

1. Those of you interested in optional religious Services on Monday morning should bring a Siddur with you to the conference.
2. The pre-seminar assignment that you were requested to prepare **should be written out**. For your convenience the text of the assignment is summarized below.

**Please write up and bring to the conference a response to the following brief assignment:**

**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.**

3. The presence of participants for the entire two days was assumed in conceptualizing this conference. Because we believe this will greatly enhance the quality of our shared experience and what can be learned, we encourage you to do your best to be present at the conference from its beginning to its conclusion.

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

F A X



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To: Pekarsky 233  
Company:  
Fax number: +1 (608) 96834958  
Business phone:

From: Daniel Pekarsky  
Fax number: +1 (608) 233-4044  
Business phone:  
Home phone:

Date & Time: 11/1/98 8:40:31 AM  
Pages: 3  
Re: translation exercises

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## **THE CHALLENGE OF TRANSLATION**

Imagine that contemporary high schools feature considerable student-dishonesty -- lying, cheating, etc. The problem highlights for you that one of your aims as an educator is to cultivate honest individuals. Below are some approaches to consider:

1. Introduce a strict system of penalties for dishonesty and a system of rewards for exemplary moral conduct.
2. Build deep relationships of trust and affection between teachers and students and among students.
3. Through appropriate experiences, help the child come to a deeper personal relationship with God.
4. ANOTHER OPTION:

## **EXERCISE**

1. Pick or create an approach to the problem, and explain the rationale.
2. Share your response with a colleague, and jointly explore the assumptions concerning human nature and human learning that are embedded in each of your responses.

## 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

F A X



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To: DANIEL LEHMANN  
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From: Daniel Pekarsky  
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Business phone:  
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Date & Time: 11/1/98 7:39:43 AM  
Pages: 6  
Re: INTRODUCTION

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PLEASE REVIEW THIS BEFORE WE TALK ABOUT INTRODUCTORY SESSION. IT REPRESENTS MY SENSE OF THE SESSION.

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## **JEWISH SPIRITUALITY AND SECONDARY EDUCATION (#2) DRAFT OF INTRODUCTORY SESSION**

### **Dan Pekarsky:**

1. **GENERAL WELCOME:** this is second conference of a group dedicated to exploring basic questions pertaining to our mission and its expression in practice; offering opportunity for thoughtfulness about fundamentals often hard to make room for in hustle-and- bustle of daily life.

### 2. WHY FOCUS ON "THE SPIRITUAL DIMENSION" OF OUR WORK?

In addition to what may seem to some the obvious response that Judaism is at its heart a spiritual tradition, I want to take note of the fact that we live in an age in which there is great interest in spirituality -- an interest not at all confined to the Jewish community: witness, for example, the fact that the Chronicle of Higher Education published Fulton's article.

### 3. BUT WHAT ARE WE TALKING ABOUT WHEN WE REFER TO "SPIRITUALITY" OR TO "JEWISH SPIRITUALITY"?

NEGATIVELY -- Harvard degree, material comfort, power --- THE AMERICAN DREAM -- is not enough.

POSITIVELY: See Art Green's definition that we relied on last time: " "

BUT AS ART HIMSELF NOTES, HIS DEFINITION DOES NOT TAKE US VERY FAR BECAUSE WITHIN JUDAISM ONE FINDS VERY DIFFERENT IDEAS CONCERNING THE NATURE OF GOD AND HOW ONE APPROACHES GOD'S PRESENCE!

### 4. FOR THIS REASON, OUR LAST SEMINAR'S FOCUS ON CONCEPTIONS OF SPIRITUALITY AND THEIR IMPLICATIONS FOR PRACTICE.

### 5. THIS CONFERENCE: A DIFFERENT APPROACH

MODES OF SPIRITUALITY, WITH SPECIAL ATTENTION TO STUDY

### 6. WHY "LEARNING" OR "STUDY"?

- a. We all agree it's an important dimension of a Jewish life?
- b. Much of the time our children spend in school is devoted to study -- by far the most time.
- c. In contrast to the culturally dominant idea that study and learning are fundamentally instrumental (either to the development of knowledge or know-how or to the acquisition of power), Jewish tradition has always insisted that study/learning is fundamentally a spiritual activity.
- d. In the modern world, there is a danger that we will adopt the socially dominant

understanding of study/learning as instrumental (for example, to the acquisition of the skills needed to be at home in a synagogue), and that we will look primarily to other areas - like Tfillah - for avenues of awakening and nurturing spiritual impulses.

e. HENCE, the importance of looking at the spiritual potentialities of Study as they might apply in our schools.

## 7. DIMENSIONS OF THIS EXPLORATION

Jewish learning/general curriculum Classroom/beyond Cognitive/other modalities

## 8. PRELIMINARIES:

Go around and introduce ourselves: name and school

From last conference to this one: Phil Field and Reuven Grunewald.

## 9. INTRODUCE DANNY LEHMANN

### **Danny Lehmann**

#### HERE ARE MY QUESTIONS:

1. My intention was to provide some context to the conference. Is what I have in mind going to contribute to that? Are you comfortable with what I thought I would do? Am I undertaking anything that you had intended and preferred to do or to get at in another way? Let me know. I'm happy to rethink my plan.
2. If I take twenty minutes or so, and Phil and Reuven jointly take 20 minutes and we leave another 20 minutes for introductions, will that leave enough time for the exercise you planned and discussion of its significance?
3. Where does the pre-seminar exercise go? Is there room, and would it be a good idea, within the introductory session to break them into threesomes with people they don't know and to spend fifteen or twenty minutes discussing their examples? Would it be possible and desirable to ask them to do this assignment in threesomes over lunch? Or do you have any other ideas? One possibility might be to add this the first small group session -- but I'm nervous about whether we're already trying to build too much into this session. I don't know when is really best -- but my sense is that it would be useful to do this exercise prior to the first small group session; it could be good background for it.
4. As I said a while back, I have some concerns about whether the Madrich Ruchani section will seem integrated into this conference's Learning-focused agenda, and I think it's important that you make clear how this activity fits in ( does it, for example, raise questions and issues (or whatever) that the seminar will help us to explore.

5. If we have too much planned for the introduction (and maybe we don't), perhaps we could spread the Phil and Reuven piece over a couple of meals. That is, at every main meal have a participant from an earlier conference say a few words about a significant issue that was raised last time: in addition to Reuven and Phil, we could ask Michael Rosenzweig to recall his questions (perhaps devil's advocate) about whether we should even get into spirituality in our schools.. LET ME KNOW WHAT YOU THINK.

IN RETROSPECT, I WISH WE HAD TALKED THROUGH THE SEQUENCE OF FIRST SESSION EARLIER, BUT I IMAGINE THAT WE'LL HAVE TIME TO TOUCH BASE ABOUT THIS WHEN YOU GET THERE IN THE MORNING. LET'S TALK THEN.

**INTRODUCTORY SESSION: NATIONAL JEWISH HIGH SCHOOL LEADERSHIP SEM.**

**GENERAL WELCOME: BASIC QUESTIONS OF MISSION**

**AN OPPORTUNITY FOR THOUGHTFULNESS**

**WHY FOCUS ON SPIRITUAL DIMENSION OF OUR WORK/SPIRITUALITY**

**OBVIOUS RESPONSE: CORE OF OUR TRADITION**

**OUR AGE: GREAT INTEREST IN SPIRITUALITY: FULTON'S PIECE**

**WHAT ARE WE TALKING ABOUT??? "SPIRITUALITY" ???**

**NEGATIVELY: INSUFFICIENCY OF HARVARD/ACCEPTANCE/COMFORT**

**POSITIVELY: ART GREEN'S DEFINITION OF SPIRITUALITY**

**INSUFFICIENCY OF ART'S ANSWER**

**MANY IDEAS CONCERNING NATURE OF GOD, HOW TO APPROACH GOD'S PRESENCE, AND HOW TO RESPOND IN OUR LIVES TO THIS EXPERIENCE**

**THIS FACT -- SOURCE OF LAST SEMINAR'S FOCUS**

**CONCEPTIONS, IMPLICATIONS**

**THIS CONFERENCE: DIFFERENT APPROACH -- YOUR INPUT**

**MODES OF SPIRITUALITY, WITH SPECIAL EMPHASIS ON STUDY.**

**WHY FOCUS ON STUDY/LEARNING?**

**IMPORTANT DIMENSIONS OF JEWISH LIFE MUCH SCHOOL-TIME**

**IN CONTRAST TO DOMINANT CULTURE (INSTRUMENTAL), OUR TRADITION HAS INSISTED ON ITS SPIRITUAL CHARACTER.**

**IN MODERN WORLD: DANGER OF ADOPTING CULTURE'S CONCEPTION, PARTICULARLY GIVEN OUR NEEDS FOR TRANSMISSION, SKILL ACQUISITION**

Elie Session - James

James writes of "arrested/powerful moments"

Walking through the Common on a snowy evening, <sup>w/ nothing special going on,</sup> I have been seized by a kind of rapture that leaves me glad to the brink of madness.

Comments James: 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.

# Elie Session

- ① Honesty
- ② "Capacity of Soul to be grasped"
- ③

## Honesty

- ① strict ~~system~~ system of penalties + Rewards for honesty
- ② Build deep relationships between teacher-students → among students
- ③ Embodiment  
↳ Love  
↳ Affirmation of students
- ④

Walking through the Common on  
a ~~winter~~<sup>showery</sup> evening, I've been  
sized by a kind of rapture that  
~~leaves me~~ glad to the brink of  
madness." A [Buber]

→ and watch  
the trees and  
the paddles

Comments James:

How cultivate this  
Capacity? { Some people do  
Some don't

How approach the challenge?  
1) Opp~~ort~~ - time/encourage - 2) Meditation  
- techniques

# Honesty

- (1) strict system of } penalties  
Sanctions } Rewards
- (2) Build strong personal relationships  
between teachers/students  
& among students
- (3) Unconditional Affirmation  
→ Make sure kids feel  
loved, whether or  
not they  
succeed
- (4) ~~4~~
- (1) Assumptions Re:  
1) Sources of dishonesty

INTRODUCTORY SESSION: NATIONAL JEWISH HIGH SCHOOL LEADERSHIP SEM.

GENERAL WELCOME: BASIC QUESTIONS OF MISSION

AN OPPORTUNITY FOR THOUGHTFULNESS

WHY FOCUS ON SPIRITUAL DIMENSION OF OUR WORK/SPIRITUALITY

OBVIOUS RESPONSE: CORE OF OUR TRADITION

Plus

OUR AGE: GREAT INTEREST IN SPIRITUALITY: FULTON'S PIECE

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IN CONTRAST TO DOMINANT CULTURE (INSTRUMENTAL) OUR TRADITION HAS INSISTED ON ITS SPIRITUAL CHARACTER.

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skills  
transmission

→ Lose Distinctiveness of J. study,

IN FACT, TENDENCY TO LOOK TO OTHER AREAS LIKE TFILLAH - FOR AVENUES OF AWAKENING SPIRITUAL IMPULSES: UNTAPPED POTENTIALITIES OF STUDY -- DON'T THINK OF IT IN THESE TERMS.

**HENCE:** IMPORTANCE OF LOOKING AT THESE POTENTIALITIES AS THEY APPLY TO OUR SCHOOLS.

**DIMENSIONS OF THIS EXPLORATION:**

JEWISH/GENERAL CLASSROOM/BEYOND COGNITIVE/OTHER MODALITIES

**PRELIMINARIES**

INTRODUCTIONS: NAME/SCHOOL/RELATIONSHIP TO SCHOOL

FROM LAST CONFERENCE TO THIS ONE: PHIL FIELD/REUVEN GRUNEWALD

Exercise

**INTRODUCE DL**

ONE OF THE REWARDS OF THIS WORK

CAME TO CIJE WITH THIS IDEA.

**QUESTIONS**

1. WHEN GRUNEWALD/FIELD?
2. WHEN THE EXERCISE FROM HOME?

# Conference Introduction

Welcome - 2nd NJHSL Seminar -

Mission: Basic Qs Re: Our Work  
~ Thoughtfulness

Initial Theme: Spiritual dimension of our work

Why? Great interest in "Spirituality?"  
~ Fulton - Chronicle

What does this mean? ↓ Harvard / # / Comfort  
Insufficient

Positively: More elusive → Art's definition

But this hardly solves our problem  
"God" -- way to God - Varied

→ Last Seminar: 2 C's + Implications

This Conf - Somewhat diff approach: Makes of Spirit...  
⇒ Study -- Why "Study"?

a) We all agree it's important b) Much time

c) Our tradition views it as spiritual VS {Instru  
Academe

d) { Americanization of Study - our problems  
Not enough attn. to these potentialities

→ Jewish / General - Classroom / Beyond - Mind / Body / Heart

# Beginnings

## Names

Themes from Last Seminar - Lenses

Phil Field

Reuven Gruenwald

## Elie - Session on Translation

"Capacity of soul to be grasped, to have its life currents absorbed by what is given." Life is always worth living if we

Vs Buber: "Will and grace" <sup>have such responsive</sup> <sup>sensi-</sup> <sup>bilities</sup>

How would you <sup>nurture</sup> cultivate this capacity?

a) Protect/develop

b) Strategies

① Give child opportunity to be in the present

→ Time

② Meditation-techniques:

clear out distractions

The Sundial room (breakout room) is located on the lower level.

Go down the stairs and all the way to the right (past the gallery) to the Sundial room.

Feel free to ask at the front desk if you have any questions.

Session #1

Joan / Debbie  
Sheda / Hana  
Kate  
Linda

DP

Intros

Chance to get to know each other  
walk

walk

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Experience of learning

Time stops  
Perspective

① Art Green

Presence  
Topic  
Group

② W&A

Eleh

Notebooks

# Markt

All-night Study Session at home

- 1) Overlooking ocean
- 2) Expectation of D'var  
along the ocean
- 3) Charismatic Rabbi.  
Spiritual
- 4) Community of expectation  
Re: as spirituality
- 5) Participatory
- 6) Meditation - breaths - Hebrew mantras
- 7) Informal/cozy environment

Goal to know God/self/others  
better

Sincha

(By contrast  
w/ spiritual exp)

1) was & spiritual?  
or just "thrilling"?  
Unsure?

2) what who cues ~  
response to that:

787878 7878  
who wants

787878 7878

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3) selfing may well  
be essential. ---

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↳ What about other  
spaces?

Sense of connection

{ Sharing

When 2 people  
are present;

not me!

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Connectedness to  
something beyond!

that has meaning

Moment when you  
completely unfulfilled  
w/ meaning

'Sense of ambiguity'

(11) Can happen in  
large lecture  
hall. (1)

What do we mean  
by?

How do they happen?

Work up.

DL -- Irony of ~~being~~ being  
at ETS/subversive

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"ETS's" idea of education  
Purpel: "house that cross built"

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Bridge-Activity:

How does spirituality play into  
life of our schools. + kids ~  
} learning

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Mussar Movement - ~~not~~ not

Notes negative connotation...

[N.L.T.]

[Phy - A & C  
L.T.]

Outline job-descriptions of:

- (1) Personality-traits/training
- (2) Who would person interact with?
- (3) Activities/Roles in life of school

20 minutes

- (1) Get to know our schools
- (2) What do our institutions/we value spiritually?

# Madrich Ruchani.

- ① A spiritual person. in a significant sense
  - ② Aware of, respectful of, other forms of spirituality —
  - ③ Educ. sophistication { prayer  
non ritual  
multicultural
  - ③ Able { programmed  
pedagogy
- Good at "seeing" people

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④ Work with : { Judic  
general } { Music leaders  
Principal  
Teachers

Jobs : ① How help all children discover spiritual paths  
② Opps to taste a variety of paths?

Works with

Seminars  
one-on-one

Principal  
General teacher  
junior teachers  
Specialists.  
Architect

A) ↑ Consciousness.

B) Propose strategies  
in diff. domains

C)

Sub-group on HAN 772N.

Is it a good idea?

For: 2 people --- Teachers (not  
rec. guidance)

⊗ Religiously involved ~ a synagogue  
community

↑ Seminars like th

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Interact w/  
Principals  
Faculty  
Parents  
Board  
Each other

- 
- In-house consultants to Principal
  - For Board, retreats/seminars -

Chair of curric committee

For faculty: Clinical issues

Study groups

Interactions {  $\rightarrow$  demand faculty  
 $\rightarrow$  students

$\rightarrow$  Not a special course

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Available to students for  
Appts

Consult w/ faculty Re: Classroom  
design.

Model Teach

w/ Parents: Raise Q's (Counter-cultural)

Re:

# Howard

#1 (1) Concerned w/ bridges/communications  
between board/faculty

(2) Life-long learner

(3) In-service - approach to  
teaching  
students

→ Always incorporates  
"Jewish position" on  
e.g. what's going  
on in the world

#3: Reuver -

① Aura of transcendence

"A little different."

Paul Schmitt

② knowledge of diverse spiritual traditions

③ able to lead a ppl.

④ One or another kind of charisma:

a) Quiet/good listener

b) Public charismatic type

⑤ One male/one female

~ gender-differences

Meet w/ (kids/teachers  
} Programs

Experiential learning

Puts everything into larger perspective:  
for the school/teachers-kids

Michael Rosenzweig

↳ Last Sem.: "Should we be  
going into the domain?"  
Can we do it well  
enough?"

~ This exercise.

The role is artificial -- ideally,  
everyone should do it!!

Michael - yes -- take it on!

Recalls graduates at last conf.

-- spiritually vacuous schools

(But did develop sense of  
community -- Deb via (Andrew  
= then spirituality)

Construct is wrong-headed -- Dangers  
are obvious (spirituality-specialist)  
Don't we put something so important  
in one person?

But exercise is great -- highlights  
Michael's Q

If do want } apply points as  
spiritual, } general ~~general~~ criteria.



Moses -- as Hebrew mid-wife

Role of mid-wives in many places possible

Mid-wife imagery --

↳ Spiritual -- Empower processes  
-- institutions

Mid-wife -- Non-professional

- ID/Experience of students is center:

Banna: on Michael

↳ If don't, by default  
you face it?

→ Q is, how consciously?

Howard

M.I.-wife is a fluid role

Spirituality

↳ Do something positive

OR Clear out obstacles

for  
spirit-  
suet

= Community/Educator  
Proverbs;  
Habits

↳ Deb { Instrumental  
vs  
spiritual

Michael: 2 Qs: 1) what do we want? 2)  
2) should

Commanded/Sacred

Sacred  
Scholarly

Not an ideology

-- God's Plan

{ Torah goes out from the  
poor --

{ What is it about being  
poor?

Suffering?

Hunger?

Absence of material  
distractions?

~~They, too -~~ they especially

Bad role-models & why not  
pass on?

washing one's garment is a hardship in R. Jose's view, [81a] how much more so with respect to the body?—I will tell you: In R. Jose's opinion laundering is indeed of greater importance than bathing. For Samuel said: Scabs of the head [caused by not washing] lead to blindness; scabs [arising through the wearing] of [unclean] garments cause madness; scabs [due to neglect] of the body cause boils and ulcers.<sup>5</sup>

→ They sent word from there [sc. Palestine]:<sup>6</sup> Be on guard against scabs; take good care [to study] in company,<sup>7</sup> and be heedful [not to neglect] the children of the poor,<sup>8</sup> for from them Torah goeth forth, as it is written, *The water shall flow out of his buckets [mi-dalyaw]:*<sup>9</sup> [meaning], from the *dallim* [poor] amongst them goeth forth Torah.<sup>10</sup> And why is it not usual for scholars to give birth to sons who are scholars?—Said R. Joseph, That it might not be maintained, The Torah is their legacy.<sup>11</sup> R. Shisha, the son of R. Idi, said, That they should not be arrogant towards the community. Mar Zutra said: Because they act high-handedly against the community.<sup>12</sup> R. Ashi said: Because they call people asses.<sup>13</sup> Rabina said: Because they do not first utter a blessing over the Torah.<sup>14</sup> For Rab Judah said in Rab's name: What is meant by, *Who is the wise man, that he may understand this [ . . . for what is the land destroyed etc. ]?*<sup>15</sup> Now, this question was put to the Sages, Prophets, and Ministering Angels,<sup>16</sup> but they could not answer it, until the Almighty Himself did so, as it is written, *And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein:*<sup>17</sup> but is not 'have not obeyed my voice' identical with, 'neither walked therein'?—Rab Judah said in Rab's name: [It

means] that they did not first recite a benediction over the Torah.<sup>5</sup>

Isi b. Judah did not come for three days to the college of R. Jose. Wardimus, the son of R. Jose, met him and asked, 'Why have you Sir, not been for these last three days at my father's school?' He replied, 'Seeing that I do not know your father's grounds [for his rulings], why should I attend?' 'Please repeat, Sir, what he told you,' he urged; 'perhaps I may know the reason.' Said he, 'As to what was taught, R. Jose said: Their laundering takes precedence over the lives of strangers, whence do we know a verse [to support this]?' Said he, 'Because it is written, *And the suburbs of them shall be for their cattle, and for their goods, and for all their beasts [hayyatham].*<sup>6</sup> Now, what is meant by *hayyatham*: Shall we say, 'beasts'—but beasts are included in cattle? But if *hayyatham* means literally 'their lives', is it not obvious?<sup>7</sup> Hence it must surely refer to laundering,<sup>8</sup> since [neglect of one's clothes] causes the pains of scabs.<sup>9</sup>

R. JOSE SAID: THESE ARE NOT VOWS OF SELF-DENIAL. The scholars propounded: In the view of R. Jose, can he [the husband] annul them as matters affecting their mutual relationship?<sup>1</sup>—Come and hear: R. JOSE SAID: THESE ARE NOT VOWS OF SELF-DENIAL, implying however that they are matters affecting their mutual relationship.<sup>2</sup>—[No.] Perhaps he argues to them on their view. [Thus:] In my opinion they are not even matters affecting their mutual relationship: but you who maintain that they are vows of self-denial, should at least concede to me that these are not vows of self-denial.<sup>3</sup> What [is our decision on the matter]?—R. Adda b. Ahabah said: He can annul them, R. Huna said: He cannot annul,

(5) Madness is the worst of the lot. (6) This always refers to R. Eleazar b. Pedath—Sanh. 17b. (7) This ensures greater keenness and understanding than studying alone. (8) Or, not to neglect their teaching (Ran). (9) Num. XXIV, 7. (10) Adopting reading of 'En Yakob. Water being symbolic of Torah: cf. Is. LV, 1. (11) I.e., others should not complain that it is useless for them to study, or that they themselves should not think study unnecessary. (12) *Var. lec.*: because they are arrogant etc. (13) These observations shew that there was a mutual antipathy between the scholars and the masses. Cf. Graetz, *Gesch.* IV, p. 361. It is noteworthy however that, as evidenced by this passage, many Rabbis themselves criticised the attitude of scholars.

(1) As required. (2) Jer. IX, 11. (3) 'And ministering angels' is absent from our text, but added from the parallel passage in B.M. 85a. (4) Ibid. 10. (5) This follows since the Almighty Himself had to answer; had they neglected

it altogether, the reason would have been patent to all. Hence it must mean that though they studied it, their motives were selfish, and not based on an appreciation of its own intrinsic worth. This is expressed by saying that they did not recite a benediction over it, i.e., they did not value it for itself. Ran. (6) Num. XXXV, 3. (7) That they use it to benefit their own lives. (8) I.e., wells in their suburbs shall be put to this use. (9) And as it is expressed by a word meaning life, we deduce that its importance is so great that it takes precedence over the lives of strangers.

(1) For the husband may assert that he personally is affected by his wife's refusal to bathe or adorn herself. On the difference between the grounds of annulment, v. *supra*, 79b. (2) For otherwise he should simply state that the husband cannot annul them (Ran and Asheri). (3) So that if you persist in conceding the husband the right to annul, it should be on the grounds of mutual concern, not mortification.

## Questions to consider!

1. In what ways does this passage address the issue of the spirituality of study?
2. Why are scholars most likely to omit a blessing before study?
3. What is the relationship, if any, between the five explanations as to why scholars do not give birth to scholars?

## 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?