The Philosophy of Education in Selected Ancient and Contemporary Judaic Sources in Relation to Main Values in Four Secular Philosophies

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The Philosophy of Education
In Selected Ancient and Contemporary Judaic Sources
In Relation to Main Values in Four Secular Philosophies

by Rabbi Elliott Finkel

A Thesis Submitted to the Faculty of
the Graduate School of Loyola University
in Partial Fulfillment of the
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CHAPTER I

Hebraic Philosophy of Education

Sources and Evaluation

"If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee is its desire, but thou mayest rule over it."\(^1\) The phrases of this verse, namely, "sin coucheth at the door, and unto thee is its desire," have been deplorably misinterpreted. "In certain circles this sentence has been twisted to be read as a support, 'from the Bible itself,' of the theory that there is an element of evil lurking in the world, lying in wait for men, full of avidity to spring upon them, eager to overpower them and 'bring about their fall.'"\(^2\)

On the contrary, the sentence expresses the very opposite. "Aptly is "chatah"(sin), the appeal of the senses, here given the masculine gender "rovetz"(coucheth). Its power is not to be underestimated. Sin has the power to master you but it remains quietly behind your door. It does not come to you by itself, uninvited."\(^3\) In other words, the temptation in form of "the appeal to the senses," is not controlling you; it only tempts you. By proper education and training, you may control "chatah."

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1 Genesis 4-7
2 Hirsch, p.102
3 Ibid., p.103
"All its desire is, that you should master it and direct it; not that you should suppress or kill it, but "timshel" (dominate), regulate it and rule over it. For there is not a single, natural tendency in man which is, itself, either good or bad."  

This ties in with the theory of Idealism. William E. Hocking has a rather explicit metaphysics of good and evil which partially relates to the philosophy of Hirsch. Hocking states: "That is to say in living I face an eternal issue; either I renounce evil and aspire to do good which is ultimate, or else I fall short of the good by willfulness or indolence and thereby relinquish my existence as an individual." Of course Hirsch does not agree with the part of the theory which claims that a past sin has no status in reality. Hocking says "any experience dropped by us is dropped absolutely." J. A. Leighton states "God voluntarily limits himself in order to permit individual persons to exercise initiative and become self-determining."  

Saint Augustine states "When the will, turning from the better of two alternatives, chooses the worse, it becomes evil; not because that is evil to which it turns, but because the turning itself is vicious." In other words, sin, which we may define as committed evil, is a missing of the mark. Good and bad are learned and therefore controlable.

The Rambam in his book of Mishna Torah, in his section "Laws of Deoth" states: "It is natural for one to be influenced by his neighbors and friends, in his thoughts and in his deeds.
Hence, one should always seek the company of the righteous and the wise, so as to learn from their practices; and shun the wicked who walk in the dark, so as not to be corrupted by their ideas." This is self explanatory and supports our previous theory. Rabbi Judah Haleves states: "A pious man is one who subsides his passions and restrains them from excess, but he gives them their permissive phase. He allows it as much freedom as is required for the discussion of scientific or practical views, as well as, for the reprimand of the evil-minded. Finally he applies the willpower which commands the organs and the perception senses, but is in its turn subservient to the decision of the intellect." The same idea is explained by another philosopher in more modern, scientific terms.

Moses Mendelson in reference to the above-mentioned verse explains: "The word 'Teshukah' means passion. Sin as such is always passionately in readiness to tempt and test you and to challenge you to satisfy your desire, but you have the ability to rule over it; to resist it and to control it. Therefore, I have said: (referring to God's dialogue with Cain) It is in your power to do good and your annoyance and sunken face are merely symptoms of your yielding to evil; and its after-effects."
Pedagogic Ability and Worthwhile Values

"For I have known him, to the end that he may command his children and his household after him that they may keep the way of the Lord, to do righteousness and justice, to the end that the Lord may bring upon Abraham that which He hath spoken of him."\(^{11}\)

The tenets are clear. The core of values to be taught and implanted are "Zedakah" and "Mishpat" (righteousness and justice).

Hirsch comments on this verse: "Kee yedateer. I have known him and have chosen him to be the founder and educator of a great nation; to be an enduring support in his mission of training them to perform the essential values of "righteousness" and "justice." Abraham is to achieve the unique great pedagogic success of implanting the principles of this future nation so deeply in the breast of his only late-born son, that long after he, the ancestor, had departed this world, his children and his home after him and the whole future nation would stand on these principles, live in them, and make them into a reality."\(^{12}\) Abraham knew how to transplant values into his son. He also knew which values to pick as a requirement, a core for an essential happy social life and character formation.

Hirsch further comments: "A preliminary condition for a truly just life of righteousness with our fellow men is a pure moral life before G-d. A generation that is degenerating morally has also no social life."\(^{13}\) We see this theory confirmed in our

\(^{12}\) Ibid., p.320.  
\(^{13}\)
present life. The remedy for degeneration is "mishpat" and "zedaka," not merely by conformity or enforcement, but by rooted recognition of its values.

Hirsch explains the terms "mishpat" and zedaka" and its effects. Mishpat designates something that a person has the right to demand from another. Zedaka designates something which in itself no man has the right to demand from another but which G-d has given everybody the right, not indeed to demand but to be justified in expecting. Mishpat is simply justice; zedaka is benevolence but regarded as a duty."¹⁴ Further, "justice without zedaka becomes perverted into uncharitableness and harshness. In contrast to this, the "testament" of Abraham to his children stresses zedaka before mishpat. It is an "act of duty" to which every necessitous person is given the right by G-d to claim, to which the poor can stand upright before the rich, and which makes the rich consider themselves merely as administrators of a treasury which belongs to the poor.¹⁵

Moses Mendelson comments on Verse 19, Chapter 18, in Genesis. "I know," (this refers to G-d) "that he(Abraham) will instruct and implant these virtues into his son; and because of it I love him. He comprehends the significance of the values of zedaka and mishpat. Therefore, he will command its practice to his children as his testament."¹⁶

¹⁴ Hirsch p.320-321. ¹⁵ Hirsch p.321-322. ¹⁶ Biur, on Genesis
Hertz comments on this verse. "Command his children or charge his children. An important doctrine is here taught in connection with the word "yetzaveh," command, which has played a conspicuous part in Jewish life. It is the sacred duty of the Israelite to transmit the values of his heritage to his children after him. The last injunction of the true father to his children is that they walk in 'the way of the Lord' and live lives of probity and goodness." 17 This hypothesis will apply to all parents and children. The most effective way of doing it and assuring its transfer and retaining is in form of a "testament," a doctrine of life.

Maimonides states: "Permission is granted to every individual to do whatever he desires to do. If he wishes to turn to the path of goodness, he may do so freely; and if he chooses to turn to the path of evilness, he may do so, too." 18 Maimonides continues to extend and clarify further the point of free will in one's actions. "It should not cross your mind that G-d predetermines a person to be pious or evil. The fact is that it is not so. Every person is liable to become pious or evil, according to his own choice. There is no force or inclination that forces or pushes a person towards either one of the two courses (that is good and evil). It is the person who picks the course he desires and makes it his choice." 19

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17 Hertz on the Pentateuch, Genesis Vol. I, pp.64.
19 Ibid., 5-2.
Rabbi Moshe Ben Maiman tells his philosophy regarding traits and dispositions as to which causes are the most desirable and effective. How does one reinforce a disposition and holds on to it? How are dispositions adapted in general? And how does one use his mind to learn the proper dispositions? He states:

"Dispositions and traits vary greatly among people. Each individual is different from the other and may be in extreme contrast to the other. There is a person who is highly tempered, and is getting irritated and angry constantly. The person in extreme contrast is the one who owns a settled mind and never gets irritated and angry. There is a person who holds himself in super esteem and one who holds himself in substandard esteem; there is a person who yields constantly to his passions and there is one who has a pure heart and never yields to his desires, etc." 20

Maimonides lists traits of extreme contrast, but, of course, there are middle courses to each trait and disposition. He then evaluates how the dispositions were acquired and turned into behavior form.

Of all the above-mentioned and described dispositions, some are of genetic nature (inclination of inborn nature to behave in a certain pattern, not necessarily a must) adopted in conformity to one's tendencies towards certain attitudes. Some dispositions are not inborn but are of such nature to be more readily adapted than others. Some may have been adapted by self conclusion through

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20 Ibid., "Laws of Deoth," 1-1, "Moral Dispositions"
reasoning and evaluating. Some are accepted through stereotype learning and desire for identification, hearing that a certain disposition is a good one and desirable and it would be a social gain to adopt it.

Accepting values and dispositions because of one of the above-mentioned reasons and acting in accord with the philosophies and responses learned many times, the responses will become fixed and natural and a mode of one's life. 21

Maimonides continues to teach us which dispositions are the right ones and in what manner and frequency they shall be practiced. "The right way is the middle course in each group of dispositions common to humanity; namely, that disposition which is equally distant from the two extremes in its class in order to maintain bodily and spiritual wellbeing." 22 Rabbi Moses Ben Maimen puts down the law of stretching to the middle course and keeping away from extremes. He, as a physician, concludes that such behavior will maintain physical as well as mental wellbeing.

The Rabbi reveals to us the laws of stimuli, reinforcement and retention in another passage. "How can a person adopt the correct dispositions and make them a pattern of his life? After choosing the disposition which he believes to be the right one, theoretically, he must reinforce it by action and continue to repeat the response until it becomes with him a habit and the performance of the response to the situation will flow naturally, feeling no stress while doing it." 23
Summary of Chapter

Teaching the proper values at the proper time is the core of the Hebraic philosophy of education. Environment is an essential factor in adopting dispositions. A person learns by imitation and retains attitudes, through continuous, repeated behavior of responses to situations.

There is no tendency in a person to be good or bad. All is learned. Only dispositions which are accepted by one as valuable by his own conviction and conclusion of choice are retained on a continuous basis. Reinforcing the core of the set of values at a memorable (crucial) time and choosing carefully the words of the stimuli such as "testament," will produce lasting transplantation of the desired disposition. Therefore, dispositions, traits, attitudes and values are the foundation of education. Meaningless teachings remain meaningless and evaporate from one's mind soon after transference.

That is why Hebrews call Education, "Chinuch" which means "dedication." Education can bring good results and achieve the preset goals only when there are achievable goals. Therefore, transfer of context material can be accomplished by dedicated teaching of material in depth and the teacher acting in accord with the values of the material he endeavors to transfer to his students. Every person is inclined to accept and retain material

\text{Ibid., 1-4.} \\
\text{23Ibid., 1-7.}\]
which is relevant and of value to him. Only material recognized
to be true and meaningful will be learned and kept on a continuum
basis, provided the social environment supports it, or, at least,
is not in conflict with it. Truth and validity are easily
recognized as such.

Acceptance of right values and dispositions make a person
happy physically and spiritually. This by itself is the greatest
stimulus to make one hold on to it and not to look for changes.
A sound set of values lead to choice of proper dispositions and
in turn to continuity.)
CHAPTER II

Basic Concepts and Methods of Education

King Solomon states: "Get wisdom, get understanding, forget not, neither decline from the words of my mouth." The Malbim interprets the difference between "chochmo" (wisdom) and "beena" (understanding). Chochmo refers to matters to which the terms good and bad can be applied. Beena refers to matters to which the terms true and false may be applied. To achieve knowledge, chochmo and beena, in that order, must be learned. Chochmo is the context of the subject matter and beena is the stage reached when one can apply the learned subject matter to other matter not found in the context of foundation. Creativity and the ability of solving problems have to be used in beena. By knowing what is false and what is true in depth, one may use his knowledge creatively.

The first step is to learn what is good or correct or proven valuable and what is bad or unworkable or unproven. King Solomon states again: "Hear my son the instruction of thy father, and forsake not the teaching of thy mother." The Malbim again interprets this verse in his unique meaningful way. "In teaching, firstly, these concepts whose validity are beyond doubt should be taught: its specifics carried over and examined to prove the

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24 Proverbs 4:5. Malbim comments on Proverbs Vol 6,4:5.
the surety of its validity. Then, secondly, one shall proceed to teach the generalities not entirely proven, but within reason assumed to be true and workable."27 The method of induction is to be used to transfer basic fundamentals.

The Malbim interprets the word "avicha" as fundamental, certain knowledge, and "imecha" as general, inducted knowledge. Saadya in his book, Doctrines and Beliefs, explains the nature of doubts and beliefs. His philosophy is: "The fact that human beings are created beings causes them to be subject to error and delusion. Cognition being one of the human activities undoubtedly comes under the same rule. In its initial stage, their knowledge proceeds from a complex, vague and confused idea of things, but by their faculty of reason they purify cognition of incorporeal objects. Reason is the eye of light for the apprehending of bodily forms. Light has proved itself the source of many other booms to mankind, but pre-eminently of philosophy, the greatest boom of all."28

Saadya stresses the faculty of cognition, sense perception and reason above all. He elaborates as to why men are involved in doubts. In explaining the purpose of his book, he says: "All knowledge of reason is based on knowledge derived from self-perception. Now, the information afforded by the senses is liable to doubts in one of two ways! either because the person who is inquiring has an inadequate idea of the object of the investigation,

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26 Proverbs 1:8. 27 Malbim, 1:8. 28 Three Philosophers, p.31.
or, alternatively, because he is perfunctory in his observation and does not take sufficient pains with it."29 Doubts arise because of lack of knowledge or lack of thorough knowledge.

Saadya stresses the point further saying: "Those who have only little skill in the art of testing, or, alternatively, have only little patience in applying it, are regarded as oppressors because they do violence to the truth."30 These are strong words. Sense and reason can illuminate and clarify doubts because there is only one truth. Teach subject matter which is reasonably sure and clear.

Saadya continues to explain how one may recognize the sources of truth and certainty and how one is to apply it to evaluate the sources to obtain the desired correct knowledge. He states: "Truth and certainty are the origin of all knowledge and the fountain of all cognition. We affirm that these exist three sources of knowledge. 1) The knowledge given by sense perception. By this we mean that which a man perceives by one of the five senses, i.e. sight, hearing, smell, taste and touch. 2) The knowledge given by reason; that is, which is derived purely from the mind, such as the approval of truth and the disapproval of falsehood. 3) Internal knowledge; that is, a proposition which a man cannot deny without being compelled to deny at the same time some other proposition obtained from reason or sense perception.31 The three sources of knowledge are the only sources to verify the

29 Three Philosophers, p.26. 30 Ibid., p.28. 31 Ibid., p.36.
validity of a value, virtue and concept.

Landaner and Slucki analyze the theory of cognition by Saadya Gaon as following. "Saadya describes the process of cognition as a successive elimination of doubts. It consists of three stages: the complex impression which gives only a vague idea as to the nature of the object of inquiry; the act of analyzing this idea; the acceptance of the final truth by an act of belief which is free from doubts. The faculty of synthesis presents the object in its concrete entirety; the faculty of analysis eliminates what is faulty and confirms what is correct in the impression; the faculty of belief adopts and conserves the knowledge established by the two preceeding faculties." In other words, a person must study the object of inquiry in its entirety; eliminate the incorrect first impression and retain the verified correct impression of the object studied. Doubts shall not be taught or transfered as knowledge.

Philo describes sense perception in a form of an allegory based on verse 31 of Chapter 11 in Genesis. He writes: "Go in spirit to Haran,* excavated land, the openings and cavities of the body, and hold an inspection of eyes, ears, nostrils and the other organs of sense and engage in a course of philosophy most vital and most fitting to a human being. Try to find out what sight is, what hearing is, what taste, smell, touch are, in a word, what sense perception is. Next, ask what is to see and how you

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32 Ibid., p.32. In Hebrew etymology, Haran=sense perception.
you see, what is to hear and how you hear, what is to smell and how you smell, what is to taste or handle, and how each function is habitually performed. There is still a weightier charge which I do not as yet lay upon you, namely, to see your own soul and the mind of which you think so proudly. Bring the explorer down from heaven and out of these researches draw the "Know thyself."  

This character the Hebrews call "Terah."

This is an unusual interpretation of the event mentioned in Genesis where "Terah" leaves the land of the Chaldeans and migrates to Haran taking with him his son Abraham. The words Terah and Haran are the focal point of the philosophy involved in this innocent Biblical story. Abraham is being told to study his sense perception organs and their function as instruments of living. By learning this, he may get to learn the mind and the soul and reach the path of knowledge, which is "Know thyself."

This school of thought is in conformity with Saadya's theory of cognition. Elimination of doubts, first by sense perception and then by mind and belief analysis, can assert the truth, be sure of it, and carry it over as knowledge. In a way Gabriel Marcel, the famous existentialist philosopher, recognizes the fact of the lack of the ontological--sense of being--characteristic among most men. People cease to know themselves and cease to be beings and act as functionaries instead.

33 Ibid., pp. 57-58. * In Hebrew etymology, Terah = explorer.
Gabriel Marcel, the theist existentialist, states: "But it is not a mistake arbitrarily to divide the question, Who am I? from the ontological 'problem' taken as a whole? The truth is that neither of the two can be dealt with separately, but that when they are taken together, they cancel one another out as problems." He continues: "To postulate the metaproblematical is to postulate the primacy of being over knowledge; it is to recognize that knowledge is, as it were, envisioned by being, that it is interior to it in a certain sense--a sense perhaps analogous to that which Paul Claudel tried to define in his "Art Poetique." From this standpoint, contrary to what epistemology seeks vainly to establish, there exists a mystery of cognition; knowledge is contingent on a participation in being for which no epistemology can account because it continually presupposes it.

These passages serve as partial comparison and partial contrast to the theories of cognition, knowledge and self-knowledge. The being, the self-knowledge and recognition that a person is not a functionary or a role-player but a being with individuality and ability to find out the characteristics of oneself, and perhaps other selves, as well, is analogous to Saadya's theory and Philo's as well. Of course, there is a great deal of contrast in the basic schools of thought.

Martin Buber, also a theist existentialist, declares:

"Our behavior rests upon innumerable unifications of movements to

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The Philosophy of Existentialism, p.17. Ibid., p.18.
something and perception of something. That, toward which we move and which we perceive is always, understood from the standpoint of my intention, a thing of the senses, and even when I myself am the object of my perceiving movement and moving perception, I must in some measure make use of my corporeality in order to effect my relationship to myself, that I satisfy my intention."

Huber further states: "No matter how much we are gripped by that hymn-like expression of a great enthusiasm for an all-unity which is beheld and praised as waking, as living, as sensing, indeed, positively as loving--a no less great--an unbreakable resistance is in us against that faith that bears it. The realm of modes of observation into which our relation to the world has disintegrated no longer offers a unity of this kind to whose life our life could relate itself as a unity. The new "world image" ultimately consists in the fact that there is no longer "image" of the world." 

Buber emphatically disagrees with Durer who conceptualizes that our life in the world is bound to be an insuperable divergence which makes the "image of the world." As to interrelationship between man and man, Buber states: "Whatever the meaning of the word "truth" may be in other realms, in the interhuman realm it means that men communicate themselves to one another as what they are. It does not depend on letting himself go before another, 

36 The knowledge of Man, p.156. 37 Ibid., p.154.
but on his granting to the man to whom he communicates himself a share in his being." 38

Buber also identifies himself with the concept of erroneous perception obtained at first observation and of role-playing involvement which does not reveal the true self. Learning as well as teaching is transferred only by granting to the other a share of one's being. That would agree with Saadya's theory. There is no longer a "world image" because only true communication is a unity and our present world does not know or can reveal the self to others.

Buber further states: "Primary words do not describe something that might exist independently of them, but being spoken they bring about existence. Primary words are spoken from the being. If 'Thou' is said, the 'I' of the combination 'I-Thou' is said along with it. If the 'it' is said, the 'it' of the combination 'I-it' is said along with it. The primary word 'I-Thou' can only be spoken with the whole being. The primary words 'I-it' can never be spoken with the whole being." 39

I and Thou, which make the combination of sharing beings and truth, can be spoken and revealed with one's whole being only and, therefore, are projected and retained; whereas, 'I and it' lack the revelation of the self and therefore are not retained.

The concepts quoted and interpreted in this Chapter reveal the basic theory of teaching, transfer and retention. The

38. Ibid., p.17. 39  I and Thou, p.3.
requirements are: clear knowledge of the subject; elimination of the doubtful parts of inquiry; meaningful deep explanation of subject matter; revealing the "I-Thou" realm in process of communication; bringing to surface the element of true cognition; using fully and understanding the senses of perception; putting aside any shadow of role-playing in communication; being authentic by acting in conformance of one's teaching; transferring values, concepts and virtues in such a manner that they shall be accepted by the learner on his own recognition of their truth and value; and incorporating essence with existence by reason, perception and belief.

This is quite a recipe, but one that will surely work. It is a fact that some of the Hebraic values and dispositions were retained for over four thousand years without change or with minute insignificant changes. The environment of various cultures among whom the Hebrews lived did not interfere with the transference and retention of their basic values.
CHAPTER III
System and Methods of Education

This Chapter will focus on the system and methods used in the instruction of Hebrew education. Sources will be quoted to that respect and comments will be made when clarification or comparison is required.

Abraham was the first Hebrew who became involved in the process of education. "Shimon ben Shotach was the first one, on record, to set up an established, organized form of education, namely schools. Shimon the son of Shotach ruled that children must go to a school. Shimon lived in the land of Israel (200 BCE)."

Dr. Asher Finkel notes the following in his book, The Pharisees and the Teacher of Nazareth: "During the Hasmonean period, education and Judaic knowledge appear to have been restricted to a limited group. With the rise of the Pharisees to power in the days of Alom Zion and Shimon Ben Shotach, democratic rule prevailed. The law and religious lore became the inherited knowledge of the commoners; schools were founded for the education of the laity's children."

This interesting point is well taken. Education was at first limited to a restricted group and then it was extended to

40 Talmud Yerushalmi Ketubath, 8-10.
41 See pp. 31-32.
all. No doubt, the lack of schools contributed to the limited education situation. Abba Arikha better known as Rav, a Babylonian scholar of the Third Century, tells about the stages of school development from the time of Shimon Ben Shotach to his time. It is related: "Rav Yehuda said in the name of Rav, that a man named Joshua ben Gamla shall be fondly remembered because, if his reform in school organization would not have taken place, the Torah might have been forgotten by the Israelites. Formerly, it was the practice that, 'if a child had a father, we would teach him, and if a child had no father, he would not learn.' To correct this, the rabbis ordained (that refers to Shimon Ben Shotach) that public schools shall be established in Jerusalem and professional teachers be appointed. Again, any child who had a father would be taken to Jerusalem and enrolled in one of the schools; but if a child had no father, he would stay home and not learn." The situation improved a little but the problem was not quite solved.

The rabbis acted again and ordained that schools be established in every district. Parents enrolled their children at the ages of 16-17. As a result of the late enrollment practice, a student who became upset with his teacher or studies would simply slam the door of the classroom and leave. Then came Rabbi Joshua Ben Gamla and instituted the final improvement of the schooling system: "Schools are to be established in every city and town and children are to be enrolled when they reach the age of six or seven.""43

42Talmud Babli, Baba Bathra 21. 43 Baba Bathra, p. 21.
By means of trial and error, Joshua organized a good school
system. Education became the possession of anyone who could
finish it. Rav Shmuel bar Shilath was a leading educator of that
era. He was given instruction by the scholars about the
fundamental rules in education. Rav told Rav Shmuel bar Shilath:
"Do not enroll a child in your school before he reaches the age
of six. From this age and up, take in the child and keep on
stuffing him with knowledge, and do not fear overstuffing him.
Teach him to his full ability." Rav seemed to be an expert in
psychology and a skilled pedagogue.

Rav states further rules of pedagogy involving psychological
effects. He says: "If an appointed teacher is fairly skilled and
there is another teacher available who can teach better than the
former, the first teacher shall not be replaced by the latter." Rav
gives a psychological reason for his statement: "The better
teacher may become lax in his duties, assuming that he is
irreplaceable, and having his ego charged by the school board, he
may tend not to give all of his ability to the students."

A contradictory statement is voiced by Rav Dimy of Nahaardaa
in the name of Rabbi Shimon. He arrives to a different conclusion.
His opinion is: "That the poorer teacher shall be replaced with
the better one; and we are not to fear the psychological effect
that may lead to laxity because a stronger psychological feeling
will overpower this inclination. The instinct of 'professional
competition' and the wish of retaining his status as a first-class
Baba Bathra, p. 21.
teacher will reinforce his performance to the utmost." Rashi explains: "The replacing teacher will appreciate the confidence extended to him by the parents and in fear of losing their trust and high opinion about his skills, will lead him to insert all of his ability in his job and see to it that the children's achievement is high. The teacher will also be enforced negatively fearing, if he is not a success in his job, the former teacher may use the situation as a grounds to embarrass and shame him." 45

It is an interesting evaluation of the psychology of education and the feelings of esteem of the involved individual. They already knew, it seems, about positive and negative reinforcement power on action and on responses to stimuli. The two-angle dialogue, leading to opposite conclusions would be valid arguments in contemporary psychology.

One aspect, though it is out of consideration, is the aspect of justice or mercy to the situation of the fired teacher. There is no argument about the effect on the teacher as a person, who will suffer as a result of a lost reputation. The argument and difference of opinion is only about the effect on the children, that will result because of the change. Probably the fired teacher will be compensated. It is an accepted principle in the rules of Hebrew education that when it comes to education, we are to concern ourselves with the children first and not with other factors.

45 Baba Bathra, p. 21.
Rav further rules: "If two teachers are available: one knows a great deal, but he is not careful in his teaching to transfer the context in an exact, correct manner and is not watching that his students learn the material correctly; and the other teacher does not have that much knowledge but is careful that the students do not absorb mistakes, the teacher with the most knowledge shall be selected for appointment. The errors learned will correct themselves in the course of time and will not be retained. Hence, the benefit of the greater scholar is of greater importance to the children." Rav Dimy of Haahardaa again contradicts this doctrine and states: "The teacher who is careful about the exactness of the material taught shall be preferred because a mistake learned is retained and will be hard to relearn correctly."\footnote{Baba Bathra, p.21. Misha Torah, V. I (Learning), 2-1.} Again we see two contrasting points of view regarding learning and retention. One claims that original learning is permanently retained and the other believes that it can easily be corrected.

Maimonides in his code of law accepts the following rules as law. He states: "Teachers must be appointed in every city and town. Any town which refuses to establish a school in its territory shall be forced to do so by law and is to be excommunicated until a school is organized and functioning."\footnote{Baba Bathra, p.21. Misha Torah, V. I (Learning), 2-1.} He further declares: "Children are to be enrolled at school at the ages of six to seven. This depends on the physical condition of the child.
and his body structure. The teacher has to instruct the children all day and part of the evening. This trains the child to learn by day and night."\(^4^8\) Maimonides continues: "For twenty-five children, one teacher is sufficient. If the class has more than twenty-five children, a teacher's aid shall be hired to help out."\(^4^9\) Further instructions are given as to classroom seating arrangements: "In what way should the actual teaching be carried out in the classroom? The teacher sits in the middle and the children surround him in a circle, in order that all the children shall be able to see the teacher and hear his words of instruction.\(^5^0\) Such seating arrangement has a two-fold benefit. It creates an atmosphere of intimacy and a situation where all the students can see their teacher. The audio-visual importance of seeing and hearing the teacher is stressed.

The methods and psychological effects of teaching are discussed. King Solomon says: "The wise in heart is called a man of discernment, and the sweetness of the lips increaseth learning."\(^5^1\) Rashi comments on this verse: "When a person explains his words to the student and sweetens his teaching with reasons and clear statements, learning will be increased."\(^5^2\) The Talmud states: "Said Rav Huna to Rav: a teacher shall teach his students in brief concise sentences. Whenever possible, respectful language shall be used. Else, short sentences shall have the priority over more decent-languaged longer sentences."\(^5^3\) Further

\(^4^8\) Ibid., 2-2. \(^4^9\) Ibid., 2-5. \(^5^0\) Ibid., 4-2. \(^5^1\) Proverbs 16:21.
data about the effect of precise, clear sentences on learning results is related in the Talmud: "Said Rav Yehudah in the name of Rav: The residents of Judea, who were careful to submit correct, precise statements of learning to their students and who used the method of mnemonics to retain and remember their study material, have succeeded to preserve their education. The residents of Galilee who did not use the Judean system have failed to retain their learning. The Judeans learned their subject from one teacher only and their learning was a success; whereas the Galileans learned the same subject from several teachers and therefore failed to learn." 54

Tosfath comments: "For context material learning, one teacher is preferable, whereas for a depth study and research, several teachers are preferable. The Judeans who were engaged in teaching others, while learning, have shown great achievement, whereas, the Galileans, who did not teach while learning, have failed in their learning achievement." 55 The Talmud further claims that there is quite a difference in achievement norms, whether one learns by himself or from a skilled scholar--the latter will know his material better. The Medrash states: "A school master 'Amon' must possess the following skills: 1) the art of pedagogy in transferring context material; 2) the art of transferring in-depth learned material by explaining the reasons of validity of the

53 54 Talmud Babli, Erubin 53. Talmud Babli, Ketuboth 111.
context material; 3) the art of revealing to and preparing of the
student to methods for research and problem solving by teaching
the connotations of the material."

It is valid from the quoted material to assume that teaching
must be carried out in the following manner: brief, concise
sentences are to be used; material taught shall be explained in
depth; the student must be trained to go through three stages of
learning context, reasons for validity of context, connotation of
material and how to apply it in problem solving. Also, mnemonics
shall be used for retention purposes.

Not all children have the same abilities to learn. Therefore,
there can be no custom tailored curricula suitable for all. The
be child must be reached on his level and thoroughly understood
before picking the method and material most suitable for his
personality.

King Solomon says: "Train the child the way he should go." Malbim comments on this verse: "A child should be trained and
educated from early childhood. The methods of pedagogy should
conform with the child's nature and ability because every child
is qualified by nature for something in line with his personality.
There are children who have sharp minds and there are some who
are average; there are some who have horse sense and some who are
twisted in their thinking. It is essential to teach each one
in accord with his mental adeptness and in-born qualities. The
child's taking to one method or subject can tell if the right
method was used. The correct, suitable method used by the educator will bring out the desire for learning and create a bond between teacher and pupil.

King Solomon states: "As in water face answereth to face, so the heart of man to man." The pesikta in reference to this verse remarks: "There are situations where the teacher wants to teach but the student does not want to learn; where the student wants to learn but the teacher does not want to teach; where both student and teacher are anxious to get involved in learning. In the latter situation, learning will be achieved." The bond of willingness to learn and teach must exist to assure satisfactory learning conditions. The Talmud states: "A person can only learn subject matter which he wants to learn. It makes no difference what reason stimulates the want."

The Bible tells us about Essau and Jacob. "When the boys grew up, it came to pass that Essau was a man who understood hunting, a man of the field; and Jacob, a simple minded man, dwelling in tents." Hirsch comments at length on this verse, theorizing the educational effects which were behind the modes of life of the twin boys brought up at the same house by the same parents. He states: "Our sages point out that the striking contrast in Essau and Jacob may have been due, not so much to a difference in their temperaments, as to the mistakes in the way

58 Talmud Babli Zara 19.
they were brought up. As long as they were little, no attention was paid to the slumbering differences in their natures. Both had exactly the same teaching and educational treatment, and the great law of education, laid down by Solomon, 'bring up each child in accordance with his own way,' was forgotten and violated—that each be brought up in accordance with his own way, according to the presumed path of life to which his tendencies lead, each one differently to the one great goal." 62

Hirsch continues: "Essau has only learned to know life from one angle and in a manner for which he can find no dispositions in his whole nature." 63 As a result, his training failed to reach the goal conceived. Individual evaluation of each student is important. When his natural tendencies shall be developed and used in conformity with the set goal.

The Bible tells us, in regard of teaching children: "and insulate them sharply into thy soul." 64 This refers to teaching values. Hirsch comments: "The instruction given regarding teaching are: first, to imprint it in short, sharp, concise sentences and then impress it by conversing and debating on it. The demand is attached to the expression of "veshinantam," inoculation, that we are to make ourselves definitely clear in our knowledge of the subject matter so that we ourselves are sure and firm in our understanding, and that those who come to seek

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64 Deuteronomy 6:7.
instruction, receive no weak, wavering, doubtful explanation."65

A person can learn from anybody, as long as the material taught is clear in the mind of the instructor and is being transferred clearly and in a concise form.

The Zohar states: "A person can learn from anybody. If a person happens to hear words of wisdom or knowledge from someone, he shall try to learn it and retain it." He further states: "The merchant said to the rabbis, 'I have learned something on the subject matter under inquiry under mysterious conditions, but I am afraid to tell you my knowledge.' (The merchant was a layman and the rabbis were great scholars and of great respect to them. He was afraid to reveal to them his knowledge.) Rabbi Chiya and Rabbi Yose said to the merchant: 'Tell us what you know and do not fear because learning is not an inheritance or a monopoly of any one person or group.'"66

All these doctrines on education are of great value and are helpful in understanding the methods of education in its subtleness and depth. Most of the rules are indoctrinated in our contemporary school system and are taught in courses of social foundations.

Further methods and doctrines are scattered throughout the vast Hebraic literature. Some of these can be quoted. Rav Tanchum, the son of Rav Chiya, a resident of the village of Accu, said: "Hasketh, listen, organize classes for study and learn in

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65 Hirsch comment on Pentateuch, p.426. 66 Zohar, Vayikra, acharei moth.
groups because knowledge is retained only in group learning." Ravina said: "Anyone who is in habit of learning with others in a group will achieve knowledge. (The discussions, dialogue and questions and answers which take place in group learning will develop one's mind and will stimulate him to understand the subject, deeply, in order to enable him to take part in the discussions intelligently.) I learned a great deal from my teachers, more from my peers and most from my students." The concept of learning in groups and its benefits over learning alone is brought to light.

Maimonides brings to light another important rule in pedagogy. "One who was teaching, and the students did not understand sufficiently the material covered, shall not become irritated or show anger and displeasure. Instead, he shall pleasantly repeat again his lesson and several times more if necessary, until the students understand the subject matter in depth. Likewise, the student shall not hesitate to ask the teacher for further explanations of the lesson until he is positive that he learned and understood. All these rules apply only if the students did not learn the material because of its depth, complexity or their inborn limited intelligence. But if it is clear to the teacher that the students did not learn because of lack of concentration or attention, he must rebuke them and discipline them that they shall not grow in a habit of not learning. The disciplinary action will also help to sharpen the minds of the students."
Maimonides points out another important rule. "A teacher has to make, sometimes on purpose, erroneous statements and ask occasionally some misleading questions, in order to check the sound knowledge of the students and to sharpen their minds by having them correct his intentionally made errors." 70

Another valuable psychological context and intelligence test method to be used, according to Yerushalmi, is: "Two people shall not teach or speak at the same time while learning takes place, because two voices cannot enter into one ear." 71 The Yerushalmi further states in connection with the Biblical verse, "You shall hearken to all of God's teachings," Rav Chisda said, "'Vehezanta' (Hearken). Allow your ear to hear what your mouth is saying. Rabbi Laser said in the name of the scholars: 'In order that they shall hear and learn.' Hearing is associated with learning; that excludes good learning for one who can speak but cannot hear; and, or, one who can hear but cannot speak." 72

Further on this subject from another source in Yerushalmi, Rav Chis states: "It is not so with one who is deaf (his learning and perception are limited) because learning is connected with the faculty of speech, therefore, we cannot consider actions of one who is deaf and dumb, as valid, without thorough investigation." 73
On the subject of the proper way of learning, Rav says: "A person shall first learn the context of the subject matter and then proceed to study it in depth."74 Rav Shmuel Ben Tanchuna said: "Anyone who is willing and is ready to be embarrassed and expose himself to shame while learning, by asking the teacher for further clarification of the material, will eventually become a scholar; and if one is ashamed to ask and remains silent when inquiry is required, will remain ignorant."

The Midrash states: "Learning can be compared to dripping water. As water comes down drop by drop and accumulates into a stream, so is learning being accumulated drop by drop. One learns a little today and some more the next day until vast knowledge is acquired; learning is compared to water also in this respect, as water, if a person is not thirsty, it will not be refreshing and satisfying to his system, so is learning if one does not give himself entirely to it and sweat for its achievement, it will not be refreshing, sweet and satisfying to his system."75

The following doctrines refer to the requirement of full devotion to learning and reviewing the material studied. There is no such thing as a part-time student. The Talmud declares: "Rabbi Joshua Ben Korcho said: 'Anyone who learns and does not review his learned material is compared to one who sows and does not reap.'"76 His learning knowledge will evaporate. The Talmud further states: "Raish Lakis said: 'One who studies only

periodically and not permanently is considered to be 'heartless' to himself, and his study will bear no fruit." 77

The following are sources concerning forgetfullness. It is amazing that the Talmud considers the trait of forgetfullness in learning as a benefit and a stimulus to further learning. The Medrash states: "Rabbi Abuho said: 'This is a doctrine in learning, that a person learns and forgets, otherwise, he would have learned for a limited time and ceased learning. But, since one forgets his learned material, one continues to study and is never removed completely from his studies and thus one adds more new knowledge to the old and everything is retained." 78 The Medrash states further: "It is beneficial for a person to forget what he has learned because if one could retain his learning, permanently, one would devote himself for study for two or three years and stop; then one would never be able to learn to his full capability and become thus a scholar." 79 Another statement is "What a person can learn in a period of ten years, he is liable to forget within two years, if he does not keep up with his studies." 80

Two more quotations before concluding this Chapter are the following: Maimonides says: "A fence to wisdom is silence." Hence, a person should not be hasty in reply, nor talk too much. A person should teach his pupils gently and calmly without shouting and without profuse talk." 81 The Talmud ordains that a

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77 Talmud Babli, Sanhedrin 99. 78 Ibid. Kohaleth Rabba 1-34.
79 Ibid. Kohaleth Rabba 1-34. 80 Ibid., I. Tana Dvei Eliyahu Zuta. 81 Mishne Torah, I Laws of Deed 2-5.
person, while studying by himself or reviewing, shall do it by uttering the words of the studied material." Berwya, the wife of Rabbi Meir, found a student learning in silence without speaking out the words of the context. She scolded him saying: 'If your learning is marshalled by all the parts of your body, it will be retained and if not, it will not take hold and be preserved!'

All the doctrines, rules, psychological behavior and educational schemes quoted by this Chapter are factors in the preservation of Hebrew teachings, values, concepts and dispositions which have been so for more than twenty centuries. The wisdom of the great Hebrew scholars is hereby revealed. It is hoped that this will be a contribution to education, social psychology and social foundations, and that it shall be considered a bridge between the old and the new. "Chinuch" is considered to be the Hebrew life line and the secret of its existence in the diaspora. Learning ability is one of the greatest gifts we possess as human beings. But a great danger is also involved in learning if one learns the wrong things and loses interest in the continuity of our human lore and traditions.

82 Talmud Babli, Erubin 54.
CHAPTER IV

Obligations of Parents and Teachers
Toward their Children

Parents, particularly fathers, have duties and obligations to their children. If the father does not do the teaching, the teacher is considered to be the spiritual parent. The Talmud states: "The father is obligated to provide an education to his son and to teach him a skill as well." The Yerushalmi states: "Teaching that is not backed up by a favorable parental reinforcement will not be retained." The Medrash states: "In the process of teaching, the educator is credited with nine parts of the achievement results and the student with one part."

The first one in Hebraic history to take a child away from home and enroll him in a school was Abraham. The Yalkut relates: Abraham said to His wife Sarah, 'Do you know the fact that when I was three years old I became aware of the existence of one G-d who is the creator of all beings. Our only son Isaac has grown up and needs an education. I know of a place where they educate children in the form we recognize as proper and correct. I wish to take him and enroll him there.' The Medrash states: "A person has to

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83 Talmud Babli, Kedushin 30. 84 Talmud Yerushalmi, Shabbath Chapter 19.1 85 Yalkut Shir Hashirim, 993. 86 Yalkut Vayera, 98.
teach his son and provide him with a proper education that will prepare him to live a happy and beneficial long life." \(^{87}\)

The Bible states: "Assemble me the people and I will make them hear My words, that they may learn to fear Me all the days that they live upon the earth, and that they may teach their children." Hertz comments: "A second command: these things must also be kept alive in the memory of posterity, so that the future generation does not lose their spiritual identity. This transcendent duty towards children and children's children is repeated with the utmost emphasis throughout Deuteronomy. Eventually such insistence on the sacred obligation of religious education led to the first efforts in the world's history to provide elementary instruction to all the children of the community." \(^{88}\)

Hertz further says: "The children of a nation are the builders of the future; and every child must be reared to become such a builder of his people's better future. Thus, in the History of the World, M. G. Wells records: "The Jewish religion, because it was a literature-sustained religion, led to the first efforts to provide elementary instruction for all the children of their community." \(^{89}\) He then states: "Education in the home is as old as the Hebrew people." \(^{90}\)

The Bible relates to us: "And he (Jacob) sent Judah before him (Lehorath) unto Joseph, to show the way before him unto Goshen

\(^{87}\) Medrash Rabba, Shir Hashirim I.  
\(^{88}\) Pentateuch Vol 6, Deuteronomy 4:10, p. 758.  
\(^{89}\) Ibid., p. 1818.  
\(^{90}\) Hertz comment on Pentateuch, Deuteronomy p. 257.
(The word Lehoroth has two meanings in Hebrew, one is to show and the other is to teach."
Hertz quotes a Medrash saying: "The Medrash explains the Hebrew phrase literally 'to establish a house of teaching.' Such has remained the first care of the Jews whenever they migrated to a new land--to provide for the teaching of their children." 

Constant care must be provided by parents to supervise the behavior of their children. Nothing grows without tender care and cautious planting. That applies strongly to education and the rearing of children. It is mentioned in the Bible: "And thou shalt teach them diligently unto they children, and shalt talk of them when they sittest in thy house, and when thou liest down, and when thou risest up, and when thou walkest by the way." Hertz comments: "They are to be a theme of living interest, early and late, at home and abroad." Hertz then quotes the Zohar: "A man should conduct himself with due propriety in his house, so as to set an example to his household; and he should also be gentle with the, and not overawe them." 

Education and values are a life line. The educator and parent must live up to their instructions. Learning cannot be limited to time. It must be a continuous process at school and at home; during class hours and thereafter. Home and school environment must conform to the values desired. The two must

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support each other and not be in conflict with one another. Learning can be achieved everywhere; in nature, in society and in controlled situations. King Solomon states: "Go to the ant, thou sluggard; consider her ways, and be wise; which having no chief, overseer or ruler provided her bread in the summer, and gathereth her food in the harvest." The Malbim comments on this verse: "By watching the systematic labor done by the ant population, she can learn the virtues of diligence, togetherness and work. As a result one will shy away from idleness and isolation."

A person can learn from anybody and from any behavioral situation. The father or teacher, however, must draw his attention to the situation and the occurring action, to bring to the surface the value or virtue of the deed or the wrong involved in such action. Teaching situations shall be made available to the child because behavior situations are most impressive and particularly in natural situations and environment." The Medrash states: "If one does not make any effort to look and find teaching situations and learning places, they will not come after him."

Hirsh comments on the last phrase of verse 9 of Chapter 4 in Deuteronomy saying: "And that which you have come to know, and which your own practical experience has become the unshakable granitive basis of all your thoughts and actions, you shall make that become the knowledge, not the belief of your children and

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95 Medrash Mishlei, Chapter 2.
grandchildren." Hirsch continues: "If the grandson hears the same teachings from the mouth of his grandfather which his father has already taught him, then the tradition is presented to him in its most living truthfulness."98

Every possible gimmick is used to assure transference of the desired values to the children. Stimuli are injected from time to time. A child who hears that the same values are cherished by his father and grandfather is getting impressed. The home atmosphere which surrounds the child is very decisive for his future behavior and learning habits.

Hebrew literature also advises parents and children about discipline. The middle course is the most desirable one. Hirsh punishment is bad and hinders learning and so is no punishment at all. Punishment shall be of a psychological nature and not executed as a mode of corporeal subjection to penalty. Doing it at the right time and for the right form, it will promote obedience and learning.

The Bible states: "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." 99 It is clear that King Solomon did not mean that a father is to use a rod to punish his son. It refers to reproof when due by psychological means. The Malbim comments: "If a father does not reproach or punish his offspring, when there is a need for it, he deeply dislikes his offspring." 97

97 Hirsch comment on Pentateuch, Deuteronomy, p.51.
son; and thereby is giving priority to the love of himself rather than to the love of his son. Psychologically, sparing punishment to a loved one is to spare oneself's feelings of pain, watching punishment taking place. The price may be costly later on. 100

As mentioned, the penalty has to be in a mild form; not to leave behind scars on the child's soul. The Mishna states: "Our sages said: 'A person shall never threaten a child that he is going to be punished. If punishment is appropriate, do it right away or don't do it at all." 101 The Talmud elaborates" Rav Said to Rav Shmuel Ben Shilalah, 'When you have to discipline a child, hit him with a shoelace (as a symbolic punishment). If it is effective, you have accomplished your duty; but if it is not effective, cease further punishment. Do not dismiss the child from class. Let him stay. Eventually, the child staying on with his peers in the school environment will be influenced to mend his ways and his behavior will improve." 102

The basic vital modes of relationship between trainer and trainee and between parent and child have been covered. Constant watch is required of the parent and teacher to water the delicate plant in their charge, to guard it from being damaged, and to give it love, care and proper suggestions.

A strong bond will be formed if there is mutual respect and intimacy between father and son. Staying aloof, will keep the parties away. Early training is of vital importance. Contact

100 Malbim comments on Proverbs, p. 43. Semachoth 2.
and frankness are important as well. Communication of the soul is willingly accepted and retained. Any situation can be turned into a teaching situation, if wisely applied and pointed out. Positive and negative stimuli are required for transference of values, virtues, doctrines and dispositions. Discipline is essential but it should be done moderately, always remembering the middle course is always the best. Without education life is empty. If there is nothing to live for, dissidence. Unorthodox behavior and rebellion will take place. A generation gap will result and the unhappy generation will struggle its way in search for truth, satisfaction and improvement. Not everything contemporary is good; and not everything old is outdated and bad.

Talmud Babli, Baba Bathra 21.
CHAPTER V

Religion and Education
Effects and Relationships

This is a topic for caution. Many scholars have voiced opinions on this subject; others have just discussed it, not daring or not wanting to state an opinion. We, who live in an environment of American culture are implanted with the idea of state and church separation. This concept frightens us of involving religion in an educational system. Bypassing the issue does not solve or answer the question: does religion induce education in general and values in particular? Rather than try to answer this question, sources of Hebraic literature to that effect will be quoted, thus allowing the reader to arrive to his own conclusions.

Isaak Heinemann in his introduction to the Kuzari assesses the philosophy of Halevi. He says: "Does religious philosophy have to have a scientific foundation? Certainly! For Halevi's visual thinking has two aspects; just as all colourless speculation divorced from experience, experience is foreign to him, so also is any mechanical doctoring which only states the bare essential fact without consideration of its sources. In this attitude he had great forerunners in the natural scientists. The pupils of Hippocrates and Galen were not only acquainted with the
general notions of "Erbinasse" and "Milieu"; they already knew of these 'recessive phenomena' recently treated by Mendel. They were aware of the fact that a characteristic which disappears in the second generation reappears in the third; and they closely investigated influences exerted by conditions of life. On these premises Halevi is able to give biologic explanations of even the loftiest phenomena of human spiritual life."

Heinemann states further: "With none of that tendency to penetrating dialectives which Crescas betrayed at a later date, Halevi displays absolute independence in his estimate of the conventional doctrines of philosophy. But with speculative independence he combines the physician's clear apprehension of empiric reality and the urge to check up dull theories through knowledge of life."

Heinemann continues: "Halevi betrays in no way such an 'absolute negative attitude to philosophy as Luther did; but he does show a marked degree of reserve as regards to its claim to be basis of religion. A religious life is to be regarded in the first place as a fact of experience; we cannot reconstruct its terms on bare theory, but we must seek them in experience with the help of such aspects ad the philosophy of life has long ago established."

These quotations have been introduced in the opening of this Chapter to allow the reader to see the interwoven possibilities.'
of religion and science; how much relationship is desirable and how and when to separate them. Religion is not necessarily in contradiction to science, and it does not reject empirical research within a certain limit. Religion is definitely a powerful stimulus for retention of values. According to Halevi, the biological setup of the universe is in conformity with the basic doctrines of religion. Its ignorance will affect life itself, and, therefore, its observance is vital for the process of continuity.

Philo states: "Wisdom is a straight high road, and it is the goal which is the recognition and knowledge of G-d. Every comrade of the flesh hates and rejects this path and seeks to corrupt it, for there are no two things so utterly opposed as knowledge and pleasure of the flesh." Philo stresses that the peak of knowledge is recognition of G-d. The Body, desiring pleasure, wanting no restraint, quarrels with the mind whose goal of desire is knowledge. The relationship between knowledge and religion is clearly stated, because the ultimate goal of knowledge is the knowledge of G-d.

Philo expresses himself again: "Its Maker arrayed the heavens with the light-giving heavenly bodies; and, knowing that of all things light is best, He made it the indispensable means of sight, the best of the senses; for what the intellect is in the soul, this the eye is in the body; for each of them sees, one the

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106 Ibid., p. 52.
things of the mind, the other the things of the senses; and they have need, the mind of knowledge, that it may become cognisant of incorporeal objects, the eye of light, for the apprehending of bodily forms.\textsuperscript{107}

Philo expresses his philosophical opinion that the senses, and light in particular through the sense of seeing, unite one's body and soul with the environment to enable him to learn the purest knowledge, the unity of G-d. He says: there are two eyes: one sees within and the other without and together they are agents of learning.

Hertz writes about the unity of the universe. He states: "The conception of monotheism has been the basis of modern science and of the modern world-view. Belief in the unity of G-d opened the eyes of man to the unity of nature; 'that there is a unity and harmony in the structure of things, because of the unity of their source.' (L.Roth) A noted scientist wrote: 'The One, Sole G-d--conceived as the Supreme and Absolute Being who is the Source of all the moral aspirations of man--that conception of the Deity accustomed the human spirit to the idea of Reason underlying all things, and kindled in man the desire to learn that "Reason" (Dubois-Rayomond).\textsuperscript{108} Likewise, A. N. Whitehead declares: "That the conception of absolute cosmic regularity is monotheistic in origin. And every fresh discovery confirms the fact that in all Nature's infinite variety there is one single principle at work."\textsuperscript{109}

\textsuperscript{107} Ibid., p.53. \textsuperscript{108} Hertz comment on Pentateuch, Deuteronomy p.921. \textsuperscript{109} Ibid., p.882.
Hertz continues to declare in regard to the concept of "free will and chance" and the importance as a catalyst of learning. He says: "Jewish ethics is rooted in the doctrine of human responsibility, that is, freedom of the will. We are free agents insofar as our choice between good and evil is concerned. This is an undeniable fact of human nature; but it is an equally undeniable fact that the sphere in which that choice is exercised is limited for us by heredity and environment. As the earth follows the sun in its vast sweep through heavenly space, and yet at the same time daily revolves on its axis, even so man, in the midst of the larger national and cultural whole of which he is a part, ever revolves in his own orbit. His sphere of individual conduct is largely of man's own making. It depends upon him alone whether his life be a cosmos-order, law, unity, ruling in it; or whether it be chaos-desolate and void and darkness forevermore, hovering over it. Thus, in the moral universe man ever remains his own master."\textsuperscript{109}

Hertz explains the concept of reward and punishment in the Jewish religion. It serves as the first step to reach the top ideal of serving G-d and humanity in the purest form. He says! "It is true that the ordinary man may be incapable of pure devotion; and, in his case, promises of reward and punishments are necessary. But such promises are merely a means to an end, the end being the attainment of such spiritual exaltation in which the love of good will be the sole stimulus to good."\textsuperscript{110}
Finally, Hertz states the goal and content of Jewish education in one sentence: "The aim of Jewish education is the consecration of the Jewish child to Judaism and his preparation for a life of beneficence for Israel and humanity." 111

Rosenzweig declares the following in his theory about teaching and law: "All of this that can and should be known is not really knowledge! All of this that can and should be taught is not teaching! Teaching begins when the subject matter ceases to be subject matter and changes into inner power. The way to the teaching leads through what is "knowable." But the teaching itself is not knowable. It is always something that is in the future." 112

Rosenzweig continues: "We can reach both the teachings and the law only by realizing that we are still on the first lap of the way, and by taking every step upon it, ourselves. But what is the way of the law? What was in the way of the teachings? It was a way that led through the entire realm of the knowable but really through it. One who had gone all the way could say no more than that he had gone the whole way but that even for him the goal lay a step beyond— in pathlessness. The goal is the ultimate leap, from that which we know to that which we need to know at any price, the leap to the teachings. All this holds also for the law, for doing. Except that what is doable and even what is not doable yet must be done nonetheless, cannot be known like knowledge but can only be done." 113
Rosenzweig a deeply religious thinker caught the insight and the subtle differentiation between knowing and doing. Doing cannot always be known as knowledge but has to be done. This is the way of achieving superb knowledge by doing. There is no such thing as accomplished knowledge because knowledge is somehow knowable only by doing and turning knowledge into law. This is in agreement with the Judaic concept that the goal for learning is doing, "Lilmod," "Lishmoa," "V'laasot" to learn is to observe and to do.

There is no doubt that in the Judaic concept of education, learning and religion are not two separate subjects. They are one and the same. Science, nature and religion are also one and the same. The world or rather the universe is one huge book of knowledge. It operates in unity and in harmony within the structure of all things therein. Knowing, the source behind it or at least recognizing the existence of such a source, is the only mode of achieving true knowledge. G-d bestowed us with the gift of free will and free choice and provided for us plenty of stimuli; to use all the open and secret phenomena surrounding us, to develop our senses of perception; to attain and retain the purest, truest forms of knowledge. Values and concepts, as such, are merely means to an end but not the end-goal.

110 Hertz comments on the Pentateuch, Deuteronomy, p.925.
111 112 113 Ibid., 926. On Jewish Learning, p.76. Ibid.p.80-81.
By involving religion in learning, one does not mean ceremonial religion, but rather, that which develops a person to his full ability, and that which could help him quite a lot. Real learning has to eliminate all doubts and solve all contradictions. Complexes, as well, will be resolved in a natural way. No dissatisfaction can take place when real learning takes hold. Body and soul which are in constant strife will be at peace. The desires of the body will be satisfied on a higher, more esthetic basis. Spiritual pleasure is indeed the highest form of physical pleasure. Peace of the mind makes peace all around.

It is a fact that those reared in religious homes and environment, live a much happier life and are not exposed to the strifes and strangulations of the contemporary world. Hence, no generation gap, or very little of it, is at hand. This topic shall be discussed in the next chapter.
CHAPTER VI

The Generation Gap

This subject is a painful and a timely one. No solutions will be suggested because there are no quick solutions. Only time and wise behavior on behalf of the adults will cure the ills. In the hopes of shedding some light on the issue, some statistics will be presented on its condition among the various ethnic groups. Thereafter an effort shall be made at pointing out some of the catalytic agents that widen the breach in the gap and those which help to stem it and control it.

Michael Wertheimer endeavors to describe the present situation. He says: "We live in a time of incredibly rapid change. Today's break with the past is similar to the Renaissance rejection of authority. There is also a similarity between the willingness of today's youth to listen to those who "tell it like it is," and the Renaissance discovery of the empirical method, which means taking a fresh look at things as they really were. But the vehemence of today's disillusionment and protest is even sharper now than it was at that time; the world was not changing so fast then as it is now. That is one difference, and there is another difference. The Renaissance was as much a movement for empiricism as it was a movement against established ways of doing
things and of looking at the world. The present social revolution, by contrast, has more against than for in it; there is rage against "the establishment," against hypocrisy, against materialism. Although there is a search for human fulfillment, love, peace and justice as basic values, there has been no proposal for new institutions or practices that could realize these values concretely in the society as a whole. What a desperate dilemma this poses for today's youth! Small wonder that many, in their disillusionment, shun commitment to anything or anyone, are deeply resentful, act out their anger, and are unable or unwilling to consider the consequences of their conduct for themselves or others. Small wonder that they do little planning for the future, that many look not so long-term goals but to short-term ones or even just concentrate on the experience of the moment for its own sake.\textsuperscript{114}

Wertheimer clearly describes the problem. He compares it and contrasts it with a similar historical period and shows the negation part of the problem, which is acute and intense, by disregarding all traditional values and having none to replace.

A similar historical rebellion movement against tradition and old values took place among the Jews of Eastern Europe in the late 18th and 19th centuries. It is known as the "Haskalah" (enlightenment) movement, but it was in a much milder form than the present rebellion of youth. It also, fortunately, brought about great leaders who with their devotion and wisdom were able to control the movement somehow.
The aim of the "Emancipation" movement was to spread modern European culture and secular knowledge among the people. It opposed the dominance of rabbinic orthodoxy in Jewish life. Spreading eastward from Berlin, Haskalah shared many of the values of European Enlightenment, and attempted to steer a middle course between unbending orthodoxy and radical assimilation. The opponents of Haskalah feared that the movement would lead to the liquidation of historical Judaism, that it had too little regard for Jewish sentiment, tradition and piety and strongly opposed to the movement. By the end of the 19th century, the movement had run its course. Some of its ideas and achievements were established; others, however, were soon turned into anachronism. Writers began to denounce Haskalah as a betrayal of Jewish identity and as unrealistic.

The historical event was brought to focus in order to be able to draw a comparison to the present social and cultural revolution. The extreme changes planned did not take hold because they were not practical enough. The replacing values were not much more satisfactory than the old-rooted ones and their validity just evaporated with time. Of course, the opposition which existed all the time was an important factor in oppressing the temporary craziness which seized the rebels.

Still, some aspects took hold. Some changes occurred and the establishment of the conservative and reform branches in Judaism came to life. In spite of the new philosophies in

Jewish life—presented in sugar-coated formulas to the masses—by taxing the observance of the strict code of laws of the Jewish religion, orthodoxy was still holding on firmly to its traditional set of values and the Mosaic code of law.

As a matter of fact, traditional values kept on being the source of inspiration for all other movements. Reform and conservatism are now going through some severe shake-ups. Many of the well educated members of the movements can find no satisfaction in the new concepts; and the movements were compelled to turn back to the old sources for truer, more balanced values and concepts. It is in those circles that the problem of youth rebellion is most actual and visible. Orthodoxy, making no compromises, is firmly holding its youth under control. The percentage of rebels, drug users and strays is very small. There is a direct transition line between father and son. It is a natural one and is smoothly transferred via heart and scull and is thus retained and continued.

The "Yeshivah" system of education is above all traditional. Teachers are trained not merely to teach subject matter but they give themselves wholely to their students. There is a complete "I-Thou" relationship prevailing in the classroom. When the children come home they are reinforced by their parents and peers who practice, unquestionably, the values they were taught at school. A teacher is constantly involved with his pupils and cares for them genuinely.
Statistics. A study was done by the American Council on Education (ACE) for the American Jewish Committee (JE). David E. Drew reported on a survey carried out on 170,000 Christian and Jewish college freshmen. The findings were: "Contrary to the stereotype, Jewish youth is not overly interested in business careers and are shunning traditional 'achievement values' held by their parents. While retaining traditional life goals, such as 'developing a meaningful philosophy for living or raising a family and helping others in difficulty,' Jewish students are rejecting the achievement aspirations of their elders. There are many points of similarity between Christian and Jewish youth, but on one crucial point especially they agree: "Despite the generation gap, nearly all (97 out of 100) believe their parents care deeply about them."

Of course, those statistics concern and apply only to Jewish youth of homes where moderate Judaism is functioning and observed. They are assimilated and, therefore, lack the ingredient which orthodoxy was able to inject in their children, the deep insight from religious values and tradition. They face the same problems as the gentile youth and are exposed to the same form of life which stimulates rebellion and dissatisfaction.

Rabbi Schindler, vice president of the parent organization of the American Hebrew Congregations (reform) declared at the biennial convention of the Mid Atlantic Council held recently in Williamsburg, Virginia: "Of course they are rebels (referring to
the youngsters) and they rebel against religion, too, but only as it is narrowly, mistakenly conceived. They reject institutionalism with its swollen pride and its diversiveness, but they do not reject the 'concept of human worth.' They hold life sacred. They speak of man's relationship to man--and they really feel it! They insist that life must yield its meaning, and they persist in the quest to discover that meaning. This is what religion, at its finest, has always been about."

This declaration is mostly true and in conformity with the orthodox outlook on such matters. But in depth, orthodoxy demands much more in one way and is not confined to such limited form of religious expression on the other hand. Yes, indeed, human worth is an essential value but the way of carrying it out is not through rebellion but by finding and holding on to the true values of the doctrines of moral and religion.

Catholic institutions, in a like manner, managed to control a great deal of the gap of the generations because of the religious environment and background of their educational institutions. They also know when to hold on firmly to their basic values and convictions and not to yield to pressures which may endanger the essential doctrines of life and continuity of their philosophy. They are also aware of the fact that there is no contradiction between science and religion; religion and life, past and future.

To fill the generation gap or at least block its growth, a
true philosophy of life must be taught and practiced by the teacher. We must gather the strays, convince them; show them the ideal values; help them separate the true from the false; the certain from the doubtful. We are to find a way to help them replace the worthless values with others of validity and meaning. The young are looking for guidance and enlightenment, but, alas, there is nobody to guide and enlighten them. The rebels are correct with their assumption of the meaningless of present values (materialism, hedonism, selfishness, status achievement and conquest) but they are wrong in assuming that there are no true values to replace the faulty ones. Life can be pleasant and meaningful if one strives to live a pleasant and meaningful life.

There should be more contact between teacher and students not merely on a formal level. The "I-Thou" must manifest itself in all educational institutions and homes. The Yeshivah (rabbinical seminaries) have such a figure as a "Rosh Yeshivah" (head of the seminary or instructor). Their function is unique. Although they give lectures, teach and perform educational functions, their main task is to create an atmosphere of love and aspiration. The deep, personal bond that is thus formed between the Rosh Yeshivah and his disciples, extends from one student to the other.

The students therefore do not merely take a course in "subject matter" but they take a course in life itself. They practice what they learn. The learning itself, as such, is the
ultimate goal. Careers, etc. are just a sideline. The Rosh yeshivah is always available to the students. We will help them get over complexities, solve personal problems, show happiness and concern for their spiritual growth, and involve himself in their lives completely without reservation whatsoever.

Only such a personality in education is entitled to use the name Rosh Yeshivah. All others are mere functionaries. The attachment of the students to such an institution is for life. The student will not be transformed from a student into an alumnus; he will always remain a student of the Yeshivah, even many years after he has left the institution. The inspiration will cleave to him throughout his life-span.

This is apparently the secret for there being no generation gap among the trainees of the Yeshivah. Less than one percent, statistically, are to be found among the lost souls who look and search for a meaningful life. Even this small percentage have problems because of physical causes or mental disturbances. Values, traits, dispositions, concepts and ideas are not of a genetic nature. All are learned and adopted gradually. Proper social environment and adequate educational institutions and methods are mandatory as transference and retention agents.

Moses said: "Not on bread alone does man live but on spiritual nutrition as well." We seek throughout our life for spiritual nourishment as well as physical. Otherwise we are not content and our lives become miserable. Good schools make a better world; good teachers make good schools; and together they make a good life.
CHAPTER VII

The Mold of Twenty Centuries

The exile of the Jews from their homeland and cultural environment took place a little over twenty centuries ago. Still, thanks to the foresight of the scholars, the form of life—the mold—is holding on, strongly. The basic values, virtues and philosophies are still cherished, observed and transferred from generation to generation on a constant, steady flux. Of course, there are minor variations adopted out of necessity but the core is untouched. The diaspora's cultures are only sub-cultures, as far as the Hebrews are concerned. What is the secret behind this mold? Knowing it will be helpful in preserving their secular cultural heritage and elimination of the so-called generation gap.

Education is a lifeline among the Jews. Being an Am-Haaretz is the harshest humiliation one can bear. Hebrew schools are maintained in the smallest communities. A desire for learning and scholasticity is implanted in every child from his early childhood. Not utilizing one's full capacity and time for learning is considered to be a moral crime. Jews are trained to be lifetime students; stopping learning would be stopping living. Jews have no such word as "graduation" in their vocabulary. They finish
something with the purpose of starting all over again, deeper and deeper and deeper every time.

It is stated in the literature: "Idling is synonymous with tiring. It is the doing nothing that tires a person and makes him dull and rusty. The more one uses his mind, the more it sharpens and retains the stored-away learned materials." The Talmud declares: "Rabbe Zaira says: 'It is within human conception that an empty receptacle has room to receive but a full one cannot receive any more; but the G-dly conception is that an empty vessel cannot take in more and a full one can take in more and more.' This statement refers to the mind and learning capacity. Mind will take in learning when it is full of it and will reject learning take-in and retention when it is empty.

The idea of idling is taboo to Jewish conception. There is always room for more learning. Rabbe Ishmael says: "If you have learned Torah in your youth, keep up your study throughout your years of maturation and old age, because you can never know which of your learning will be absorbed and retained and which will not; when you have had students in your youth, have students in your old age, as well, because you can never know which of the students will turn out to be achievers and which will not."

Constancy of learning and teaching is demanded of one who wishes to remain a scholar and to retain his learning. The old,

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116 Bereshith Rabba 61:3.
old saying: "The ignorant person cannot be truly pious" may be regarded as the key to the Jewish Saul. The Jewish ideal is to foster in their children affection for Judaism and for its ideals of life. Nothing in the world binds human hearts more strongly than love; wherever it appears, it begets the heroic qualities of direction and the spirit of sacrifice.

Such training helps to form the child's character. It lays in the hearts of the young the foundations of useful citizenship, of obedience to authority and of respect to self and for others. The seeds that are sown in youthful hearts and minds yield rich harvests in later life.

Cyrus Adler wrote: "The simple, the ultimate in every direction is sealed to me. It is as difficult to understand matter as mind. I am willing to remain a link in the great chain (referring to the Jewish nation). What has been preserved for four thousand years was not saved that I should over-throw it. My people have survived the prehistoric paganism, the Babylonian polytheism, the aesthetic Hellenism, the sagacious Romanism; and it will survive the modern dilettantism and the current materialism holding aloft our traditional ideals, inflexibly."

Hertz denotes the meaning of culture saying: "Not what a man has--knowledge, skill or goods of life--determine his culture, but what a man is; culture is not so much mastery of things as mastery of self. And only that nation could be called cultured'
which adds to or at least broadens and deepens the spiritual assets of mankind; which introduces some distinctive note into the Saul-life of the world; which teaches humanity a new angle of vision towards the infinite; and by its living and, if need be, by its dying, vindicates the eternal values of life-consciousness, honor and liberty.”

Rabbi Eliezar summoned his son Burkanos before his deathbed and said to him: "My son! Give glory to G-d and offer unto Him thanks. Remember that He created thee out of clay, and brought thee into the world, fashioning thy body and its parts without help from thee. For thou hast need of Him, He has no need of thee. Trust not in thyself until the day of thy death. Take heed to hold constant intercourse with the wise, Rely on thine own opinion, nor art thou permitted to say to others: 'accept my view.'

The next quote is attributed to Maimonides. It was found in manuscript in the British Museum and was collated with the Oxford version. In this document Maimonides bids his children the following: "Hear my children! I entreat you to recognize the excellency of light over darkness. Accustom yourselves to habitual goodness, for habit and character are closely interwoven, habit becoming as if it were second nature. Conduct yourselves with gravity and decency; avoid association with the wanton. Be found in the company of the great and learned, but behave modestly.

119
120
Book of Hebrew Ethical Wills pp. 34-35.
in their presence....Condemn idleness and loath ease for these corrupt the body, and lead to all manner of penury and perversity. Such is the fruit of pernicious sloth, whereas 'in all labour there is profit.'121

In the Guide to Knowledge by Joseph I. Kaspi, the author declares: "My son: if thou becomest proficient in philosophy, thou will then understand that man is compounded of body and soul, and that the rational faculty, which belongs to the soul, is itself partly practical, partly speculative, neither of these can exist without the other." Kaspi continues: "On the other hand, the ease is quite different with regard to the inner, speculative precepts. For their whole substance and being consists in the knowledge of them personally, by every individual, and this knowledge must be a continuous, rational apprehension. Nor does this of itself constitute perfection of fulfillment. This rational apprehension must be fortified by irrefutable proofs. For the knowledge of G-d, of His existence and His unity, means proven knowledge. Otherwise, the term used ought to be "thought," "opinion," or "think" and not in the true sense unqualified "knowledge."122

As a contrast and comparison, some passages from the famous Leon Uris may be quoted. In his recent published novel, he says: "Man the predator, the plunderer, the destroyer, was coming face to face with the thousands of years of sins and crimes and

121 Ibid., pp. 105,110-111. 122 Ibid., pp. 133, 139.
there would be an amageddon in this century. It seems that there exists a basic flaw in the human race and that is man's inevitable drive toward self-extinction. Man replaced war with things as deadly. He intends to destroy himself by contaminating the air he breathes, by burning and rioting and pillaging, by making a shambles of the institutions and rules of sanity, by mindless extermination of breeds of animals and the gifts of the soil and the sea, by poisoning himself into a slow lethargic death through drugs and dope. Young people have brushed aside and trampled down many old mores and ethical codes. In many cases it was overdue that our society be stripped of hypocrisy and racism and false sexual values. But in their rampage to ring out the old, the young have also brought down the great values and wisdoms and failed to replace them. 123

All of these extracts bring to light the helplessness of our generation to face and solve their problems which are not new at all. It is an accumulation of generations' passivity, sinking deeper and deeper in a swamp of valueless values; immoral morality; covered up hypocrisy; and reckless neglect of preservation of the good and the true, and the proper. The outcry is there; but that is as far as it goes.

Judaism and particularly its orthodox segment did not slumber. They kept guard and doubled and tripped their efforts to hold on to what they believed to be true values of life.

Experience had proven without a shadow of a doubt the truth of their concepts, the validity of their values to which they hold on with all their power. It is true, that Jewish families are also struggling to keep their children in line, not to have them swept away by the strong existing current; but at least they are prepared to fight it and possess the know-how to do it.

The testaments of the great Jewish shhothers acknowledge their worry for the future but they all prescribed similar recepies. In summary, these are as follows. Stay away from idleness. Learning is a continuous process. Soul and body are a mutual compound and both have to be satisfied to stay content. Materialism is worthless and there is no satisfaction in gaining it. Action and behavior of parents and teachers reflect on their trainees. It is action that is being learned and copied, rather than words, even the loftiest ones. Living without contributing spiritually to one's culture is a waste of life. Being ignorant is the greatest defect that one may have. One cannot be pious without being learned. There is complete free will and choice of action given to every individual. He may destroy himself and others and may build himself and others. Man is made to be a participating part of society. He cannot and should not isolate himself. Respect and knowledge of self and others is the ultimate goal of learning. These new ten commandments are as valid as the old ones. We have the material and ability to cast the great perfect "mold" of life. We have to apply it, accept it and devote ourselves to its practice.
CHAPTER VIII

Comparison between Hebraic Philosophy of Education and the Main Secular Accepted Philosophies

There are four basic philosophies which constitute the pattern for comparative study in education: namely, naturalism, idealism, realism and pragmatism. Naturalism declares basically that the physical universe is all there is. There is nothing such as the spiritual, beyond it which is different from nature. Without man there is nothing, such as a soul, which is different from nature. Nature is all.

There are also philosophies of "naive" naturalism and "critical" naturalism. The former holds that "there is some one substance as the be-all and end-all of nature and therefore of existence itself." The latter is divided into two kinds of critical naturalism: the "positivism" of Compte(structure), and the "process" theory.

The oldest Western world philosophy is based on the early assumption which decided that water was the one single substance common to all things. What follows is a brief summary of the theories and hypotheses of the main figures associated with naturalism. This information is based on J. Donald Butler's *Four Philosophies*.

124 J. Donald Butler, *Four Philosophies*, p.70.
Leucippus and Democritus (Fifth Century B.C.) explained the world in a common-sense reduction of nature to two simple things: empty space and atoms. Nature is all the reality there is. The most accepted life is possessed by keeping close to the simple and peaceful ways of nature.

Thomas Hobbes (1588-1679) conceived of nature as "an affair of bodies moving in space." Nature is an aggregate of things existing outside of our minds, and therefore evidencing the reality of a space beyond us, but also an aggregate of things moving from one place to another in that space which is beyond us. This agrees with the description given by Democritus, except Hobbes claimed that bodies may be both larger and smaller than atoms. Hobbes added another element, "time," which is one aspect of the experience we have when we see a body passing out of one space into another. It is the experience of "before" and "after" in motion.

As for the nature of man, Hobbes claimed the following. Individual man is continually in competition with all others. He relishes "nothing but what is eminent." It is best for him to keep busy. His hunger for power is such a restless, unquenchable desire that it only ceases at death.

The doctrines of Herbert Spenser (1820-1903) are as follows. Reality is unknowable. It is an "insoluble enigma." Space and time may be regarded as infinitely divisible—although it is not conceivable to the mind. Similarly, existence without beginning
or ending or a time when space did not exist is possible but not conceivable. We cannot know ultimate reality. The ultimate energy or force or being (by force it is meant the persistence of some power which transcends knowledge and conception), unlike matter and motion--its results--is not perceivable. This is the "Ultimate Being" or "Absolute Being."

Jean Jacques Rousseau (1712-1778) was a theist. He believed in G-d as the creator of nature. He exalted nature as that ever dependable order which is contrasted with human society in a variety of ways, that make it far to be preferred. He prompted the use of nature in politics and education. He idealized the innocence of primitive life, in which he held maturation was slower but more natural. He felt that man was bad, but nature was good. Nature yields us all kinds of goods, but the society of man grasps them and perverts them to evil ends.

The Judaic philosophy has very little in common with the philosophy of naturalism. The notion that "nature is all that exists and is all the reality there is" is quite in contrast with Judaic philosophy as a whole or with minor modifications.

The following concepts are comparable. There is a constant movement of bodies in space. 1) The Bodies may be smaller or larger than atoms. This is valid as it is without modification. 2) It is good for man to keep busy. Valid but not for the reason given by Hobbes. 3) There is ultimate energy in existence which is not like perceivable matter. Maimonides explains that there
is in existence hylic, formless matter in the upper spheres which are unknown to us; and this substance acts in ways different than the conventional known behavior of elements, energy and matter. This hylic stuff is not a compound and has no parts and needs no motion; therefore it is timeless, infinite and spaceless. 4) Nature is to be used in the process of education. Valid as it is. 5) Nature is an ever-dependable order and is continuous. Valid as is. 6) Learning is a very natural thing, and the fact that the need for it evokes teaching activities from adults is also truly natural. This is valid with the modification that learning has a far greater good than learning to exist. 7) Teachers do not teach subjects, they teach pupils. Valid but more emphasis must be given to the fact of teacher-pupil spiritual closeness. 8) Education should engage the spontaneous self-activity of the child. Valid as is. 9) Punishment should be constituted by natural consequences of wrong deeds; should be certain, but tempered with sympathy. Valid as is.

The Hebraic philosophy of education is really a blend of all existing philosophies and some agreement will be found with each one of them. Of course, Judaic philosophy existed much earlier than the other developed philosophies and therefore could not have drawn on any of these sources.

Idealism

Idealism believes reality to be constituted by the same substance as ideas, or minds, or selves. It is the antithesis of naturalism. Nature is not regarded as real in itself and is
dependent on the "Universal Mind" or G-d. Reality, therefore, is beheld directly not in the external world but in the inner experience of man. Synthesis of idealism deals with three different subjects G-d, the self and knowledge.

There is also a philosophy of "critical idealism." The main difference is: it is ideal-centered. It is not wholly child-centered, subject-matter-centered, nor society-centered.

Comparing idealism to the Judaic philosophy, there are many similarities. At the end of this section of the Chapter a comparison between these two philosophies will be summarized, point by point. The main contrast is the idealistic point of view that matter does not exist without a mind to know it, is not acceptable to the Judaic point of view. Mind and matter do exist separately and matter as substance is a reality.

The following is a brief summary of the major figures who contributed to idealism. Rene Descartes (1596-1650) presents two main ideas: 1) The self is the most immediate reality in the experience of each one of us and the existence of my knowledge of myself is a first hand primary experience. Any other object of knowledge is always at least once removed from me by virtue of the very fact that it is not myself which is known. This implies what must be the necessary starting point in thought. Since the self is the only evident reality, it is the necessary base of operation in seeking to understand experience. 2) The existence of G-d is evidenced in the experience of each of us by the fact
that we have an idea of perfect being.

The Hebraic philosophy would not seek proof of the existence of G-d. G-d is our maker and gives us life continuously and provides all our needs. Would a child doubt in the existence and love of his devoted mother?, who is constantly guarding him and prescribing his life? That is a fact which cannot be doubted and needs no proof. The basic theories are true in essence.

Baruch Spinoza (1632-1677) came across with his doctrine of substance (not matter). Substance is one in number. If it is assumed that there is more than one final substance, such substances cannot be infinite but must be finite. And for a substance to be ultimate, it must also be infinite. This substance is correctly to be called G-d. The importance of this conception of G-d is that it unites the First Cause of Aristotle and St. Thomas and the Perfect Being of Descartes with the natural world in which they all believed.

In summary, these are the idealist's principles. There is a substance that is one in number which exists eternally and infinitely. This substance is G-d. Although He is extension, as witnessed by the physical world about us, He is also a thinking being. Man too is a thinking being and though a small fraction in the universe, is still a part of G-d.

To define G-d as an infinite, only substance, is not completely in harmony with the commonly accepted Jewish and Christian conceptions of Him, but it is not altogether out of
harmony with them. We can accept that G-d is one, eternal and infinite but He is above being a substance. He is the source of all, including the so-called substance.

The idea that man is a thinking being and a part of G-d is also partially acceptable. Man is the only creature who has thinking ability and a mind to choose his actions. Man is also considered to have been made in the image of G-d, which He Himself is without form, but man is not a part of G-d. Man has some of the godly abilities with which he was gifted by G-d.

Gottfried Wilhelm Von Leibniz (1646-1716) is not a source for the philosophy of idealism so much as for modern logical positivism and language analysis. He attempted to improve Spinoza's conception by trying to show that the created order is a vital realm of being.

Leibniz was a pluralist. In his theory of monadism, he describes the simple, indivisible units or entities that make up the cosmos. Each monad is different from all others. Monads are subject to continual change. Their change, however, is caused from within, as no cause from without can affect the interior of a monad. There are three different kinds of monads. 1) Simple monads have only the most general perceptions and desires. They are the elemental entities that constitute all material things, organic as well as inorganic. 2) Complex monads, "soul," have a greater awareness than simple monads and enjoy sharper perception and are also capable of remembering. So, there is a
certain consecutiveness in their experience. 3) The highest type of monad called "spirit" has, in addition to all the powers of the lower monads, the power of "reason," and thereby obtain knowledge of necessary truths of "self" and of "G-d."

G-d is a monad of the last type but is unique in being without limits and in having a total and all-inclusive perspective. There is pre-established harmony in the cosmos. What is idealistic in Leibnitz is the fact that the monads are conceived as points of mental force and not physical force. Also, his treatments of human selves as spirits and G-d as a spirit without limitation are both important items in the metaphysics of idealism.

Since Leibniz was a pluralist, his religious conception is strictly against Judeo-Christian conceptions. But still, one can accept his points that there is an established harmony in the cosmos and that G-d is a spirit of some kind with limitless, infinite power. (G-d is not a "spirit" in the sense of the way we visualize spirits as formless spiritual matter, G-d is a materless matter or substance which is above the substance of spirit, because a spirit is also some form of substance and G-d is not. He is shapeless and formless.) One may also partially agree to Leibniz's statement that human beings have some sort of spirit, which has a godly underlining. This would be defined as "soul" and not spirit.

George Berkeley (1685-1753) was a revolutionary idealist. He insisted that, since no one ever experienced matter, it is
a conception of the mind and not necessarily a reality. It is a theory rather than a fact. Berkeley says it is false to assume that things can exist without some mind to know or perceive their existence. That led to the greater error of assuming that matter is the self-subsistent substance that exists by its own strength and is the material of which the universe is made.

The things we actually see when we see an object are "so many sensations, notions, ideas or impressions on the sense." The things do not exist as a world of objects and meaning without a mind to perceive them. What is out there is not matter, it is spirit—a substratum of ideas.

There is very little in Berkeley's philosophy which can be acceptable to the Judaic philosopher, except the belief in G-d who is the infinite mind and the source of knowledge.

Immanuel Kant (1724-1804) made a thorough examination of Reason. He states: "Deep insight reveals that it is our own conscious experience that gives our world its unity." The world is represented by means of various sensations. Each one of them is an infinitesimal representation of an almost microscopic part of the world about us. One is passive in experiencing these sensations rather than active. The sensations are unrelated at the sensory level and they are "representations," not "presentations." It is at higher levels than sensation that experience of the world takes on unity. Reason is so constructed
that it has two predispositions for perceiving the qualities of sensation and they are: space and time.

Kant expounded other principles in conformity with the philosophy of idealism. These are as follows. 1) There are universal moral laws. Man has feeling of obligation to act in obedience to these moral laws. He called it "a categorical imperative." 2) It is possible for an individual to act purely out of desire or intention to do good, i.e., to fulfill the moral law that reason, free from any dependence upon experience, ordains as the guide to conduct. 3) Kant believed in the immortality of the soul. The ultimate good for man is the perfect harmony of his will with the moral law. But this is "a perfection of which no rational being of the sensible world is capable at any moment of his existence; therefore, an infinite progress is necessary in order for this perfect good and holiness to be achieved, and that means that the soul must be immortal."

Kant believed in the existence of G-d(4). He felt that the categorical imperative and the lack of moral guarantee in the natural world make the existence of a Supreme Being imperative and obviously necessary.

The basic principles of Kant's philosophy would be acceptable to the Judaic counterpart. However, the details and reasoning of his theory are not in conformity with the Hebraic concepts and values. Sensations and reason are vital points of the Judaic philosophy. Philo's opinion as well as that of Saadya and others
have been quoted earlier. Sensations lead to reasoning and the latter leads to the discovery of the ultimate truth. But sensory perceptions are not representations as claimed by Kant. They are rather presentations because they are real; but they lack as yet clarity and perfect knowledge before they go through the process of reasoning, which ultimately leads to belief by consensus learning and being convinced by cautious study and observation of the phenomenon or object under examination.

The statement that reason has two predispositions for perceiving the qualities of sensation, namely, space and time, is incomplete. It is true that space and time are important factors of perception but the ultimate infinite of knowledge and sensation do not require either space or time for its existence or perception.

The statement of Kant about the immortality of the soul is correct, but his reasoning is not in line with the Judaic philosophy. The latter believes in the immortality of the soul because it was created in the image of G-d and is, therefore, infinite. Because the soul is a composition not of a compound but of a single unknown element which cannot decay or perish, it is immortal. Good and evil should be accomplished in this world, only while the soul and body are united. After the soul is separated of the body it cannot any longer improve the qualities of goodness of the former soul-body combination.
George Wilhelm Friedrich Hegel (1770-1821). Hegel's philosophy is one of multiple dimensions. He declares that parts must always be viewed in relation to the whole, never in isolation. Each individual is related to the totality of the cosmos and cannot be understood correctly apart from his totality. If one wants to discover the real self which he is to become, one must relate himself to the Absolute Idea in which he will find the full meaning of life by discovering his place in the totality of the cosmos, and relate and locate his part in the overall frame of the whole.

Hegel formalized the "dialectic" theory which declares a triad of 1) thesis, the idea; 2) antithesis, nature; 3) synthesis, mind or spirit. The thesis and antithesis are contradictory to each other. It is the synthesis which combines into a unity the positive and affirmative elements of both. Another triad may be formalized as follows: 1) thesis, being; 2) antithesis, nothing; 3) synthesis, becoming.

The relationship of this philosophy to idealism is as follows. The phenomenal world is a manifestation of Infinite Mind realizing itself in finite and temporal processes. At bottom, the so-called physical world is "idea." At top, the far-off end toward which it moves is mind, spirit, the Infinite Idea, fully realized in and for itself.

Kant's ideas are very much reflected in Hegel's philosophy except with his modifications on the analysis of the categories
of mind. All the remarks and comments that have been made on Kant will apply to Hegel. The triad system is valid in the Judaic philosophy but would not be stressed upon. The categorizing of idea and nature as thesis and antithesis are not fully acceptable because there is really no contradiction between nature and idea. The only difference would be: nature is real and idea is not real but a prologue to the carrying out a process in which an improved state of reality will emerge. The second triad of being, nothing and becoming, is true and almost in full harmony with the Judaic philosophy except to one modification which is: there is no such thing as complete nothingness. There is instead a state of pre-realization and post-realization. Complete nothingness existed only before creation.

What follows is a summary of the high points in idealism which are acceptable to the Judaic philosophy. Only the principles, as such, are comparable and acceptable, and not the reasoning behind those principles--these are not necessarily in compliance with the Judaic concepts.

1) The existence of G-d is evidenced in the experience of each of us by the fact that we have an idea of the existence of a perfect being. (Descartes)

2) There is a pre-established harmony in the cosmos. (Leibniz)

3) One is passive in experiencing sensations rather than active. This does not apply to perception of the mind. (Kant)

4) Man has a feeling of obligation to act in obedience to
the universal laws. (Kant)

5) It is possible for an individual to act purely out of desire or intuition to do good to fulfill the moral laws of reason. (Kant)

6) An infinite process is necessary in order for perfect good to be achieved, and therefore the soul of man must be immortal. (Kant)

7) The human self has freedom of will. (Leibniz-Kant)

8) Behind the phenomenal world is an infinite spirit that is both substructure and creator of the cosmos. (Leibniz and Berkeley)

9) By examining his own ideas and testing their consistency, man can achieve truth. (Plato, Leibniz and Hegel).

10) Value and meaning are obtained by relating parts and wholes. (Hegel).

11) The teacher who really teaches is always learning at the same time that he teaches.

12) The teacher should be a personal friend of the individual student. He should act as co-worker with G-d in perfecting man. At times the teacher becomes the very father or mother of the pupil's soul.

The philosophy of the nature of man and some methods of education in idealism are a great deal similar to the Judaic philosophy. The substance of education, the concept of pupil and the goals in education may be summed up in three paragraphs.
1) Education must exist as an institution of human society because of spiritual necessity and not because of natural necessity alone. Man can only be made a man by cultural birth.

2) The pupil is a self and a spiritual being. The teacher must not stop at the classification of the pupil on the level of external observation. He must enter into the very mind(being) of the child, where his life-line is gathered and centered. (Giovanni Gentile)

3) Education is the eternal process of superior adjustment of the physically and mentally developed, free, conscious, human being to G-d, as manifested in the intellectual, emotional and volitional environment of man. (Horne)

Realism

Realism as a distinctive philosophy is of recent origin but particular strains of it are as old as any other philosophy. There are several brands of realism, but all the forms agree in their revolt against the theory of knowledge of idealism and the metaphysics which the latter theory implies. Realism assumes that the qualities of our experiences are real, independent facts of the external world and are unchanged by entering the key of the knower.

The principal two brands of realism are, "neo-realism," and "critical realism." The former's cultural concern was to refute the principle that knowledge produces changes in the object known, and to insist that the knowing experience is a simple relationship
of knower and object in which the object is directly presented to consciousness. The latter claimed that objects are not presented to consciousness but are represented. The object which is experienced in consciousness is distinct from the physical existent "out there." Knowledge must be representative in order to explain the errors of perception.

Judaic philosophy would accept the theory that the physical objects in existence are real in themselves and are not dependent on the mind of the knower for their existence and the objects are unchanged by any mind; but would reject the caim that limits accepting the world described by science as the only real world.

Aristotle (384-322 B.C.) tried to find an adequate explanation of the causes which brought the world into existence, which indicated the realist disposition. He speaks about four different types of causes: 1) the material cause, that which composes a thing; 2) the formal cause, that form or the model of things; 3) the efficent cause, the source from which movement or rest comes; 4) the final cause, the end and goal of a thing. The last cause would be the Prime Mover, who is Himself unmoved by another cause which might be presumed as being prior to Him.

Aristotle lived at the time of the "Tanaaim." He met with them and was influenced by them on many of his basic philosophies. Most of the above-mentioned extract is acceptable to the Judaic philosophy.
Saint Thomas Aquinas (1225?-1274), shared the realist spirit. He declared his belief in the reality of matter and assumed that, since G-d is infinite and eternal, we must conclude that G-d created the prime matter, of which the universe was made.

All of this is in agreement with Judaic concepts, except the latter would not use the definition "prime matter" because some of the matter of the world was created of hylic substance, which has really no definition known to us and which we call materless matter (definition used by Maimonides).

Rene Descartes was quoted already in the section of the philosophy of Idealism, in which it was brought out that the self-evident reality of the self and his version on the ontological argument for the existence of G-d were consistent. Descartes was at the same time realistic in his belief in the reality of the physical world. Though reality is guaranteed to him by the goodness of G-d, yet there is in existence a physical extended material world of a very mechanical nature. No comments of comparison are necessary. Those required were indicated before.

Baruch Spinoza, like Descartes, was partially idealist and partially realist. His doctrine of substance is virtually as much realist as idealist. The realist elements are: there is a substance which exists eternally and infinitely; the substance is extended in time and space, and there is no thought apart from it. There is no freedom or chance in the universe;
everything comes to pass as a result of effect and causes following upon each other.

The main contradictions in Spinoza's thought in comparison to the Judaic philosophy are as follows. There can be thought apart from the extended substance. There is freedom of will and choice and the reason of the existence of limited choice in the universe is because of G-d's constant supervision and care of the cosmos who orders its obedience to the pre-established laws pre-set by Him, which could and would be changed, when desired by Him.

John Locke (1632-1704) claimed that there are no innate ideas in our minds. Mind, instead of being already formed at birth, is an unformed something to which experience gives definiteness. All knowledge comes from experience and is either impressed upon us by sensation or arrived at by logical demonstration. Sensation and reason are two avenues through which knowledge comes to us.

Locke states that there are three different kinds of qualities or perceptions which come to the mind by way of sensation. 1) Primary Qualities are characteristics which are essential to the very nature of objects. In order for a physical object to be what it is, it must occupy space, i.e., have length, breadth and thickness; it must also have solidity and be capable of motion. 2) Secondary Qualities are non-essential characteristics of physical objects, such as color, sound, taste, smell, hardness,
softness, temperature, texture and pain. 3) Tertiary Qualities are the powers somehow resident in objects enabling them to make changes in other objects.

The main concept of Locke, that there are no innate ideas in our minds, is very much in agreement with the Hebraic point of view. The idea that the existence of G-d can be demonstrated logically and his reasoning of proving it, are not contrary to the Hebraic concepts. Only the element of belief is missing. The Judaic acceptance of faith and belief is uncompromising and no philosophical proof of the existence of G-d is really necessary.

The following synthesis of the high points of realism are in line with the Judaic philosophy. 1) The physical world is real, at least for the duration of the temporal order (St. Thomas and Descartes). This is fully acceptable. 2) Mind is like a mirror receiving images from the physical world (Comerius). Mostly acceptable with the exception that mind can also receive images and in particular thought from the non-physical world as well. 3) The mind of a child at birth is similar to a blank sheet of paper upon which the world proceeds to write its impressions (Locke). This is fully in agreement with the Talmudical point of view. 4) Mind is a manifold of ideas and concepts (Herbert). This is mostly acceptable with the addition that its perception is unlimited because of the functioning of the soul which is the source of mind and is G-dly and, therefore, unlimited.
5) Consciousness is not a substance. It is an awareness of experience, and experience is a medium in which objects and organisms are related (James). It should be added that in the process of consciousness, besides objects and organisms, the mind is also involved, making awareness deeper and clearer.

Realism as a philosophy of education conceives the rationale of the existence of the school. John Ames Comenius describes the unique function of a school in the following manner: "Man is not made a man only by his biological birth. If he is to be made a man, human culture must give direction and form to his basic potentialities." This doctrine is in compliance with the Judaic theory but would add the words: "For man to be made a man, human culture based on Divine attributes and concepts must direct man to achieve his potentialities."

**Pragmatism**

Pragmatism builds its philosophy on the intuition that experience is the probing ground in which the worth of things is made plain. It was successful into translating this confidence in experience into language of the schools. While the prime intuition of the more naive naturalism has been confidence in Nature and her orderly working, and idealism has taken its stand by the reality of the self, and realism has built upon the conviction that reality is independent of mind, pragmatism has said, "Experience is the real test of all things."

Pragmatism is a theory of knowledge. In its view of
reality, the uncertainty and precariousness of our world is being stressed. In regard to knowledge, it elevates the use of things above the knowledge of things; experience and activity being of prime importance and capable of real truth, whereas, knowledge of ultimate truth is impossible and is anyway of little practical value.

Pragmatism is empirical in that its frame of reference is always sense-perceptual experience not predisposed principles of reason, but is not empirical in a way which assumes that sensation yields ready-made facts, or that there is any virtue in an accumulation of a fund of scientific knowledge derived from observation. The pragmatist would demand that the data must pass the test of present experience and be verified as valid.

General remarks and comparison will be made after a discussion of the individuals who have contributed to the formulation of the pragmatist philosophy.

Heraclitus (530-470 B.C.) stresses the fact of change in the world. This is in common with the strain of thought of modern pragmatism. The apparent forms which are in evidence in the world about us were not abiding realities for Heraclitus; they were stages in the process of eternal changes pervading all things. The real, then, for him, was the constant flux and movement by which perceptible things change and become something different.

Protagoras agreed with Heraclitus that all things change; and he therefore defined knowledge as sense-perception. One
phase of eternal flux, he held, is comprised of the stimulations arising from the world about us which impinge upon man, chiefly by means of his sense organs, and evoke from him a response. There is a sort of synthesis in this two-sided process in which stimulus and response cooperate. This synthesis is the experience of sense perception which is the result of both stimulus and response.

The idea that all things flow and change are acceptable only to the outer form of things. It cannot apply to mind, to upper stratosphere, to soul and to the concept of G-d. Judaism would not quarrel with the idea of evolution in a limited way; not that the natural process is the only process of achieving evolution, but that G-d allowed Nature to take its natural course of evolution and selection within the limits prescribed by G-d. Constant movement and flux are also some of the natural phenomena prescribed form and ordered in the process of creation.

Francis Bacon (1561-1626) replaced Aristotle's deductive logic with an inductive logic, which always makes its beginnings in observation of things as they are, and to show, by a series of rather tedious examples, the kind of knowledge to be derived in this way as well as to suggest further lines of investigation for which these might prepare the way. Bacon suggests the use of science as a guide to the management of society. Dewey says of Bacon: "When William James called Pragmatism a New Name for
an Old Way of thinking, I do not know what he was thinking expressly of Francis Bacon; but so far as concerns the spirit and atmosphere of the pursuit of knowledge, Bacon may be taken as the prophet of a pragmatic conception of knowledge."

The idea of placing science as a social pursuit above all is contradictory to the Judaic philosophy. The inductive idea of Bacon, however, is in line with the Judaic philosophy. The thorough examination of every detail before reaching a general conclusion is proper. The assumption is, if the detailed premises are false, the over all idea must be false. The Judaic philosophy does not know out the deductive logic, entirely, as long as every part of the general idea is checked for its validity and truth.

Auguste Compte (1797-1857) has introduced the positive approach of philosophy which has become a rather common attitude today. It is a kind of naturalism which regards laws and relations as fundamental rather than physical or spiritual substance of any kind.

Compte held that man pass through three levels of intellectual insight as their thinking develops and becomes more refined. These stages in the order of progression are as follows: 1) the theological, where man believes in supernatural powers, as the foundation of existence; 2) the metaphysical, where man believes in some substances or powers as the root of existence, but does not think of these as supernatural any longer;
3) the positive, where man recognizes the laws revealed by the exact sciences as constituting the final and ultimate structure of things. The assumption is that there is law and order in the universe and that man has made progress and will continue to do so in the future.

Compte agrees with Pragmatism in that there is no enduring substance in existence but contradicts it when he states that laws and relation in the universe are constant. The point that the order and harmony of the universe and its unchangeability is agreeable to the Judaic philosophy.

William James (1842-1910) extended and elaborated the theory of Peirce who stated: "To determine the meaning of any idea, put it into practice in the objective world of actualities and whatever its consequences prove to be, these constitute the meaning of the idea." James adds: "Free will is the hope to make things better, a hope which displays its essence only as freedom is put to work and higher values are realized." James asserts that experience shows that the hypothesis of G-d "certainly does work" and therefore is true.

It is not against the Judaic philosophy to put things to test by experimentation. That would be valid as far as learning the best ways of making use of the experimental objects in gain of materialistic pursuits, like harnessing power or developing chemicals; but verification by experimentation will not apply to spiritual or esthetical matter. You cannot put to test
something that is above the level of one's understanding or above the ability of one's capacity of making changes in the tested material.

John Dewey (1859-1952) is the most acclaimed and the most followed whose theories of education were accepted and practiced in this country. Dewey started out as an idealist. In 1894 he had forsaken the metaphysics of idealism and begun to develop an empirical version of idealism, embracing all in the unity of being with a strong emphasis on the cultural environment as having pervasive influence in forming the ideas, beliefs and intellectual attitudes of individuals. Dewey stressed the close identification of philosophy and education, equating the former with a general idea of the latter. Dewey said in his book, Creative Intelligence, that "the chief characteristic of the pragmatic notion of reality is precisely that no theory of reality in general... is possible or needed."

To equate Dewey's general theory with the Judaic theory, we will hardly find any agreement on the generality of the theories. But going through the specifics of Dewey's theories, one will discover many of his doctrines to be in agreement with the Judaic doctrines. Dewey's stand on the close identification of philosophy and education, equating philosophy with a general theory of education, is not revolutionary in the Hebraic concept of education. The statement which places emphasis on the cultural environment having great influence on one's behaviors,
beliefs, attitudes and ideas, is not foreign to the Judaic point of view.

In summary, the general ideas of Pragmatism are not in harmony with the Judaic philosophy. One of the ideas in the general philosophy of Pragmatism, namely the stress on experience and action, is valid in Judaic thought as well: not exactly as a final proof of the validity of the subject or object under study. Judaism believes "there is no body as wise as one who has learned things by experience," and thus it holds respect for elderly people. The educational values, concepts and methods of Pragmatism are much in harmony with the basic formulation of the Hebraic system of education.
CHAPTER IX

Summary

The conclusion which follows consists in summarizing the highpoints of the requirements in education, the nature of the pupil, the teacher and the goals of education, according to the four philosophies outlined and the Judaic counterpart.

Education as a social institution is mandatory, for society must have an institution whose singular reason for existence is to carry learning activities forward. The school is necessary to supply the volume of learning each new generation needs. Children simply have to know more than they can learn from informal and unintended learning experiences, which daily life in society provides. A second necessity for the school is to learn the knowledge accumulated in the past, because the heritage of the past may function fruitfully in the present. These assumptions are in line with Hebraic assumptions for the need of a school system.

As to the nature of man in general and the pupil in particular, pragmatism embraces this doctrine: individuation is a significant characteristic of life and experience in general. In the flow of experience there is a virtual infinity of individuals. There are individual things, individual events, individual relations, individual selves and individual situations. So much
are all of these individuals, that there are no general rules that can be applied wholesale to any of them. They are not divorced from the life process, which is an organic union of the individual and the social; but they are concrete individuals who must be dealt with as unique.

This concept of individualism is in agreement with the Judaic concept of human beings, no two people are alike and therefore each one must be dealt with uniquely. The educational methods which will work for one will not necessarily work for the other. However, social unification must be sought to enable the many individuals to live more or less in conformity.

The teacher is the final decision maker in the complex of the context change and the new approach in education. As such he has a very important role to play in the process of education. The class is for the most part a formal structure. Consequently the teacher has to be the disciplinarian and the one to keep order in the classroom. The teacher is the member of the learning group who must assess the capacities and needs of the students; and he must also arrange the conditions which provide the subject matter and content for experiences that satisfy these needs and develop these capacities.

The duties of the teacher, previously mentioned, are acceptable demands of the teacher; but Judaic requirements are even more demanding: namely, the "I-Thou" formulation with the student, and a demand of total responsibility for the child
beyond the formal school norms and the official required obligations.

The last point, the objectives of education, would be stated by Pragmatism as follows. 1) The general objective of education is more education. By this it is meant that every consummation of a learning episode is a means to new learnings, which find their consummation in succeeding experiences. This objective is a focal point in the Hebraic system of education. As it was discussed in the previous chapters, learning has no end. The goal of learning is more learning.

The purpose of education is to give the learner experiences in effective experiencing. Since experience is not a high point in Judaic concepts of learning, but serves only as a means of learning, its equivalent concept would be rephrased: "to give the learner the experience of doing the proper things in order to learn effectively."

The purpose of education is to give the learner the ability of social efficiency, that is, a many-sided effectiveness in maintaining social relations of all kinds. In upholding social efficiency as a general aim of education, Dewey has made it quite clear that it will be a more broadly defined social efficiency in which there will be much that has commonly passed as cultural value.

This final important concept, especially in Dewey's extended form of social efficiency, is an important goal of
education in Judaic philosophy. The demand for proper behavior of "Bain Adam L'Chaveiro," the relationship between man and man, stands on the same level of importance as the relationship between man and G-d. Without social efficiency and cultural conformity, man will turn into an animal and society will be in chaos. The individuality of a person is unique, so is the individuality of a culture. All basic moral laws are to serve as a barrier to chaos. Cultural values are the great molds which cast society together and prevent its decay and its pulling apart.

It is hoped that the material which has been selected and quoted, and that the analogies, comparisons and contradictions of the various philosophies of education and their relation to the Judaic philosophy of education, will contribute to the advancement of education as a whole.
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GLOSSARY

Hebrew, Aramaic and General Terms

A

Aboda Zara (Idolatry) – name of tractate of Babylonian Talmud

Abraham – The first of the biblical patriarchs (1812 B.C.E.)

Acharei-moth – (after the death) name of the sixth Sedra of Leviticus (Chapters XVI-XVIII)

Aesthetics – The nature of values which are found in the feeling aspects of experience.

Am-Ha-Aretz – Illiterate, ignorant person

Amora – Talmudic sage who interpreted the words of the Tanaim (200-499)

Analogy – Similarity without identity, as form of function.

A posteriori – Knowledge which is based upon experience and observation.

A priori – Knowledge which is self-evident.

Arachim – Values (Hebrew)

Attitude – Position assumed to serve a purpose.

Attribute – Quality or character ascribed by general usage.

Authoritarianism – The position that much important knowledge is certified to us by an indisputable authority.

Axiology – the general theory of value.

B

Baba-Bathra – (Third gate on Torts) name of tractate of the Babylonian Talmud

Babli – Babylonian (Hebrew)

Bain-Adam L’chaveiro – Between man and man (Hebrew)
Bain-Adam L'makom - Between man and G-d (Hebrew)
Bar - son of (Aramaic)
Bechira - Free choice (Hebrew)
Ben - Son of (Hebrew)
Berachoth - (Benedictions) name of tractate of the Babylonian Talmud
Bereshith - Genesis, First Book of the Pentateuch
Bereshith Rabba - Midra'ah on Genesis attributed to the authorship of R. Hoshaya Rabba (Fifth Cent.)
Binah - Deep understanding and ability of applying knowledge to other matters (Hebrew)
Berurya - Wife of R. Meir (Tana, 100 app.)
Beth-Hasefer - (House of Books) School in Hebrew

Chasid - Pious man (Hebrew)
Chatoth - Sin, iniquity (Hebrew)
Chinuch - Dedication (word for Education in Hebrew)
Chochmo - Wisdom (Knowledge of context--lesser degree than Binah, Hebrew)
Chofshith - Free (referring to free will, Hebrew)
Creativism - Belief that the universe came to be as a result of a creative cause of personality.
Chumash - A volume of the Pentateuch

Debarim - Deuteronomy (words in Hebrew) Fifth Book of the Pentateuch
Deduction - Reasoning from a general principle to particulars included in the scope of the principle
Deoth - Dispositions (Hebrew)
Determinism - Man is not free, all of his actions are predetermined.
Dialectic - A method of reasoning in which the conflict of contrast of ideas is utilized as means of debating the truth.

Disposition - A relatively permanent tendency to act in a certain way.

Empiricism - The position that sensation or sense perceptual experience is the medium through which knowledge is gained.

Epistemology - Theories of the nature of knowledge.

Erubin (Blending - name of tractate of the Babylonian Talmud.

Essau - Brother of Jacob (1652 B.C.C.)

Ethics - A philosophy or system of morals.

Evolutionism - The belief that the universe evolved of itself.

Free will - Man has the power of chance and is capable of genuine initiative.

Gallil - Galille - name of Northern region in the Holy Land.

Gaon - (Excellency, Hebrew) Title of the head of the two leading academies in Babylonia, between the end of the Sixth Century; and the end of the Twelfth Century.

Gemara - (Completion, Aramaic) It refers to the comments on and discussion around the Mishna (Second to Fifth Centuries).

Halacha - (Law, Hebrew) Fixed rule, regula.

Halevi - Judah Halevi, Spanish Poet, philosopher and physician (1075-1141), author of the Kuzari.

Hashmonaim - Family name of the Hasmonean (or Maccabean) priestly dynasty (160 B.C.C.-135 B.C.)

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Induction - Reasoning from particulars to a general conclusion.

Ibn - son of (Arabic)

Jacob - Third of the Biblical Patriarchs (1652 B.C.C.)

Ibn Joseph - Jewish philosopher and Spanish author (1280-1332)

Kedushin - (marriages) Tractate of the Babylonian Talmud

Kutuboth - (nuptial contracts) Tractate of the Babylonian Talmud

Koheleth - Ecclesiastes (attributed to King Solomon as author) Edited by Hezekiah and his colleagues.

Koheleth Rabba - Midrash on Ecclesiastes (about 500 C.C.)

Kuzari - (Khazars) Book of philosophical theological dialogue, author Judah Halevi.

Lishmor - To guard (Hebrew)

Logic - The science of exact thought.

Maimon - Father of Moses Maimonides (Twelfth Century, Spain)

Maimonides - Moses Ben Maimon (1125-1204) Philosopher, codifier and physician.

Makoth - (flogging) Tractate of Talmud

Malbim, Meir Leibush - Rabbinnical scholar, author of a number of books (1809-1879)

Marcel, Gabriel - French philosopher of this century, author of the Philosophy of Existentialism.

Masecheth - A tractate of the Talmud.

Mesorah - Hebrew tradition
Metaphysics - Theories of the Nature of reality

Midrash - (inquiry) commentary on scripture (From Fifth Century B.C. to Twelfth Century)

Middoth - Moral qualities, attitudes (Hebrew)

Mishlei - Proverbs, attributed to King Solomon as author, edited by Hezekiah and his colleagues.

Mishna - (teaching) Code of law divided into six sections. Final authorized completion was made by R. Judah Ha-nasi (220 B.C.)

Mishna Torah - Deuteronomy, Fifth Book of the Pentateuch. Also the legal code of the oral law, the major work of Maimonides. He called it Mishna Torah (Hebrew Second Torah) because it contains five volumes, the same as the Pentateuch.

Mishpat - Justice in the frame of the law.

Musar - Instruction as to right behavior (Hebrew ethics).

Muskal - Idea, concept (Hebrew)

Nahaardaa - A city in Babylonia in the Dura-Europus region, where one of the great Jewish academies existed in the Third Century.

Neshama - Soul (Hebrew)

Ontology - The meaning of existence as such.

Pasuk - Biblical verse (Hebrew)

Perek - Chapter (Hebrew)

Pesachim - (Paschal lambs) Tractate of the Babylonian Talmud.

Philo - Alexandrian philosopher (25 B.C.-40 B.C.), known to be first representative of theological philosophy. He read his philosophy into the Bible through allegorical interpretation.
Rabbe - (teacher) Hebrew title for a Tana.

Rambam - Abbreviation of Rabbi Moses Ben Maimon

Rashi - Abbreviation of Rabbi Shelomo Yitzhaki (1040-1105) French Bible and Talmud Scholar

Rav - Title for Amora

Rosh-Yeshivah - Head of a Yeshivah who is constantly involved and looks out for the welfare of the students, physically and spiritually.

Rovetz - Prostrated, couched (Hebrew)

Sanhedrin (courts) - Tractate of the Babylonian Talmud

Sarah - The first Biblical Matriarch, wife of Abraham

Sedrah - (arrangement, Hebrew) The weekly portion of the Pentateuch read publicly in the Synagogues on Sabbath.

Shabbath - (Rest, Hebrew) The Sabbath. The Seventh day of the week.


Shir-Hashirim - Song of Songs, attributed to King Solomon, edited by Hezekiah and his colleagues.

Shir-Hashirim Rabba - Medrash on Shir Hashirim

Succa - (booths, Hebrew) Tractate of the Talmud

Talmud - (teaching, Hebrew) It refers to the Mishna and Gemara. This term is applied specifically to two compilations, the Jerusalem one (Talmud Yerushalmi) and the Babylonian one (Talmud Babli). The Talmud is a huge unique literary work. It consists of Halacha Midrash, ethics, philosophy and deep discourses. The editing of the Talmud took close to six centuries (100 B.C. to 499 B.C.)

Talmud Torah - (teaching of the Torah, Hebrew) Refers to a religious school
Tana - (teacher) This title is referred to the rabbis who compiled the Mishna.

Tana D'Vei Eliyahn Zuta - A Midrashic work attributed to the Prophet Elijah.

Terumoth - (Heave offerings) Tractate of the Jerusalem Talmud

Teshukah - Desire, passion (Hebrew)

Teshuvah - Repentance (Hebrew)

Timshal - You will rule over (Hebrew)

Torah - (teaching, Hebrew) The guidance and teaching imparted to Israel by Divine Revelation

Tzavaa - (order, Hebrew) Last Will, testament

Value - A principle or quality which is regarded as intrinsically valuable or desirable.

Vayera - (and he appeared, Hebrew) Fourth Sedra of Genesis

Vayikra - (and he called, Hebrew) Leviticus, Third Book of the Pentateuch

Veha-azanto - (and you shall hearken, Hebrew) Paying great attention to somebody's talk

Vela-asoth - (and to do, Hebrew) acting

Veshinantam - (and you shall teach them) teaching in depth

Virtue - moral practice, exertion of faculties in doing good

Yad Huchazaka - (the strong hand, Hebrew) Another name of Maimonides' work, the Mishna Torah

Yalkut - (collection, Hebrew) Used as a name for collections of Midrash

Yehudah - Judah, fourth son of Jacob

Yeshivah - academy, house of study of the Talmud

Yerushalmi - of Jerusalem, from Jerusalem
Yetzaveh - (he will command, Hebrew)

Zedaka - Justice above the law, taking in consideration moral obligation and human compassion

Zeniuch - Chastity, modesty (Hebrew)

Zohar - (brilliance, splendor, Hebrew) The book of Kabbalah (Jewish Mysticism) presumed to have been written by the Tana Rabbi Shimon Bar Yochai in 138 C.E. or by Rabbi Moshe De Leon in the Thirteenth Century.
LIFE

Elliott Finkel was born on November 18, 1918, in the capital city of Lithuania, Kavvas. When he was nine years old his family moved to Palestine. He was ordained a rabbi in 1939 by the Hebrew Yeshivah and by the late chief rabbi of the Holyland, Dr. Isaac Herzog. In August of that year he came to the United States and has since held several rabbinical pulpits in Brooklyn, New York, Columbus, Ohio, and Chicago, Illinois.

In February of 1959 he received an advanced degree in theology, equivalent to the DD degree from Yeshivath Mir in Jerusalem. In 1968 he received the BA degree from Roosevelt University and the BHL degree from the College of Jewish Studies in Chicago in 1969.

For the past fifteen years Rabbi Finkel has been especially active in the field of education. He has been associated with the Board of Jewish Education in Chicago where he has served in many capacities.

Rabbi Finkel has three sons living in New York City: the oldest is a professor at New York University and the other two are accountants. His daughter, a graduate of Brooklyn College, lives with her family in the City of Bene Berak, Israel.

Rabbi Finkel looks forward to teaching at a college or university.
APPROVAL SHEET

The Thesis submitted by Rabbi Elliott Finkel has been read and approved by the members of the School of Education.

The final copies have been examined by the director of the thesis and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the thesis is now given final approval with reference to content and form.

The thesis is therefore accepted in partial fulfillment of the requirements for the degree of Master of Arts.

May 10, 1971
Date

Signature of Adviser