TAKHLIT

Teaching for Lasting Outcomes

Norman Lamm



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The Talmud (Ber. 17B) uses the term takhlit, purpose, in discussing what should be the lasting outcomes of Jewish education. מרגלא בפומיה דרבאותכלית חכמה תשובה

ומעשים מובים.

Rava used to say: the *takhlit* of wisdom is *teshuvah* (the transformation of personality) and *maasim tovim* (good deeds).

A parallel that immediately comes to mind is the Platonic tri-partite soul. Plato divides the soul into three: the cognitive, or intellectual; the effective, or emotional; and the volitional, that which commits a man to action. In medieval Hebrew thought these were known as <code>sekhel</code>, <code>regesh</code>, and <code>ratzon</code>. What Rava does is to place the first at the service of the latter two.

In contemporary terms we would say: the purpose of learning, the takhlit we seek, is the commitment to Jewish action and to the sense of Jewish identity. Jewish education endeavors to produce, first, young men and women who will live their personal lives in a Jewish manner, and participate fully in the affairs and concerns of the Jewish community, both locally and throughout the world. Second, and even more fundamentally, it seeks to secure in him or her an inner sense of identity as a Jew, the transformation of the student's personality from something Jewishly unformed to something Jewishly informed: its Judaization. We want the product of all our efforts to be Jewish both inwardly and outwardly, psychologically and practically.

Of course, those who have differing Jewish commitments will vary in their interpretations of these ideals. From the standpoint of Jewish tradition, it would be necessary for a young man, for instance, to be acquainted with Talmud, to study Torah every day, and to observe kashrut, Shabbat, taharat hamishpachah. For others, the standards may be different. But all Jewish educators can agree on the general rubric of "feeling Jewish" and of acting Jewishly.

П

Now, teachers today — and perhaps it was always that way — are caught in a terrible bind. Economically, socially, culturally, and often politically, they are beset by forces that are usually beyond their control. Because of these various pressures, they sometimes are prone to stultifying discouragement. True, such despair is an all too human tendency, but it can corrupt the best of skills and the finest of intentions, and frustrate the *takhlit* to which they aspire.

In seeking to counter this pervasive discouragement, it is well to treat it in the form of three components, three cardinal sins that bedevil and tempt the Jewish teacher, namely: defeatism, pessimism, and cynicism. These are the three manifestations of despair: in himself and his ability to succeed in his tasks; in his students' ability to "catch on," to be ignited by the spark of Jewishness; and in the very subject matter he endeavors to transmit to them. Against this yeiush (despair) the teacher must set his bitahon (faith, hope): his confidence in himself and in his ability to perform; in his students and their capacity to respond; and in the rightness of whatever it is that he teaches.

Self-confidence and defeatism are, especially in education, self-fulfilling prophecies. If we believe that we are not going to succeed, then indeed we shall not succeed. If we believe that we will, then most probably we will. Of course, by the nature of things Jewish educators are confronted by certain stubborn and irreducible facts that cannot be overcome by mere will power or wished out of existence by faith. But there are many aspects of the situation that are malleable.

Jewish teachers, qua Jewish teachers, have no choice but to commit their hearts and minds, their efforts and faith, to the proposition that they are going to succeed. They have a special moral obligation to succeed. We are commanded, as the Israelis say, by "General Ein Bererah" (No Alternative), because it is primarily our task to call a halt to the cultural-spiritual genosui-cide that threatens the existence of the Jewish community and tradition in the United States.

Prof. Dov Sadan of the Hebrew University, one of the world's most eminent authorities in Hebrew and Yiddish literature and folklore, who has in the course of his career written over 40 major books and hundreds of articles, tells the following about his early youth in a small town in Galicia in explanation of his literary productivity. Throughout his childhood, his father kept reminding him that when his mother was about to give birth, she took ill, and the doctor presented her with a very cruel choice: either the baby must die in order that she might live, or if she wanted the baby to live, she would have to die. She chose the second alternative, and died as she delivered the child — Dov Sadan. "So," his father would often

remind him, "for the rest of your life you have got to work not only for yourself, but bear the responsibility as well for living for your mother and for all the children she might have had had she chosen to live at the expense of your life." That awareness — of having to create and produce not only for himself but for many others — is what gave him that enormous, vital energy to produce what he did.

It is a similar awareness that weighs heavily on the conscience of the Jewish teacher. If he is an authentic Jewish teacher, he is hounded into success by the ghosts of martyred colleagues whose burdens he must now assume. He has got to teach as well for three million of today's Jewish community of Eastern Europe who, if not for their tragic fate, would have been the great fountainhead and resource for Jewish education in America. He has got to teach for those millions of American Jews who have opted for assimilation, fading out of the Jewish community. He must produce, must succeed; he has no choice, no moral alternative.

In addition to a sense of moral obligation, a realistic and penetrating view of our contemporary predicament reveals three factors that augur well for the success of Jewish educators. The first of these is the cultural revolution. For some reason that is quite understandable but not always excusable, we are accustomed to view all change as harmful. Hence many of us greet the present socio-cultural turbulence with assorted jeremiads. We fear it, we bemoan it, we are outraged by it. But we may be overreacting. It is good to remember that we were always in deep trouble with the established social order against which youth is rebelling. The "Establishment," with which we

sometimes identify emotionally, was always inimical to the most sacred values and cherished interests of Jews and Jewish educators. The present chaotic situation represents a tremor of revulsion against the whole Western self, against the self-indulgent, phillistinic existence of the parents of many of today's students. That self and that existence were never overly sympathetic to what Judaism and Torah has had to teach. They forced Jewish educators into an apologetic, defensive, and compromising pattern that was alien to them. We therefore ought to recognize in these new social convulsions that have gripped all of society not only a danger, but also the possibilities of opportunity. As Western civilization, in the form we have known it, approaches its moment of truth, what we have to say, if we say it articulately and honestly, may get us a better hearing.

We have unwittingly ignored a powerful ally for Jewish education in the rebelliousness of contemporary youth. Actually, we have taken advantage of it to some extent, but only semiconsciously, and without defining it. There are many students now at Stern College for Women and the James Striar School of Yeshiva University, and probably in corresponding Jewish schools elsewhere, who have come from almost totally non-Jewish Jewish backgrounds, and whose original motivation was a rebellion against their parents. They came because someone was able to harness these enormous energies that have been released in our times. There was a time when a young person rejected parents and, along with them, God and Jewish tradition and affiliation. Today too some of them reject their parents and the god of these parents: materialism and hedonism - all the values which have been the bane of our existence and against which we have always fought. Hence, even while we may be losing many of

our children from Judaism, we have got to make a conscious effort to attract those who are beginning to question the premises of their parents' lives.

A second promising element in society's new situation is the Black Revolution. We have told ourselves, these past several decades, that America had come of age in accepting cultural pluralism, and that therefore Jews have the right and even the socio-cultural duty to enhance and develop their own religious and cultural patterns and thus preserve the integrity of their people and way of life. But that was just an illusion pleasant, but dangerous. Cultural pluralism was really an empty slogan, because all along it was really the "melting pot" which effectively prevailed as the dominant social mechanism, while cultural pluralism was just talked about. But if there is anything that can transform cultural pluralism from a wish into a reality in this country, it is the Black Revolution. What the Black man is saying is, "I am Black. I can't pass as White and in fact, I don't want to. I want my identity to be recognized as legitimate in this country. I want to live my own culture. I don't want to be patronized, I don't want the White man's condescension. I want to be accepted for what I am, as I am." If the Black man can succeed, then Judaism will prosper that much more, because it will mean that practicing Jews will be accepted for themselves, as themselves, without having to apologize for their existence. It is this passionate assertion of Black identity that inspires many of the radical Jewish groups that are now beginning to express themselves as Jewish today, overseas as well as in America. Many of these young Jewish radicals, like their Black contemporaries, are discovering their own identity and asserting their unapologetic right to be Jewish, not necessarily

because of any ideological or religious commitment, but on an even more fundamental psychological level.

The third favorable element is the State of Israel. Of course, the State has been with us for a whole generation. The troubling thing is that it has not been sufficiently exploited these past twenty years. It is amazing how matter-of-factly our own children accept the fact of Israel. The inescapable conclusion is that it is our very own fault. In our desire, instinctual rather than conscious, to shield our children from the Holocaust horrors to which we were exposed, we never really told them the story. And unless one has experienced the personal threat of the Holocaust, even vicariously by study and reading, one can never appreciate what the State of Israel really means. No matter what our own ideological orientation as to the relationship between the Holocaust and Israel, they must always be coupled pedagogically, in order for young people to understand in the depths of their being that Israel is something ineffably vital to them as well as to us, and that it must never be taken for granted.

IV

In addition to confidence in what teachers can do as teachers, they have got to have faith in their students' capacity to be moved.

The following paragraph has a contemporary ring to it:

Our present generation is a wonderful one, a generation that is altogether amazing. It is difficult to find another like it in all our history. It consists of many opposites, light and darkness coexisting in it. It is lowly and despicable, yet elevated and lofty; altogether guilty — and altogether innocent!

It is a strange generation: mischievous and wild, yet exalted and noble . . You find, on the one hand: increasing hutzpah, the son unashamed before his father, youngsters insulting their elders; and on the other hand: charity, decency, justice, and compassion gaining strength, idealistic and intellectual power breaking out and ascending. A generation of this kind, ready to meet death bravely because of goals it considers worthy, often solely on account of inner feelings of righteousness and justice, cannot be considered lowly, even if its goals are all wrong.

Thus spake Rav Kook, in his Chazan Ha-Geulah, some five decades ago. So, today's "crazy, mixed-up kids" who are carried away by noble, idealistic intentions are a new phenomenon compared to their parents' generation, but not compared to that of Ray Kook's contemporaries. Of course there are differences between today's youth and the one of some fifty years ago. Their generation had abandoned Judaism, but at least had a fierce ethnic-national identity. Rav Kook, of course, was speaking about the chalutzim in Palestine. But nevertheless, Rav Kook taught, wherever you find idealistic fervor, there will you find an opportunity for Torah. And much of today's youth is idealistic; indeed, if such a thing is possible, they are in some ways too idealistic. A prominent social philosopher has attributed the negative features of the youthful cultural revolution to its perfectionism which, powered by idealistic zeal and invariably leading to disillusionment, pushes them over the brink to moral nihilism. But the process can be halted midway and utilized constructively, if we are sympathetic and wise, if we listen to them, if we appreciate their criticism without being patronizingly masochistic, if we consider their protest without either dismissing it or swallowing it uncritically.

Another important element in this new spirit that inspires a sense of optimism with regard to this generation's students, is that it is not exclusively vocation-oriented, as was the last generation. Their parents are sufficiently well-to-do for them not to have to worry about how to make money. It no longer interests them that much. They can afford to be repelled by the whole present educational system which is geared to teach them how to make a living instead of how to live. On a certain level, this reorientation holds the promise of a genuine epistemological revolution.

Why is this important for Jewish education? For a long time we were caught on the horns of what might be called the pragmatic dilemma. Jewish learning seemed totally "irrelevant" to the career goals which society considered the purpose of all education. Of what earthly use could the history of the Maccabees or the debates of Bava Metzia be to a budding lawyer or doctor? Hence that tired retort offered by parents to appeals to give their children a Iewish education: "I don't want my son to be a Rabbi." In truth, while it hit Jewish educators hardest, they were not the only victims of this educational vocationalism. It was a problem for the teacher of Shakespeare and Chaucer and world history as well. "So what?" was the prematurely hardheaded challenge little boys and girls flung at teachers who were condemned to trivialization and obsolescence because their courses could not, at the lowest level, get them a better job or, at the highest, get them into a graduate school or discover the cure for cancer. But that vulgar pragmatism is now increasingly being brought into question. Education is now being de-banalized. And Jewish education, which was afflicted much more than general education, may now be able to emerge in a

new light, unhampered by this handicap. Judaism, with its insistence upon *Torah lishmah*, is now presented with new opportunities.

Of course, this does not mean that children of Hebrew schools at any level are ready to study *Torah lishmah* in its most ideal form. Scholarship-for-its-own-sake is not by any means triumphant. Indeed, one of the major complaints of the campus rebels is that so much scholarship is "irrelevant" to their lives.

Now, that word "relevance" has been abused of late. It has been undone by popularity. "Relevance" has become a sacred cow that has been milked of all its real meaning and importance. What has been overlooked is that a certain amount of "irrelevance" is always relevant in teaching culture, let alone religion.

Nevertheless, despite these strictures, we must accommodate our teaching to these rightful demands for relevance to the student's spiritual, psychological, and cultural problems and concerns. Certainly, this is far more legitimate and exciting than the vocational challenge. The relevance that we ought to strive for is contained in the Talmudic dictum mentioned at the outset:

Education ("wisdom") must be related to the two elements of maasim tovim and teshuvah.

תכלית חכמה תשובה ומעשים טובים. Study must be made relevant, first, to maasim tovim, or

ethical and social idealism. This particular relevance of Jewish teaching ought to be explicated quite early, before our students reach their teens and are inspired by social idealism from the

outside world and the youth culture, and then discover that their teachers lamely confirm it. Judaism should not be put in the position of "me too" in the realm of social justice. Students at Jewish schools must know that, as the Sages put it, "the Torah bespeaks generosity and kindness from beginning to end," and that the outside world is merely confirming now what is already knowable from Jewish sources. Passover and Hanukkah as expressions of the ideals of freedom and self-determination are cliches by now, and have probably been overdone or at least overstated. But there are other examples of Jewish concepts and institutions that are equally exciting and germane. Shabbat, as the sense of freedom from the tyranny of technology, is but one illustration. Young people are becoming progressively more conscious and resentful of the hold that technology has on the spirit of man and its encroachment on our freedom. Shabbat, specifically in its halakhic formulation, gives man the opportunity one day of the week to liberate himself from depersonalization by technology, to live as a human being amongst human beings, without this constant and slavish reliance on the various mechanical and electronic implements that have given us convenience at the expense of anomie, alienation, and a collective schizoid apathy. Young people, who are so much more sensitive than their elders to the mixed blessings of technology, can appreciate Shabbat as a summons to responsibility for the welfare of Nature, which we have not only tamed but very nearly wrecked; and as a day when man speaks to man, when there is genuine dialogue, because we appear as ourselves without the mechanical props which disguise and stifle us all the rest of the week.

Kashrut too may be taught in a "relevant" manner. (An

ideal conjecture: what can be more in tune with the times than "selling" kashrut as "Jewish soul food?" Today no less than in antiquity, a case can be made for it as a cultural means of ethnic identity.) The newest concern of the young liberal world is the mindless way in which we are poisoning life on this planet by interfering with the basic ecology of the planet. By our single-minded pursuit of our technological, commercial, and pecuniary interest, we have risked an end to all human life. Only a few years ago, we referred to such ideals as "the reverence for life," borrowing Schweitzer's phrase. But what is kashrut if not an expression of the Jewish reverence for life? It can be viewed not as a completely new, Sinaitic prohibitive legislation, but as a partial reversion to the original vegetarianism of the Torah. Adam was forbidden to eat animal meat. It was permitted only as a concession to Noah. At Sinai, as part of our commission as "a holy people," sensitive to the sanctity of life, we were commanded to reaccept a partial vegetarianism. Even as difficult a commandment as shaatnez can be treated in this manner. It expresses symbolically a reverence for the integrity of the original species of creation, thus declaring as immoral the overexposure to radioactivity or pesticides, etc., which can cause mutations, and thus raise the specter of the disappearance of whole species. Shaatnez is an affirmation of man's respect for the universe, for the integrity of creation, by keeping the separate species apart.

A note of caution must be sounded, however, in this effort to relate the teaching of Judaism to social idealism or maasim tovim. First, the mitzvah must be the starting point, only afterwards proceeding to the contemporary ideal. Otherwise, we run the risk of trivializing Torah, for as soon as a contemporary

concern has passed out of fashion, the "relevant" mitzvah may suffer the same fate. Second, related to this, we must teach it as a religious norm and beware of the danger of oversecularization.

The second element in the effort to make Jewish learning relevant to Jewish students may be termed, for the sake of the rubric, teshuvah: Judaism as an experience, principally a religious experience. The current cultural mood is favorably inclined to a re-affirmation of the validity of feelings, of subjectivity, of regesh - long banished in today's technopolitan "Secular City." Today, however, we are confronted by a romantic movement which has rediscovered the effective side of human personality. This obligates teachers too to loosen up and moderate their rationalistic fixations without necessarily abandoning reason altogether. Intellection and ratiocination, for all their transcendent value, must not degenerate into a "hangup." The emerging society of the young and the youthful is experiencing a new search for roots and for experience – even for the ecstatic experience - and it must be both respected and encouraged.

The current adult generation had already begun to feel this spiritual restlessness, this dissatisfaction with the cold scientific weltanschauung and faith in technological "progress" which failed to heal the fractured quality of life, the dim awareness of the incoherency of all our existence. We have seen signs of its expression in what may be called a spiritually neurotic manner. Thus, the search for antiques, really certified junk, is a way of recovering roots, some linkage with the past, with tradition. Just below the level of consciousness, we have become aware of the depressing fact that the shiny new exteriors

in which we live cover up a great inner vacuum, a gaping emptiness, a frightening nothingness that is discontinuous with the past, that promises no future, and that threatens to expose the sham of the present. So we express our search for past, for roots, for inherited meaning neurotically — old furniture and trinkets. Even more indicative of our inner sickness is that fashionable new — really ancient — madness: astrology. Some very "in" people no longer consult their stockbrokers, ministers, or psychoanalysts. They consult their astrologers. More seriously and respectably, a distinguished (Christian) sociologist, Peter L. Berger (A Rumor of Angels) speaks of the search for the signals of transcendence, the supernatural, in daily life. What was once dismissed as religious fiction is coming into a new prominence even in sophisticated circles.

With our children, the need and desire to fill the inner void which the previous generation has bequeathed to them, often latches on to fruitless and dangerous goals: the psychedelic experience, pot, heroin, LSD. In a remarkable reversal of the old Marxist formula, opiate is fast becoming the religion of the masses. But there is a genuine spiritual underside to this drug culture: the striving for experience, for regesh. It now becomes the task of Jewish educators to satisfy that need and provide them with what they seek from within Judaism, which possesses untapped reservoirs of genuinely elevating and "exciting" experience - as well as doctrine and thought. Even if we agree that the current popularity of "mysticism" and "Hasidism" in the circles of the Jewish young is really a fad, still such fads do tell us something important. They are symptomatic of a deep malaise and an even deeper spiritual hunger. To meet this new situation, we in Jewish education must rid ourselves of our own

rationalistic prejudices and liberate ourselves of our own selfimages as intellectuals, misunderstood philosophers, frustrated professors. We must see ourselves again as whole human beings, as sentient beings who must speak and communicate with students not only by skills and techniques and not only through ideas, but through real, genuine experience and emotion. We must kindle the spark of Jewish feeling in ourselves if we are to communicate successfully with this segment of the rising generation. We have got to add more drama, not dramatics, to the material that we teach - and even to our own selves. There has got to be more devekut, more heart, and less inhibition and bashfulness in demonstrating to our students our own capacity for religious experience. There has got to be more emphasis on the ecstatic and less on the aesthetic, even a willingness to risk and sacrifice the aesthetic in favor of effective, inspired living. Judaism, as my distinguished teacher, Rabbi Joseph B. Soloveitchik, has said, has not only a masorah of ideas, but one of regesh as well, a tradition of experience and effective orientation. In our dessicated, uninspired, and disingenuous age, we have almost abandoned that masorah and we must now begin to rediscover it.

Using Shabbat again as an example of a new direction or emphasis, this would mean that in addition to teaching laws and customs and literature and folklore and social ideals of Shabbat, our primary emphasis has got to be communicating, non-verbally as well as verbally, Shabbat itself as an experience here and now. This means teaching not about Shabbat, but living Shabbat itself. There must be a cooperative venture of teacher and students in searching in Shabbat for what Berger calls the "signals of transcendence" — what we in our Zemirot call **Comparison**

That means that teachers have got to learn how to sing Zemirot again. I intend by this not better choral groups or fine, cultured, liturgical music conducted by a competent cantor, but singing from the soul, with a feeling of abandon, including Hasidic dancing — all without shyness. At Yeshiva University, notable successes have been scored with such ten-day seminars, geared primarily to young people who come from almost totally non-traditional backgrounds. What inspires them is not the intellectual but the experiential: they manage to throw themselves into Shabbat with song and dance. We "turn them on" and that gives us at least a fighting chance.

Of course, it is a difficult assignment for those of us in or approaching or past middle age, who have grown up in a more sedate and solemn atmosphere than that of the New Romanticism. But the time has come to rethink the problem of Jewish schools with an eye to creating the optimum conditions for this environmental-effective approach, instead of the present direct-informational orientation. The most radical of several alternatives is, perhaps, the idea of the boarding school, where it is possible to create an almost totally controlled environment, as some outof-town Yeshivot now do. However, this will always remain a solution for the chosen few, never for the masses. Less radically, we might think of including Shabbat as a major part of the school program and curriculum. Saturday would become a day without writing and with no formal instruction or use of textbooks, but a day of actually experiencing and living what we otherwise teach them about. Such an experiment is foredoomed unless the group is first "seeded" with a few inspired people pupils or faculty - who can create and sustain the mood. Similarly, the program of the school should be broadened to include

summer camp and special youth seminars during winter vacation and towards the end of the summer. These should be regarded not as incidental supplements, but as basic parts of the Hebrew school and Day School curriculum. Experience thus far with such techniques — as supplementary to rather than part of the program — is unusually promising. We have discovered that youngsters are willing to have their deepest emotions engaged — and it is exhilarating. When they later enroll in our formal schools — at the secondary and university level — they experience an understandable emotional let-down. But soon the effective appetite is transmuted into an intellectual hunger and these same young people then complain that our curriculum is not strong enough, that they are not getting enough Jewish information, that they want to learn more.

V

Finally, what must be overcome is an externally induced cynicism that sometimes infects the Jewish teacher, against his better judgment. For effective teaching and the attainment of the takhlit, genuine personal belief in the subject taught is a conditio sina qua non. It is good to remember that with all our justifiable efforts at professionalizing Jewish education, Jewish teaching is not really a profession. It is a mission. In a profession, it is sufficient to show skill and produce results even while remaining essentially impersonal to the subject. A mission, however, implies passionate commitment and reverence for what and for whom you are teaching. If Jewish teaching is only a profession, then I may mold and shape and select from my subject at will. But if it is a mission, I may highlight, I may emphasize, but I may never truncate and betray what I am teaching.

This is, in other words, a plea for more honesty and less apologetics for Judaism. It is time to let Judaism, our material, speak for itself. For a long time now Judaism, through the medium of Jewish educators, both rabbis and school teachers, has been presented in this country as a confirmation of all the major presuppositions and prejudices of Western civilization. Consciously or unconsciously, we have acted as if we wanted to be more Western than the West. Judaism, according to the version preached and taught these last several generations, has been made to appear more liberal, more patriotic, more pro-integration, more full of "happiness" (whatever that means), and more of whatever the "Liberal Establishment" espoused at the time, than anything else that Western civilization had to offer. Teachers became brokers for this form of acculturation.

The effort to identify Judaism with "happiness" is a case in point. To a generation that blinded itself to the misery abounding all through life, and that aspired "to be happy" and secure, Judaism was distorted into just such an image. Thus, the attempt by some people to project Judaism as such a happy thing that it even looks with favor on sexual permissiveness. Hucksters of pseudo-liberalism in Jewish dress tried to sell us what Rollo May (Love and Will) has called "the new puritanism": inhibitions = ill health = sin. Hence, permissiveness = fun = happiness = a mitzvah. Less drastically, but quite revealing, several years ago one of our "defense agencies" published a book designed to introduce Judaism to the Gentile world. Turning from page to page, one was amazed to discover that "Judaism" was one big party, a fun-thing. Everything was happy. Always. Pesah was joy, Shabbat was fun, Shavuot was gay. Then one came to Tisha B'Av - and that too was a "happy day" for some

reason that still eludes my most persistent theological inquisitiveness. The image of the Jew emerged as someone who is a prematurely senile semi-idiot. We are always happy — in this post-Auschwitz era . . . Our apologetic impulses, benevolent as they are, thus caused us to miss the heart of Judaism. We failed to transmit the sense of the tragic, as well as joy, the pathos, a sense of the presence of the demonic which we should certainly have learned from the Holocaust.

The same obsolescence has returned to haunt us like a counterfeit coin with regard to other apologetic dogma as well. "Patriotism" has become questionable; it is "square" and, for some, "dishonest." Integration has been preached not as a pragmatic and fair solution to a social problem, but as the essence of all Judaism — as if it would have been sufficient had Torah been given for this alone. What will happen if most Blacks and white liberals eventually agree with the Black Power movement and ask not for integration, but for separate but dignified and equal treatment? What does "Judaism" say then about the problem?

Quite frankly, if Judaism will continue to be taught as that which invariably confirms all the prejudices and value judgments of our enlightened and liberal segment of society, then who needs us? And who needs Judaism? The only responsible alternative is to be humble and present Judaism, if necessary, as an alternative to the dogmas of society. We must allow Judaism to speak for itself — and show that we believe in it even when it is unpopular. We must have the confidence to stick by it and know that ultimately it will prevail, even if it must go into eclipse for a while. Even while showing Judaism's relevance to the new generation's social idealism and quest

for experience, we have got to have the elemental honesty to resist cultural pressure and oppose what we consider wrong from a Jewish point of view. For instance, we must tell our students clearly what the sexual morality of Judaism is - even if we know that their parents violate it and that they too are probably going to violate it. Honesty requires of us to acquaint our students with the fundamental supernaturalism of Judaism. even for those who are not willing to accept it. Even those whose attachment to Jewishness is primarily cultural rather than religious, must possess the integrity to acknowledge and teach that classical Judaism is, as the late Rabbi Maimon once said, not kultura but kol Torah. "Culture" alone cannot neutralize the countervailing pressures in our society. Perhaps such bald honesty will alienate many from Judaism and even from the synagogue and community. But it is worth the risk. I would rather hold the few honestly than the many under false pretenses. Jewish education has to aim, largely, to "maladjust" children to those premises and principles of the world at large that are at odds with Judaism's great ideals of righteousness and judgment and man's and Israel's responsibility before God.

VI

To summarize: teaching for *takhlit*, for lasting results, requires of teachers to renew their confidence in themselves; to reestablish their faith in their students; and to strengthen their belief in what they teach, without fear of becoming dissenters by presenting Judaism as an alternative.

The difference between teaching for lasting results and teaching without permanent effect is revealed in a key verse in II Kings 12:3. "And Jehoash did that which was right in the eyes of the Lord all his days wherein Jehoiada the High Priest instructed him." The term "all his days," according to one commentary, refers to Jehoiada, for later in life, after Jehoiada departed, Jehoash turned away from the right way. Why so? Malbim briefly points to the word horahu, translated as "instructed him," and comments on its contrast to limdehu, "taught him."

The difference lies in this: הרה means to point in a certain direction. למד הבקר derives from מלמד הבקד the harness one places on cattle and which keeps them going in the right direction. Pointing out the right way is a benevolent act — but it is fairly impersonal, and does not last; when the "pointer" has left, the instructed may very well lose his way again. That is what happened to Jehoash after Jehoiada died. But harnessing — that is teaching in its profoundest sense, that is communication with intimacy of personal contact and, moreover, the "harnessed" goes straight even after the teacher has left. He who practices may well experience eventual frustration. The one who engages in will be teaching for lasting results.

It is time for us, as Jewish teachers, to stop being morim and return to the honorable profession of being melandim.

It is time for us to strive for lasting results as an act of imitatio Dei, for He too is a melamed —

המלמד תורה לעמו ישראל



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