Mastering *Middot*:

Moral Development in Reform Jewish Summer Camping

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ABSTRACT

This thesis explores the Jewish textual tradition surrounding morality and moral education, modern theories of moral education (Durkheim, Kohlberg, Noddings, Etzioni, Dorff, and Mogel), and the current Reform Jewish camping setting (including the 6 Points Sports Academies, 6 Points Sci-Tech Academy, Harlam, and Eisner and Crane Lake Camps) in order to establish a theory of moral education and curricular suggestions that might be applied to the Reform Jewish camping setting.

The thesis establishes the need for a symbiotic relationship between Jewish tradition and modern thought in defining Jewish morality and promoting moral growth. Further, it establishes the summer camp as an apt setting for moral development that can be aided by explicit learning, facilitated in an intentional manner by Jewish educators. Through capitalizing on the summer camp as a setting for moral growth, we can influence the leaders of the Reform movement in the next generations.

The thesis concludes with curricular suggestions in the following areas: Integrated learning, reinforcement, selection of *middot*/values, relationship-building, staff training and supervision, spiral learning, developmental appropriateness, use of text, focus on teachable moments, learning that balances love and justice, evidence for understanding, learning beyond the summer, and sharing best practices. It is my hope that Jewish educators, in the camp setting and other settings, find the theory and suggestions informative in the development of curriculum for their own specific settings as we guide youth own meaningful Jewish paths to adulthood.

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PREFACE

The inspiration for this thesis emerged from three major areas during my tenure in rabbinical school. First, from my experience with values education at 6 Points Sports Academy-North Carolina, one of sixteen summer camps of the Union for Reform Judaism (URJ). Second, from the appreciation I gained for good educational theory behind curricula I gained while studying at Hebrew Union College-Jewish Institute of Religion (HUC-JIR) in its New York School of Education (NYSOE) during my tenure in the Cincinnati rabbinical program. Third, from my education- and moral-based coursework on HUC's Cincinnati campus, especially Rabbi Jan Katzew's course in Moral Education.

I am grateful for my experiences at 6 Points Sports that deepened my understanding of values education in practice and the importance of linking Jewish education to that which is relevant in learners' lives. I am deeply grateful for everything I learned in the NYSOE Master of Arts in Religion Education program where I learned much about educational ideologies, child (and adult) development, and frameworks for teaching Jewish texts, among many other topics. It is my sincerest hope that this thesis serves any who seek to incorporate a values curriculum into their setting, immersive or traditional, by providing much of the background material to inform their curriculum to create opportunities for moral development throughout their lessons.

This thesis would not be possible without the guidance I received from within HUC-JIR. I am grateful to all my professors and mentors within the HUC community for helping me grow in my role as a rabbi and as an educator within the Jewish community. I would also like to extend a special thank you to my thesis advisor, Rabbi Jan Katzew, whose insight into Jewish texts and education has deepened my learning. Advising any

thesis is no small task with the many hours, meetings, emails and phone calls necessary to plan, oversee and edit countless drafts. Rabbi Katzew helped me navigate every step of the thesis while compassionately taking into account my pregnancy (yet still making sure I stayed on track). I would like to mention the friendly library staff of HUC's Klau library, who greeted me every day I worked in the library with a smiling face, and the fact that nearly every book on moral education has sat in my carrel for the year. I also am indebted to my classmates in Cincinnati who provided feedback and encouragement, sharpened my understanding of curriculum design, and commented on various iterations of this project. May our discussions and collaborations continue well past our days at HUC-JIR!

Last, but certainly not least, many thanks to Matthew Sobo, my best friend and husband, for helping keep me sane through this process, for being a sounding board for ideas and frustrations, for gentle prodding to work on my research (and all the household work he did while I worked on my thesis), for reading and helping edit the full draft, and for everything else he has done to make this year go smoothly. I love you and appreciate all your support!

And one final note to anyone applying this thesis to their work (or reading it for other reasons): I hope that it serves you well in your endeavors. I hope that you learn something from the theories and ideas included and I welcome your comments, feedback, and suggestions for improvement, so that the spirit of collaboration may continue.

Translations:

Except where otherwise noted, all translations from the following sources:

Biblical materials: 1999 Revised JPS Translation

Mishnah, Talmudic and Midrashic Materials: Soncino Press Translation

Except Pirkei Avot is from Kravitz & Olitzky

Rambam's Mishneh Torah: Moznaim Publishing Translation

Mesillat Yesharim & Orchot Tzaddikim: Torah Classics Library Translations

Biblical References

Throughout the thesis, I chose to refer to Biblical books by their Hebrew names. The following is a guide to the English names to Biblical books as a resource:

Books of the Torah:

- B'reshit – Genesis
- Shemot – Exodus
- Vayikra – Leviticus
- Bamidbar – Numbers
- D'varim - Deuteronomy

Other Biblical Books Cited:

- Mishlei – Proverbs
- Tehilim - Psalms

CHAPTER 1: THE REFORM JEWISH SUMMER CAMP

WHAT IS "CAMP"?

"Camp" is an elusive word to those who *have never* attended overnight summer camp. Perhaps it refers to something one's friends have participated in and talked extensively about, but to the one who has not attended overnight camp, has no substantial personal significance; there is a sense that you do not quite get what "camp" means.

"Camp," to those who *have* attended an overnight summer camp, is often one word that defines an experience that can neither be described entirely nor adequately. It is a magical place where great things occur and are accomplished that campers never thought possible or imaginable. It is something many look forward to, often as soon as they leave the gates of camp at the end of the session. The experience is life-changing. I could not expressed this better than one high-school camper did on the final night of camp at 6 Points Sports Academy-North Carolina. As a camper in the oldest bunk, and who would be too old to return the following summer, he reflected on his time at camp: "You can take a camper out of 6 Points, but you can't take 6 Points out of a camper." For me, even as a staff member this statement is entirely true. Studies have shown, as we shall see, that camping makes an impact on the lives of those who attend, which is apparent to campers during their time at camp and not just later in life.

Each and every overnight Jewish camp is unique, and it would be far too ambitious a task to attempt to speak to every Jewish camp of every denomination and those unaffiliated. Therefore, for our purposes, I shall focus the scope of this thesis to URJ summer camps. In many ways URJ camps are much like any other, but are also unique.

URJ camps are "intentionally Jewish," which means they have an explicitly Jewish agenda and curriculum. They are attended by Jews and are primarily, if not entirely, staffed by Jews. This creates the sense of "Jews doing Jewish with other Jews." This experience stands in contrast to other Jew*ish* camps where there are a majority, or large number, of Jews in attendance and staff at the camp, but there is nothing overtly Jewish in the organization of the camp or its curriculum. This creates the sense of "Jews being with other Jews," but not explicitly "doing Jewish" in the process.

URJ Camps are affiliated specifically with the Reform Movement, which means that the Jewish perspective of the camp is progressive and aligns with the current ideology and practice of the Reform Movement. However, even with an affiliation to the Reform Movement, because of the wide range of belief and practice within Reform Judaism, combined with the fact that camps are inclusive of campers from other Movements and non-affiliated campers, there is sense of pluralism and diversity among campers and staff that must be considered in the day-to-day life at camp. In my own experience, this diversity has been seen on the "more traditional" side as well as among campers with less Reform Jewish experience. "More traditional" campers (or staff) may request (or supply themselves) materials for daily Torah study, may find time for daily prayer, may be provided kosher marshmallows at campfire or other special snacks and food, or other arrangements. The camp staff may have to consider how Shabbat and holiday (when *Tisha B'Av*[1] falls during the session) observances may impact those campers' participation in the daily schedule. One summer at 6 Points Sports Academy-North Carolina, we had two

[1] A fast day that often falls towards the end of the summer. Depending on the camp, this may limit campers' ability to fully participate in activities and require a later dinner to be provided after sunset at the end of the fast.

counselors who were *Shomer Shabbat*[2] and would not use microphones on Shabbat. The community quickly learned when these two counselors were speaking to be extra quiet so they could be heard (a respect given that was much harder to duplicate when there were technical issues with the microphones for other counselors!). For those campers with less Reform Jewish (or Jewish in general) experience, camps must provide explanations and teach of prayers and rituals in the same way that one teaches where the buildings on campus are and what the daily schedule is.

As overnight summer camps, URJ camps are an "immersive experience" that create the so-called "camp bubble." Being an immersive experience means that campers are exclusively involved in camp life from the time they arrive through the duration of the session(s). This stands in stark contrast to school or day camps, where children return home each evening, stepping into and out of the camp/school environment and their home environment regularly. Campers arrive to the gates of camp, and once checked in and unpacked, any parents on site leave while campers remain in the care of camp staff. Throughout the session campers may contact their parents by mail or a special email/fax-system to write home. In special circumstances, campers may be permitted to call home (for birthdays or other significant family events). Some URJ camps have a visitors/family day during the session, as well, when families can visit campers and see the camp; though this is not ubiquitous, especially in camps with shorter sessions. Many camps require campers to leave their cell phones and internet-capable devices at home, limiting their contact with the outside world. The combination of the immersive experience and limited outside communication creates what is often called the "camp bubble" between the camp

[2] Observant of the traditional Jewish laws regarding Shabbat.

world and the "real world." This means the camp creates a captive audience for campers in a world set apart from the "real world," and yet is at the same time a microcosm of the "real world." Some campers are excited by the opportunity to be away from home; for others, it is a terrifying and anxiety-provoking experience that requires adjustment and compassion on the part of everyone.

There are two main types of URJ camps: regional and specialty camps. The regional camps are what many also call "traditional Jewish camps." Regional URJ camps have existed since 1951, and continue to make up the majority of the URJ's camps. The regional camps are spread around the country and each serve a multi-state area. This means that campers come from the same geographic areas of the country, creating some cultural continuity within each camp, such as a southern or west-coast flavor to the camp culture, and diversity across the regional camps. This also means that campers are not so far from home, most within a few hours' drive of camp. For some this creates a certain safety-net of proximity: 'mom or dad *could* come get me if I needed them.' For others, proximity intensifies the feeling of being away from home and homesickness: 'I could just go home now, I am so close.' In addition, geographic proximity to the camp allows campers to attend youth-group events during the year, have official camp-sponsored (or unofficial camper-planned) reunions throughout the year and otherwise can arrange to see their camp friends outside of camp, extending the scope of the camp's influence beyond the summer.

Specialty camps serve a different purpose and population. Not all children are best served by the regional camps. I, myself, was one of them. I never attended camp as a child because, while I loved Judaism and would have loved going to Jewish camp, I would not give up a summer of competitive swim training. The URJ has thus opened specialty camps

to meet the needs of potential campers, like myself, who were underserved or not served by the regional camps. Specialty camps have, as their name suggests, a specialized focus. Currently the specialty camps include the more veteran Kutz Camp (for teen leadership and a parallel inclusion camp for teens with autism-spectrum disorders, which opened in 1965) and the more recent addition of the 6 Points brand, soon to be with three camps: 6 Points Sports Academy-North Carolina (inaugural summer in 2010), 6 Points Sci-Tech Academy (inaugural summer in 2014), and the brand-new 6 Points Sports Academy-California (opening in 2016 for its inaugural summer). These camps draw from a much wider geographical area, including international campers. They are intended to be a hybrid between the "traditional Jewish summer camp" experience, and that of their specialty area, a "traditional sports camp," for example. For the 6 Points brand of camps, in particular, their sessions are generally (two-weeks, instead of three or four). Campers bond from the start of camp over Judaism and their specific area of interest. However, the larger geographical draw and the specialty focus can create more diversity and other challenges in the camp setting. One particular challenge is a greater perceived tension between the amount of time dedicated to the specialty area and amount of time dedicated to Jewish Life. There can be an implicit fear of being seen as "too Jewish" on one hand ("I should have gone to 'just' a sports/science/leadership camp"), while there is also a pride in being Jewish on the other ("It is great that I can be at a sports/science/leadership camp *and* be Jewish"). The specialty camps strive to find the same union of Judaism and specialty area in their leadership as they do with campers.

URJ camps serve many ages. Most of the camps begin the overnight experience with campers entering 3rd or 4th grade and serve campers entering up to 10th or 11th grade

(sometimes the 11th grade year is an Israel program). Many have a Counselor-in-Training (CIT) program, or similar, for campers as a transition between camper and staff member. Campers are generally placed in bunks based on age/grade and gender. These bunks are often clustered into units within the whole camp, creating smaller communities within the larger group. This allows for more developmentally appropriate programming. It also allows a bunk to create their own sense of community and their own identity within the camp setting.

URJ camps are served by several layers of staff. Campers work primarily with counselors. Counselors are generally college-aged students, and often alumni of the camps they serve. Counselors provide supervision within the bunks and either assist or run many of the programs during the day. Most counselors sleep in the bunks with campers at night, although some camps have separate housing for a subset of counselors. What I shall deem "senior staff" includes the year-round staff and other more supervisory positions (camp directors, Jewish life or education directors, waterfront coordinators, program directors, unit heads, etc.). These staff members have ultimate responsibility for camp programming and for the supervision of counselors. Many camps have other staff members, which I shall deem "support staff," which include those positions that help make the day possible (chefs, maintenance, logistics, medical, etc.) or have a position somewhere between an average counselor and the senior staff: such as visiting clergy members, song-leaders, or specialists (art, music, drama, sports/coaches, etc.). Just like counselors, many staff members are alumni of the camps they serve or of other Jewish camps. The layers of staff must interact and cooperate with one another. In general, if the senior and support staff take care of the

counselor staff and the counselor staff take care of the campers, then everyone is nurtured throughout the summer.

URJ camps have designated "Jewish Life" staff. These include various positions, depending on the camp. The Jewish Life team is responsible for the oversight of all explicitly Jewish aspects of the camp experience. This primarily includes the curriculum and *t'filot* (services), as well as any holiday or other special Jewish programming. It may also include Israel-related programming and education as well. The director of Jewish Life and/or an education director has lead responsibility for implementing Jewish Life at camp. Also on the team may be secondary persons in these positions, an assistant director of Jewish Life or education, song leaders, or designated "specialty" counselors. In some camps the *shlichim* (native-Israeli staff/counselors) may also be a part of the Jewish Life team. In addition to the senior and summer staff that serve the Jewish Life team, most camps have visiting faculty members who are Jewish professionals in the field. These rabbis, cantors, educators, and youth professionals come to the camp for a few days to an entire session. They often help implement aspects of Jewish Life at camp, including the curriculum and *t'filot*.

URJ camps have a routine to their schedule. While every camp is unique, there are trends that make-up the so-called "traditional" camp experience. There is an "opening day" to the session, followed by the session itself (generally two to four weeks), and a closing day. On opening day, campers arrive to camp (by parent drop-off, bus, or plane) they unpack and are familiarized with the camp throughout the day. Day 2 starts and camp is immediately in full swing. A typical day consists of both programmed time and free time, and often rituals associated with certain elements. Campers are woken up in their

bunks[3] for the day, there might be a morning gathering of the whole camp or a particular unit.[4] Throughout the day, campers often travel by bunk or with larger groups of bunks/units to meals and programmed activity periods (sports, arts/crafts, waterfront/swimming, etc.) and are in their bunk for less structured time (rest hour, clean-up time and shower-hour). Generally there is a rest hour before or after lunch and perhaps a special late-night program or event (campfires, story-time, movies, and special snacks) before bed time.

Many of these activities have a ritualistic nature to them. Some of the rituals are Jewish in nature: perhaps prayers at wake-up or bedtime, blessings before and after meals, Shabbat observances and traditions. Other rituals are purely "camp:" the Announcements Song,[5] festivities for campers' birthdays, and inter-bunk competitions (such as whose bunk is the tidiest). Others are in the form of special days: *Yom Yisrael* (Israel Day) and *Maccabiah*/*Yom Sport* (Day of Sport)[6] are common among camps. To the new camper, the rituals, schedule, routine, and even the lingo (as many camps use Hebrew terms for places, bunks, units, times of the day, etc.) can take a few days to get used to, but being immersed in the culture, and surrounded by veteran campers, allows them to adjust quickly. I was surprised to find on the day I returned home after my first summer staffing camp that

[3] Campers are often bunked by gender and by grade – in one or two grade groupings, i.e. girls entering 5th grade, or boys entering 7th or 8th grade

[4] Units are usually a grouping of bunks of similar age; they may or may not be mixed gender. At 6 Points Sports one unit is "Lower Girls" and includes the female bunks entering 4th through 8th grade while "Upper Camp" includes all female and male dorms entering 9th-11th grades.

[5] A long song that is considered annoying by many staff that campers are permitted to sing should a staff member use the word "announcements" in front of the camp.

[6] An camp color war competition

I had an incredible craving for ice cream at 3:15pm (which happened to be the time at camp when afternoon snack, ice cream, was served).

And of course, there are the campers themselves. There are campers for whom it is their first time away from home for more than a night or two and others who are "veterans" of a particular camp – potentially returning for their tenth summer. Some come from smaller Jewish communities where they are one of only a few Jews in their public schools (or perhaps even the only Jew) – and these weeks are a precious time among a fully Jewish community; others come from large synagogues, Jewish day schools, or cities with a large and strong Jewish presence. Some are introverts, others extroverts, some love adventure, others not so much. Regardless, while there may be some anxiety-provoked tears on opening day, the tears nearly universally shed on the final day of camp indicate the power of the experience of camp and the bonds created between campers that will be missed in the months ahead.

In attempting to describe these various aspects of camp life, I hope to have created a sense of the magic of camp and a typical day. I am certain that more could be said and that each individual URJ camp's experience will differ slightly from what I have described. Camp is a fertile group for cultural immersion and long enough to build lasting routines and habits. Camp serves and impacts not just the campers, but the entire camp community. It is this environment that becomes an ideal setting for all kinds of growth, including moral development.

OUTLINE OF THESIS

From an educational standpoint, we can use the power of the Reform Jewish summer camp not just for socialization purposes, [7] but also for moral development as well.[8] For moral development to occur within the camp setting, it must be, as I shall argue, attended to in a conscious fashion through implicit and explicit learning across the range of camp community members, and not just directed at campers themselves. There are many different existing theories of ethics and morality, each with strengths and weakness that one might apply to the Jewish summer camp setting. We shall draw upon these theories in order to create an approach to moral development that complements the opportunities of the camp setting while also addressing the opportunities and challenges of the overnight Jewish summer camp as a milieu for moral development.

Having considered what the term "camp" means on a preliminary basis, Chapter 2 will look into the camp setting in greater detail with an eye towards the opportunities and challenges of camping as a setting for education and moral development.

Chapter 3 will establish working definitions for "morals," "ethics," and Hebrew concepts related to moral development. These terms are often used differently by different authors. This chapter will establish a common language to be used throughout the remainder of the thesis.

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[7] For a fuller overview of Jewish camping in general, see Sales & Saxe's *How Goodly are Thy Tents: Summer Camps as Jewish Socializing Experiences* (2004) which details their study of Jewish summer camping and 20 site-visits to various Jewish overnight camps. For an overview of Reform Jewish Camping, see Lorge & Zola's *A Place of Our Own: The Rise of Reform Jewish Camping* (2006)

[8] See for example, Schnitker et al, "Virtue Development Following Spiritual Transformation in Adolescents Attending Evangelistic Summer Camp" for a study of moral development in summer camps (albeit not Jewish summer camps) which they attribute to the spiritual experience of being at the camp.

Chapter 4 will explore the relationship between moral education and development with that of Judaism. We will establish that moral development is important as an authentic element in the expression of Jewish identity through belief and practice.

Chapter 5 will provide Jewish insights into how one ought to conduct moral education. This will include traditional sources and an introduction into *Musar*.

Chapter 6 will delve into existing thought, mainly secular, on moral education and development. We shall consider the strengths and weaknesses of each thinker and conclude with a composite recommendation for moral education, in general.

Chapter 7 will explore the existing models of education and moral development in a select number of URJ camps, along with the assumptions that many camp educators and professionals make in regards to the camp setting.

Finally in Chapter 8, taking into account an integrated modern Jewish approach to moral development along with the realities of Jewish summer camp, I will suggest programmatic implications for implementation of moral education within the camp setting.

CHAPTER 2: CAMPING IS A LEARNING OPPORTUNITY

As noted in Chapter 1, camp is a magical and unique place that creates a world apart and tightly bond community. The nature of camp creates a ripe environment for significant experiential learning that impacts a lifetime. As educators we can capitalize upon this opportunity to further Jewish educational outcomes among campers and facilitate moral development throughout the camp community. The following aspects of the Reform Jewish camping experience, and for the most part of all Jewish camp experiences (and even non-intentionally Jewish), contribute to the lush learning opportunity of camp during the summer.

CAMP HAS A LASTING EFFECT

In 2011, the Foundation for Jewish Camp (FJC) published a study, *Camp Works: The Long-Term Impact of Jewish Overnight Camp*. This study used questions in the National Jewish Population Study and twenty-five local studies[9] to determine the differential responses between on "campers" (those who attended overnight Jewish summer camp as a child for at least one summer) and "non-campers" (those who did never attended Jewish camp as a child). From this statistical analysis, the FJC identified several areas in which camp attendance resulted in greater involvement with, and identity in, Jewish life as adults. These areas ranged from ritual practice, communal engagement/affiliation, identification with Israel, and philanthropic efforts directed towards the Jewish community.[10] While this study did not explicitly examine the moral

[9] Cohen 8
[10] Cohen 11

development of those at camp,[11] I believe it is reasonable to suppose that if camp has such a widespread impact on this variety of Jewish identity, they have an impact on moral development as well. That is, in a camp setting with a focus on moral education, one's moral connection to Judaism will be impacted alongside the explicitly examined elements of Jewish identity.

Even within the domain of the study itself, one might view the behaviors analyzed in light of the *middot* they exemplify. Attendance and membership in a synagogue can be viewed as a commitment to the *middah* of *kehilah*/community – 45% and 26% higher, respectively, in campers.[12] One can take the use of a Jewish website in the past year as commitment to the *middah* of *Talmud Torah*/Jewish learning – 23% higher in campers.[13] Similarly, Jack Wertheimer has found that a high proportion (60-70%) of young Jewish leaders have camp experience.[14]

We can also conclude that other forms of engagement are not working, or else we would see similar trends of impact among other Jewish experiences and activities. Jewish camping only reaches a limited percent of the Jewish population. According to the 2013 Pew Study of American Jews, 38% of Jewish adults have *ever* had an overnight Jewish camping experience.[15] Michael Zeldin speculates that in any given summer possibly only 5% of Reform Jewish children attend camp, based on the number of beds available at URJ

[11] For a study that does explicitly evaluate moral development in summer camp (albeit not in Jewish summer camp), see Schnitker, et al, *Virtue Development Following Spiritual Transformation in Adolescents Attending Evangelistic Summer Camp* (2014).
[12] Cohen 11
[13] Cohen 11
[14] Wertheimer 24-25
[15] Lugo 66

camps.[16] This high impact environment is a crucial setting for moral education; influencing Jewish youth through moral development at camp is likely to have a significant salutary effect on the future of Reform Judaism. From this, we can conclude that the future of our movement, as led by these leaders in the years to come, is largely in the hands of those who attended camp. Therefore, we must maximize the camp setting to cultivate leaders with a more heightened sense of and dedication to Jewish morality.

CAMP AS A COMMUNITY & REPRESENTATIVE SOCIETY

On opening day, many individual and unique campers enter the gates of a summer camp. They may or may not know anyone else at the camp. Within about forty-eight hours, this vast multitude turns into a solid community. The series of "Robber's Cave" experiments, which studied intergroup conflict, included an initial stage wherein two separate groups were created (who did not know the other existed). In the second stage, the groups were introduced to one another and intentionally put in situations where conflict would arise. The final "stage" involved watching the groups resolve the conflict and meld together as one group. For our purposes, the first stage of the study is demonstrative. This stage showed that group identity formed extremely quickly among complete strangers: the groups of 12-year old boys formed a cohesive group identity within a week, including social hierarchy, norms, and a group name.[17] While Jewish summer camps are not intended to be a laboratory for studying group conflict and resolution, the initial finding – that one week at "summer camp" (or so the boys thought they were attending) is sufficient to form

[16] Zeldin (in Sales) 92, 113n

[17] McLeod describes the findings of Sherif 1954, 1958, 1961 as well as Stephen Reicher and S. Alexander Haslam's "Camps, Conflict and Collectivism: Sixty Years after the Robbers Cave Study," (2014) which returns to Sherif's research as it is applicable today.

a community, with norms and roles - is powerful. Many camps, much like the Robbers Cave facilitators, guide this bonding through community-building activities, bunk names, cheers/songs, colors, etc. especially in the first few days, but also continuing throughout the session as well.

Campers have the benefit of being housed with like-aged (and therefore *generally* developmentally-similar[18]) peers for many activities during the day, but they also interact with the whole-camp community. Durkheim, as we will discuss further in Chapter 6, suggests that the public school is the ideal locus for moral education as a representative microcosm of society at-large.[19] I argue, by the same reasoning, that camp creates just this kind of microcosm for campers to develop and refine *middot* in an immersive setting. This is even truer among those camps with longer sessions or where campers typically stay for multiple sessions. For many, if not most, campers, their relationship with the Reform Jewish community is limited to a few days a week for an hour or two at a time between religious and Hebrew school, and Shabbat/holiday worship. Generally the goal of these encounters is something other than moral development, although modelling ought to be present on behalf of the leadership of the Jewish organization. Likewise, in the home, families must balance teaching Jewish values and traditions with those of secular America and the pressures of daily life. During the summer, campers come to an oasis of an immersive Jewish community. This is the one place, for many, if not most, where

[18] It is important to consider the possibility of a larger range in development even in a single-age/grade or two-year age/grade division, especially at transition points in school (elementary to middle school and middle to high school), where some campers, among other factors (siblings, etc.) may already have transitioned to being in school with older students (and therefore exposed to a different level of cognitive social development). In addition, URJ camps are inclusive of campers with special needs whose integration into camp can occur in various means.

[19] Durkheim 19

everything is Jewish. It is possible to promote Jewish moral development in a substantial way within an entirely Jewish community, with fewer added challenges. Each camp seizes this opportunity in different ways, according to the knowledge and practice of its leaders and staff. This development can be taught in an explicit, developmentally-appropriate manner within the bunk, or unit, and concurrently reinforced and practiced in the full community. Counselors and younger staff have senior staff as their models and themselves serve as models for campers. Older campers, with more experience in *middot*, have staff as their models, but also can begin to explore what it means to be models for younger campers. Younger campers have both older campers and staff as their models as they begin to play and practice *middot* in explicit ways in the camp setting.

CAMP & RETENTION RATES

Many campers attend camp for multiple summers, if not "for life" (from a young grade through high school, and even continuing as staff in college and beyond). Camp is a home-away-from-home. According the 2012 Foundation for Jewish Camping Retention Rate & Scholarship Study,[20] the average retention rate (combining data for 2009 and 2010) was 82%, with 70% of respondents returning for a third summer, even with lessor financial support through the FJC in scholarship.[21] For regional URJ camps, the average retention rate is between 70-80% each summer, meaning that the vast majority of campers are

[20] Summation Research Group 1. The study consisted of a survey of camp families that had received One Happy Camper funds (a scholarship for first-time campers) regarding their decisions to return to camp and financial need in future summers. The survey yielded a 28% and 35% response rate over the two years it was administered, resulting in responses from 847 families in 2009 and 1870 families in 2010. This response rate was considered to be a large, representative sample.

[21] While this data included information from a wide range of Jewish summer camps, there is no reason, based on overall retention rates, to assume that the sub-population of Reform camps differs drastically from the whole for the purposes of that study.

returning for a second, third or more, summer at camp; with the 2014 retention rate at 73%, slightly above the average for all Jewish camps (72%).[22] With nearly three-quarters of campers returning, there is an opportunity to recreate the community even quicker every summer. In the curriculum, this means that one can build one year on what was begun the year before. However, this must be done with the awareness that "new" campers can enter into the camp, and therefore the curriculum, at any point in the trajectory.

CAMP AS A TESTING GROUND FOR NEW BEHAVIOR & A MIRROR

A common theme in counselor training is the notion that campers use camp as a testing-ground for trying on different personalities and behaviors. One of the blessings of camp is that a camper can have a "clean slate" when he or she arrives at the gates of the camp. Campers choose for themselves what parts of their stories to share with fellow campers and staff, for better or worse. Throughout a given summer, a camper can 'take on' a persona in a way they cannot in their regular day-to-day life at home, where they have already been labeled as 'cool,' or 'nerd,' or 'quiet,' or 'outgoing,' and the list goes on. Counselors are reminded that ten months have passed since the end of the previous summer, which means that returning campers have grown and changed since they left camp the previous summer. This wisdom is presented to counselors as a means of preventing assumptions and creating awareness of campers' mindsets: while staff may think they "know" a returning campers, there may be significant new pieces to their stories since they left camp.

[22] Dan Lange, email message to author, Jan 4, 2016

For our purposes, this provides a unique opportunity. Campers can return to camp and easily think back to where they were the previous year and what has changed. They can reflect on their development, what changes have occurred, where they grew, where there is still more room to grow. All campers may be open to change, and as they are trying out "new-to-them" behavior, staff can guide and reinforce that behavior which is morally in line with Judaism and discourage that which is not. This is done precisely at a time when campers are looking for confirmation of their "new" behaviors and are choosing what behaviors to take home.

CAMP AND THE NON-PARENTAL ADULT

Having been a swim coach for many years, I can share that it was well-known that swim camp was loved and hated among coaches. Swimmers, who often have been swimming under the guidance of one coach for several years, have received consistent advice about their technique or training from their home-coach until he or she was blue in the face, but never-the-less, seemingly is never heeded. Suddenly that swimmer goes to camp and the camp coach gives the *same* advice and the swimmer comes back with an epiphany that they ought to follow the advice. For the regular coach, on one hand, this is wonderful: the advice finally got through and the swimmer's performance is enhanced; on the other hand, there is a frustration that the previous nine-thousand forty-two times did not sink in when *I* said it and who is this camp coach that they finally listened!

I suspect parents have a similar emotional experience when their children return from camp and suddenly their child has conquered a fear, learned a new skill, eliminated a bad habit in place of better habits, or something along those lines. Psychological research supports this observation:

> Relationships with important non-parental adults have also been shown to help enhance positive development among youth. Important non-parental adult relationships can occur in a variety of forms, from relationships with teachers, coaches and community members, to relationships with older siblings, aunts, uncles, and other family members. These adults have been labeled in the literature as natural mentors, informal mentors, or as very important nonparental adults. Whatever their label, youth reports of important non-parental adults in their lives have been linked to adolescent outcomes, such as educational accomplishments, lower risk and problem behaviors, and lower depressive symptoms. In addition, specific characteristics of these relationships, including warmth, acceptance, and closeness, have been related to these youth outcomes… These types of relationships with important non-parental adults appear to have protective qualities for youth, and they may also help enhance developmental outcomes.[23]

It seems, hearing "it" (whatever "it" may be) from a different adult is easier to hear. In this way, non-parental adults have a great influence over children. This influence is intensified in the camp setting where the parental-adult is not present for an extended period of time and counselors and staff serve *in loco parentis.*

Camp often becomes a home-away-from-home. It is a space that is comfortable for campers and apart from their "normal" lives. The fact that camp is separate from their lives, and also something many return to year after year, allows for camp to become a safe place for experimentation and learning. Educators can gently guide campers through their experiments towards a goal, thus facilitating moral growth by providing models and anchors along the journey.

[23] Bowers 899-900

CHAPTER 3: DEFINING ETHICS

WORKING DEFINITION OF TERMS

Terminology is crucial to any discussion on Jewish moral development. Oftentimes the terms "ethics" and "morals" (or "morality") are used interchangeably. I distinguish between these two terms in my own thought, as described below. The term "value" is also worth elucidating; its general meaning is clear, but its nuance will bring more depth to our discussion. In addition to clarifying the distinctions of these English terms, there are a few Hebrew concepts that are often used with reference to ethics and morals. These concepts are more precisely understood in their original language (as a simple, clear, concise translation is insufficient, if not impossible) and provide a connection to our Jewish roots by using them in Hebrew. It is important to note that different authors will use these terms according to their own understanding and/or interchangeably, and the following working definitions reflect (and apply to) my own personal thinking and understanding for the purpose of the current work, in citing other authors, their precise meanings may differ.

ETHICS AND MORALS

The word ethics derives from the Greek "ethos" meaning 'custom,' and has taken on the meaning of 'character,' while the word morals derives from the Latin "mores," meaning customs or habits.[24] Given the similarity in etymology, it might be tempting to use these words as synonymous. However, I understand ethics and morality to be interrelated, but not interchangeable.

[24] Bloch 7

In differentiating between ethics and morals, I closely follow Elliot Dorff's[25] definitions. Dorff defines these terms:

> "Morals" refers to the concrete norms of what is good or bad, right or wrong, in a given situation… "Ethics," in contrast, refers to the theory of morals. Ethics, in other words, is one level of abstraction higher than moral discussions. That does not mean that ethical questions are more important than moral ones; they just occupy a different level of thought.[26]

Like Dorff, I use the term "ethics" to mean the theoretical understanding of morals (which has also been defined as "the science of proper human behavior."[27]), or the ideal behavior one might follow according to an ethical theory. I use the term "morals" to mean the principles that are understood as beneficial guides for a person's or group's behavior within that group. Moral behavior is observable in the world by a specific person in a specific situation and may be deemed moral or immoral by its situational context. A person is considered to be a moral person if they generally act in accordance with moral ideas. Ethics are more abstract than morals, but not "higher" in a hierarchical sense. When discussing an educational setting, I prefer to remain within the realm of morals, since it is one step closer to concrete thinking.

VALUES

Values are at the core of ethics and morality. I use the term "values" to refer to the specific concepts or principles that underlie moral behavior that are held to be important in

[25] Rabbi Elliot Dorff is the Sol & Anne Dorff Distinguished Service Professor in Philosophy at AJU and a Visiting Professor at the UCLA School of Law. As a Conservative Rabbi, he serves on the Conservative Movement's Committee on Jewish Law and Standards and is well published in Jewish thought, law, and ethics.
[26] Dorff, *Love Your Neighbor,* 2
[27] Bloch 3

a moral code. Value-concepts (such as community, hospitality, respect, justice, obedience) can be largely independent, overlapping, or seen as subdivisions of other values. For example, the value of hospitality, in my mind, falls "under" the larger value-concept of community as a subdivision. Hospitality (as part of the value of community) is important because it demonstrates our respect towards others as individual human beings, and is therefore related to the concept of respect as well. This is just one example of how the lines between value-concepts are not neatly drawn and the whole of value-concepts in a moral code create an intricate network.

Another important consideration in discussing value-concepts is what each value exemplifies. It is easy to think of positive value-concepts as ideals to maximize, for example: "always respect your elders." Yet many, if not all, values when taken to an extreme become negative or destructive. For example, obedience, which is critical in some situations (like a mother telling her child not to touch a hot stove), when taken to the level of blind obedience to a ruling authority can lead to disastrous outcomes, particularly when the ruling authority has improper intentions or goals.[28] We shall return to this point of values in moderation as a Jewish view of values in Chapter 4.

Values take a lifetime to learn, assimilate,[29] and perfect. It is natural that learners will understand and conceptualize values differently over the course of their lives. As educators, recognizing and utilizing the various aspects and manifestations of a value may

[28] This was demonstrated most famously by the psychologist Stanley Milgram's studies ("Behavioral Study of Obedience," 1963) in the wake of WWII, where he demonstrated that a vast majority of subjects would adhere to a perceived authority figure, to the point of administering a fatal shock to a "learner" (who was not actually receiving the shock) who had answered a question incorrectly. The study was meant to examine the influence that authority figures (namely those of the Nazi regime) may have had over their constituency on the basis of their authority to the point of overriding an individual's conscience.
[29] Assimilation is a term in educational theory that represents the internalization of material learned.

be helpful when working with different groups of learners. Aspects, or the different faces of values, may also be considered by how they are manifested in the world. There are three main ways values are manifested in our lives: *bein adam l'chavero*/between people, *bein adam l'atzmo*/in yourself, and *bein adam l'Makom*/between yourself and God.[30] Different aspects/manifestations of values may be more appropriate at different stages of cognitive development (especially with regards to abstract concepts). Take the value of respect as an example. Respect can be manifested between people by respecting a parent or elder; it can also be manifested within oneself through self-respect. For a younger learning, respecting an elder is an "easier" concept to work with, and comes with many opportunities for practice and assimilation in interacting with parents, teachers, coaches, even older siblings, and other relatives. For a tween or teen, as an emerging adult and heavily influenced by peer-acceptance, a focus on respecting oneself may be more developmentally appropriate. Thus one can break down a large, abstract concept into a smaller, developmentally appropriate, bite for discussion and assimilation.

The challenge with ethics and morality is that there are, in my opinion, no universal ethics that guide every human being. Rabbi Abraham Bloch[31] states, "There is no single standard of ethics by which the rectitude of human conduct can be measured. What we have come to label as civilized deportment reflects the moral values of a particular civilization in a particular era."[32] While different moral codes or understandings may overlap significantly in their content and guiding principles, none are completely alike.

[30] Freeman xiii
[31] Rabbi Bloch was ordained at Yeshiva University and has published books of Jewish law and ethics.
[32] Bloch 3

Elliot Dorff, in citing W. D. Ross,[33] identifies seven moral convictions that most hold as built into human nature: non-maleficence, beneficence, fidelity, reparation, gratitude, self-improvement, and justice. He states further: when cultured people hold them as important, we can speak of these concepts as being from that culture.[34] Thus, because Jewish tradition weighs the value of justice very heavily, it is a Jewish value; but Judaism does not have a monopoly on justice. Nor is justice *de facto* a secular value merely because it is shared among many cultures. Cross-cultural overlap of values allows for a balance between central values that unite different cultures together (as we have in the United States) with a particularism that allows each culture's values and ethics to be distinct from other understandings.

MIDDOT & MAALOT

Middah (pl. *middot*) is the Hebrew term which I use most frequently to refer to value-concepts in general. A *middah* literally translates to a measurement, or size, and has come to mean a characteristic or attribute. While one could use "value" or "value-concept" as a translation for *middah*, there is something to be gained by retaining the Hebrew, with its connection to the concept of measuring. One camp program, which teaches *middot* to rising 6th graders, provides learners with a ruler and scales in the introductory lesson to reinforce the concept of what is the "right measure" in a given situation.[35] This connection to measuring and finding the right measure will be discussed further in Chapter 4.

[33] W. D. Ross is a Scottish philosopher known for his work in ethics, as a deontological form of ethics best known work: *The Right and the Good* (1930).
[34] Dorff, *Love Your Neighbor,* 10
[35] Laura Gurvis, Personal interview with author, October 30, 2015

Another concept in Hebrew that often appears in our traditional Jewish texts is that of *ma'alah* (pl. *ma'a lot*). This term translates literally to a step or stair, and also comes to mean a value or virtue. This Hebrew term provides the imagery of always striving to reach a higher level, to rise to another step in a certain trait. While I appreciate the imagery of this term, I find that it is somewhat limiting in that the metaphor involves movement in one direction, "up." My preference is to use the term *middah*.

MUSAR

The Hebrew term *musar* literally translates to transmit or to hand down. It is found in the very first mishnah of Tractate *Avot*. In this mishnah Moses '*musar's* the Torah to Joshua, Joshua to the elders and so forth through the generations.[36] The term *musar* has come to mean ethical/moral instruction, with an eye towards self-improvement, and is often used specifically in connection to the Musar Movement's teachings. In its biblical usage it has the connotation of reproof or castigation, particularly in selections from *Mishlei*, the Book of Proverbs. It is important to note that one cannot improve in morality without "reproof" of some type. While that correction may be delivered more compassionately, moral development does not just spontaneously happen, which we shall return to later in Chapter 3.

[36] Avot 1:1 – At Sinai Moses received the Torah and handed it over to Joshua who handed it over to the elders who handed it over to the prophets who in turn handed it over to the men of the Great Assembly. The latter said three things: Be deliberate in judgment, raise up many disciples, and make a fence around the Torah. (trans. Kravitz & Olitzky 1)

משנה מסכת אבות פרק א]א[משה קבל תורה מסיני ומסרה ליהושע ויהושע לזקנים וזקנים לנביאים ונביאים מסרוה לאנשי כנסת הגדולה הם אמרו שלשה דברים הוו מתונים בדין והעמידו תלמידים הרבה ועשו סייג לתורה:

SCHOOLS OF ETHICS

"Ethics" is a broad category that has been understood differently by various schools of thought. As Dorff reminds us, each school, including our own, has its strengths and weakness:

> … Each religion and secular philosophy suggests a different way to think and act based on its specific way of seeing who we are and who we ought to be. Moreover, each perspective, as a human product, inevitably has its strengths and weakness...[37]

It is important to understand these different categories in order to frame the thought of others and to frame the source and authority of one's own ethical thought. Elliot Dorff, in his book *Love Your Neighbor and Yourself*, provides a summative chart of the major schools of ethics, which is reproduced in Appendix C, and includes a short definition, explanation and attributes each theory to a theorist.[38] He uses the following three overarching categories: Consequentialism, Deontological, and Virtue/Character Ethics. Without going into exquisite detail for each school of ethics, the following is a broad-strokes introduction to the three schools as Dorff presents them, with their sub-schools listed in parentheses.

CONSEQUENTIALISM

(Ethical Egoism, Act Utilitarianism, Rule Utilitarianism)

Consequentialist Ethics defines what is moral based on the consequences of behavior. The subsets within the group identify different criteria for evaluating the

[37] Dorff *To Do the Right and the Good,* xv
[38] Dorff, *Love Your Neighbor*, 4-5

consequences. The benefit of this approach is that it is highly situational: one can look concretely at an action along with its consequence. The obvious drawback is that different people or groups may evaluate the costs and benefits of a given action in different manners in how elements are weighed. For example, in rule utilitarianism, where "good is that act which produces the most usefulness for the greatest number of people as a general rule – that is, when considering all similar situations,"[39] how does one determine the "most usefulness"? In a small neighborhood, not coming to a full stop at a stop sign at three in the morning could be deemed to be useful to the greatest number of people. Those travelling at night benefit from being able to get home faster by coming to a rolling stop, while those in the neighborhood are harmed only slightly by a slight decrease in safety. (While a full stop is more necessary during the day when traffic is heavier, thus increasing the harm to the neighborhood with a much larger decrease in safety.) One person might judge the rolling stop to be justified morally; another person could argue that injuries resulting from the small number of accidents potentially 'caused' by failures to fully stop at the stop sign would limit the overall benefit to everyone else and thus is not the "most useful" to the community as a whole.

DEONTOLOGICAL

(Natural Law, Kantian Ethics, Ross's Theory of Ethics, and Theological Ethics)

Deontological ethics maintain that ethics derive from moral principles that are part of existence and focus on duty rather than consequence.[40] The advantage of these theories

[39] Dorff, *Love Your Neighbor*, 4
[40] Dorff, *Love Your Neighbor*, 8

is that there are overarching principles that guide ethical thought to which one is bound by an authority. Thus, once defined the content of deontological ethics is relatively static (whether revealed, determined by reason, etc.) since the authority of one's ethics does not change. Also, by having larger principles, the judgement of moral behavior becomes less situational and more fixed, allowing for broader understanding and application. The disadvantage is that a community must agree on the authority of those principles and keep them static. If the authority is not accepted, then the community will not be guided by the same principles, which will inevitably create moral conflicts within a cultural community (as we see between cultures that have different moral codes). Another disadvantage lies in determining what behavior is moral when two or more moral principles conflict in a given situation. One might also suggest that these moral systems, due to the rigidity of the moral authority, cannot adapt over time. However, if one holds that the moral authority is unchanging, one must therefore also hold that morality is unchanging (and if not, on probably belongs to a different school of ethical thought).

VIRTUE OR CHARACTER ETHICS

(Moral Perfection, Wisdom, Combining the Ideal and Real,
Powerful Noble Man, Feminist Ethics)

Virtue/Character Ethics maintains that moral behavior is not determined by observing the qualities of the action, but rather by evaluating the qualities of the person.[41] The advantage of these theories is that the moral exemplar is an actual person, combining the real with the ideal. This is potentially more tangible and realistic (versus idealistic) in

[41] Dorff, *Love Your Neighbor*, 11

that action is not separated from the person performing the action and have an exemplar to mimic. The disadvantage of this school is that if ethical principles are derived from an individual there may be uncertainty when that person either commits an action that is difficult to explain or dies (or otherwise is no longer part of the community). Another disadvantage is that, unlike Deontological Ethics, principles and evaluating criteria are not clearly stated; if one derives morals from a person, one is attributing intention or evaluating the behavior for themselves, rather than creating one moral code (and may not be as easily able to distinguish situational factors that influenced behavior, leading to overgeneralization of some moral behaviors to dissimilar situations and/or failures to generalize morals to a similar situation).

MOVING TOWARDS JEWISH ETHICS

Dorff places "Theological Ethics" within the category of Deontological ethics, stating, "God's will is usually derived from the literature that the theorist deems to be a true revelation or prophesy."[42] In this way, religious ethics are derived from sacred texts, which are ascribed the authority of God. God becomes the ultimate moral authority and definer of ethics for the religion. For the devout religious follower, this is the highest authority possible for morals. In a strict understanding of religious ethics, this is true. However, Dorff also assigns the ethical ideas of several biblical books (Prophets, Psalms, Proverbs, and Ecclesiastes) within the school of Virtue/Character Ethics. The combination of strict God-as-authority ethics (evidenced in much of the Torah) with the character and

[42] Dorff, *Love Your Neighbor*, 5

virtue ethics of the Prophets and Writings, creates a somewhat hybrid category between the two for Jewish ethics.

In religious ethics there is also a balance between authority of the public and the authority of the Divine. While for Deontological Ethics (specifically rational ethics) or Consequential Ethics, the source of morality is derived from humans, in Religious Ethics, divine approval comes to substitute for public approval.[43] At times, this is an important shift of authority. Public approval can be swayed by many factors, not all of which are moral at their essence (enter the sexual impropriety of Sodom[44]). However, Jewish ethics being at least partially derived from Divine laws, follows the stipulation, "You shall neither side with the might/multitude to do wrong – you shall not give perverse testimony in a dispute so as to pervert it in favor of the might/multitude."[45] This sanction allows for God to be an authority where popular approval would pull the individual in a different direction.[46]

As progressive Jews, we balance Divine authority with modern thought and sensibilities. Some of the ethical standards evident in earlier strata of Jewish tradition do not entirely model morality that meets popular opinion today and would be considered "evil". We recognize that behavior is dependent on situation and that morality is defined, in part by context and in part by principles. Behavior that is regarded as pleasant in one situation, may not be regarded as such in another.[47] One example is the verse taken as

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[43] Bloch 9
[44] Bereshit 19
[45] Shemot 23:2

שמות פרק כג)ב(לא תִהְיֶה אַחֲרֵי רַבִּים לְרָעֹת וְלֹא תַעֲנֶה עַל רִב לְנְטֹת אַחֲרֵי רַבִּים לְהַטֹת:

[46] Bloch 7-9
[47] Wagschal 6

forbidding homosexuality: "Do not lie with a male as one lies with a woman; it is an abhorrence.[48] This verse reflects the morality of biblical time, but not that of many Reform Jews. Therefore many Reform Jews,[49] including myself, have struggled with traditional Judaism's rejection of homosexuality, because we seek Jewish morality to align with our current sensibilities and modern norms, which understand a committed homosexual relationship as parallel to a committed heterosexual relationship, rather than an uncontrollable sexual impulse.[50] Yet, at the same time, one must be careful in finding a balance between the weight given to our ancient tradition and the weight given to contemporary public approval. In doing so, we must maintain the authenticity of Jewish values rather than merely using religion in name only.

As we have seen, Jewish ethics, among the category of religious ethics, even when viewed as a hybrid of Deontological and Character/Virtue Ethics, has its strengths and weaknesses, as with any of these schools as a whole, as Dorff concludes our opening quote to this section (emphasis added):

> … Each religion and secular philosophy suggests a different way to think and act based on its specific way of seeing who we are and who we ought to be. Moreover, each perspective, as a human product, inevitably has its strengths and weakness; *even the religions, or the forms of religions, that claim to be revealed directly by God, ultimately have to be interpreted by human beings with their particular limits and assets, insights and prejudices*. [italics added][51]

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[48] Vayikra 18:22

ויקרא פרק יח)כב(וְאֶת זָכָר לֹא תִשְׁכַּב מִשְׁכְּבֵי אִשָּׁה ·תּוֹעֵבָה הִוא:

[49] And to varying extents, the other movements as well

[50] In the case of accepting homosexuality as normative for human experience, the Reform Jew can argue from other values and legal material, as evidenced in the Responsa literature, to justify a re-interpretation of the biblical material.

[51] Dorff, *To Do the Right and the Good,* xv

It is these limits, assets, insights and prejudices which we shall consider within Judaism, and secular theories of moral development, to create a framework for nourishing moral development in the camp setting.

CHAPTER 4: MORAL DEVELOPMENT & JUDAISM

It has been said: "Mastering *middot* (Jewish virtues/values) is integral to becoming not only a good Jew, but a good person. It is essential for spiritual growth"[52] and: "The understanding of Judaism is incomplete without an appreciation of its major contribution to the universal ethical perceptions which form the basis of civilization."[53] Judaism, as we shall see, is more than history and law (*mitzvot*); a full Jewish life involves those aspects and others, including *middot*. The notion of "mastering *middot*," for me, is a Jewish ideal to strive towards, albeit one that will never be fully attained by a single individual or group. This phrase refers to the concept, as we shall see, that one should always work to improve upon and strengthen their current moral attainment. This self-reflective process is "co-curricular" with the legal aspects of the religion.

It has also been stated, "Jewish wisdom is not meant to negate others' wisdom, they overlap."[54] I would agree and apply this statement explicitly to Jewish morality: Jewish *middot* are often overlapping with values that are "secular" (which in Western culture often have a strong rational basis, but not exclusively). It is the emphasis behind the overlapping values, and those which are not universally recognized, that add value to one's life as a Jew *and* as a person in a larger community (of Jews and non-Jews).

One of the on-going challenges with modern ethics and morality is finding appropriate authority for espoused values and ideals. Historically for Judaism, where authority is given to our traditional texts, the task may be easier since attributing authority

[52] Freeman xi
[53] Bloch 2
[54] Borowitz and Schwartz 4

to the espoused values by our sacred texts might be natural, by the very nature of believing in God as not only a legal authority figure, but also as a moral authority figure. However, in Reform Judaism, while one might be ready to view God as a moral authority, the inclusion of modern biblical criticism and increased emphasis on personal autonomy, makes this more challenging. The once more natural attribution of God as a moral authority may not come so easily. Therefore, as Reform Jews we must choose to view Judaism and Jewish texts as an authority and source of our moral understanding.

If one has chosen, possibly for the reasons discussed below, to view Judaism as necessary in the creation of one's moral code, we must then distill a notions of Jewish ethics from more general statements in our tradition as well as from specific examples throughout our texts and traditions, as we shall see. Certain principles and understandings of ethics and morality emerge from these texts that one can use to construct a moral code.

Torah, in its broadest sense, has been, and will continue to be, the primary source for Jewish law, morality, and history. Our focus is on the essential role of Torah in Jewish morality *and* the essential role of Judaism in ethics and morality for the Jew, namely that Judaism (or religion in general) is integral to the creation of an ethical frame for the Jew. The working assumptions in this relationship, which I will briefly justify, are that religion is important to ethics in general, and Judaism in particular; and that Judaism, with its textual tradition, speaks as an a moral authority for the Jew. We will then examine the ethical framework traditional Jewish texts provide in our tradition.

NEED FOR RELIGION IN ETHICS

One of the first assumptions in studying Jewish ethics is that the terms "Jewish" and "ethics/morals" are appropriate when used together. At the dawn of the modern era, reason and rational thought became central to intellectual life (and with them an emphasis on a 'scientific' approach to understanding the world), which Etzioni attributes to a shift away from the medieval focus on central authority towards a desire for more individual autonomy.[55] In Jewish history, the French Revolution and Napoleon's Sanhedrin are often cited as a beginning of this shift, though roots of the shift in general emerged sooner. This is the period in which Jewish emancipation began to occur (or at least discussions of it) in some areas of Europe. If nations were to be inclusive of (or tolerate of) citizens of different religious faiths, then the role of religion in non-religious life had to be examined, and for many, a person driven by science and reason was more esteemed than a person driven by religious thinking. From this shift, and following it, some existing theories of ethics and morality emerged, which attempt to derive morality from sources other than religion (and those which counter that religion is necessary in deriving morality).

While scientific thought and reason are critical to a fuller understanding of the world around us, justifying morality through reason alone, as I shall argue, is not sufficient. I firmly believe that religion is a necessary component in our ethical life as modern Reform Jews. I believe that religious thought and tradition are simultaneously tempered by reason.

Rational thought alone can only take you so far. The ultimate power is the mind, which makes the focus and the authority for morals *entirely* in the human realm and subject

[55] Etzioni xvii ff

to the current intellectual leaders. Using reason alone also means that one thinker can always claim to be more authoritative (in general or in a specific case) than another, which leaves a certain sense of relativism in a code of ethics. Reason alone can also be formed or affected by popular opinion; and social prejudices can become justified by reason.

Whereas with the major monotheistic religions, the locus of authority is placed beyond the realm of humanity and individuals. Communal norms emerge from a common source, with ascribed authority in God and in divinely revealed/inspired content. Religion allows for personalization of a code of ethics to those elements that are important to a given group. One group might value community over autonomy whereas another group might value individual autonomy over community – while both are admirable, religious ethics allows different priorities to emerge that are central to a particular group. Religious values also speak to the entirety of the human experience and not "just" the intellectual realm through their connection to religious practice and daily life. The holistic approach helps unite the spiritual realm with the religious and the practical.

The question for the Reform Jew then becomes one of balance. How do we maintain enough content and authority from our religious tradition to still be able to call our morality "Jewish" and adapt texts that are hundreds to thousands of years old to fit a post-enlightenment understanding of the world and reconcile the places where Jewish morality and "modern" norms clash? I have selected a few Jewish thinkers who speak toward the creation of such a balance that maintains the importance of religion/Judaism in a modern understanding of morality.

From the origins of the Reform movement, a balance between secular pressures and religious pressures has been felt. Needless to say, our Reform religious leaders landed on

the side of religion, explicating the added value religion/Judaism brings to the human experience. Kaufmann Kohler was one of the early leaders of Jewish thought in America, and the principal figure behind the 1885 Pittsburgh Conference and the Platform that emerged from that gathering. He very explicitly spoke in numerous lectures about the importance interdependence of Judaism (or religion in general) and ethics. In nearly all of his lectures on the topic, he states a version of: "The Jew … is destined to humanize religion and religionize humanity."[56] The following excerpts, taken from two different discourses on ethics, illustrate his thought and the early Reformers' commitment to keeping religion in ethics as reason alone is insufficient:

> Philosophy can never replace religion. When once the heart-strings binding man to a heavenly Commander of life are broken asunder, the earth quakes and humanity quivers and shivers with pain and agony until the God is found who would hold and redeem the world anew… The flood-gates of the heart have been dried up by rationalism. Skepticism has shaken the strongholds of religion.[57]
>
> A morality enforced from without is no longer morality. All your systems cannot create a conscience, cannot put that sentinel before the gates of the heart and make him ring the bell of alarm whenever the foe comes near. Cut loose from religion, ethics is but a broken cistern that holds no water… Call your conscience a magnetic needle pointing in the direction of the right and the good, but forget not that without some great magnetic power around and above, no needle will work.[58]
>
> The great problem today is, in an age of reason…[is] to find a firm foothold for the power that compels and controls humanity, not by fear of the policeman's club nor of the fire of hell, but by the still, small voice within… Morality thus is self-control for the sake of establishing harmonious relations to others.[59]

[56] Kohler, "Ethical Basis," 16, for example
[57] Kohler, "Ethical Basis," 4
[58] Kohler, "Ethical Basis," 6
[59] Kohler, "A Chapter on Ethics," 2-3

It is important to note that Kohler was speaking with opponents on both of his sides of an ongoing religious debate. On the one hand, he needed to speak for the importance of religion "against" Samuel Adler's Ethical Culture movement, which was one of the groups that sought to find rational ethics and eliminate the role of God and *mitzvot*. On the other hand, he was also aware of Alexander Kohut, who pushed for a traditional practice of Judaism, which did not make the concessions that the reformers were pushing for. Kohler was careful to carve out his position between the two. He states clearly in the opening of the first quote of the need for religion as a remedy against the arid nature of rationalism. He adds in the second quote the imagery of a compass, which needs a magnetic power (beyond the mind/conscience) to consistently point north. This requires something beyond our own minds: God grounds our ethical thought. Our internal voice that speaks from thousands of years of history has a voice that is kept alive by a religious spirit within us. Yet, the "fire of hell" is also not enough, religion alone, and the fear of religious consequence, is insufficient. Kohler found ethical culture to be cold and void of spirit, while recognizing, in other areas of thought, that tradition can evolve over time. While his thinking is nearly 100 years old, his points still hold true for us today as we too face secularizing forces on the one hand and more traditional streams of Judaism on the other.

A more contemporary Reform Jewish thinker is Eugene Borowitz, a leader in American Reform Jewish thought and professor at the Hebrew Union College-Jewish Institute of Religion. He provides a similar sentiment from the Reform Movement:

> We also need Judaism because democracy itself does not create ethical behavior, nor does education alone make people moral… Being smart doesn't make a person good and being free doesn't make a person responsible. Conscience doesn't function automatically. It has to be

> properly developed through education and practice, and it has to be strengthened all the time.[60]

Borowitz points out that society alone does not promote ethical behavior at its nature. The media regularly reminds us of the immorality that occurs. He agrees with what we have already discussed: democracy and human intellect alone are not sufficient. Being smart and free will not lead us to being good and responsible. Likewise, Simon Greenberg, the first President of American Jewish University, a Conservative Jewish Seminary, argues the same point, after noting the lack of a systematic statement of Jewish ethics prior to Saadya Gaon's time:

> We may reasonably assume that their failure to create a systematic theology of ethics was due not to intellectual incapacity, but rather to an awareness that human reason alone cannot be the source of the moral or the ethical. The ethical and the moral require what appears to be the utterly unreasonable, or at least the non-reasonable. They have to be root, therefore, in the religious, in the transcendental, in the revealed… But as in other areas of rabbinic thought the presence of "answers" may be viewed as a reflection of an intuitive or cognitive awareness of a question.[61]

Greenberg continues our discussion by saying that there is great advantage to revelation of values: it gives us a higher purpose, revelation allows morality to become stable (as our own sense of morality changes over time) and "known" (through God's authority), while using our abilities to rationalize what we can.[62] Greenberg expands on these ideas adding that "the religiously motivated" person "reaches out beyond himself and seeks to identify his will with what he believes to be the will of God."[63] In doing so, one's actions take on

[60] Borowitz and Patz 118
[61] Greenberg 44-45
[62] Greenberg 45-48
[63] Greenberg 46

a deeper meaning because they extend to a concept and an authority much greater than the individual's intellect alone. It makes the ego have a less central in motivation, which allows a person to mentally justify moral behavior when it is non-reasonable. A metaphor gives a similar notion, equating God as the knot and thread that holds a string of pearls together,[64] without God running through each trait (pearl) on the string, it all falls apart.

When used with the best interests of the community at large, and when balanced by reason wherever necessary, religion enhances and grounds one's ethical understanding. Some aspects of how religion adds to our understanding are articulated by the thinkers above. Following their lead, I believe that it is necessary to strive for a dynamic equilibrium between religion and rational thought when determining a moral code. Under this working assumption of interdependence then, we must then uncover what moral principles Judaism teaches.

SOURCES OF JEWISH VALUES

Our second assumption is that Jewish texts (speaking for Judaism) provide an authoritative basis to an understanding of Jewish morality. When beginning to formulate the content of a theory of Jewish morality, one might look for such a "code" to be stated explicitly within Jewish sacred texts. In this regard, as Greenberg already tells us, one will not find a systematic theory presented. While there are works, and codes of Jewish practice that discuss ethical norms (such as *Hilchot Deot* in Maimonides' *Mishneh Torah*), our Jewish sources, while they touch on all aspects of human life and activity, are not a systematic explication of Jewish ethical theory. This lack leads some to say that Judaism

[64] Orchot Tzaddikim, trans. Zaloshinsky 17

does not teach morality. I firmly believe otherwise. Our sources are "permeated by a large number of intricately and organically related value concepts related to human behavior."[65] It is necessary for us to uncover the value concepts and overarching moral principles that underlie the corpus of Jewish tradition and construct a meaningful, viable understanding of Jewish ethics and the core of a Jewish moral life.

Some of these value concepts are listed more explicitly, but not necessarily in an exhaustive list. Some of these listings include:[66]

1. *Shemot* 34:6-7, which contains the list of 13 Divine Attributes. Since the Torah commands us to walk in God's ways (as will be discussed), one might deduce that we should also emulate these attributes in our own moral lives.

)ו(ויעבר יי על פניו ויקרא יי יי אל רחום וחנון ארך אפים ורב חסד ואמת:)ז(נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקה פקד עון אבות על בנים ועל בני בנים על שלשים ועל רבעים:	(34:6) The Lord passed before him and proclaimed: "The Lord! The Lord! A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, (7) extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children's children, upon the third and fourth generations…"

2. *Pirkei Avot*, a tractate in the *Mishnah* (within in the corpus of rabbinic literature), provides numerous ethical statements throughout its chapters. *Avot* 6:5-6 in particular lists 48 qualities through which Torah is acquired. While this particular

[65] Greenberg 42, Also Bloch 5

[66] From these sources above as well as more recent compilations on Jewish values, Appendix 1 contains a list of potential Jewish Values that might be taught in a Reform Jewish setting. Appendix 2 contains some texts that may be used to elucidate these middot. These values have been grouped roughly into umbrella values with listing of resources cited that include selections on values in that grouping and/or textual references (from Shemot and Pirkei Avot).

mishnah is not "ethical" per se, it enumerates positive attributes that the highest scholars ought to strive to obtain, and thus we can as well.

גדולה תורה יותר מן הכהונה ומן המלכות שהמלכות נקנית בשלשים מעלות והכהונה בעשרים וארבע והתורה נקנית בארבעים ושמונה דברים בתלמוד בשמיעת האוזן בעריכת שפתים בבינת הלב בשכלות הלב באימה ביראה בענוה בשמחה בשמוש חכמים בדקדוק חברים ובפלפול התלמידים בישוב במקרא במשנה במיעוט שינה במיעוט שיחה במיעוט תענוג במיעוט שחוק במיעוט דרך ארץ בארך אפים בלב טוב באמונת חכמים ובקבלת היסורין: [ו]המכיר את מקומו והשמח בחלקו והעושה סייג לדבריו ואינו מחזיק טובה לעצמו אהוב אוהב את המקום אוהב את הבריות אוהב את הצדקות אוהב את התוכחות אוהב את המישרים מתרחק מן הכבוד ולא מגיס לבו בתלמודו ואינו שמח בהוראה נושא בעול עם חבירו מכריעו לכף זכות מעמידו על האמת מעמידו על השלום מתישב לבו בתלמודו שואל ומשיב שומע ומוסיף הלומד על מנת ללמד והלומד על מנת לעשות המחכים את רבו והמכוין את שמועתו והאומר דבר בשם אומרו הא למדת שכל האומר דבר בשם אומרו מביא גאולה לעולם

(6:5) [The requirements for] the Torah are greater than those for the priesthood or for royalty. Royalty is acquired by thirty qualities and the priesthood by twenty-four. The Torah [on the other hand] is acquired by forty-eight: study; careful listening; vocal repetition; insight; mental acuity; awe; reverence; humility; joy; service to the sages; association with fellow students; arguing with disciples; self-control; [the knowledge of] the Bible and the Mishnah; moderation in business, in sleep, in speech, in pleasure, in laughter, in worldly affairs; by being patient; by having a good heart; by having trust in the sages; and by the acceptance of suffering. (6) [Knowledge of Torah is acquired by] the one who knows one's place, who rejoices in one's portion, who sets a limit to one's words, who claims no credit for oneself, who is beloved, who loves God, who loves people, who loves justice, who loves reproof, who loves equity, who distances oneself from glory, who does not arrogantly show off learning, who does not enjoy judging, who bears the yoke with one's colleague, who judges the colleague favorably, [even while] directing that person to truth and peace, the one whose study has calmed the mind, wo asks and answers, who listens and adds, who studies in order to teach and who studies in order to practice, who makes one's teacher wiser, who reports exactly what has been learned, and who quotes a teaching in the name of the one who said it. Behold you have learned that who reports something in the name of the one who said it brings redemption into the world as it says, "And Esther said in the name of Mordecai." [Esther 2:22].[67]

[67] Translation: Kravitz & Olitzky 101-102

שנאמר +אסתר ב'+ ותאמר
אסתר לַמלך בשם מרדכי:

3. Individual ethical works, such as the 13th century *Sefer Maalot Hamiddot* attributed to Yichiel b. Yekutiel and the anonymous 16th century *Orchot Tzaddikim,* originally appearing in Yiddish and later in Hebrew. These works discuss specific (positive and negative) virtues.

These earlier works do not suffice as a complete moral code, hence the need for the ethical works included in the third listing above, which are more substantial and descriptive, and are useful through today.

In addition to these more explicit listings of Jewish values, there are other means for defining Jewish ethics and moral behavior. One might derive *middot* from the behavior of "moral champions" (or from negative examples) in stories of our ancestors and prominent figures in biblical and rabbinic literature. One might also turn to Jewish law and legal discourse for content and to distill the essence or reason of *halakhah* (Jewish law) and legal material, generalizing a law to other related behaviors and situations. [68] There are also various statements throughout the corpus of Jewish texts that add to our discussion of Jewish morality. From all of our sources taken together, we can find the common themes that define Jewish ethics and lead us towards an understanding of a Jewish ethics and morality.

[68] *Hilchot Me'ilah* 8:8 discusses, for example, that it is appropriate for one to meditate on the purpose of Torah's judgments according to his or her capacity. If one cannot derive a meaning or reason to explain the mitzvah, one is to still fulfill the mitzvah; however, there is something to be learned and gained from meditating on the mitzvot beyond their fulfillment.

The following are a selection of texts, certainly not exhaustive, but suggestive of general principles that are authentically Jewish. I have grossly divided into interconnected and overlapping principles underlying Jewish morality. I have attempted to bring texts from a variety of traditional sources to demonstrate the pervasive nature of ethical statements in Jewish tradition, beyond those above. Three broad areas that we shall consider in more depth are:

(1) The relationship between God and Jewish morality,

(2) The relationship between law to Jewish morality, and

(3) Individual self-improvement as central to Jewish morality.

These categories are overlaid on a body of tradition and are not discrete. I impose them here to aid in our understanding of Jewish morality.

(1) RELATIONSHIP BETWEEN GOD AND JEWISH MORALITY

Creation in the Image of God

בראשית פרק א:)כו(ויאמר אלהים נעשה אדם בצלמנו כדמותנו וירדו בדגת הים ובעוף השמים ובבהמה ובכל הארץ ובכל הרמש הרמש על הארץ: **)כז(** ויברא אלהים את האדם בצלמו בצלם אלהים ברא אתו זכר ונקבה ברא אתם:

B'reshit 1:26-27 - And God said, "Let us make man in our image, after our likeness. They shall rule the fish of the sea, the birds of the sky, the cattle, the whole earth, and all the creeping things that creep on earth." And God created man in His image, in the image of God He created him; male and female He created them.

בראשית פרק ט:)ו(שפך דם האדם באדם דמו ישפך כי בצלם אלהים עשה את האדם:

B'reshit 9:6 - Whoever sheds the blood of man, by man shall his blood be shed; for in His image did God make man.

בראשית רבה)וילנא(פרשה כד ז: בן עזאי אומר זה ספר תולדות אדם זה כלל גדול בתורה, ר"ע אומר)ויקרא יט(ואהבת לרעך

B'reshit Rabbah 24:7 - Ben Azzai said: "'This is the book of the descendants of Adam' is a great principle of the Torah." R. Akiva said: "*But you*

כמוך, זה כלל גדול בתורה, שלא תאמר הואיל ונתבזיתי יתבזה חבירי עמי הואיל ונתקללתי יתקלל חבירי עמי, א"ר תנחומא אם עשית כן דע למי אתה מבזה, בדמות אלהים עשה אותו.

shall love your neighbor as yourself (Lev 19:18) is even a greater principle. Hence you must not say, Since I have been put to shame, let my neighbor be put to shame. R. Tanhuma said: If you do so, know whom you put to shame, [for] *In the likeness of God made He him.*

משנה מסכת אבות פרק ג הוא היה אומר חביב אדם שנברא בצלם חבה יתירה נודעת לו שנברא בצלם שנאמר)בראשית ט(בצלם אלהים עשה את האדם

Pirkei Avot 3:14 – He [Rabbi Akiva] used to say, "Human beings are loved because they were made in God's image. That they were created in God's image was made known by a special love, as it is said, 'For God made human beings in the divine image.' [B'reishit 9:6]…"

תלמוד בבלי מסכת שבת דף קלג עמוד ב אבא שאול אומר: ואנוהו - הוי דומה לו: מה הוא חנון ורחום - אף אתה היה חנון ורחום.

Shabbat 133b – Abba Saul interpreted "And I will be like Him," as He is gracious and compassionate, so be you gracious and compassionate.

In these verses we find that God created humans *B'tzelem Elohim,* in the Image of God. Bloch understands the attribution of Godliness to humans as having a dual effect:

> It heightened the degree of concern and respect that man must manifest in relations with his fellowman. It also imposed on man the duty to express his godliness through an emulation of the divine qualities attributed to God in the Scriptures.[69]

Like Bloch, I see this notion bringing about a few different implications for humans and how we conceive of our role in the world. First, we recognize God as the archetype for our own behavior. God becomes the moral authority by which we measure our behavior. According to the Torah, humans alone among all the creations were created in God's Image. Humans are therefore distinct from other creatures. This provides the basis for an understanding that we, as humans, have a higher calling, a higher standard of living.

[69] Bloch 3

Animals are expected to be subservient to their instincts and impulses; we are not. We have the powers of free will and of self-control; we are to subdue our *yetzer hara*, our "evil impulses" in favor of acting morally and following our *yetzer hatov,* "good inclination."

In addition to this higher calling, we place a consequence on ourselves for acting against God as a moral authority. As Dorff points out, Genesis Rabbah 24:7 adds that we "affront God when we insult another person."[70] Being created in the Image of God grants great honor, pride and responsibility to humans. Much like a parents viewing their children as bringing pride or shame to the family through their behavior, as humans we should strive to bring honor to God's Name in our actions. This applies to our own actions in and of themselves, but also to how our actions affect another human being – both we and 'the other' are in the Image of God. And yet, ought to be understood universally applying to all humans, not just to Jews: *All* humans are created in the Image of God and have infinite value. Thus, while this notion of *B'tzelem Elohim* is one of the underpinnings of our ethical life, we can add another layer to it that is particularly Jewish.

<u>You shall be Holy</u>

<u>ויקרא פרק יט ב</u>: קְדֹשִׁים·תִּהְ·יוּ כִּי קָ ֹדוֹשׁ אֲנִי יְיָ אֱלֹהֵיכֶם:	**Vayikra 19:2** - You shall be holy for I, the Lord your God, am Holy.

An extension of the notion of being created in God's Image is the notion of being holy. From this verse, we come to learn that the Jewish people are to be holy, a Hebrew root that

[70] Dorff, *Love Your Neighbor,* 22

comes from the concept of being separate. To be holy is to be set apart: not only in our relationship to God, but in our interpersonal interactions.

This central verse of the Torah is found in the middle of the Holiness Code (*Vayikra* 17-26, but Chapter 19 especially). Chapter 19 contains a mix of moral and ritual imperatives. It reiterates either directly or indirectly nearly the entirety of the Decalogue throughout the chapter, but goes beyond the contents of the Decalogue. Greenberg states, "[The laws of the Decalogue] are included in the chapter, but its law of holiness, of charity, and of love is not included in them. The intermingling of the ethical, the moral, and the ritual in this chapter reflects not only the scope of Judaism, but also its insistence upon the interdependence of the three components."[71] This builds upon the verse cited above. Not only do these two (somewhat overlapping) categories or moral and ritual exist, but as Greenberg argues, they are demonstrably interdependent in the Holiness code and throughout Jewish living. To be holy one must have exhibit moral behavior *and* fulfill commandments/ritual duties; through neither one nor the other alone will a person obtain holiness, but rather through both enmeshed together.

Walking in God's Ways v. Keeping Commandments

בראשית פרק יז (א) וַיְהִי אַבְרָם בֶּן תִּשְׁעִים שָׁנָה וְתֵשַׁע שָׁנִים וַיֵּרָא יי אֶל אַבְרָם וַיֹּאמֶר אֵלָיו אֲנִי אֵל שַׁדַּי הִתְהַלֵּךְ לְפָנַי וֶהְיֵה תָמִים: (ב) וְאֶתְּנָה בְרִיתִי בֵּינִי וּבֵינֶךָ וְאַרְבֶּה אוֹתְךָ בִּמְאֹד מְאֹד:

B'reshit 17:1-2 - And Abram was ninety-nine years old, the Lord appeared to Abram and said to him, "I am El Shaddai. Walk in My ways and be blameless. I will establish My covenant between Me and you, and I will make you exceedingly numerous."

[71] Greenberg 69

דברים פרק ח)ו(וְשָׁמַרְתָּ אֶת מִצְוֹת יי אֱלֹהֶיךָ לָלֶכֶת בִּדְרָכָיו וּלְיִרְאָה אֹתוֹ:	**D'varim 8:6 -** Therefore keep the commandments of the Lord your God: walk in His ways and revere Him.
דברים פרק י)יב(וְעַתָּה יִשְׂרָאֵל מָה יי אֱלֹהֶיךָ שֹׁאֵל מֵעִמָּךְ כִּי אִם לְיִרְאָה אֶת יי אֱלֹהֶיךָ לָלֶכֶת בְּכָל דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וְלַעֲבֹד אֶת יי אֱלֹהֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשֶׁךָ:	**D'varim 10:12 -** And now, O Israel, what does the Lord your God demand of you? Only to revere the Lord your God, to walk only in His paths, to love Him, and to serve the Lord your God with all your heart and soul.
דברים פרק כח)ט(יְקִימְךָ יי לוֹ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע לָךְ כִּי תִשְׁמֹר אֶת מִצְוֹת יי אֱלֹהֶיךָ וְהָלַכְתָּ בִּדְרָכָיו:	**D'varim 28:9 -** The Lord will establish you as His holy people, as He swore to you, if you keep the commandments of the Lord your God and walk in His ways.
מסכתות קטנות מסכת שמחות פרק יא אבא שאול אומר המעשה קודם לתלמוד	**Semachot 11:7** – Abba Saul says: Morality (lit: the one who does) is greater than learning.

An extension of the notion of *B'tzelem Elohim* is *Halachta Bidrachav*, walking in God's ways, which adds a dimension of responsibility. We were not only created *B'tzelem Elohim*, in the Image of God, but we must also behave in consonance with divine expectations, imitating divine actions.

In these verses, among other examples, we find that humans should "walk in God's ways." But we still must determine exactly what this phrase means and implies for Jewish morality. These verses inform us that the promise to Abram/Abraham in *B'reshit* 17:1-2 is the Covenant, therefore we are required to "walk in God's ways" as part of being in the Covenant with God. It is our obligation to walk in God's ways.

The texts from *D'varim* add an additional element, which I believe helps define the scope of *halachta bidrachav*. In D'varim 10:12, there are three categories listed: (1) walk in God's ways; (2) love God, (3) serve God. In *D'varim* 28:9 there are two: (1) walk in

God's ways and (2) keep the commandments. I understand from these verses that walking in God's ways means something different than loving God and keeping the commandments (serving God). It is a different category. The specific commandments as they are given in the Bible and understood in halakhic literature are one category of things Jews ought to do, but are not the entirety (and here we tread on the next category, the relationship between law and ethics). The category of *mitzvot* overlaps with, but is not synonymous with *halachta bidrachav*.

I, like the Musar Movement and others, understand this category to mean following God as a moral exemplar, especially in areas of life and behavior that cannot be commanded or legalized entirely. *Midrash Tanchuma* (*Vayishlach* 10) aids in this understanding: "As He is merciful, so be thou merciful; as He is just, so be thou just." *Sotah* 14a is further proof for this understanding: "Rabbi Hama son of Rabbi Hanina further said: "What does this text mean: 'You shall walk after the Eternal your God' (*D'varim* 8:6)? … [The meaning is] to walk after the attributes of the Holy Blessed One…" The passage continues giving examples of what God has done: clothed the naked (Adam and Eve), visited the sick (Abraham), comforted mourners (Isaac), buried the dead (Moses). We are to follow the traits that God exhibits as general ideals and not just the laws that God sets out in the Bible.

On one's spiritual path, the goal is to relate to God through mastering *middot*, such mastery gives greater understanding of what God desires of humans and of our relationship with God.[72] Mesillat Yesharim understands this verse to "embod[y] the whole area of

[72] Freeman 3

cultivation and correction of character traits."[73] We are to cast ourselves against the image in the "Perfect Mirror" (God) in attempt to improve the reflection (ourselves).[74] Yet, even by understanding the command in *D'varim* 10:12 as the basis for Jewish ethics, the content of those ethics is still left to be determined through interpretation.

(2) THE RELTIONSHIP OF JEWISH LAW AND ETHICS

Do Good

דברים פרק ו)יח(וְעָשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינֵי יי לְמַעַן יִיטַב לָךְ·וּבָאתָ וְיָרַשְׁתָּ אֶת הָאָרֶץ הַטֹּבָה אֲשֶׁר נִשְׁבַּע יי לַאֲבֹתֶיךָ:

D'varim 6:18 – Do what is right and good in the sight of the Lord, that it may go well with you and that you may be able to possess the good land that the Lord your God promised on oath to your fathers.

תהלים פרק א)א(אַשְׁרֵי הָאִישׁ אֲשֶׁר לֹא הָלַךְ בַּעֲצַת רְשָׁעִים·וּבְדֶרֶךְ חַטָּאִים לֹא עָמָד·וּבְמוֹשַׁב לֵצִים לֹא יָשָׁב:)ב(כִּי אִם בְּתוֹרַת יְקוָק חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה:

Tehilim 1:1-2 - Happy is the man who has not followed the counsel of the wicked, or taken the path of sinners, or joined the company of the insolent; rather, the teaching of the Lord is his delight, and he studies that teaching day and night.

תהלים פרק טו)א(מִזְמוֹר לְדָוִד יְקוָק מִי יָגוּר בְּאָהֳלֶךָ מִי יִשְׁכֹּן בְּהַר קָדְשֶׁךָ:)ב(הוֹלֵךְ תָּמִים וּפֹעֵל צֶדֶק וְדֹבֵר אֱמֶת בִּלְבָבוֹ:

Tehillim 15:1-2 – A Psalm of David: Lord, who may sojourn in Your tent, who may dwell on Your holy mountain? He who lives without blame, who does what is right, and in his heart acknowledges the truth… (Rest of Psalm contains specific actions)

תהלים פרק לד)יג(מִי הָאִישׁ הֶחָפֵץ חַיִּים אֹהֵב יָמִים לִרְאוֹת טוֹב:)יד(נְצֹר לְ ̇וּנְךָ מֵרָע וּשְׂפָתֶ ̇ך מִדַּבֵּר מִרְמָה:)טו(סוּר מֵרָע וַעֲשֵׂה ̇וב בַּקֵּשׁ שָׁלוֹם וְרָדְפֵהוּ:

Tehilim 34:13-15 - Who is the man who is eager for life, who desires years of good fortune? Guard your tongue from evil, your lips from deceitful speech. Shun evil and do good, seek amity and pursue it.

[73] Luzzatto, Mesillat Yesharim, trans. Yosef Leibler, 5
[74] Silberg 15

In *Tehilim*, many psalms elaborate on the values and ideas presented elsewhere in the Bible. These particular psalms bring out the phrase "do good." Psalm 15 elaborates on specific actions, while the other psalms reiterate the reward for "doing good," following the ways of God and those who "do good," rather than the fate of the wicked and the sinners. Psalm 1 continues the theme of daily practice. Overall, the notion of "doing good" is an extension of the law, detailing what may or may not be outside the realm of the law. Laws speak to specific action and preferably have rational reasoning to justify the law's existence (and are not laws because a King said so). As Reform Jews we tend not to accept "because I said so" as a reason for a religious law, and like the readers Maimonides addresses in the Guide for the Perplexed, we seek reasons for laws. Yet, all human behavior cannot be a matter of what is "right" and what is "wrong." There are gray areas and areas outside the purview of the law; it is especially (but not exclusively) in these categories that "good" and "bad" come into play. There are certainly many instances where the "right" and the "good" are one in the same. Yet there are certainly more where the "good" goes beyond what is "right" or even perhaps where the "good" is not technically what is "right." One can view "doing good" as the ultimate moral imperative in the Bible, while the rest of Jewish ethics is a commentary on it.

Psalm 34 points to two aspects of ethics. The first, 'shun evil' (or others translate, 'abstain') brings about societal protection. The second, 'do good' elevates us. This concept may be understood by two phrasing of the Golden Rule. Not doing unto others what you would not wish on yourself is not the same as doing unto others that which you

would wish done unto yourself. Judaism teaches us not only to avoid that which is harmful, but to go further into that which is "good."[75]

Beyond the Letter of the Law

דברים פרק יא (כו) רְאֵה אָנֹכִי נֹתֵן לִפְנֵיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: (כז) אֶת הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל מִצְוֹת יְקֹוָק אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם: (כח) וְהַקְּלָלָה אִם לֹא תִשְׁמְעוּ אֶל מִצְוֹת יְקֹוָק אֱלֹהֵיכֶם וְסַרְתֶּם מִן הַדֶּרֶךְ אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם לָלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יְדַעְתֶּם:

D'varim 11:26-28 - See, this day I set before you blessing and curse: blessing, if you obey the commandments of the Lord your God that I enjoin upon you this day; and curse, if you do not obey the commandments of the Lord your God, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced.

Nachmonides on Lev 19:2 – The meaning theorof [of "You shall be holy"] is as follows: The Torah has admonished us against immorality and forbidden foods, but permitted sexual intercourse between man and his wife, and the eating of [certain] meat and wine. If so, a man of desire could consider this to be a permission to be passionately addicted to sexual intercourse with his wife or many wives, and be *among winebibbers, among gluttonous eaters of flesh* (Mishlei 23:20), and speak freely all profanities, since this prohibition has not been [expressly] mentioned in the Torah, and thus he will become a sordid person within the permissible realm of the Torah! Therefore, after having listed the matters which He prohibitated altogether, Scripture followed them up by a general command that we practice moderation even in matters which are permitted, [such as in the following]: One should minimize sexual intercourse, similar to that which the Rabbis have said [Berakhot 22a], "So that the disciples of the Sages should not be found together with their wives as often as the hens," and he should not engage in it except as required in fulfillment of the commandment thereof. He should also sanctify himself [to self-restraint] by using wine in small amounts… Similarly, he should keep himself away from impurity [in his ordinary daily activity], even though we have not been admonished against it in the Torah… Likewise he should guard his mouth and tongue from being defiled by excessive food and by lewd talk.[76]

[75] Based on the interpretation in Bloch 6
[76] Chavel 282-283

Nachmonides on D'varim 6:18: "You shall do the right and the good in the eyes of the Lord." This refers to compromise [rather than judgment according to strict law] and conduct beyond the requirements of the Law. The intent of this is that initially [in Deut 6:17] God had said that you should observe the laws and statues that He had commanded you. Now God says that, with respect to what He has not commanded, you should likewise take heed to do the right and the good in His eyes, for He loves the good and the right. This is a great mater, for it is impossible to mention in the Torah all of a person's actions towards his neighbors and acquaintances, all of his commercial activity, and all social and political institutions. So, after God had mentioned many of them… He continues to say generally that one should do the right and the good in all matters through compromise and conduct beyond the requirements of the Law.[77]

D'varim 12:26-28 speaks more directly about the commandments, but reminds the Jew that we are given free will to choose our behavior. It is our responsibility to follow the good path, even if that requires going beyond the law. In *Baba Metzia* 30b,[78] R. Ishmael b. R.

[77] Translation as provided in Dorff, *To Do the Right and the Good,* xiii

[78] R. Ishmael son of R. Jose was walking on a road when he met a man carrying a load of faggots. The latter put them down, rested, and then said to him, 'Help me take them up.' 'What is it worth?' he enquired. 'Half a zuz,' was the answer. So he gave him the half zuz and declared it hefker [ownerless property]. Thereupon he [the carrier] re-acquired it. He gave him another half zuz and again declared it hefker. Seeing that he was again about to re-acquire it, he said to him, 'I have declared it hefker for all but you.' But is it then hefker in that case? Have we not learnt: Beth Shammai maintain, hefker for the poor [only] is valid hefker; whilst Beth Hillel rule, It is valid only if declared hefker for the poor and the rich, as the year of release. – But R. Ishmael son of R. Jose did in fact render it hefker for all; and he stopped the other [from taking possession again] by mere words. Yet was not R. Ishmael son of R. Jose an elder for whom it was undignified [to help one to take up a load]? – He acted beyond the requirements of the law. For R. Joseph learnt: And thou shalt shew them – this refers to their house of life, the way – that means the practice of loving deeds; they must walk – to sick visiting; therein – to burial; and the work – to strict law; that they shall do – to [acts] beyond the requirements of the law.

רבי ישמעאל ברבי יוסי הוה קאזיל באורחא, פגע ביה ההוא גברא, הוה דרי פתכא דאופי, אותבינהו וקא מיתפח. אמר ליה: דלי לי. אמר ליה: כמה שוין? - אמר ליה: פלגא דזוזא. יהיב ליה פלגא דזוזא, ואפקרה. הדר זכה בהו, הדר יהיב ליה פלגא דזוזא ואפקרה. חזייה דהוה קא בעי למיהדר למזכיה בהו, אמר ליה: לכולי עלמא אפקרנהו ולך לא אפקרנהו. - ומי הוי הפקר כי האי גוונא? והתנן, בית שמאי אומרים: הפקר לעניים - הפקר, ובית הלל אומרים: אינו הפקר, עד שיהא הפקר לעניים ולעשירים כשמיטה. - אלא רבי ישמעאל ברבי יוסי לכולי עלמא אפקרינהו, ובמלתא בעלמא הוא דאוקמיה. והא רבי ישמעאל ברבי יוסי זקן ואינו לפי כבודו הוה! - רבי ישמעאל ברבי יוסי לפנים משורת הדין הוא דעבד. דתני רב יוסף: +שמות י"ח+ והודעת להם - זה בית חייהם, את הדרך - זו גמילות חסדים,)אשר(ילכו - זה ביקור חולים, בה - זו קבורה, ואת המעשה - זה הדין, אשר יעשון - זו לפנים משורת הדין. אמר מר:)אשר(ילכו - זה ביקור חולים, היינו גמילות חסדים! - לא נצרכה אלא לבן גילו. דאמר מר: בן גילו נוטל אחד מששים בחליו, ואפילו הכי מבעי ליה למיזל לגביה. בה - זו קבורה. היינו גמילות חסדים! - לא נצרכה אלא לזקן ואינו לפי כבודו. אשר יעשון - זו לפנים משורת הדין. דאמר רבי יוחנן: לא חרבה ירושלים אלא על שדנו בה דין תורה. - אלא דיני דמגיזתא לדיינו? - אלא אימא: שהעמידו דיניהם על דין תורה, ולא עבדו לפנים משורת הדין.

Jose encounters a stranger carrying a load of sticks. After this peculiar interaction, R. Ishmael's actions are questioned as being undignified, to which the Talmudic response is "He acted beyond the requirements of the law." So too, even if something seems undignified, we are at times supposed act beyond the letter of the law in order for ethical ideals to be approached. Nachmonides' first comment above points out that there are plenty of ways in which one can act within the requirements of the law, doing things that are not expressly forbidden, and yet would still be highly inappropriate (which overlaps with the previous category). These notions will also help drive the law as it adapts to changing understandings of moral norms, which is also addressed in Nachmonides' second comment, in that the law cannot address every single aspect of human life and behavior for time immemorial. It is therefore necessary to build upon the laws that God has given to maintain a moral life.

From these texts, and those in the section above, it is clear that in Judaism merely following the commandments and obeying the law is not enough; law and morality are not synonymous, one must go beyond the letter of the law in some cases, or set a limit to that which is allowed by the law in others. This requires combining "the law," with the other elements of Jewish ethics and morality addressed in this chapter.

(3) INDIVIDUAL SELF IMPROVEMENT

Musar (root: יס"ר)

D'varim 11:2, 7 - Take thought this day that it was not your children, who neither experienced nor witnessed the lesson/musar of the Lord your God… but that it was you who saw with your own

דברים פרק יא)ב(וִידַעְתֶּם הַ֣ום כִּי לֹא אֶת בְּנֵיכֶם אשֶׁר לֹא יָדְעוּ וַאשֶׁר לֹא רָאוּ אֶת מוּסַר יְקֹוָק אֱלֹהֵיכֶם אֶת גָּדְלוֹ אֶת יָדוֹ הַחֲזָקָה וּזְרֹעוֹ הַנְּ·טוּיָה:...)ז(כִּי עֵינֵיכֶם

הָרֹאֹת אֶת כָּל מַעֲשֵׂה יְקֹוָק הַגָּדֹל אֲשֶׁר עָשָׂה׃

eyes all the marvelous deeds that the Lord performed.

משלי פרק א)ח(שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃

Mishlei 1:8 - My son, heed the discipline/musar of your father, / And do not forsake the instruction (torah) of your mother;

משלי פרק ד)א(שִׁמְעוּ בָנִים מוּסַר אָב וְהַקְשִׁיבוּ לָדַעַת בִּינָה׃)ב(כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ׃

Mishlei 4:1-2 - Sons, heed the discipline/musar of a father; listen and learn discernment, for I give you good instruction; do not forsake my teaching/torah.

משלי פרק ה)יב(וְאָמַרְתָּ אֵיךְ שָׂנֵאתִי מוּסָר וְ ֹוכַחַת נָאַץ לִבִּי׃

Mishlei 5:12 - And say, O how I hated discipline/musar, and heartily spurned rebuke.

משלי פרק ח)לג(שִׁמְעוּ מוּסָר וַחֲכָמוּ וְאַל תִּפְרָעוּ׃

Mishlei 8:33 - Heed discipline/musar and become wise; do not spurn it

משלי פרק יג)יח(רֵיש וְקָלוֹן פּוֹרֵעַ מוּסָר וְשׁוֹמֵר תּוֹכַחַת יְכֻבָּד׃

Mishlei 13:18 - Poverty and humiliation are for him who spurns discipline/musar; but he who takes reproof to heart gets honor.

משלי פרק יג)כד(חוֹשֵׂךְ שִׁבְ ֹו וֹנֵא בְנוֹ וְאֹה ֹו שְׁחָרוֹ מוּסָר׃

Mishlei 13:24 - He who spares the rod hates his son, / But he who loves him disciplines/musar him early.

The word *musar* has come to mean a school of personal self-improvement, through the modern Musar Movement. However, the root word, according to Gesenius' Hebrew Lexicon takes on three meanings: (1) correction, (2) admonition, discipline, (3) instruction, doctrine.[79] If one looks at different translations of verses that contain the word *musar*, it will become clear that translators do not always agree which sense of the word is meant in a given verse (as they use different versions of the above three meanings). However, if we assume that the word is intended to mean some type of moral development, then the

[79] Gesenius 546

relationship of these meanings becomes clear. While guiding someone one the path to become an ethical person and exhibit moral behavior, there is certainly a place for explicit taught instruction and/or doctrine, warranting Gesenius' semantic range of mean. However, in guiding learners towards such behavior, it is obvious that at times correction and discipline will be needed. *D'varim* 11:2 declares God as a demonstrator of *musar* and reminds the people that, on the basis of what they have seen, they will have to pass on this *musar* to their children. From the *Mishlei* verses, one sees that *musar* involves discipline and instruction. *Musar* involves improving in self-discipline and self-restraint. It is necessary, comes with rewards and is a sign of love, even if it is not always pleasant in the moment. Such discipline is something that needs to be attended to in order to bring spiritual fulfillment, wisdom, and holiness (as seen in *Vayikra* 19). In the end, one will look back on the rebuke and discipline with joy, when the wisdom and growth that come from it become evident and internalized into one's own moral character and one becomes ethical in nature.

Constant Growth

משנה מסכת אבות פרק ד]ב[בן עזאי אומר הוי רץ למצוה קלה כבחמורה וברח מן העבירה שמצוה גוררת מצוה ועבירה גוררת עבירה ששכר מצוה מצוה ושכר עבירה עבירה:

Pirkei Avot 4:2 - Ben Azzai used to say, "Run to do the least of the commandments as you would to do the most important. Run away from a transgression, for a commandment pulls along a commandment and a transgression pulls along a transgression. The reward of a commandment is a commandment and the reward of a transgression is a transgression.[80]

[80] Translation: Kravitz & Olitzky 57

As will be demonstrated by the first works specifically focused on development of moral behavior, it is clear even from the time of the *Mishnah* that habit takes practice. This *mishnah* warns against using justifications such as: "just this once" or "no one's watching" for undesirable behavior. Each action has importance and consequence upon future actions through habit formation. Our goal is to follow the path of the "*mitzvah*" (here I am generalizing the term *mitzvah* not just as a legal command, but also as the command to "do good" in the world) until our very nature is *mitzvah*. That is, until acting in accord with *middot* is a subconscious decision. In the next chapter we will discuss in further length Maimonides' notions of moral development and instruction which further this idea that morality is always developing.

The collection of all the above texts exemplify that Jewish sources are concerned with moral topics and considerations. Morality is a part of Jewish life according to our tradition. In Jewish ethics, God's role as the moral authoritative figure *and* model for human behavior is central. We have legal obligations and moral obligations that overlap and create a complete Jewish life. Moreover, our ethical lives cannot be static. We must continue to develop morally, otherwise we will slip and become more prone to our urges.

CHAPTER 5: JUDAISM AND MORAL EDUCATION THEORY

JEWISH MORAL EDUCATION: FROM THE SOURCES

Having discerned central principles of morality from traditional Jewish texts and establishing them as necessary, we can now move to a consideration of how Jewish texts envision a methodology for transmitting moral instruction. I will not dwell long on the specific content of Jewish moral instruction in this chapter, since morality, according to my understanding is influenced by context and situation. Therefore, the specific content of Jewish morality that our biblical ancestors proposed, while mostly applicable today, is not identical to the Jewish morality that a Reform Jew today would pass on to the next generation.[81] Rather, this chapter strives to distill the methodology presented by Jewish sources for passing on the chosen moral content. We shall consider the nature of the Jewish moral education "classroom" according to our traditional texts. In doing so, I will draw largely on the following: the work of Maimonides (specifically his work in the *Mishneh Torah*, *Hilkhot Deot*),[82] the anonymous work *Orchot Tzaddikim,*[83] Moshe Chayim

[81] In that regard, one can turn to specific statements in the sacred texts and/or the middot as presented in those texts and in musar literature. In addition, the resources listed in the appendix supply texts and suggested activities for various middot that might be instructed, as well as discussions of the middot in Musar works, such as Messilat Yesharim. I also recognize that since morality is dependent on cultural context, the specific content will change over time and in different places.

[82] The Mishneh Torah ("Repetition of the Torah") is a code of Jewish religious law composed by Rabbi Moses ben Maimon (Maimonides or the RaMBaM) in the latter portion of the 12th century while Maimonides was living in Egypt. The section *Hilkhot Deot* ("Laws of Knowledge/Understanding") contains the laws of personal development.

[83] A 15th century book on Jewish ethics from Germany, printed initially in the Judeo-German translation and only later in its Hebrew original.

Luzzato's writing in *Mesilat Yesharim*,[84] and the moral teachings of the Musar Movement,[85] as well as the work of Eugene Borowitz, for a more Reform understanding. These works often build upon one another, reiterating ideas and themes from earlier writings. Each adds a layer to our understanding of Jewish moral instruction as a process.

INSTRUCTORS

According to our sources, the primary instructor of Jewish morality is one's own parents. Parents spend a great deal of time raising their children, literally in physical size, and figuratively in moral virtues. This double meaning phrase "raise" holds in the Hebrew as well, with *ma'alot* meaning a level of height as well as attainment of virtues. The home is an incredibly important learning environment.[86] Wendy Mogel, whose work we shall look at in more detail in Chapter 6, reiterates repeatedly in *The Blessing of a B-* how teens "study" their parents.[87] While Mogel focuses on teens, the same is true of younger children and of adults, who also learn from those who set an example. On *Mishlei* 1:8: "Hear, my son, the instruction (musar) of your father and don't forsake the teaching (torah) of your mother,"[88] Borowitz comments: "It doesn't have home tutoring in mind. Rather, it is reflecting the reality that parents, consciously or not, continually impart wisdom to their children."[89] While parents may occasionally give children lectures or other direct

[84] Rabbi Moshe Chayim Luzzato was an Italian rabbi, kabbalist and philosopher in the early 18th century. After his death, Rabbi Yisrael Salanter used one of Luzzato's writings, *Messilat Yesharim* as a central work for the Musar Movement.
[85] The Musar Movement is a Jewish ethical and educational movement that developed in19th century Eastern Europe by Lithuanian Jews and was lead initially by Rabbi Yisrael Salantar. It was created in response to the Enlighenment (and the Jewish *haskalah* that followed).
[86] Borowitz and Patz 121
[87] Mogel 151, for example
[88] **משלי פרק א**)ח(שְׁמַע בְּנִי מוּסַר אָבִיךָ וְאַל תִּטֹּשׁ תּוֹרַת אִמֶּךָ׃
[89] Borowitz and Schwartz 3

instruction as reprimand for undesirable behavior or preventative of such behavior, it is the parents' own actions that perhaps play a bigger role in characterizing children's behavior. A parent who acts morally with good deeds (keeps promises, speaks highly of others, cares for pets, etc.) demonstrates that these behaviors are desirable; one who does the opposite gives no reason for their children to act any differently.

We can learn greatly from this model. While our ancestors may have spent the most time at home, that is not necessarily the case today. Children spend a significant amount of their waking time in the care of non-parental adults. There are at least six hours each day spent at school, often followed by time children spend at extra-curricular activities (at school or elsewhere), at friends' houses, or in other social situations. In all of these settings non-parental adults function, at least in part, *in loco parentis*. For some, these non-parental adults will be just as influential as their own parents, as discussed in the psychological study (among others) cited in Chapter 2.

The role of the non-parental adult is also evident in Jewish tradition. There is an amusing and seemingly awkward selection of stories in *Bavli Berachot* 62a.[90] The Talmud

[90] It has been taught: R. Akiba said: Once I went in after R. Joshua to a privy, and I learnt from him three things. I learnt that one does not sit east and west but north and south; I learnt that one evacuates not standing but sitting; and I learnt that it is proper to wipe with the left hand and not with the right. Said Ben Azzai to him: Did you dare to take such liberties with your master? He replied: It was a matter of Torah, and I am required to learn. It has been taught: Ben Azzai said: Once I went in after R. Akiba to a privy, and I learnt from him three things. I learnt that one does not evacuate east and west but north and south. I also learnt that one evacuates sitting and not standing. I also learnt it is proper to wipe with the left hand and not with the right. Said R. Judah to him: Did you dare to take such liberties with your master? – He replied: It was a matter of Torah, and I am required to learn. R. Kahana once went in and hid under Rab's bed. He heard him chatting [with his wife] and joking and doing what he required. He said to him: One would think that Abba's moth had never sipped the dish before! He said to him: Kahana, are you here? Go out, because it is rude. He replied: It is a matter of Torah, and I am required to learn.
תלמוד בבלי מסכת ברכות דף סב עמוד א תניא, אמר רבי עקיבא: פעם אחת נכנסתי אחר רבי יהושע לבית הכסא, ולמדתי ממנו שלשה דברים: למדתי שאין נפנין מזרח ומערב אלא צפון ודרום, ולמדתי שאין נפרעין מעומד אלא מיושב ולמדתי שאין מקנחין בימין אלא בשמאל. אמר ליה בן עזאי: עד כאן העזת פנים ברבך! - אמר ליה: תורה היא וללמוד אני צריך. תניא, בן עזאי אומר: פעם אחת נכנסתי אחר רבי עקיבא לבית הכסא, ולמדתי ממנו שלשה דברים: למדתי

provides two accounts of a student following his teacher into the bathroom to "learn the Torah" of using the facilities. In the third story, a student hides under his teacher's bed to "learn the Torah" of intimacy with his wife. These stories demonstrate and exemplify the nature of most moral education. Just as students learn *halakhot* from their teachers, so too, do their learn matters that are not strictly *halakhah* by watching how teachers' behavior in matters seemingly unrelated to Torah study, such as intimate and private moments. This learning may include practical learning, but certainly in the case of intimacy, moral behavior through the treatment of others is learned as well. While these stories create interesting mental pictures, they serve to remind teachers, especially in the context of being preserved in the Talmud for future sages, of the power they have to teach students a wide variety of life lessons, well outside the scope of their academic courses and *halakhic* studies.

The power of the non-parental adult is especially true during the tween and teen years, the ages when children are pushing away from their parents and discovering their independent selves. In this developmentally appropriate stage, religious (and any non-adult) figures become important role models of desirable behavior for the learner to 'study.' It ought to be clear that all elements of a child's life (home, school, prayer, personal life and public life) *all* must contribute to a student's individual internalization and

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שאין נפנין מזרח ומערב אלא צפון ודרום, ולמדתי שאין נפרעין מעומד אלא מיושב, ולמדתי שאין מקנחין בימין אלא בשמאל. אמר לו רבי יהודה: עד כאן העזת פניך ברבך! - אמר לו: תורה היא וללמוד אני צריך. רב כהנא על, גנא תותיה פורייה דרב. שמעיה דשח ושחק ועשה צרכיו, אמר ליה: דמי פומיה דאבא כדלא שריף תבשילא! אמר לו: כהנא, הכא את? פוק, דלאו ארח ארעא. אמר לו: תורה היא וללמוד אני צריך.

understanding and performance of moral behavior.[91] This responsibility, in our time, reaches to extended families, neighbors, teachers, clergy, and to the whole community at large to be growing circle of *musar* masters from whom we learn those things which ought be emulated or deplored.[92]

The second instructor of morality in Judaism, as has been demonstrated in the source texts of Chapter 5, but I shall state explicitly here, is God. *Niddah* 31a states, "Our Rabbis taught: There are three partners in man, the Holy One, blessed be He, his father, and his mother."[93] God instructs through our sacred texts, through our relationship with God in prayer and in more abstract ways. God, as the moral authority in Judaism and as *Avinu*, our parent (lit; father), has an influence in a person's moral development, even as our relationship with God is categorically different than with another human being or parent. While perhaps the most intangible of instructors when compared to one's parents or adult role models, God is no less important in one's process of Jewish moral development.

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[91] Silberg 157

[92] Borowitz and Schwartz 4

[93] Full passage: Our Rabbis taught: There are three partners in man, the Holy One, blessed be He, his father and his mother. His father supplies the semen of the white substance out of which are formed the child's bones, sinews, nails, the brain in his head and the white in his eye; his mother supplies the semen of the red substance out of which is formed his skin, flesh, hair, blood and the black of his eye; and the Holy One, blessed be He, gives him the spirit and the breath, beauty of features, eyesight, the power of hearing and the ability to speak and to walk, understanding and discernment. When his time to depart from the world approaches the Holy One, blessed be He, takes away his share and leaves the shares of his father and his mother with them. Rav Papa observed: It is this that people have in mind when they say, 'Shake off the salt and cast the flesh to the dog'.

תנו רבנן: שלשה שותפין יש באדם, הקב"ה ואביו ואמו. אביו מזריע הלובן, שממנו עצמות וגידים וצפרנים, ומוח שבראשו, ולובן שבעין. אמו מזרעת אודם, שממנו עור ובשר ושערות, ושחור שבעין. והקב"ה נותן בו רוח ונשמה וקלסתר פנים, וראיית העין, ושמיעת האוזן, ודבור פה, והלוך רגלים, ובינה והשכל. וכיון שהגיע זמנו להפטר מן העולם - הקב"ה נוטל חלקו, וחלק אביו ואמו מניח לפניהם. אמר רב פפא, היינו דאמרי אינשי: פוץ מלחא - ושדי בשרא לכלבא.

DEFINING IDEAL MIDDOT: THE GOLDEN MEAN

In Chapter 2 we saw that the concept of *Middah* can be understood as a measure. We shall return to this concept within the body of Jewish texts. A preliminary source of a how-to on moral instruction and development is in Maimonides' *Hilkhot Deot,* part of the *Mishneh Torah*. According to chapters 1 and 2 of *Hilkhot Deot*, virtues, *middot*, fall on a sliding-scale between two extremes. The goal is to find the proper balance between these extremes, without inclining too far in one direction or the other. For the majority of traits, the ideal is somewhere between two extremes. This is reminiscent of Nicomachean Ethics, also found in Aristotle's writings. The key in this system is not rigidity, but maintaining balance. Maimonides states:

רמב"ם הלכות דעות פרק א
הלכה ג

שתי קצוות הרחוקות זו מזו שבכל דעה ודעה אינן דרך טובה ואין ראוי לו לאדם ללכת בהן ולא ללמדן לעצמו, ואם מצא טבעו נוטה לאחת מהן או מוכן לאחת מהן או שכבר למד אחת מהן ונהג בה יחזיר עצמו למוטב וילך בדרך הטובים והיא הדרך הישרה.

Hilkhot Deot 1:3: The two extremes of each trait, which are at a distance from one another, do not reflect a proper path. It is not fitting that a man should behave in accordance with these extremes or teach them to himself. If he finds that his nature leans towards one of the extremes or adapts itself easily to it, or, if he has learned one of the extremes and acts accordingly, he should bring himself back to wat is proper and walk in the path of the good. This is the straight path.

הלכה ד: הדרך הישרה היא מדה בינונית שבכל דעה ודעה מכל הדעות שיש לו לאדם, והיא הדעה שהיא רחוקה משתי הקצוות ריחוק שוה ואינה קרובה לא לזו ולא לזו, לפיכך צוו חכמים הראשונים שיהא אדם שם דעותיו תמיד ומשער אותם ומכוין אותם בדרך האמצעית כדי שיהא שלם בגופו, כיצד לא יהא בעל חמה נוח לכעוס ולא כמת שאינו מרגיש אלא בינוני, לא יכעוס אלא על דבר

Hilkhot Deot 1:4: The straight path: This [involves discovering] the midpoint temperament of each and every trait that man possesses [within his personality.] This refers to the trait which is equidistant from either of the extremes, without being close to either of them. Therefore, the early Sages instructed a man to evaluate his traits, to calculate them and to direct them along the middle path, so that he will be sound [of body]. For example: he should not be wrathful, easily angered; nor be like the dead, without feeling, rather he should [adopt] an intermediate course; i.e., he should display anger only

גדול שראוי לכעוס עליו כדי שלא יעשה כיוצא בו פעם אחרת...	when the matter is serious enough to warrant it, in order to prevent the matter from recurring…[94]

As for each individual: every person is born with innate traits and tendencies somewhere along each sliding scale and has the potential to change. Maimonides points out in these chapters, and the author of *Orchot Tzaddikim* will reiterate (almost word for word), that one might naturally be easily angered while another is naturally difficult to provoke to anger.[95] A person's natural traits are a unique combination of both desirable and undesirable dispositions. It is each person's task during a lifetime to adjust the measures of their traits, changing their disposition to a more desirable balance of traits. A person who has obtained the golden mean for a particular trait should work to maintain their attained position, while others should work to find themselves behaving more towards this middle path. Some will therefore need to work on increasing in a certain trait while others will need to work on minimizing the same trait. In this fashion, over time, inborn traits are built or diminished and others are acquired. This is done through personal growth, instruction, reflection, etc. In such a way, as a person increases in moral development they grow to be more balanced in their *middot*.[96]

The author's suggestion in *Orchot Tzaddikim* is similar. The author give an analogy to cooking. In a particular dish, only the right ingredients in the right proportions will make something taste exceptionally well.[97] Yet, one might combine both the ideas of Maimonides and the thinking expressed in *Orchot Tzaddikim*: while ingredients may be

[94] Chabad translation
[95] Hilkhot Deot 1:1 and Orchot Tzaddikim, trans. Zaloshinsky, 7, 9
[96] Hilchot Deot Chapter 1
[97] Orchot Tzaddikim, trans. Zaloshinsky, 9, 11

called for in a certain proportion in one dish, in a different dish, other ingredients may be required, or the same ingredients in different proportions. There are ingredients, such as salt, that are always required in smaller proportions, and others that are nearly always called for in larger proportions (flour in baking). If you think of each dish's recipe as an actual interaction, calling for the "ingredients" of moral virtues in various amounts – one needs to know the best recipe for the occasion and have the right ingredients on hand, combining the best virtues in the correct proportions. For example, in making *challah*, too little yeast and the dough will not rise, too much yeast and the dough will rise to the point of collapse: in life, the same is true. For example, humility in relation to a job interview. Too much humility and you will not fully demonstrate your skills, too little, and you come across as arrogant and inflate yourself to the point of exploding. However, in a different situation, or a different dish, a different balance between humility with other traits may be necessary: just as bread requires more leavening than crackers; praising another's success in the face of your own defeat (such as in an athletic setting) likely requires more humility than a job interview.

KNOWING ONE'S OWN CURRENT DISPOSITION

For both Maimonides and the anonymous author of *Orchot Tzaddikim*, one must understand one's own moral state-of-being in order to make progress. While this may seem obvious, it takes true self-reflection to understand not what we *think* we know about ourselves, but what is actually true of our behavior, without excuses. The text of *Orchot Tzaddikim* analogizes moral traits to weighing measures. You must know how to identify each one, how much it weighs and if it is a valid form of currency. If you do not know

these things about your wealth, than it is worthless.[98] However, if you know what each trait is, that it is a valid Jewish moral form and when to apply it, then your moral attainment has worth. Otherwise you have a moderate "stock" of natural moral traits that are doled out indiscriminately in interactions, with no spiritual value added to the *middah*.

While Maimonides highlights that some traits are inborn, Luzzato's *Mesillat Yesharim* clarifies that constant work on our moral attributes and inclinations is necessary, unlike other states of being:

> For piety, fear of the Eternal, love of the Eternal and purity of heart are not that deeply rooted within a person not to necessitate the employment of methods for their acquisition. In this respect they differ from natural sates such as sleep and wakefulness, hunger and satiety, and all other natural instincts. Rather, the acquisition of these [qualities] definitely requires various methods and devices. Furthermore, while there are many factors operating to distance piety from man there are many elements that can counter these factors.[99]

Through constant work, we will first know what the ideal is. Knowing the ideal and when to apply it, one will be able to act accordingly in real-life situations. Then, through constant moral choices and action that follow a given *middah*, one will *become* moral in character and disposition, not just in action.[100] Francis Silberg's dissertation describes a similar process, from *Kavannah* (apperception and aspiration), to *Lishmah* (association and assimilation), to *Devekut* (transformation of quality).[101]

This process is perhaps easier to understand in an everyday matter, unrelated to morality: driving a car. As one becomes old enough to learn to drive, one might read the

[98] Orchot Tzaddikim, trans. Zaloshinsky, 23
[99] Luzzatto 3
[100] Isaacs, Critical Issues 81
[101] Silberg 184

driver's manual to learn the rules of the road, or listen to a parent or driving instructor on the mechanisms to turn on and drive a particular car (knowing the ideal/*Kavannah*). In the first few driving lessons, one has to think about every single move, resulting in a bumpy ride for the instructor as the learner discovers the gas pedal, the brake, the turn signal, how far to turn the wheel when changing lanes, etc. (acting accordingly/*Lishmah*). Over time, driving maneuvers become more habitual, until, one doesn't just "know" how to drive, but "is" a driver and can drive any car that matches the type of transmission they learned to drive (disposition/*Devekut*).

The model can now be understood in terms of moral attainment, let us use the example of honoring one's parents. First, one may learn from studying Torah that honoring parents is a *middah* to aspire to (knowing the ethical idea/*Kavannah*). In the next stage, one begins to act accordingly, consciously thinking about how to honor one's parents, perhaps starting to slam a door or yell, but "catching" oneself and redirecting behavior to a more appropriate response (act accordingly/*Lishmah*). Finally, after enough practice and integration, the very nature of honoring parents becomes engrained in a person's soul, one's automatic response is one of respect (disposition/*Devekut*). This is a process that both requires instruction and perfection, and yet comes natural; its instructional form is not new or earth shattering to adults.[102] Only when moral education has been "spiritually assimilated" will one obtain the full value of study.[103]

[102] Orchot Tzaddikim, trans. Zaloshinsky, 19, 21
[103] Silberg 75

TYPES OF LEARNERS

Hilchot Talmud Torah (1:8) states that: "Every Jewish man is obligated to study Torah, whether he is poor or rich, of a healthy and complete body or afflicted by difficulties, whether he is young or an old man whose strength has diminished."[104] Torah study is interrelated with moral development. This may be demonstrated through the qualities in *Avot* 6:5-6 (listed previously), the intermingling of moral and ritual statements in the Holiness Code (*Vayikra* 19), and from the overlap of Jewish law and Jewish morality, among other sources. Therefore moral development is included in the imperative to study Torah. Rendering *Hilkhot Talmud Torah* in an egalitarian fashion, if every person is required to study Torah, we may extrapolate that every person is also required to work on moral development. All are required to participate in moral development at all stages of life, regardless of physical or mental differences.

There are those whom readily engage in their own moral development. This is obviously the ideal. Yet every individual, according to his or her nature will differ in their ability to recognize and to change his or her behavior that deviates from the golden mean. For those who are already in a position to learn, Maimonides suggests a means of doing so. Someone who exhibits one extreme of a trait ought to "fix" this broken extreme by accustoming themselves to the other extreme.[105] One can assume that in doing so, one would push his or her own comfort zone to a different trait, allowing the person to acquire that extreme. Once one ceases to act intentionally according the acquired extreme trait, they will likely settle back in between the two, finding the golden mean for that particular

[104] Abramson 168
[105] Hilchot Deot 2:2

pair of traits. This same concept is understood in sports where drills are used to overcorrect a flaw, in order to have the athlete combine the drill with their initial technique to perform in between the two, and therefore how the skill should be executed.

The text of *Orchot Tzaddikim* seemingly adds to this notion by addressing the fact that there are those that fail to recognize their own faults (and can therefore not follow Maimonides' advice), or whom do recognize their own faults, but do not have the knowledge of how to change (in which case, Maimonides' suggestion above for instruction may apply).[106] There are also those "sunk in meaningless vanities" who will not seek out to improve their own moral development. It is therefore incumbent upon those of moral attainment to guide them toward the right path.[107] This is where the more punitive connotations of *musar* come into play. It is for those who are not readily willing or able to push themselves on a path towards the ideal that more 'reprimand' may be necessary to begin the journey until the learner finds their own way on the path of moral development.

WORKING CONTINUOUSLY

Daily practice in Judaism is necessary to learn and maintain one's Jewish identity, through rituals and *middot*.[108] Regardless of who the learner is, and what their natural disposition, it takes continual effort to continue on the path towards ethical ideals, as demonstrated by the "Constant Growth" texts in Chapter 4. Luzzato, in the introduction to *Mesillat Yesharim* states that despite the self-evident nature of moral content, there is need for repetition in study:

[106] Orchot Tzaddikim, trans. Zaloshinsky, 13
[107] Orchot Tzaddikim, trans. Zaloshinsky, 15
[108] Wagschal 1; Borowitz and Patz 122

> [This work is] not to teach men what they do not know, but to remind them of what they already know and clearly understand. For within most of my words you will find general rules that most people know with certainty. However, to the degree that these rules are well-known and their truth self-evident, they are routinely overlooked, or people forget them altogether.[109]

One of the most challenging things about moral education and development is that much of the content is precisely as self-evident as Luzzatto states, and yet, it is very difficult for most to go about a day while embodying ethical behavior entirely. Without constant mindfulness to *middot*, life easily gets in the way of how we know we are supposed to act – things are 'routinely overlooked and forgotten.' Jewish moral education therefore encourages continuous practice (as in part demonstrated in the previous chapter) to combat the 'forgetfulness' of human nature. While Luzzatto's work is several hundred years old, human forgetfulness and our tendency to overlook that which we know to be true about moral life is still endemic today.

The text of *Orchot Tzaddikim* uses the metaphor that we must polish our ways to reveal the silver beneath.[110] If one polished the same vessel repeatedly, no progress would be made, and yet, if one never returned to a vessel (moral element, teaching, or writing) after it was polished, it would become tarnished again. So too with moral development, not only does it take daily practice, but repeated practice and cyclical learning of the same material. Moral development takes time and repetition.

[109] Luzzatto 1
[110] Orchot Tzaddikim, trans. Zaloshinsky 23

THE GOALS OF MORAL EDUCATION

One goal of Jewish moral education is to develop in one's traits. A focus not just on faith and belief, but also on deed is an imperative in Jewish ethics, like Judaism as a whole. In order for Jewish thought and learning to reach their inherent potential and to be meaningful, it must be put into Jewish action. In this way, conviction is demonstrated through action rather than thought.[111] Borowitz and Patz find this concept to be a major distinction between Judaism and Christianity, where creed is more heavily weighted.[112] One might use the notion of Jacob's ladder as a metaphor for Jewish life: the angels are all ascending or descending: none remain stationary. If one is not rising 'upwards toward heaven' in moral attainment, one is failing towards the temptations of daily life.

The goal of one's good deeds according to a metaphor in *Pirkei Avot* 3:22,[113] is that one ought to strive to become a tree with many roots (good deeds) that outnumber its

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[111] Ruderman 108

[112] Borowitz and Patz 118

[113] Rabbi Elazar ben Azaryah said, "Where there is no Torah, there will be no good conduct; where there is no good conduct, there will be no Torah. Where there is no wisdom, there will be no reverence; where there is no reverence, there will be no wisdom. Where there is no understanding, there will be no knowledge; where there is no knowledge, there will be no understanding. Where there is no bread [literally, flour], there will be no Torah; where there is no Torah, there will be no bread." He would often say, "To what shall be compared one whose wisdom is greater than one's deeds? To a tree whose branches are many, but whose roots are few, so that, when the wind comes, it will uproot it and overturn it, as it says, 'One shall be like a tamerisk in the desert and shall not see when good comes; but shall inhabit the parched places in the wilderness.' [Jer. 17:6] To what shall be compared one whose works are more numberous than one's wisdom? To a tree whose branches are few, but whose roots are many, so that, even if all the winds of the world were to come and blow upon it, they could not move it from its place, even as it says, 'For one shall be as a tree planted by the water, that spreads out its roots by the river. It shall not fear when heat comes, for its leaf shall be green. It shall not worry in a year of drought, for it shall never cease yielding fruit.'" [Jer. 17:8] – Translation: Kravitz and Olitzky 47-48

<u>משנה מסכת אבות פרק ג</u> רבי אלעזר בן עזריה אומר אם אין תורה אין דרך ארץ אם אין דרך ארץ אין תורה אם אין חכמה אין יראה אם אין יראה אין חכמה אם אין בינה אין דעת אם אין דעת אין בינה אם אין קמח אין תורה אם אין תורה אין קמח]יח[הוא היה אומר כל שחכמתו מרובה ממעשיו למה הוא דומה לאילן שענפיו מרובין ושרשיו מועטין והרוח באה ועוקרתו והופכתו על פניו שנאמר)ירמיה י"ז(והיה כערער בערבה ולא יראה כי יבא טוב ושכן חררים במדבר ארץ מלחה ולא תשב אבל כל שמעשיו מרובין מחכמתו למה הוא דומה לאילן שענפיו מועטין ושרשיו מרובין שאפילו כל הרוחות שבעולם באות ונושבות בו אין מזיזין אותו ממקומו שנאמר)ירמיה י"ז(והיה כעץ שתול על מים ועל יובל ישלח שרשיו ולא יראה כי יבא חום והיה עלהו רענן ובשנת בצורת לא ידאג ולא ימיש מעשות פרי:

branches (wisdom, intellectual attainment). In this way, one is grounded and steady even amid the strongest winds. If one's wisdom/branches outnumber one's deeds/roots, then that person will be easily uprooted. Study, discussion and other forms of moral education on the cognitive level are not enough, one's moral learning must be enacted in the world.[114]

Jewish *middot*, like all values are acquired and one strives toward perfection over a lifetime, although perfection will never be attained since our work is constant. Buber retells a Chassidic tale in which two men are tasked to cross a vast cavern on a rope. The first one, after crossing safely declares to the second man: "All I know is that when I felt myself toppling over to one side, I leaned to the other."[115] If our lifetime is that rope, we must kept re-centering ourselves as we walk. Each person's path, and tilts, will be different. As long as one can sense when they are going adrift and re-center back to the straight path, moral life will be maintained. But this alone is insufficient. Moral development is much like a famous line from my swimming career: "Once you have done your best, your best is not good enough." The text of *Orchot Tzaddikim* teaches that once a level of good is obtained, one must strive to reach a higher level.[116]

Another major goal of Jewish moral development is increasingly one's feeling of closeness to God. Jewish values are also intended to bring the Jew into relationship with God. This was demonstrated with the texts of the previous chapter. Not only do our values come from God and our tradition, but they bring us into relationship with God and the values themselves: "Jewish values are, thus, distinctive because, unlike secular values, they seek to unite the Jew with his God by inching him ever closer to the absolute holiness that

[114] This sentiment is also repeated in Orchot Tzaddikim, trans. Zaloshinsky, 19
[115] Buber, as cited in Borowitz and Schwartz 9
[116] Orchot Tzaddikim, trans. Zaloshinsky, 7

unifies and brings intrinsic value to the members of the value triad."[117] We can understand Jewish values not only as stemming from our Jewish heritage, but also as that which draws us closer to our heritage, our God and our identity as Jews.

Across denominations the practice of *musar* has emerged. *Musar* was originally an Orthodox practice of the *Mitnagdim* (opponents of Chasidism), and has captured the imagination of a still growing (and diverse) array of Jews – from fervently religious to fervently secular. The Musar Movement is based on many of the above texts, including *Hilchot Deot*, *Orchot Tzaddikim* and *Mesillat Yesharim*, as well as other philosophical and ethical treatises.[118] The aim of *musar,* is to "learn how to live, how to be."[119] The Musar Movement (led by Salanter) focuses on the importance of character education, which can improve ourselves, our nation and the world.[120] It is not just Torah study for the sake of learning much Torah, but as the Kotzker Rebbe said to a disciple: 'You learn so much Torah, but tell me, what have you learned from Torah?"[121]

The goal of moral development and education, in the modern, liberal Jewish world, is to not only maintain the connection from text to life of historical Judaism, or to only maintain the connection from life to text,[122] but rather to maintain both.[123] It is one thing

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[117] Silberg 181; Silberg defines the 'values triad' as the overarching values in the three major divisions of the Tanakh: Chessed/Loving-Kindness in the Torah, Tzeddek/Righteousness in the Prophets and Chochmah/Wisdom in the Writings (and within them, related value concepts) – Silberg 10-11
[118] The Musar Institute, "Wisdom Way," http://www.musarinstitute.org/wisdom-way.htm
[119] Krumbain 1
[120] Eckman 11
[121] Krumbain 1
[122] One example of learning that is "from life to text" (in contrast to the 'traditional' mode of learning from text to life) comes from Franz Rosenzweig, an early 20th century Jewish philosopher who saw a need for a new approach following Jewish emancipation. He stated: "It is learning in reverse order. A learning that no longer starts from the Torah and leads into life, but the other way round: from life, from a world that knows nothing of the Law, or pretends to know nothing, back to the Torah. That is the sign of the time." (Rosenzweig "On Jewish Learning," cited in Holtz 5)
[123] Holtz 5-6

to sit in a classroom or *yeshiva* and learn text to go out and practice. It is another to walk into that classroom with the knowledge of one's life and look only for that which applies to modern life. It is still another to enter the classroom as a living person and allow oneself to understand the texts in the backdrop of our lives, and then to enter the world and allow oneself to understand the world in the backdrop of our texts. Each informs and influences the other.

CHALLENGES OF MORAL EDUCATION IN JUDAISM IN CONTEMPORARY SETTINGS

One of the major challenges to an emphasis on moral education in a Jewish setting in particular is the focus on *halakhah,* ritualism and law in Judaism as a whole. These elements are more prominent in more "traditional" branches of Judaism, exacerbating the problem. For Reform Judaism, this is less of a challenge, albeit still present. An overemphasis on ritualism can lead to a "stifling of moralism" with its preoccupation on the letter of the law.[124] Jewish morality goes beyond ritualism and the letter of the law. It looks for the spirit behind the law, the larger goals of the Torah.[125] Borowitz states on behalf of the Reform Jewish community: "Our first duty is to be just and decent to every human being… In everything we do, all our lives, we must strive to do what is right."[126] Judaism presents a picture of what the world is and ought to be.[127] It is our task to derive that picture from Judaism and apply it to our everyday lives, with the God-given facilities we have to distinguish right from wrong.[128] While not everyone would agree with the

[124] Bloch 9
[125] Krumbain 3
[126] Borowitz and Patz 120
[127] Dorff, *To Do the Right and the Good,* xvi, xiv
[128] Bloch 5

following, some claim, Borowitz, for example, that Reform Judaism, in its history, has placed moral behavior as the most important human obligation and that while ritual, prayer and study are important, they have not been as exalted as behavior.[129] To the extent that this claim is true, on one hand it makes the role of the moral educator in Reform Judaism easier, since there is already an emphasis on moral behavior as an exalted form of Jewish practice and it is our obligation as Reform Jews. On the other hand, moral education and an understanding of morality that is devoid of the relationship between morality *and* the more legal/ritual elements of Judaism is incomplete and lacks spiritual wholeness.

Yet, while avoiding a focus on over-ritualism, there is a challenge to moral education within Reform Judaism. This challenge, as Dorff cites it, stems from the notion of "informed choice": The issue of morality-based-on-God in Reform Judaism is that individual Jews can make their own (informed) decision about what God wants us to do (drawing on Eugene Borowitz theology); this can lead to multiple and conflicting moral decisions all "Jewish" by the respective individual choices.[130]

Another challenge to moral education in a Jewish setting is a challenge to education in general: relevance. Mindy Sherry's Capstone, citing Resnick's 1992 study, identifies that there needs to be a connection between what ought to be (what is being taught) and what currently exists in the community at large and within the institution.[131] If learners are living in a community where a moral attribute is lacking in the setting (such as teaching the value of being prompt in a school setting where the vast majority of the day students are subject to teacher's adherence to the daily schedule), it will be less effective overall.

[129] Borowitz and Patz 112
[130] Dorff, *Love Your Neighbor,* 16
[131] Sherry 10

However, if what is being taught is able to be practiced by the learners within the community, then the teaching will be more effective.

With these ideas in regards to the instruction of Jewish morality, and those of the previous chapter on Judaism's contribution to ethical thought in general, we proceed in the next chapter to discuss the thought of moral theorists, mostly secular in regards to highlights they provide, strengths and weaknesses of their thought in regards to adaption to a Jewish setting. This will set the stage for developing a specific means of Jewish moral education for our time.

CHAPTER 6: A THEORY OF JEWISH MORAL EDUCATION

As we have seen, Judaism provides a tradition and basis for understanding the importance of moral education and some historical guidelines as to methods of moral education – specifically those of the Rambam and *Musar* texts. While these texts speak from the wisdom of our tradition; society and modern research of moral development bring additional layers of understanding that we can add to our tradition. Understanding and implementing more recent thought will allow us to build upon our tradition and promote moral growth effectively, and meaningfully, in the context of summer camp.

In a modern setting, it is possible to consider modern theories of moral education alongside our Jewish background. We can use these existing models to further enhance our textual heritage with a modern understanding of moral education and development in general. While certainly not an exhaustive selection of moral theorists, below is a sampling of moral theorists with an analysis of their main points. For each we shall consider how the thinker relates to the Jewish moral education, specifically summer camp. Ultimately, one can use the synergies between ancient, medieval, and modern sources, secular and sacred, to draw elements and inspiration in order to create a practical approach to moral education, which our last chapter will accomplish.

EMILE DURKHEIM

(1858-1917, France)

As a sociologist, Emile Durkheim offered a course on the science of education at the Sorbonne in 1902-1903. From extensive transcripts from his notes, eighteen of his twenty lectures have been reproduced, translated into English, under the title, *Moral*

Education.[132] These lectures speak to the nature of education as he understood the role of the school. His lectures speak from a different time and location, and he is the oldest of the authors considered presently. We must bear in mind that he speaks from early 1900s France during a time of secularization in the public school setting. Nevertheless, his ideas elucidate the topic of moral education in a school setting and propose an understanding of education that has endured through today in many settings.

Durkheim's introductory lecture on the nature of education describes education as neither an art nor a science, but as somewhere in between; he calls education 'practical theory.'[133] Through today, educational theory lies in between art and science. Treating education as a science, professional development in education often purports the importance of pedagogical skills needed to facilitate a classroom setting. There is much literature on the so-called "correct" tools and techniques to use in the classroom that will encourage a flowing discussion, will help 'manage' classroom behavior, and that describe how to write curricula and lesson plans, among other pedagogical elements.[134] Simultaneously, there are also many works out there that describe teaching as an art form.[135] These will argue that the even the best lesson plans and curricula, from an ideological standpoint, in the hands of even the most technically skilled teacher may still fail. These works teach about being able to deviate from a plan, read a classroom's feeling

[132] Durkheim vii
[133] Durkheim 2
[134] Some books include: Solomon and Solomon's *Toolbox for Teachers and Mentors* (2013), Silver, Strong and Perini's *The Strategic Teacher* (2008), and Doug Lemov's *Teach like a Champion* (2010), to name a few on general techniques, or Ron Berger's *An Ethic of Excellence* (2003) Wiggins & McTighe's *Understanding by Design* (2005) and Brooks & Brooks: *In Search of Understanding* (2001) for specific educational design theories.
[135] Some books include: Rachel Kessler's *Soul of Education* (2000), Parker Palmer's *Courage to Teach* (2007), and Deborah Schoeberlein's *Mindful Teaching & Teaching Mindfulness* (2009), to name a few

and about being present in the moment. Both of these sets of literature are correct – as Durkheim recognized early on: good education is neither an art nor a science, it must be a mix of the two.

Durkheim also aims the goal of education not on content, *per se*. The aim of education, is to affect behavior:

> [Education] is therefore intermediate between art and science. It is not art, for it is not a system of organized practices but of ideas bearing on these practices. By that token it is close to science. However, scientific theory has only one goal – the expression of reality; whereas education theories have the immediate aim of guiding conduct. While these theories do not constitute action in themselves, they are a preparation for it, and they are very close to it. Their *raison d'etre* is in action.[136]

The goal of education is to influence the conduct of the learners, not to fill brains with content. Many instead choose to focus on the content – ensuring that the curriculum is factually correct and contains the elements students should "know." Students are typically expected by parents to be able to answer the question, "What did you learn today?" with facts and subject matter. Ultimately, education is useless if it remains in the stores of the brain and does not influence a person's action in the world. Education is not to teach action, but to provide "*insight* into action."[137]

From this point, Durkheim begins to describe moral education. Here, the nature of influencing action is at the heart of education. Durkheim was a rationalist in his understanding of the source of ethics and believed them to be situationally based: "In this book, our aim is not to formulate moral education for man in general; but for men of our

[136] Durkheim 2
[137] Durkheim 2

time in this country."[138] This is to say that ethics and morality are culturally embedded and are not a universal construct, as we have discussed. The content of our moral education, in our own time and setting will inherently differ (at the outset from its grounding in Judaism in addition to reason), but since we are not teaching 1900s France, this is no surprise. His understanding of the role of the school and the educator still holds for us today, just in a different context.

Durkheim's view of education is that it ought to be student-focused. In this regard, he was likely influenced by his teacher, John Dewey, who also promoted student-centered learning. Durkheim states: "We cannot usefully treat any teaching problem, whatever it may be, except by starting where we are in time and space, i.e. with the conditions confronting the children with whom we are concerned."[139] This notion will be reiterated in later thinkers through the notions of learner-centered education that is culturally integrated into the current sociological setting. The students must be at the center of the educator's concern.

Unlike Jewish sources, where parents are responsible for moral education; for Durkheim, the school was the ideal location for moral education, not the family or home. The school is a better approximation of society as a whole. While one's family may teach morality, each family's teaching might differ from one another, emphasizing different things. In the school, everyone comes together. By teaching moral education in a school setting and not primarily in the home, a *singular* notion of morality evolves for the community, creating unity.[140] This morality, if continually taught in the school, will then

[138] Durkheim 3
[139] Durkheim 17
[140] Durkheim 18

become pervasive throughout the community and in the homes of future generations, who all had the same moral learning in the school. It is this communal experience of learning and practicing ethics and moral behavior that is most beneficial to the community as a whole.

RELEVANT POINTS FOR JEWISH MORAL EDUCATION

(1) Morality is culturally-dependent. Our culture is modern and our culture is Jewish. The content of moral education, for us, will therefore be determined by the intersection of the modern world *and* Jewish tradition.

(2) Morality is best taught in settings that approximate the full community. For Jews, morality is best taught among like-minded Jews, such as in summer camps, as will be demonstrated.

(3) This learning must focus on the student in order to inform their behavior rather than inculcate specific behaviors.

LAWRENCE KOHLBERG

(1927-1987, University of Chicago and Harvard University)

Lawrence Kohlberg (who, incidentally, was Jewish) was a psychologist most known for his stage-theory of moral development. He developed and refined his theory in a series of published studies, which others have critiqued and further researched since. Kohlberg was a student of Jean Piaget, a well-known Swiss developmental psychologist whose work was in stage-development theory, particularly cognitive development. Based on his teacher's area of expertise, it is no surprise that Kohlberg's theory is structured around a stage-development framework, and that his stages are connected to Piaget's

cognitive development theory. Kohlberg's work sought to combat the moral relativism of his time, by connecting thought and action; his work was rooted in a belief that moral judgment was not purely the product of early social learning or of the unconscious.[141] Ultimately Kohlberg wanted his research and theory to influence the nature of moral education in schools and create a more just society.[142]

In order to understand Kohlberg's work as a whole, a basic understanding of stage-theory is necessary. The root of stage-theory, which is generally accepted maintains: (1) A person attains stages over time, in a set order, without regression to early stages (except perhaps under extreme trauma). (2) A stage is determined by a consistent level of thought and behavior. (3) There is no time-bound criteria for the duration of time a person spends in a stage (short or long, although sometimes stages will be associated with approximate age groups that speak generally to average development). (4) There is are criteria set for what defines each stage and what demonstrates progression to the next sequential stage in one's development. (5) Stages are often numbered (stage 1, 2, 3), making it tempting to think of a stage as "higher" or "better" than a previous stage. However, stages ought to be understood as hierarchical only in the sense of integration: one stage encompasses the attainments and abilities included in all previous stages, rather than any stage being qualitatively better than a previous stage.[143]

Kohlberg's research in moral development is based on (originally) six stages of moral development. It expands upon Piaget's work in moral development (based on two

[141] Goodman 94
[142] Goodman 94
[143] Kohlberg, "Moral Development," 54

stages: conformist and autonomous).[144] Kohlberg's notion of moral judgment is centered on the concept of justice, defined as: "the primary regard for the value and equality of all human beings for reciprocity in human relations."[145] To determine a subject's stage in his research, Kohlberg poses hypothetical moral dilemmas.[146] The subjects then respond with a justification for the action they would choose in the scenario. In evaluating a subject's response, the chosen behavior is irrelevant to determining one's stage; how one justifies the chosen behavior is evaluated. From the structure of the response, Kohlberg would assess a subject to be at a given stage of moral development. These stages are included in Appendix D.

While Kohlberg's research may have been intended to influence educational instruction, his research itself does not make specific recommendations for the educator. The utility of Kohlberg's theory must be constructed from his research by the moral educator. In doing so, one ought to consider the criticisms of Kohlberg's work and the follow-up research that has been performed more recently. The largest criticism of Kohlberg's work is an apparent gender bias,[147] as well as other sociological biases (Western and Caucasian), since Kohlberg's research was limited to adolescent boys. The gender bias is particularly relevant, and prompted work in feminist ethical theories, such as that of Carol Gilligan and Nel Noddings, whom we will discuss, that propose alternative frameworks for understanding the progression of moral reasoning. While these criticisms ought to temper one's understanding of the stages of moral development (in terms of their

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[144] Goodman 94
[145] Kohlberg, "Moral Development," 56
[146] For example, a well-known dilemma is the "Heinz Dilemma:" Heinz's wife is going to die unless she receives some medication. The drug is so expensive that the only way Heinz can obtain the drug is to steal it. The question posed is: if you were Heinz, would you steal the drug? Why or why not?
[147] As researched by Carol Gilligan, see *In a Different Voice* (2003)

universal content), there are elements of Kohlberg's work that are important and highly relevant to understanding moral development as well.

Thus, while one might argue with the definition or progression of Kohlberg's stages, the fact that "stages" exist can be beneficial to the moral educator. The recognition that moral reasoning develops in a sequential manner, and is dependent on a certain levels of cognitive development is important to consider while creating learning experiences. While it seems to go without saying that a young child is generally incapable of the highest and most intricate moral reasoning, one must remember that all development is interconnected. In educational settings, we often work with students in groups and not individually. Having the construct of a "stage" to "assess" the development of students allows the educator to group students who are at similar stages for discussion. The educator can then work with students at their particular level, and perhaps shift the groupings as students "progress" at different rates. However, it is also important for the educator to bear in mind that a level of moral reasoning does not equate to moral action.[148] That is, just because Student A is identified as reasoning at a higher stage than Student B, Student A will not necessarily *behave* morally more frequently than Student B.

Another aspect of Kohlberg's work that is relevant is *what* he looks for in answers. Answers to moral dilemmas are assessed based on how the subject relates to others, how they understand the role of laws/authority, use of autonomous thinking, moral principles, how/if they understand the consequences of actions, how/if they understand the role of others' approval, etc.[149] Kohlberg emphasizes the *way* a person arrives at a moral decision

[148] Reimer "Structural Theory," 65
[149] Isaksson 48; Goodman 94; Reimer "Structural Theory" 64

rather than the decision itself. Whereas, often we look for a specific behavior from students over *why* they chose to act in the manner that was chosen. By utilizing the lines of moral reasoning that are developmentally appropriate to a learner's cognitive *and* moral development level, the educator can help probe a response further. The educator must be careful to avoid imposing lines of reasoning from their own perspective, which the student is not yet ready to conceptualize (not introducing lines of reasoning well beyond the current level of moral attainment). In doing so, the educator pushes learners within their zone of proximal development.[150]

For the Jewish moral educator, Kohlberg's model is appealing in that it is both 'scientific' and Jewish. The dilemma-discussion model has parallels in Jewish texts throughout the generations, from Abraham's attempts to save Sodom and Gomorrah (*Bereshit* 18), to the daughters of Zelophehad (*Bamidbar* 27, 36), to *Ketubot* 17a in the Talmud discussing the case of two people grabbing and abandoned article at the same time and the many other hypothetical (or practical) situations posed in Talmudic and *halakhic* discourse.[151]

What Kohlberg does not clearly account for in his work is how subjects' interactions with others affects their level of moral development. His studies sought to assess a level of attainment, but not necessarily how a subject got to that point. While in our work it may be beneficial to have a framework for assessing moral attainment, the

[150] A zone of proximal development is a concept within educational theory. It addresses how instruction should be focused to a level *just* higher than the current attainment of a student. Thus, a student who is just learning to read will be over-challenged by a chapter book; while a student who reads chapter books will not benefit from an infant's board book. Rather, a student should be assigned a book just above their current reading level in order to achieve the maximum benefit in their reading ability. Something too easy will not challenge the student to learn more and something too difficult will discourage the student.
[151] Schwartz 7

assessment itself is merely to guide a student and better understand their current moral reasoning abilities.

The assumption of Kohlberg's work is that a focus on increasing the level of moral thought (and creating an internal sense of ideal morality and intention) will lead to an increase in moral action.[152] Focusing and clarifying thought will certainly help influence action, but the educator can utilize the moral dilemma as one element in guiding moral development while also including other elements that help reinforce a shift in behavior as a result of the intellectual process involved in the moral dilemma discussions.

RELEVANT POINTS FOR JEWISH MORAL EDUCATION

(1) The concept of justice and a focus on what behavior will create a just society. One must identify the core *middot* that are central to a community and understand how to exemplify those *middot* in that community.

(2) The idea that understanding moral development as stages is helpful as a guideline. Learners have differing abilities in moral reasoning that develop according to a certain trajectory. Understanding this trajectory will allow the moral educator to provide developmentally-appropriate learning opportunities for maximal moral development.

(3) The use of hypothetical moral dilemmas (and using situations with clashing value-concepts) as a tool in the classroom (as a means for highlighting a person's method of moral reasoning and a source from discussion of morality) and as a potential means for creating groupings of students. In this way, students can be encouraged to further their moral thinking rather than be inculcated with specific value-concepts or behaviors.

[152] Grossman 461

NEL NODDINGS

(1929- , Stanford University, Columbia University, Colgate University)

Nel Noddings, working in the fields of philosophy and theory of education, is a more contemporary author in the field of ethics and moral education. Her work, *Caring; A Feminine Approach to Ethics and Moral Education*, illustrates a model for moral education that is based on individual relationships with learners. This model, in stark contrast to Kohlberg's focus on justice, as the title suggests, is centered on the concept of caring. She creates a "feminine" approach, which is more flexible and intuitive than the "masculine" tendency towards more methodical approaches of other theorists (Kohlberg's stages, e.g.). *Caring*, as a whole, promotes a way of understanding moral education with a focus on emotional elements of morality: relationships, empathy, and caring. She views education not as a manipulation of students, but one of being in relationship with learners and receptive to their needs, recognizing, especially with more mature learners, that these relationships can become two-ways paths of learning and caring. Her work gives voice to an approach underweighted by the androcentric theories of the past.

"Caring" is a technical term in Noddings' work. "Caring relationships" comprise of the "one-caring" and the "cared-for." In a teacher-learner relationship, generally the one-caring takes on the role of teacher or adult, while the cared-for takes on the role of learner. Through interaction, the one-caring influences and guides the cared-for. In order for this relationship to function properly and one "to care," the one-caring must be involved in the world of the other (as Durkheim suggests as well):

> This is the fundamental aspect of caring form the inside. When I look at and think about how I am when I care, I realize that there is invariably this displacement of interest from my own reality to the reality of the other.[153]

The one-caring must enter the world of the other, their needs and desires. While the one-caring may be affected by the relationship in the process, the focus and goal of the one-caring is on what Noddings deems "engrossment." Engrossment is an irrational mental state of being intertwined with the needs and experience of the other; it is one that prompts us to act (or refrain from action) to the benefit of the other, it is about being 'crazy' about another person. Engrossment is not 'caring' about some*thing* (such as mathematics or a thesis) merely by devotion of time or energy, but is a much deeper sense of entanglement with the 'other.'[154] While rational thought enters into the relationship, presence and intuition play a much larger role.

Noddings describes the qualities of the one-caring. The relationship must be based on predictability, rather than absolute principles, since in all situations there is a degree of subjectivity. Thus, as the cared-for, one can learn to expect certain generalities of behavior to occur: in general the one-caring will be honest, punctual, for example; yet maintains room for behavior to vary.

In several instances, Noddings speaks explicitly against Kohlberg's conclusions.[155] Using Kohlberg's stages (which were created using all-male subjects), women tend not to reach the "highest" stages in the same proportions as men (attaining stage 3, while men attain stage 4).[156] Noddings argues (generalizing) that this is because women approach

[153] Noddings 14
[154] Noddings 9-18, 61
[155] Noddings 42, 96, e.g.
[156] As demonstrated by Gilligan's work.

ethics and moral behavior from a different framework than men, "preventing" women from achieving the "higher" levels of moral attainment.[157] Women, according to Noddings, function better with more information, making the hypothetical situations more difficult because they are removed from concrete situations with real people and real emotions.[158] While the division of schema for thinking between the two genders is not a perfect representation of reality, the fact that there are different mental frameworks ("female" empathy versus "male" justice) with regard to moral reasoning is apparent in her criticism of Kohlberg's work. It is important to keep in mind while judging the morality of behavior the specific situation in which it is/will be acted. It is also important to focus on the specific cared-for, and their current circumstances over identifying that person as being in a certain "stage."[159] In this way, the individual relationship and engrossment are maintained.

Another instructive aspect of Noddings' work, as I understand it, is the cycle of moral education which Noddings proposes. While Noddings refers to this cycle in terms of the caring relationship, I generalize it to all *middot* in moral development. The moral educator, firm in their own moral behavior, as the one-caring has the power to help the cared-for develop their own sense of ideals and influence their behavior toward morality. The first stage in this process is **dialogue**: "In dialogue, she can underscore his subjectness – encourage him to stand personally related to what he says and does… Why he thinks what he thinks is as important as what [he thinks]."[160] Dialogue provides justification, and therefore fills in one's experience of another's behavior. The one-caring must also be a

[157] Noddings 42
[158] Noddings 96
[159] Noddings 171
[160] Noddings 178

model of caring and ethical behavior: "To support her students as ones-caring, she must show them herself as one-caring… A teacher cannot 'talk' this ethic. She must live it…"[161] Since discussion is generally at a more intellectual level, being a role-model of moral behavior and caring is equally important. **Practice** and **confirmation** come next:

> What the teacher reflects to him continually is the best possible picture consonant with reality… She meets him as he is and finds something admirable and, as a result, he may find the strength to become even more admirable. He is confirmed.[162]

The moral educator allows students, through their lives and classroom work to practice. Experiments have shown that cognitive work in moral reasoning alone (such as Kohlberg's work) is insufficient to affect behavior; learners need a setting in which to actualize their cognitive learning.[163] The teacher realizes that students will not be "perfect"– they are learners, rather than moral excellence, the goal is continual self-improvement. The teacher is to assume the best motives in students and confirm areas in which they have succeeded. Rules do not have to be enforced strictly when broken, but the behavior must be addressed. Through caring guidance and confirmation as a means of reflection, the student will assimilate that which he or she has learned through dialogue, modelling and practice.[164] All of the concurrent stages of this cycle are crucial to moral development.

RELEVANT POINTS FOR JEWISH MORAL EDUCATION

[161] Noddings 178-179
[162] Noddings 179
[163] Reimer, "Moral Education," 486
[164] Complementary to the work of Noddings, is that of Robert Coles. Coles studied and wrote extensively on morality and moral development in children, with a focus on using story and oral history. Such oral reflection gives children a chance to explore their own story and moral learning, See Coles' *Moral Life of Children* (1986).

(1) We can understand that not all learners will approach morality in the same way. Some learners will benefit more from hypothetical moral dilemmas and will gravitate toward more "masculine" understandings of morality; others will be more intuitive and benefit more from relationships and actual interactions in their moral growth. Neither of these approaches is "right" or "wrong" and neither is "better" or "worse." If the moral educator recognizes which framework best suites a learner, that learner's growth will be enhanced.

(2) Learning is based on relationships. All learning happens in relationships; without an established relationship with a learner, the full potential for impact of the educator will not be achieved.

(3) The model of dialogue, modelling, practice and reflection in an adaption for use in the educational setting. As Jewish educators, we must remember that learning happens in a cycle and that we are role-models. If our own behavior does not mirror the best behavior we wish our students to exhibit, their learning will be stifled.

AMITAI ETZIONI

(1929- , Columbia University & George Washington University)

Amitai Etzioni, a Jewish Israeli-American, works from the perspective of a sociologist and is informed by his knowledge of political theory. He discusses the importance of communitarianism as a means of creating a balanced society in his work, *The New Golden Rule: Community and Morality in a Democratic Society*. The communitarianism viewpoint seeks a proper equilibrium between individual autonomy and social order (of imposed through governing bodies and law). In order to obtain this balance, one must understand each side and the relationship between the two. According

to Etzioni's understanding, "modernity" is a shift away from the imposed order of medieval times towards increased autonomy. The current societal problem lies in focusing so much on the "value" of individual autonomy that we have shifted too far and are not actualizing the needed equilibrium. Attempts to recalibrate the system may be viewed as negating the importance of individual rights and autonomy, and may be challenged. But, neither unbounded individual freedom nor unmitigated totalitarian rule will create a "good society." Both are necessary: "Without the first [social order], anarchy prevails; without the second [autonomy], communities turn into authoritarian villages, if not gulags or slave colonies."[165] Etzioni's worldview is confirmed by Rabbi David Teutsch:[166]

> We live in a society that places a high value on individuality and personal freedom. This aspect of North American life produces many opportunities from which we all benefit greatly. It is possible, however, that the emphasis placed on personal freedom has become so great that it has undermined our capacity to benefit fully from community.[167]

Teustch, having established that individualism may have passed a tipping point, continues to argue that communities are central to Judaism and that there is a mutual responsibility between the individual and the community through education and support. This analysis of the Jewish community fits Etzioni's communitarian model.

Etzioni redefines the many formulations from various cultures of "The Golden Rule"[168] as: "Respect and uphold society's moral order as you would have society respect and uphold your autonomy."[169] The Golden Rule(s) of the past focus on the "unspoken

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[165] Etzioni xix
[166] Past President of the Reconstructionist Rabbinical College and currently leads its Center for Jewish Ethics
[167] Teutsch 3
[168] "Do unto others as you would have done unto yourself," among other variations
[169] Etzioni xviii

tension between what ego would prefer to do to others, and that which the golden rule urges ego to recognize as the right course of action;" Etzioni's objection to the golden rule(s) in this formulation is that the focus on interpersonal relationships alone.[170] In his formulation, the focus is on the relationship between individuals and society as a whole.

The goal of a communitarian society is the creation of a 'good society,' one which contains voluntary order and bounded autonomy. This will stem from a morally driven community united by a commitment to a set of core values.[171] Etzioni points out that individuals are inherently social beings and thus the concept of an "individual" is somewhat of a misnomer. A person in isolation deteriorates and does not act 'human' (as evidenced by the effects of solitary confinement in prison and other isolating situations).[172] Therefore, one must always consider the individual within the larger social context. In a communitarian society there are both rights for individuals and responsibilities. A person fulfills their responsibilities to the larger group in order to maintain and protect the rights of individuals. In this way, even while following the imposed rules of the community, the individual will feel a voluntary commitment to that body, and not feel coerced.

The communitarian society is therefore one in which there is an "inverting symbiotic relationship" between individual autonomy and social order. A symbiotic relationship, for social purposes, is one in which two entities are mutually beneficial to one another. Etzioni categorizes the relationship between autonomy and order as this kind of

[170] Etzioni xviii
[171] Etzioni 13
[172] Etzioni 25

relationship, but only *to a point*. The relationship inverts after the point where one comes to dominate the other:

> The rare relationship we observe at the foundation of the communitarian society is a blending of two basic formations that – up to a point – enhance one another (so that in a society that has more of one, the other grows stronger as a direct result), a symbiotic relationship; but if either element intensifies beyond a given level, it begins to diminish the other: the same two formations become antagonistic.[173]

The symbiotic portion of the relationship holds true with low levels of both sides. Etzioni uses a newly constructed apartment building establishing itself as a community as an example. It can also hold true for higher levels, in more established communities. As communities develop, there is a certain adaptability that must be maintained. When autonomy or social order is challenged, an adjustment must be made. The adjustment (or the cause of the adjustment) may slightly tip the equilibrium temporarily, but equilibrium will be restored, unless there is too drastic of a shift, or if the adjustments continue in the same direction. That is, in a community that leans towards imposed social order, adjustments to allow for more autonomy may be necessary. However, those same adjustments, if continued on that path, will bring the community not only to the point of equilibrium but past this balancing point on the other side. The shift towards autonomy should not be viewed as a statement of sole value in autonomy, but rather as a value in the balance between the two, which happens to need to lean in that direction at a given time. This point is illustrated by comparing society to a ball in a bowl. If the bowl is tipped slightly to one side, the ball will roll from side to side and eventually settle in the middle

[173] Etzioni 36

again; if the bowl is tipped to far to the side, the ball will fly off the side and not return. The goal is to keep the ball in the bowl.[174]

RELEVANT POINTS FOR JEWISH MORAL EDUCATION

(1) The communitarian society is based on a commitment to core values.[175] While Etzioni generally meant this statement primarily with regard to secular values, say of America, those values do not need to be secular in a religious community, such as camp.

(2) We can also learn from Etzioni to balance the individual with the group in the communal setting. Camps are often places with tensions between adherence to a set of norms, rules, and schedules with the natural fluidity and spontaneity of camp. Campers can potentially learn to see the balance between their autonomy (even if in minor aspects such as choosing electives or how many biscuits to take a breakfast) within the context of their responsibility to the camp in order to maintain a social order. Suddenly the 'rule' to only take one biscuit (when the chef made one per camper) is understood as being responsible to other campers who also enjoy delicious biscuits rather than as an annoying imposed rule limiting one's own biscuit-eating.[176]

ELLIOT DORFF

(1943- , American Jewish University)

As a Conservative Rabbi, Elliot Dorff is renowned as a religious philosopher and Jewish legalist. His numerous works speak to creating a Jewish approach to ethics. Dorff

[174] Etzioni 46
[175] Etzioni 13
[176] This may or may not have been a yearly point of contention between campers and staff… The real answer lies in why the chef couldn't make more biscuits, but it was a teachable moment.

demonstrates one way to build a modern understanding of ethics from Judaism in his books *To Do the Right and the Good: A Jewish Approach to Modern Social Ethics* and *Love Your Neighbor and Yourself: A Jewish Approach to Personal Ethics*. In *To Do the Right and the Good*, Dorff contrasts the Jewish point of view, rooting ethics in culture rather than in universal nature, with that of both Christian and American Secular concepts. In doing so, one can begin to see where tensions can and do arise between Jewish ethics and those of the American community at large. These actual conflicts can in turn inform moral education as "dilemmas," to borrow from Kohlberg in practical life, and also areas where students may struggle more with a Jewish concept because of immersion in the Christian/Secular majority culture.

In Appendix A of his book, *To Do the Right and the Good*, Dorff discusses the difference between that which is 'right' and that which is 'good.' The 'right' is that which is a duty or obligation, generally "assertions of what must be done to advance the basic needs of a society as that society envisions them."[177] While the 'good' is that which is not necessarily obligated; 'the good' generally has more of a moral basis, and "is a declaration of the less basic needs or the ideals of a society."[178] This distinction is critical in ethics because it distinguishes utilitarian ethics from deontological ethics and the judgement of whether something is right and/or good (actions can be neither, one, or both) stems from the agent's motives, the agent's feelings, and then judgement of the behavior. Context is required to judge a behavior. In this way, much like Noddings, one must be in relationship

[177] Dorff, *To Do the Right and Good,* 249
[178] Dorff, *To Do the Right and Good, 249*

with the agent of a behavior in order to understand whether their behavior was right and/or good.

The distinction between right and good also gives way to an important element in moral education: what is right is not always good, and what is good is not always right. There are times when what is "right" is not "good" – a recent example being the Supreme Court's ruling of same-sex marriage as legal nation-wide. Prior to that ruling, Reform Judaism had deemed same-sex marriage as "good," while it remained "wrong" according to the legal system (in many states). Conversely, there are times when actions are "right," and will not lead to legal consequences, but are not "good": for example, an adult smoking cigarettes in an permitted area is perfectly legal, but according to Jewish ethics, would not be "good" as it is harmful to the body (and therefore counter to the *middah* of *shmirat haguf/*wellness). In situations such as these, where "right" and "good" are not one-in-the-same, a person must resolve the conflict between the right and the good. Guiding learners in judging which is more appropriate in a given situation will help develop their thinking in future situations.

Another element that Dorff brings to the discussion is while that Judaism is a moral instructor: through stories, history, commitment to family, leadership models, espoused values/maxims/theories, theology and ritual as well as an emphasis on study, but it is not always the moral instructor we wish it to be.[179] There are instances where the morality of Jewish tradition does not lead us to a morality for our own day. It is in these instances, one must wrestle with tradition to find a balance between the two. However, since morality is

[179] Dorff *Love Your Neighbor*, 316ff

contextual, such wrestling is not only appropriate, but a necessary part of learning from Jewish tradition for the Reform Jew and comes from our very name – Yisrael (deriving from "wrestling with God").[180]

RELEVANT POINTS FOR JEWISH MORAL EDUCATION

(1) The notion that there is a tension between Jewish values and secular and Christian values. While this tension does not change the content of Jewish ethics, it is important to be aware of the influence the tension has on learners' thinking and what will seem more natural (as part of mainstream ethics) versus what will be more particular to Judaism.

(2) Dorff also reiterates the notion that "right" and "good" are not the same. While ideally the legal and the moral will complement one-another, this is not always the case. It is possible that laws have no morality and that morality is not a part of the law. In this instance, religion can help inform how we understand a situation, how to behave in it and perhaps, when it is time to lobby for change in the legal system.

WENDY MOGEL

(1951- , Wright Institute and Cedars-Sinai Medical Center)

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[180] Bereshit 32:29: Said he [the angel], "Your name shall no longer be Jacob, but Israel, for you have striven with beings divine and human, and have prevailed.

בראשית פרק לב)כט(וַיֹּאמֶר לֹא יַעֲקֹב יֵאָמֵר עוֹד שִׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שָׂרִיתָ עִם אֱלֹהִים וְעִם אֲנָשִׁים וַתּוּכָל׃

And Bereshit 35:10: God said to him, / "You whose name is Jacob, / You shall be called Jacob no more, / But Israel shall be your name." / Thus He named him Israel.

בראשית פרק לה)י(וַיֹּאמֶר לוֹ אֱלֹהִים שִׁמְךָ יַעֲקֹב לֹא יִקָּרֵא שִׁמְךָ עוֹד יַעֲקֹב כִּי אִם יִשְׂרָאֵל יִהְיֶה שְׁמֶךָ וַיִּקְרָא אֶת שְׁמוֹ יִשְׂרָאֵל׃

Wendy Mogel comes to this discussion as a clinical psychologist and a mother and not as a philosophical theorist. Her books, including, *The Blessing of a B Minus: Using Jewish Teachings to Raise Resilient Teenagers*, and *The Blessing of a Skinned Knee: Using Jewish Teachings to Raise Self-Reliant Children* are mainly a source for Jewish parenting, but also present several concepts that are relevant to moral education beyond the parent-child relationship. Informed by a doctorate and a life of Jewish learning and living, her work helps guide parents toward a framework for raising teens in which they will become contributing members of society.

For the purposes of the ages of children at camp, I focused primarily on *The Blessing of a B Minus*. Two themes that run throughout her work are: the sacredness that is found within good manners, and the emphasis in Judaism of moral behavior over creed.[181] This is particularly important, she emphasizes, with teens because their world is often focused on grades and other material achievements (getting a license, getting into a 'good' college, getting a job, etc.), and when 'citizenship' is no longer a part of their report cards. All of this occurs at a time when teens are developmentally pushing away from their parents.

Mogel also encourages parents to allow their teens to "enlist the help of other adults."[182] An underlying assumption of this statement is that said 'other adults' are part of a moral community and will provide appropriate guidance. Here she emphasizes a point already implicit in our end goal: non-parental adults have great influence over children (especially teens) as trusted adults *outside* of the family unit, as discussed in Chapter 2.

[181] Specifically discussed in Mogel 47
[182] Mogel 100

Mogel's chapter, "The Blessing of Breaking the Rules: Real Life as Ethics Lab,"[183] is particularly important. The notion of life as an ethics lab parallels Noddings' cycle of learning from dialogue to reflection and is true of both teens and of adults. Learners assimilate and test moral principles as part of the learning process, adults cannot expect them to behave according to the highest ideals in every single situation. Just like a toddler learning cause-and-effect from dropping toys off their high-chair, a child (or adult) must learn the cause-and-effect of more complicated moral behavior: What happens when I do such-and-such a thing you told me was not a good idea? What is the consequence? Behavior that is against the rules or against communally-accepted (or expected) morality must be addressed, but one can do so from a place of compassion and understanding (as Noddings also argues). Responding in such a way allows inappropriate behavior to be addressed, and morals to be reinforced, while still modelling caring and consistency from a seat of empathy rather than cold justice (a division we already saw between Kohlberg and Noddings).

RELEVANT POINTS FOR JEWISH MORAL EDUCATION

(1) Mogel emphasizes the role of a parent, but also how the role of the non-parent can play so crucially into reinforcing the overall development of teens, in particular, but this can be generalized to other age cohorts, in general.

(2) Rules are rules, but they ought to be enforced with empathy and compassion. While some view the world from the perspective of justice, and others rely more on empathy, a balance can be struck between the two.

[183] Mogel, Chapter 8, pg 135 ff

(3) Life is an ethics lab. Learners need to practice what they are learning in the real world (as already demonstrated by Noddings); educators need to nurture and reinforce the 'experiments' as they unfold in a compassionate way.

AN INTEGRATED MODEL FOR MORAL DEVELOPMENT & EDUCATION

All of the above thinkers have strengths and weaknesses in their theories in terms of their applicability within a Reform Jewish setting. Their ideas overlap in general content and emphasis. The variety of ethical experience and the research and philosophical thought over hundreds of years (thousands, adding in Judaism's voice), provides an array from which to mold a framework for understanding morality that *is* applicable in a Reform Jewish setting. This framework builds on the sources taking some from each. In doing so, the following points seem most pertinent as they arise from melding these authors' ideas into a theory of moral education to bring to the camp setting:

(1) Morality is culturally dependent and separate from legality.[184]

The specific content of moral instruction will change in different times, places and cultures. The core of Jewish moral teachings remains, but some elements have developed over time as Jews adapt to new settings in the greater cultural world. Therefore, in using our textual and historical tradition to promote moral growth, one must balance tradition with modern reality. While ideally legislation should mirror the morality of a given society, in heterogeneous societies this is often not the case as individual groups will have different conceptions of morality, and even in homogenous societies (if they exist), the two are not

[184] Durkheim, Mogel, Dorff

one-in-the-same. Moral learning must also involve distinguishing between "right" and "good."

(2) Moral reasoning develops incrementally *following*, cognitive development.[185]

Moral reasoning develops in stages after appropriate achievements in cognitive development have occurred. Kohlberg's research gives some insight into the possible division of these stages. It is important to understand where a learner is in their ability to reason morally and understand their own behavior and that of others. It is wise to address students of similar attainment in order to best push them in their zone of proximal development.

(3) Moral education is best taught in communal settings and in the home.[186]

The foundations for understanding ethics begin at the earliest ages in the home, but settings outside the home provide for interaction with society in more representative groups. Non-parental adults have a great influence over children's behavior as children become more developmentally focused on defining their own identities and independence from their parental figures. If the home compliments group learning, the most moral growth will be achieved.

(4) Moral education is neither an art nor a science, but somewhere in between.[187]

[185] Kohlberg, as challenged by Coles, Noddings
[186] Mogel, Durkheim, Etzioni
[187] Durkheim, Noddings, Mogel

There can be some underlying theory and reasoning, but this must be balanced with the intuition and caring nature of the moral educator. This balance will come from being in relationship with the learners.

(5) Moral behavior is contextual and subjective.[188]

One must be in relationship with the agent of behavior in order to fully understand their behavior. Judging behavior as moral involves understanding motives, intentions and the behavior itself according the person's ability. Moral learning must be student-centered, aware of the factors and thinking of a particular learner in a particular situation before it is judged or critiqued.

(6) Moral development is best approached through a concurrent cycle of discussion, modelling, practice, and reflection/confirmation.[189]

Discussion and other cognitive learning activities allow learners to conceptually understand what they are learning and explore texts, *middot*, hypothetical scenarios and/or other cognitive learning tools. Modelling allows students to observe moral behavior as well as its effects on others the community and on themselves. The ability to practice *and make mistakes* is crucial to moral development. As students use life as an ethics lab, it is the role of the moral educator to guide reflection of their successes and failures as well as confirm successes to reinforce those behaviors/ways of thinking.

[188] Noddings, Dorff, Durkheim
[189] Noddings, Mogel

(7) Moral dilemmas are an apt tool for cognitive discussion.[190]

These dilemmas may be fictional scenarios, lifted from Jewish texts, historical events, or from real life experience. Learners may be asked to bring their own experiences into the discussion, but it may be necessary to remove a layer of reality in order to have a more theoretical discussion (and then return to real situation with all its complicating factors and details). In implementing moral dilemmas, such as those in Kohlberg's research, it is important that the dilemmas properly set up a conflict of values while limiting biases that might influence the learner's reasoning. Earl Schwartz's *Moral Development: A Practical Guide for Jewish Teachers* provides an introduction to Kohlberg's work as it might be applied in a Jewish educational setting. In doing so, he makes the following suggestions for using or creating dilemmas (or adapting those found in Jewish texts):

- Try to avoid characterizations which the students might understand stereotypically
- Try to avoid characterizations which strongly suggestion individuals with whom the students are personally acquainted.
- A well-crafted narrative makes for an easier presentation of the dilemma; too many extraneous details can be distracting.
- The dilemma should end with a clear and relatively specific question concerning one of the character's actions.[191]

(8) Morality is based on core values.[192]

While several *middot* arise as part of the whole of morality, there are core values that permeate the entirety of a group's morality. For Etzioni it is the balance of individual and group, for Kohlberg it is justice, for Noddings it is empathy. The most challenging moral

[190] Kohlberg
[191] Schwartz 18
[192] Eztioni, Noddings, Kohlberg, Dorff

situations are when values clash, especially if the situation involves a clash with a core value. By identifying the core values, the educator can create connections between complimentary values and the core values during learning and provide a framework for evaluating which values have a higher degree of weight when they clash.

CHAPTER 7: MORAL EDUCATION AT CAMP

When it comes to education at camp, the so-called "traditional *shiur* model" has been a popular choice for many camps. The word *shiur* is the Hebrew word for lesson; other camps call this time *limmud,* Hebrew for 'learning.' In this model, the official Jewish educational component of the camp experience occurs during an approximately hour-long rotation (alongside other rotations such as: sports, music, or arts & crafts). During the day, campers come to *shiur* and are taught lessons from the camp curriculum by Jewish life staff, specialty counselors, and/or faculty. The content of these lessons varies from camp to camp, but generally follows a theme for each age/grade-level. The period often takes place in a space that is 'conducive to learning,' with arranged seating or other necessary materials available. At the end of the period, campers would move on to their next activity.

While I have not personally implemented a formal *shiur* hour, I have implemented more "formal" educational periods during the camp day. Based on my experience at camp and in speaking with camp educators, there are challenges to this model. First, there may be a challenge with regard to camper attitude. This will not be a challenge with all campers, as some will enjoy the learning and be open to more formal learning activities. However, because the *shiur* period, or any block set aside for study, can feel like religious school, campers may not be as eager to engage in learning during camp day as other activities. This is particularly true when learning occurs in a classroom-esque setting alongside one's peers, and is followed by a "return" to the "fun" parts of the day. For campers who come to camp ready to escape the 'boring' nature of their religious schools, *shiur* can become a low-point of the day.

A second challenge of the *shiur* model is that it encourages compartmentalization rather than integration. By bringing campers from one location at camp into the learning space and then leaving that space at the end of the period, there is an established beginning and end to learning. To further compound this challenge, there is also spatial state-matching:[193] I learn Jewish stuff in this location and arts, not Jewish stuff, in this other location. If *shiur* is taught primarily by visiting faculty (as is often the case), the learning is also taught by "non-regular" staff. This means that the facilitators of the learning do not necessarily have relationships already established with campers and may not be seen as full members of the community (and therefore the learning as not fully a part of the camp experience, but something this 'other' person is bringing to the camp). For these reasons, the very nature of being set-aside in a rotation limits the ability for campers to readily integrate their learning into the remainder of their camp experience, let alone to integrate that learning once they leave camp.

For these reasons and others, many camps are choosing to move away from this model entirely, or at least in relation to teaching *middot*. Some camps have tried different models and the camping world is continually learning from the various models in practice. Before delving into recommendations for implementation, in the final chapter, let us consider what a selection of camps are already doing and how these models build on the theories for moral education and take advantage of the opportunities of the camp setting.

[193] This is a psychological concept that refers to unconscious connections between "states," wherein, we relate differently to stimuli based on past associations. This is the same reason why it is recommended to work at a desk and use a bed only for sleeping, so that the desk is associated with work, while the bed is associated with sleeping – leading to more productive work time and more rapidly falling asleep at night. Integrated moral learning in the camp setting challenges this state-matching by discouraging the brain to subconsciously associate Jewish learning *only* with a given place at camp.

SELECTED EXISTING MODELS IN URJ SUMMER CAMPS

We shall consider ways that a camps are currently implementing moral education. For a selection of URJ camps that are teaching *middot* currently, I spoke with senior staff members concerning their experience and insights regarding moral education in their setting and their self-reflection of its successes and limitations. Areas that I discussed with these camp professionals included, but were not limited, the following:

- What is 'unique' about your camp setting compared to what you consider to be the 'average' URJ camp experience.
- What is your model for moral education?
    - How do you teach morals/values/*middot* directly?
    - What *middot* do you teach (to what ages/grades)?
    - What does a typical day/week/lesson look like?
    - Who facilitates the learning?
    - How is the learning received by campers?
    - How do you measure learning? What is your evidence for understanding?
    - How do you address staff training/facilitation of moral education at camp?
- How would you evaluate the values education at camp?
    - What do you see as your biggest strengths and success?
    - What challenges have you faced in implementing moral education?
    - What is your biggest area for improvement?

In addition to the specific camp professionals, I was able to speak with Michelle Shapiro Abraham, and Jewish educational consultant who works with many of the URJ camp educators, about her work with camp educators and camp in general. For Harlam and Eisner/Crane Lake, I spoke with one professional who represented the camp. The information is therefore based on their own experiences and tenure at that camp. For 6 Points Sci-Tech Academy, being a new camp, I was able to speak with the educator from the first summer as well as the educator from the second (and who will now continuing into camp's third summer). In addition, for 6 Points Sports Academy-North Carolina, which is my primary experience, I supplemented my reflection with that of the camp

director for the most recent three summers as well as with the views of a camper-now-counselor (and now senior staff member as of this coming summer). Since 6 Points Sports Academy-North Carolina is where I have spent the most time, we shall begin with this camp.

URJ 6 POINTS SPORTS ACADEMY-NORTH CAROLINA

6 Points Sports Academy-North Carolina opened for its inaugural summer in 2010 as part of an incubator program for specialty camps. Located on the campus of the American Hebrew Academy (a pluralistic Jewish boarding school), in Greensboro, North Carolina. This camp serves children entering 4th-12th grades in three two-week sessions. Campers may choose to attend one, two, or all three sessions with inter-session programming in between. Each camper selects a "sport major" at registration, which they participate in twice a day; in addition campers take two electives each week (four total) for an hour each. These blocks of time replace the rotations that are common at other camps.

6 Points Sports' model, has not included the "traditional *shiur* hour." Instead of one time set aside during the day, the camp teaches a "*Middah*/Value of the Day," each regular day of camp in the morning through an all-camp presentation with a demonstrative connection to Judaism (through a text or story from Jewish tradition) and to athletics (through a sports clip). The *middah* of the day is reinforced throughout the daily schedule. The head coaches use their time during sport majors with campers to discuss and/or do an activity/drill that relates the value to the specific sport. In the late afternoon there is a bunk activity to further explore the value in an activity catered to the age of the campers. Values taught during the week are reinforced through appropriate selection of songs in *shirah*,

song session, (3 sessions/week) and in Shabbat *t'filah* through music, readings, and camper participation.

Once a *middah* has been introduced, during the remainder of the session campers are awarded bracelets for exhibiting behaviors that exemplify the value (such as earning the *kehilah*/community bracelet for welcoming in a new-comer to the dorm and introducing them to returning campers). The bracelets act as a reinforcement and incentive for future behavior during the "acting accordingly"/*Lishmah* stage of moral acquisition.[194] In addition, the bracelets serve as evidence for understanding of the value-concepts taught. To earn a bracelet one must demonstrate assimilation of a value into behavior. The person awarding that bracelet must also articulate why the identified behavior that warrants a specific value-bracelet, which demonstrates the one awarding's knowledge and recognition of value-based behavior. This step, when complete confirms a camper's learning; when it is incomplete, allows staff the opportunity to further the campers' thinking and to hone their reasoning by probing the camper as to why the activity matches the bracelet to be awarded (or why it might better match a different middah).[195]

Over the four years I served 6 Points Sports, I was increasingly guided by Nel Noddings' model of discussion, modelling, practice, and reinforcement/reflection in creating the curriculum for the summer.[196] Discussion of *middot* occurred through the explicit curricular teaching activities. Modelling occurred through staff behavior, which

[194] Silberg 184
[195] When awarding a bracelet, the one-awarding must articulate the behavior seen, the value it represents and *why* it represents that value. Staff members (keepers of the bracelets) are encouraged to guide campers to appropriate matches between value & behavior or to better articulate *why* a behavior matches a value. In this way, a camper who has recognized "good" behavior is guided to explain why that behavior was "good," namely that it enacts a given *middah*.
[196] Noddings 175ff

ideally represents values-based behavior. Practice occurred through camper behavior as they strive to assimilate value-concepts into their own actions. Finally, reinforcement/reflection through the giving/receiving of bracelets and as value-concepts are returned to through song session, *t'filah,* and in individual conversations. Also following Noddings, the curriculum is based on staff and campers building caring relationships with one another, being mindful of behavior, being able to identify that a specific behavior matched a specific value, and then awarding that bracelet. While not every action can feasibly be confirmed with a bracelet, the bracelets are a signal of success for campers. Even where a behavior does not fit a particular *middah* that has been taught, reinforcement can be provided by staff, either verbally in dialogue or through one's own physical response.

The bracelets are a powerful symbol within 6 Points Sports' culture. Campers can wear (or otherwise display) their bracelets throughout the year as a reminder of what they learned at camp and how to behave throughout the year. They function similar to the fringes on the *tallit*[197] – that you should see them and remember the commandments and do them: campers can see the bracelets, remember the values, and bring them into their lives. I was skeptical my first summer about the power that these bracelets would have when I was first introduced to the curriculum during staff training. Then returning campers

[197] Bamidbar 15:37-40 – (37) The Lord said to Moses as follows: (38) Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner. (39) That shall be your fringe; look at it and recall all the commandments of the Lord and observe them, so that you do not follow your heart and eyes in your lustful urge. (40) Thus you shall be reminded to observe all My commandments and to be holy to your God.

<u>במדבר פרק טו</u>)לז(וַיֹּאמֶר יי אֶל מֹשֶׁה לֵּאמֹר:)לח(דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וְעָשׂוּ לָהֶם צִיצִת עַל כַּנְפֵי בִגְדֵיהֶם לְדֹרֹתָם וְנָתְנוּ עַל צִיצִת הַכָּנָף פְּתִ ל·תְכֵלֶת:)לט(וְהָיָה לָכֶם לְצִיצִת וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת כָּל מִצְוֹת יי וַעֲשִׂיתֶם אֹתָם וְלֹא תָתֻרוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אַתֶּם זֹנִים אַחֲרֵיהֶם:)מ(לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת כָּל מִצְוֹתָי וִהְיִיתֶם קְדֹשִׁים לֵ ֹלהֵיכֶם:

arrived to camp proudly wearing "old" bracelets and excited to earn new ones. Most campers can tell you, even years later, what behavior earned them each of their bracelets.[198] Even I found myself with "my" bracelets on a clip attached to my backpack during the summer, and there they stayed through the year. My bracelets reminded me of what, even as an adult (and in subsequent summers, as the one writing the curriculum), I had learned about myself and the values. They were a reminder of special moments of connection with campers or staff. They also became a point for conversation as non-camp friends asked what the bracelets on my backpack were and I could explain to them what the *middot* where and how I had earned those bracelets. In seeing them on my backpack during the winter months, they were a reminder of my personal growth and a challenge to continue on that path.

I am not alone in the feeling the power of the bracelets. In a heart-wrenching moment at camp, one of the counselors for middle-school girls had come to me mid-session with shreds of a *kehillah*/community bracelets in her hands and a distraught look on her face. She explained to me that one of her campers had earned the bracelet from her roommate at the beginning of the session. Now, they had fought that morning and the camper ripped apart her bracelet (which takes a significant amount of force) "because I don't deserve it, I didn't act that way today." We decided together to give the roommate another bracelet to re-award her friend once they had made-up and both roommates felt that they deserved the bracelets again. The moment of giving changes what comes to camp in a box of about 5,000 other bracelets into a powerful symbol that can carry great weight

[198] This I learned as an informal criteria for "replacing" lost bracelets –as they went through all the ones they had with them and which one was missing.

for years to come. For me, personally, the power of the bracelets I received came from the people (campers, counselors, and senior staff) who awarded them to me as I saw the presentation of the bracelet as a symbol of our relationship. The power came from the reminder, in moments where I might have felt like that camper, that I didn't live up to this value in this interaction, that I both ought to have and that I have in the past: *I* am a person who earned this bracelet and must act worthy of one who wears it. The power also came, after camp ended, from the memories. I may have earned a *gevurah*/courage bracelet for playing guitar in *t'filah* for the first time (in front of other people), but that bracelet was *really* about the people who helped get me develop the necessary skills and courage to that point (taught me guitar, made me feel comfortable enough to overcome a fear of making a mistake in front of others, etc.); one little bracelet brings back an entire wave of camp memories, friendships and learning.

The major success, as I evaluate the curricula in my years at the camp was that the learning opportunities were integrated, or sprinkled, throughout the day. In this way, campers saw that *middot* were integrated into all parts of camp-life, and hopefully take that integration into their life outside of the camp setting. In addition, the curriculum provided several points of entry. If one part of the curriculum didn't speak to a particular camper, then they would get a different angle at another time in the day. The curriculum also sought to have counselors and coaches (*not* just the Jewish Life team/clergy, and eventually entirely coaches and counselors) as equal facilitators in the learning experience. We sought to demonstrate that Jewish values do not only exist in the synagogue, religious school classroom, and in the mouths of the professionals, but also in the mouths of every Jew: on the athletic fields and in the dorms as well (and meanwhile the rabbi could play soccer,

getting sweaty and muddy on the damp field after the rain too!). Some of the staff excelled in this challenge, as one long-time camp member, Molly Minnen[199] recounts:

> As both a camper and counselor I benefited a huge amount from the way the soccer coach integrated the values into the training sessions. As a camper in year 1, we had very few kids in soccer, so Coach Barry had the time and flexibility to actually tailor the training sessions to the value of the day. For example, when the value was determination we would have a very tough drill that most of us could not do well at first. When the value was teamwork, we would do workouts that relied on one another. As the camp grew this became harder to do so specifically, but the coaches still integrated the value through "water cooler moments"[200] and closing remarks at the end of each training session. The campers responded well to this because it shows the obvious applicability of the *middah*.[201]

From Molly's experience, one can see from a different perspective the power that those not officially part of the Jewish Life staff have in implementing and integrating the values into an aspect of life campers know well: their sports. Determination is not just about some biblical characters we talked about at breakfast, but persevering through a challenging workout to master a skill on the basketball court.

At the same time, what can be a great strength, as Coach Barry demonstrated in soccer, can become the greatest weakness of the curriculum without proper training and buy-in from non-Jewish life staff. I found buy-in to be more of a challenge among the counselors, where the pressures of having fun in the dorms, the need for a break, and to be

[199] Molly has attended 6 Points Sports Academy-North Carolina every summer the camp has existed. She attended two summers as a camper, one summer as a counselor-in-training and now two summers as a counselor. I draw on her experience from all three of these perspectives and as someone with greater institutional knowledge than myself.
[200] Short discussions during breaks on the field
[201] Molly Minnen, Personal interview with author. Email, October 29, 2015

perceived as "cool," weighs against doing the dorm-based values activities.[202] On the sports field, for various reasons that I attribute to buy-in and insufficient knowledge/training, and/or time-restrictions some of the coaches did not relate *middot* to their training sessions. Others tacked a short discussion on to the end or turned the discussion over to members of the Jewish Life team or faculty. This less-than-ideal follow-through of all elements of the curriculum partially hampered camper learning by not providing the proper base for discussing/demonstrating the value; it also does not convey fully the importance of the values (in effect, saying this sport is more important than this value, or that the value is irrelevant to the sport). This challenge can be addressed in staff hiring and training to increase buy-in and cognitive knowledge. However, ultimately, it is up to staff to incorporate values to the best of their ability in a conscientious way and up to the Jewish Life team to ensure that all staff feel comfortable with their connection to the values. Guidance throughout the summer by Jewish Life staff and faculty can help, but with simultaneous programs on the fields and in the dorms, the locations outnumber the "Jewish Life staff." Ironically, in a camp that seeks to blend athletics and Judaism, there was a very clear division in terms of staff positions and hierarchy. It is difficult to fully break down the silos between the "Jewish Life" staff and the "Athletics Staff" and the "Camp Life" Staff when, in order for camp to run, there is a perception that there needs to be a clear-cut division of responsibility and who has authority over which elements of camp life.

[202] Anecdotally, I found that the younger dorms and the female dorms were more likely to follow-through on the dorm activities. While many factors are at play, I suspect there more willingness on the part of female campers, and that counselors for the youngest campers had an easier time with obedience to authority than the counselors for the middle-school and high-school campers. I also likely had a closer relationship and greater presence felt as I was female myself and therefore spent more time in the female dorms.

Another significant challenge posed by the curriculum is that much of the learning occurs in an all-camp or multi-age setting. This makes it more difficult to create "new" material each summer and each session for returning campers. Compounded on this is the challenge of developmentally appropriate learning. Repetition of *middot* is logistically and theoretically necessary within and across summers. We cannot seek to train staff on 30 different *middot* each summer, and there are only so many value-concepts in general. Repetition, planned ahead accordingly, can allow for spiral-education style learning to deepen a camper's learning and assimilation of value-concepts over their tenure at the camp (and even as some shift form camper to counselor to upper staff). Thus far, this has not been actualized in an official manner at camp with a multi-year plan for the curriculum, however, I would suggest that returning campers are interacting with the *middot* in a different way as they return to *middot* in future summers. During times when multiple age groups are together, they are bringing their prior knowledge and experience to the learning. In the dorm-based (age-specific) activities, the learning is tailored to the developmental needs and levels of those campers by providing three different activities for campers entering 4th-6th grades, 6th-8th grades, and 9th-11th grades.

Another challenge is the culture of the camp towards Jewish Life in general. From my perspective, as the one writing the curriculum, it was both intriguing and frustrating to go through the dorms over a session and in some see the Jewish Life materials being used and up on the walls, while in other dorms the boxes of materials were left largely untouched (either because the dorm did not do the dorm-based activity, did the discussion only or created their own activity entirely). Molly observed over time that, "Unfortunately, as the camp grew and the schedule sped up, it became a social norm to dislike and devalue the

middah moments[203]… Jewish life became 'uncool' and it became hard for the community to rebound and understand the value of the values."[204] Molly expressed a wonder if this had to do with inconsistency in staff and major changes to the curriculum each summer. I wonder if the sprinkling of activities might make each piece seem less pertinent to the whole, which can create a mentality of: 'It's not a big deal if we skip the *middah* today…' that could become a habit. Regardless, 6 Points Sports is working to address the developing culture to approximate the success stories with regard to reception of Jewish learning of the early summers and recreate an enthusiasm around the values-programs. The increasing numbers of campers per session each summer created growing pains. Now at or near capacity for all sessions, I think the camp can turn to addressing some of those challenges and knows what to expect from the schedule and size each summer.

Finally, this particular model requires significant preparatory work on behalf of the Jewish Life team, as well as staff training (prior to the summer and the start of each session) to ensure that the staff teaching *middot* are ready to facilitate their pieces. In addition, the feedback loop must include supervision and mentorship of staff over the summer to address problems proactively, or at least more timely, and adapt the curriculum as the summer unfolds. Executed well, this model provides integration, reinforcement, and "small dose" teaching that keeps campers engaged throughout the session and over the course of multiple summers by eliminating (or minimizing) the division between "learning" and "fun."

Overall, 6 Points Sports-North Carolina's model has been viewed as a success from outside and from camper-satisfaction surveys and the basic model of education from 6

[203] One of the names for the dorm-based activities
[204] Molly Minnen, Personal interview with author. Email, October 29, 2015

Points Sports-North Carolina will likely be carried over into 6 Points Sports-California in the coming summer, where the new camp can benefit from accrued knowledge at its sister camp in a brand new setting.[205]. There is room for improvement in the model, but there are many things that are working. The bracelets, as a physical reminder of the values, are particularly powerful in the camp. The ability of the *middot* to be readily addressed (through selection of *middot* that complement the relationship between Judaism and athletics) in the sports major (or elective) time is also a great opportunity.

URJ CAMP HARLAM

Camp Harlam (established in 1958) is a regional URJ summer camp located in Kunkletown, PA that serves campers entering 3rd-12th grade. It combines both a day camp and an overnight camp for participants with support from year-round staff, seasonal staff and visiting faculty members. Camp Harlam's overall mission is guided by a commitment to the following nine core values:

- *Ahavat Yisrael*/Love of Israel and Hebrew
- *B'tzelem Elohim*/Created in the Image of God
- *G'milut Hasadim*/Acts of Loving Kindness
- *Hachnasat Orchim*/Welcoming and Accepting Community
- *Kehilah Kedosha*/Sacred Community
- *Ruach*/Spirit
- *Talmud Torah*/Lifelong Jewish Learning
- *Tikkun Middot*/Character Development
- *Tikkun Olam*/Responsibility to Repair the World[206]

[205] Alan Friedman, Personal interview with author. Phone, December 17, 2015
[206] David, "Harlam Faculty Manual," 2

The Harlam curriculum focuses on *middot*, taught weekly.[207] The goal of the curriculum is to "live in a community in which individuals embrace and live out upright personal virtues."[208] The *middot* curriculum includes a guide for implementation that suggests means of implementing each week's *middah*, by unit (grade-level) and by area of camp (bunk, adventure, athletics, waterfront, arts, and Jewish Life). The content of the guide seems to focus on modelling behavior that matches the value, and encouraging such behavior in campers through activities and instructions included in the period. It also accounts for the developmental changes of campers and their ability to think about a value on a deeper level as they age through different units at the camp. I suspect, by the very nature of the rotation and the faculty who staff it, that the *middah* of the week may be able to be addressed and grounded in Jewish tradition more explicitly in the Jewish Life rotation. The faculty are likely more able to fluently incorporate the introductory texts provided for each *middah* and/or other Jewish content related to the *middah* among the other themes and content taught for each age group.

The strengths of this *middah* curriculum seems to be in its informal nature, and its focus on modelling behavior, and its emphasis in staff training on reinforcing positive-*middah*-based behavior in campers. Well executed, there is a place for each *middah* in every element of camp life. The implementation of that element during the week will also provide variety to each period, instead of making it "just another" day at the waterfront (or other area of camp). This curriculum requires training of staff and supervision over the summer to make sure that the value-concepts are reinforced in activities throughout the

[207] David, "Harlam Faculty Manual" and Ron Symons, "Middot at Camp Harlam"
[208] Symons 1

camp and not forgotten. Especially since the less-explicit teaching model may allow for focus to be easily distracted to other responsibilities in the programming. Camper surveys at the end of the summer have demonstrated positive results of the curriculum from the campers' perspective. Campers are also able to incorporate value-concepts into their group's *t'fillah* during the week, demonstrating understanding of the values and application in another setting.

Lisa David, the Associate Director for Camp Harlam,[209] expressed similar challenges in implementing the curriculum that I experienced at 6 Points Sports-North Carolina. While you can have a great curriculum on paper, if staff are not consistently utilizing and modelling behavior, the overall efficacy of the curriculum is minimized. In the case of Harlam, some of the visiting faculty are stationed in the Jewish Life rotation, while others are assigned (according their interests) to other areas of camp for a week. The faculty's presence allows for stronger and authentic integration in those areas of camp that have dedicated faculty or staff, but not every area of camp is covered every day.

Lisa cites a low barrier to entry and the universality of many of the *middot* as a strength of the values-curriculum. Campers can agree that the *middot* are important, as most of the *middot*, regardless of a camper's background at home, are values they have been introduced to before arriving at camp. The learning at camp, if executed by staff and assimilated by campers, gives campers the opportunity to frame/reframe *middot* as rooted in Judaism and a part of being Jewish, while also deepening their understanding and building on prior knowledge. Through implementation in activities campers are already

[209] Lisa David, Personal interview with author. Phone, November 20, 2015

participating in, the bar to engagement is lower than in a traditional classroom setting, where learners may feel more intimidated.

URJ EISNER CAMP & CRANE LAKE CAMPS

Founded in 1958, Eisner Camp serves campers entering 2nd-12th grade, (the rising 11th grade program is a separate Israel trip). Much like other camps, campers are divided into grade-based units (single grades for 6th and beyond, with 2nd/3rd paired and 4th/5th paired) in 2-week sessions (for youngest campers) and two 4-week sessions for the majority of camp. Crane Lake was initially a private camp that joined the URJ in 1998. Crane Lake serves those entering 3rd and 4th grade in two-week sessions, while those entering 4th-12th grade have two 4-week sessions (again, with the 11th grade year in Israel). Now sister camps, both are located in Massachusetts. As described by Laura Gurvis, Associate Director of URJ Eisner and Crane Lake Camps, the experience at Eisner and Crane Lake is very similar to the other regional camps, and a typical day involves rotating through activities by group.[210] The camp experiences many of the same opportunities and challenges as Harlam and 6 Points Sports.

Recently Eisner and Crane Lake Camps undertook a project called the Limmud 3.0 to reexamine the educational component of camp. The camp spent 2 years evaluating the program, then identifying and breaking down assumptions about the Jewish curriculum at camp. After this evaluation, they have been working to use trial models and evaluating the efficacy of various changes. The assumptions challenged were: (1) *Limmud* must be every day, (2) *Limmud* is taught by faculty, (3) *Limmud* is taught to the same age at the same

[210] Laura Gurvis, Personal interview with author. Phone, October 30, 2015

time, (4) *Limmud* is 50 minutes long, and (5) *Limmud* occurs in a designated area of camp. Some of the trials included days without any *Limmud* and other days with larger programming; mostly because of the camper-perceived impact on the daily schedule and the "loss" of a full day of camp this model was abandoned. In addressing staff development needs, Eisner/Crane Lake has moved to working with counselors the day before they will be facilitating a program to prepare what they will teach the following day during a *Limmud* period (with faculty present for guidance). In this way, counselors can focus on something that is happening more immediately than if all preparation occurred during staff training at the beginning of the summer. In addition, ongoing preparatory work with counselors allows these teaching sessions to adapt with counselors' growing ability, confidence, and fluency with the curriculum and values throughout the summer. Eisner and Crane Lake have experimented with integrating Jewish values into the various aspects of camp with some success. Though much like other camps, consistency of integration (making sure it happens) is a challenge. To the extent possible, Eisner and Crane Lake have *Limmud* rotate around camp rather than be in a single, designated spot. For a values-curriculum, this allows a given location to further enhance the teaching of a *middah*. For example, courage or determination might be discussed at the ropes course, where these values easily relate to the activity, while wellness might be discussed in the dining hall, health center or in an athletic venue. This eliminates the spatial-matching that might occur if learning occurred only in the same space and allows for campers to implicitly see that Jewish learning happens throughout the camp. This is easier to do in a larger camp, where rotation differ from day to day and there is more flexibility and a sufficient number of locations at camp.

Eisner and Crane Lake has maintained separate themes to *Limmud* for each grade at camp. The curriculum for the rising 6th-graders' *Limmud* session is dedicated to exploring *middot*. The curriculum focuses on *middot* and how living by Jewish values is a way to live as a Jew; it is a means of strengthening (and displaying) one's Jewish identity. Campers entering 6th grade are generally developmentally ready to discuss values on a deeper level. Socially, many have been at camp already, and have had something of an introduction to the *middot* at camp in previous summers to build upon. They are also preparing to establish more independence from their parents as they enter middle school and more complicated social networks. Many of these campers will also continue to attend the camp through middle and high school, and therefore the 6th grade year serves as an excellent foundation for the years to come.

In addition to the explicit curriculum in the rising 6th-grade year, the *middot* play a role in the camp as a whole. For example, camp-wide values are tied into the *brit kehilah*[211] for the bunk. After creating the *brit kehilah* counselors help campers connect elements of the *brit kehilah* to *middot* that are taught and discussed at camp. The bunk then reviews their *brit kehilah* on Shabbat to determine if and how they lived up to their espoused values and/or where they could improve during the following week.

URJ 6 POINTS SCI-TECH ACADEMY

6 Points Sci-Tech Academy has now completed two summers, and until summer 2016 (with the opening of the second 6 Points Sports Academy location), is the newest URJ camp. It serves campers entering 5th-10th grades in three two-week sessions. Much

[211] A communal "contract" for living together at camp

like 6 Points Sports, the camp seeks to serve campers who are underserved by the regional camps, with its focus on science and technology through project-based learning. Campers participate in one workshop per session (robotics, game design, etc.) for two time blocks per day, as well as two *chugim*/elective, areas. The camp has four core values that have been incorporated since the first summer: *kavod*/respect, *kesher*/connection, *sakranut*/curiosity and *taglit*/discovery and a fifth value, *savlanut*/patience that was added in the second summer (after being discussed frequently in the first summer). These values reflect an overlap with those of other camps through *kavod* and *kesher*, but also a unique blend of values that overlap the Jewish and scientific world through *sakranut*, *taglit* and *savlanut*.

In the first summer of the camp, the curriculum primarily manifested outside of formal programming: at meal times, morning/evening rituals and in transitional times. Rather than being taught as a 'value of the day' the four values were integrated in many ways throughout the sessions both intertwined with one another and individually. There were times dedicated to individual values: a Shabbat service themed around a different value each time and an interactive question-of-the-day board to exemplify *sakranut*/curiosity, to name two examples. Collectively, much like 6 Points Sports, workshop and elective instructors were encouraged to make connections with the values as they arose in learning (with varying degrees of success) as well as counselors being encouraged to use their knowledge of the values to reinforce them at other times of the day. In addition, the camp created the beginnings of a "Sci-Tech Torah" that highlights connections between the biblical text and scientific texts/discoveries, using the values to draw parallels between the two.

The overall curriculum the first summer was primarily 'in the moment.' The third and final session added a reinforcement/evaluative piece through value-stickers, functioning much the same as the bracelets at 6 Points Sports. In staff training, staff were given and studied Jewish texts related to each value with the goal of supplementing their own understanding of the values and giving them a tool to use throughout the summer. For the first summer, the sense of being *chalutzim*/pioneers, was definitely felt, which may have contributed to an increased sense of camper and staff buy-in to working with the values.

In the second summer much of the educational model from the first summer was continued, according to Rachel Heaps.[212] The camp continued to work with workshop instructors, especially those with weaker Judaic backgrounds to be able to incorporate the core values and related Jewish content into the workshop (for example, in Forensics campers discussed Jewish ideas around treatment of a dead body). An indirect sign of success of the curriculum was the fact that campers and staff used the language (Hebrew and English) for the values as they became a part of the language of camp. Rachel also identified that the values allowed the Jewish playing field to be even from the beginning. In an intellectually-focused camp, a non-fact-based curriculum eliminates any sense of competition. Any camper could enter camp and feel successful in the values from the start. There was also a sense of unity created through everyone working on the same values, both with other campers at Sci-Tech and with Jews everywhere. In the second summer of camp, in end-of-summer surveys performed by the FJC, Sci-Tech's "Peoplehood" score

[212] Rachel Heaps, Personal interview with author. Phone, January 6, 2016; Rachel was the Director of Jewish Life in Summer 2015 and will be again in 2016

improved (that is, campers' sense of being connected to the Jewish People in general). Similar to other camps however, the integration of *middot* into other areas of camp was variable based on the staff's abilities and desires as well as faculty presence/ability to help facilitate.

CHALLENGING ASSUMPTIONS

Based on the five assumptions that Eisner/Crane Lake challenged and those assumptions which I have heard from colleagues and experienced myself at 6 Points Sports, I would suggest that camps seeking to implement or improve upon moral education within their setting consider the following assumptions, and others that are particular to their camp. I will use the phrase "learning" to reference what most camps call *limmud* or *shiur*, as a block of time dedicated to the Jewish values curriculum.

LEARNING MUST HAPPEN EVERY DAY

At some camps, explicit learning happens every day, at other camps it does not. Regardless of what the curriculum says, campers innately learn something every day, whether explicitly taught or implicitly learned. They are learning explicit Jewish lessons, prayers, rituals, routines of camp, or *middot* from their counselors-as-role-models. It is impossible that campers are not learning *something* Jewish each day. Having an explicit time for Jewish learning (whether moral education or another set curriculum) each day creates routine. Yet there are elements at camp that break that routine, such as Shabbat,[213]

[213] Shabbat provides a great Jewish immersive experience at camp, laden with rituals (traditional and unique-to-camp), but also comes with various 'disruptions' – at 6 Points Sports, for example, there are no sport major or regularly scheduled electives on Shabbat. These blocks are replaced with free electives, extra rest (packing) time, and Jewish Life programming.

and other all-day (or multi-day) events (opening day, closing day, Color War/Maccabiah/*Yom Sport*, *Yom Yisrael*/Israel Day, a visiting day for families, or even inclement weather, to name a few). These "interruptions" of the normal schedule, however wanted, make it impossible to presuppose that the same fixed schedule is followed every day at camp. However, too much variety in schedule is difficult, especially for younger or more anxious campers that need more adjustment-time to the routine of camp. Camps may consider whether shorter, generally daily explicit moral education is appropriate, or if larger, longer educational activities are more conducive to that particular camp.

A balance of the two may help create routine, and be feasible with the natural variances of camp, while also allowing a camp to focus on a particular *middah* in a given week/session. In a camp that has different rotations each day it would be possible have explicit values-discussions some days and not others while maintaining routine. In camps that have a more stable schedule of rotations/activities, it may be possible to alternate a learning block with another block (say *shirah*/song session) to maintain routine. By having the explicit learning or introduction of value-concepts spaced across multiple days learners will have the opportunity to integrate and practice what they have learned before moving on to a different part of the values-curriculum.

LEARNING IS TAUGHT BY TRAINED STAFF (JEWISH EDUCATORS, JEWISH LIFE STAFF, FACULTY)

For optimal moral development to occur, this assumption *must* be challenged. It is impossible for a small team of Jewish Life staff to be everywhere, at the same time, around camp. One must determine which staff are most able to implement explicit moral education learning (and which may require more guidance or training). For the staff members that

are involved in the explicit learning elements of the curriculum, one must determine how to appropriately, and sufficiently, train and mentor staff throughout the summer to optimize the moral development of campers.

Even for those who do not have role in the explicit curriculum, everyone at camp is a moral educator, whether they have the title or not. All staff must recognize this fact. Staff should therefore be prepared during initial training, and mentored throughout the summer, as will be discussed further below, in their own moral development and in guiding the development of others.

LEARNING IS ONLY APPROPRIATE WITHIN SAME-AGE GROUPINGS

Nel Noddings, teaches the importance of modelling a caring behavior; we can adapt this to mean modelling moral behavior in general. Kohlberg emphasizes the presence of moral reasoning just above one's own current attainment. Yet, educational theorists love to discuss "developmental appropriateness" and working with more homogenous groups to optimize the learning environment. A balance of the two must be found from both a theoretical and a practical standpoint in the camp setting. Theoretically, campers who are exposed to others at a level of moral attainment different from their own will progress further in their own moral development (recognizing that age and stage are not synonymous). They will be able, as Kohlberg suggests, to assimilate elements of others' advanced moral reasoning and behavior into their own thought and behavior. At the same time, they may recognize the simpler moral reasoning and behavior of younger campers, and be reminded of their own development and the importance of moral factors they now consider in making behavioral decisions. Furthermore, the larger group setting may help

create a sense of community and unity within the camp (we are all working on X *middah* today and have a shared basis for this Jewish value).

There are challenges to all-camp or multi-age learning. For example, it is very difficult to speak cognitively and interest-wise simultaneously to a 3rd grade girl and a 10th grade boy. Practically speaking, if learning is camp- or unit-wide, this places much heavier demands on the staff preparing the curriculum based on what can be carried over from summer to summer. While these challenges must be taken seriously, they are not insurmountable.

Camps also provide the opportunity for vertical learning communities to form. Vertical learning communities involve deliberately mixing learners of differing "levels" together on the basis of a shared learning goal. Thus, in a university setting, one might bring pre-med undergraduate students into conversation with medical students and doctors from the field to discuss medical ethics. Such a conversation allows the different "levels" of learning to interact. Doctors from the field can share sage advice and personal experience, while medical students may bring a fresh energy, fresh perspectives and perhaps lack the assumptions and biases of a long-time doctor. In the camp setting, one can deliberately bring together younger campers, older campers, counselors, and senior staff to discuss a *middah*. In this way, everyone experiences a mixed perspective on the same value. While many camps have this model in a large-scale fashion (say an all-camp introduction of a *middah* or Shabbat worship experience). It may be possible to have a time of the day where a rotation is divided not by unit or interest but into a vertical learning communities. In the smaller sports at 6 Points Sports, this occurred by happenstance (for example, swimming with approximately 10 swimmers, 2 staff, and a head coach, the

occasional visiting faculty member and a Jewish Life Director, myself, who happened to spend a lot of time with the swimmers), but may not have been as effective in the larger sports where there were 60 campers and at least a dozen staff members and a less regular grouping of faculty members and senior staff. Camps could use times where campers are divided by interest to intentionally create a vertical learning community within that group (or as a subset of the group – swimming could have been one community, whereas soccer or basketball might have had four or five learning communities with senior staff explicitly assigned to different groups). Or perhaps instead of sitting by dorm as some meals, learning communities would eat together. This would help create a smaller-group atmosphere for discussion of the *middah* as well as the opportunity for enhanced relationships between members of the vertical learning community.

LEARNING OCCURS DURING A DESIGNATED TIME AND PLACE

As mentioned above, learning will happen at all times of day, regardless of having a time or place set aside. An optimal camp setting will draw on these moments for learning in addition to the official learning. Much like in the first assumption (Learning must happen every day), there is a benefit to camp routine and a benefit to spontaneity and non-routine. The former creates predictability and the latter creates diversity and prevents boredom. Depending on the remainder of the camp schedule and the facilities provided by the camp location, it may be possible to be more variable here at some camps then others. It may be that there is extra time on some days because other elements are lacking, or more restrictive on some days (such as Fridays while leaving time for Shabbat preparations).

LEARNING IS SECONDARY TO THE "CAMP EXPERIENCE"

This assumption is one that is a particular challenge I felt as part of the Jewish Life Team at 6 Points Sports from the sports "side" of camp, but having heard similar experiences from both my fellow camp educators and from almost every educational setting I've been in (there's not enough time for arts/music, the teacher/professor that thinks his class is most important, etc.), I was not alone. All camps must address issues of perceived priority, and not just in relation to Jewish learning. Different members of a camp community have different expectations of what campers are "here for." Each list will be different and Jewish learning will not necessarily be at the top of that list for everyone, which is fine. But, if this assumption exists among a *majority* of the camp community or is taken to be a fact, it is crucial to work towards shifting camp culture to reduce the impact of this assumption on the educational experience. While I do not expect staff to be willing to give up all their specialty time for the sake of Jewish learning, both are important and I would expect camp specialists to be willing to utilize some of their time to relate their activity to a *middah* and to strive to exemplify Jewish *middot* in their own behavior. The mutual importance of camp activities and Jewish learning must be expressed by all staff members, so that a united message is presented to campers. This must occur 'on paper' through elements like mission and vision statements and the schedule, as well as 'in life' by leadership and senior staff in daily activities and attitudes. If the moral development curriculum is perceived negatively by a large portion of the community it may be necessary to reevaluate how *middot* are taught. Limiting the number of *middot* in order to focus on the quality of the explicit learning activities may help. In addition, the senior staff may increase their efforts to reinforce values-based behavior in staff *and* their recognition of

staff monopolizing on campers' values-based behavior (increasing modelling and reinforcement).

LEARNING IS "NOT FUN" AND OTHER ASPECTS OF CAMP ARE "FUN"

This assumption is highly related to the one above. For one camper, swimming is going to be more fun than an educational program, but for the camper who is terrified of the water, mandatory swim lessons may be far less "fun" than an educational program. As educators we often work from the assumption that learners "aren't going to like this," which is potentially true and an important consideration in deciding what, and how, to educate. The problem arises when that assumption becomes part of the camp culture and thus a self-fulfilling prophecy. Now that camper who *does* like the Jewish elements of camp and look forward to them feels pressure to *not like* them. Viewing educational elements of camp as unpopular requirements will create an air that is detrimental to the on-going positive reception of Judaism in the camp setting. The educator for the camp must self-monitor presenting this assumption in training and must also be aware that learning at camp is different than learning in a classroom. A higher degree of levity and playfulness is appropriate in learning activities.

THIS IS HOW WE'VE ALWAYS DONE IT HERE/WE CANNOT CHANGE THAT

This assumption, even in a young camp, is one of the hardest to overcome, and often is untrue (either the tradition is not such a tradition or it can easily be changed). Camp traditions are important, even in a young camp. Camp routines can be difficult to change, but even what has truly "always" been the case at a camp *could* change. Some changes are more difficult and may require slower movement and more care, such as eliminating or

adding a tradition or element to the camp day or a drastic change to the camp schedule. Other changes simply may not be that hard to implement. In many cases, the difference between eating lunch at 12:15 versus 12:30, or the order or number of rotations, may simply not be a big issue. I have found "The Schedule" to have a certain aura around it that can be the biggest obstacle to change in general. This hesitancy to change seems to stem from a "if it ain't broke, don't fix it" mentality. However, if we aren't moving forward, how can a camp move from good to better? As Rabbe Nachman of Breslov said, "If you are not a better person tomorrow than you are today, what need have you for a tomorrow?" When bringing change to a camp, with regard to the curriculum or to any other element, one must be aware of the potential impact and resistance to the change, but must not shy away from change because of potential difficulties.

CHAPTER 8: CURRICULAR SUGGESTIONS

Based on considering many factors, which include: the above assumptions, current camp experiences, our Jewish moral education theory established in Chapter 6, and the knowledge that all camps are different in setting, staff, the following arise to me as appropriate recommendations for implementing moral education and maximizing moral development in the Reform Jewish Summer camp. These suggestions may be implemented as presented or adapted to fit the needs of a particular camp.

INTEGRATED LEARNING

From my own experiences at camp and from interviews with leaders in the URJ camp network, there is a desire to reexamine the efficacy of the traditional *shiur* hour in the camp setting, especially for values education. The *shiur* model, as has been discussed, more closely resembles a classroom setting; a setting that campers generally appreciate being away from for the summer. However, a completely integrated learning model is extremely difficult to implement effectively and consistently throughout the summer. According to our theory of moral development, camps should provide a combination of practical application alongside cognitive-based discussion.[214]

It therefore seems most effective to include an explicit discussion or learning activity to introduce a *middah* in order to begin the conversation and learning around that *middah*. In this way, campers know what they are working on as a group and can more consciously do so in the days at camp. This initial presentation or discussion ought to be followed up with, and reinforced by, elements of camp that promote growth in that area

[214] Following Kohlberg, Noddings and Mogel

according to the cycle of moral development. For example, as Molly described at 6 Points Sports, having the soccer coach reinforce *ratzon*/determination through a hard skill after the *middah* was introduced, which allowed campers a practical setting to reinforce the role that *ratzon*/determination has in their soccer skills. Since the soccer coach established the connection between the drill and the *middah* of *ratzon*/determination, it is more likely the skill/drill will be a reminder of the *middah* moving forward. Likewise, the same difficult drill may not have been as effective for moral development *or* for soccer development had it been taught two days earlier, prior to the introduction of the *middah*. By teaching the two skills together, each could reinforce the other, following Etzioni's description of a symbiotic relationship.[215] The *middah* must also be accompanied by modelling in older camp community members and reinforcement through verbal or more tangible means (see evidence for understanding below).

REINFORCEMENT

Reinforcement of moral development, as Noddings[216] emphasizes, is crucial to moral development cycle. The fast-pace of camp makes it such that it is easy to move on from one activity to the next without proper time for reflection or reinforcement. This is a challenge when it comes to curricular reinforcement

There are ways to allow for reflection and reinforcement of moral development within the camp setting. Some camps implement "review" type activities into their day. Many camps have an evening ritual (whole camp, within a unit, and/or within a bunk). During this time a 'review' of the day might involve time to reflect on the *middah/middot*

[215] Etzioni 35ff
[216] Noddings 193ff

being taught. This could be as simple as asking campers where they saw a value enacted during the day as part of an evening check-in. This would give educational time for reflection and also help campers transition from the bustle of activities during the day into a more relaxed state to prepare for bed.

Reinforcement might also come from something more tangible. At 6 Points Sports Academy, the bracelets serve as incentive (to earn one) and many campers seek to give them to fellow campers and staff. The stickers at 6 Points Sci-Tech Academy serve a similar function. In the absence of physical objects to hand out, a camp might implement a "wall of fame" within the bunk, or in a camp-wide communal space to recognize the moral actions of community members.

The same reinforcement should be considered with staff members. They can participate in reflective activities, receive bracelets and stickers, or sticky-notes on a wall of fame too. By reinforcing moral behavior in staff members, their moral growth will be enhanced, and the means of reinforcement will be modelled for replication with campers.

NUMBER AND SELECTION OF MIDDOT

Mastering *middot* is an ideal to strive for in a lifetime and not something accomplished in a few weeks at camp; however even a short time at camp can create an atmosphere for significant spiritual and moral growth. Both the fast pace of camp and desire for nearly everything to be "new and exciting" inherently contradict the time needed for moral development in general, and the development of a specific *middah* in particular. One must therefore consider both the number of *middot* as well as which *middot* to focus on during a summer. Some camps have a *middah* of the day, others of the week, others a

few select *middot* that span the entire session or summer. All of these strategies have their benefits and deficits.

A *middah* of the day gives a routine and allows for breadth of knowledge. For campers that struggle with one *middah* or have already worked on it extensively, frustration may be lower knowing that there will be something new the next day. However, teaching a 'new' *middah* every day means that there is not as much time to dedicate to each specific *middah* and/or that as the session continues, there are a lot of concepts in a camper's brain, which may become overwhelming. There is also an added curricular "problem" in addressing campers who remain for multiple sessions; one has to be careful about "repeating" material for the sake of maintaining camper interest across the sessions. While educationally, returning to a *middah* will reinforce and deepen learning, for the moral educator, campers may become disengaged if the same learning activities are used in explicit learning over the summer or in a future summer (while other campers may see growth between the initial learning and the repetition and be excited by this). Therefore, when returning to a value in a later session (or summer), one must assess how repetition will be received by learners and encourage, through framing, a reflection on growth rather than an emphasis on repetition, or provide an added layer to the activity for returning campers.[217]

A *middah* of the week allows for a routine in a more extended fashion and perhaps allows for more varied value-programming during the week, without explicit learning

[217] For example, one summer campers were asked to set a goal and create a plan to achieve that goal as part of learning *ratzon/*determination. The following sessions, campers who had stayed for both sessions were given the option of either creating a new goal or reflecting on their progress with the initial goal and amending their plan to achieve that goal.

occurring every day. This pacing also gives something new to work on at the beginning of the following week. However, a week is a *long* time in camp terms. Maintaining interest and genuine focus on a value for an entire week may be more challenging than maintaining interest for a day or a couple days at a time. Depending on the length of the session or full summer, a week limits the number of *middot* that a camper will focus on during a summer, which allows for options across sessions and in which *middot* are taught across summers, lessening the challenge posed by repetition.

Some camps have a single or a few *middot* for the entire summer. Focusing in on a specific *middah* allows for themes to emerge across major activities throughout the summer, but may become boring to campers as the summer wears on or become a backdrop and a not a central focus, or even seem gimmicky. In a curriculum, it is easy to maintain a single focus for a summer and delve deeply into one area (or a limited number of areas); for moral education one could make significant progress in a *middah* with such focus. However, interest may wane and one will have to balance focusing on the same *middot* in future summers to expand as campers grow older versus introducing a new *middah* each summer, and therefore not returning and building upon previous *middot*.

At 6 Points Sports Academy, the *middah* of the day model has had success in providing variety. However, my impression is that in teaching six to nine values a session, campers were not able to demonstrate significant growth across all of the values. After a few summers the oft repeated values were named as core values. I thought campers would gravitate to being more excited by the 'new' values, but, using the number of bracelets awarded as a measurement, the core values were more "popular" (having significantly more bracelets awarded throughout the summer). I suspect campers understood these

values better, since they had been taught more frequently and had become part of the camp culture to a greater extent, therefore it was easier for all camp community members to recognize and award bracelets for the core values. These core values were also the ones that more readily mixed with athletics, and therefore had a greater ability to be reinforced in the sport majors and other camp activities. Similarly, 6 Points Sci-Tech Academy has limited the number of values to five, and seems to have success bringing those values into the mouths of campers, as well as other camps, seemingly without issues of boredom from the first summer to the second summer.

In light of the camp experiences expressed by camp educators, and the inherent need for time to practice and reflect on values according to our theory of moral development, teaching one or two *middot* a week is most advisable. There ought to be an intentional focus on practicing and reinforcing those values throughout each day. Campers enjoy and benefit from returning to values in subsequent summers; doing so will allow them to continue their moral growth in those value-concepts. These core values might be supplemented by complimentary values as they arise in discussion or life at camp; such complimentary values can be related back to the "larger" values they are connected to, strengthening learning of the core values.[218] For example, a camp might focus on a core value for a week of camp each summer (assuming the number of core values approximates the number of weeks of camp) and may add a complementary 'sub-value' or particular emphasis each summer to the core value to add variety and depth to learning.

[218] One might refer to Avi Orlow's "Making Menches: A Periodic Table," reproduced in Appendix E, for complimentary values or interrelated values, as well as the table in Appendix 1.

RELATIONSHIP

All moral development and education depend on relationship, this we learned from Noddings and Mogel. Without a strong relationship between campers and other campers as well as between campers and staff, moral development will be ineffective. Part of the magic of camp is the notion that it is a safe environment and a place where strong bonds form quickly and last a lifetime. Without those bonds, a counselor's reinforcement of a camper's behavior will not bear the same meaning. Without strong role models in older campers and staff members, *middot* lose their value.

Yet these relationships need to be meaningful. Martin Buber, a 20th century Jewish philosopher notably relates all relationships to I-Thou and I-It interactions.[219] Roughly, an I-It relationship is one in which a person relates to the other as an object, a means to an end. For the camper, their counselor is one who keeps them safe, tells them where to go, and what to do. A counselor might view a camper in an I-It relationship as a 'behavior problem' to be addressed, or simply as a number in a count-off during a fire drill or transition. An I-Thou relationship is one in which a person is *truly* in relationship, experiencing the totality of the other. This is comparable to Noddings' caring relationship. In this type of relationship, the counselor does not see a camper with homesickness as problematic, but rather a human being in need of empathy and tender care. The camper is not a problem (homesickness) to be solved, but a being to encounter (and be engrossed with, to use Noddings' terminology). Not every relationship at camp can be I/Thou. This is impractical because a person cannot be engrossed simultaneously with twenty individuals at every moment of every day. However, by encouraging camp community

[219] Buber, *I and Thou*

members to see the larger picture and meet others as they are, relationships will be solidified beyond knowing another person's name, bunk and are they eating lunch properly.

As part of camper care at 6 Points Sports, counselors were asked to fill out a checklist rating each camper in the bunk (on a 1-5 scale) as to how they were eating, sleeping, participating in activities and if they saw the medical staff during the day. These are all I/It questions. While deep relationships cannot be forced, asking counselors what they have learned about a camper, what they appreciate about a camper, what they have learned *from* a camper, or other questions such as these will help foster such relationships. Doing so will encourage a counselor to reflect on the relationship; it may identify campers who they need to spend more time with (because they have more trouble finding an answer). For me, knowing that I would be asked to answer such questions would be encouragement and reminder enough to seek out a deeper relationship with each camper, even among the chaos of a camp day. These questions could be asked as part of a daily check-in, a weekly check-in, a mid-session report back to parents, or by some other means.

STAFF TRAINING, SUPERVISION & MENTORSHIP

If moral education is to be most successful in the summer camp setting, the formal Jewish Life/Education staff at the camp must rely on the entirety of the staff to aid in the implementation of a curriculum. Both training and supervision of staff, for professional and personal development, is crucial and must be a priority.

Proper training and evaluation involves addressing elements that encourage employees to both 'maintain great work' and 'motivate them to move to a higher level.'[220]

[220] Lasker 37, citing Herzberg's 1959 research on job performance

The maintenance category for camp would include elements such as, camp policy, supervision, salary, and appropriate working conditions (minimum staff-to-camper ratios, time off, etc.). These basic needs are generally met within the camp setting as they permit camp to function on a daily basis.

Motivating factors encourage employees to move beyond the minimum requirements of the position in order to perform optimal work. In the camp setting, these might include recognition for great work, the potential for advancement, and recognizing achievements. These can be more challenging at camp. While some staff return summer after summer, there are not "promotions" within the summer and often attention is placed primarily where areas where improvements are necessary and, often blaming the pace of camp, there is a lack of attention to praising staff for good or great work.

In order for staff to engage in the best work (in general and in terms of the curriculum), staff must be given the maintaining factors necessary to do their jobs *as well as* motivating factors. Room must be made within staff training and supervision for motivating factors, even as simple as a special ice cream treat to reward thoughtful interactions. These motivating factors can come from Jewish Life staff and from the rest of the senior staff as a whole. In fact, motivation and recognition of achievements in the Jewish curriculum from staff other than the Jewish Life staff may be more beneficial and better received.

A significant difficulty in staff development is time. There is highly limited ability to work with staff members before their arrival at camp, since staff members are from different geographical areas, perhaps even time zones, in different schools/work situations, have various other obligations, and their contracts have not yet begun. It is possible to

require in a staff contract a certain amount of training (such as online training for counselors) or familiarization with camp. Conference calls or on-line training may be an option. While these may lay some groundwork for arrival at camp, relationships have not yet been built and therefore it may be difficult to do meaningful training prior to arrival at camp.

Staff training after arrival of staff, before camper arrival, is filled with all the essential components of camp functioning: team-building, camper care, specialty training, safety drills and other equally important elements. Among all of these activities, time must be devoted to introducing the curriculum and *middot*, providing resources to implement the curriculum, and setting expectations for staff to uphold during the summer.

In my own experience, the short time dedicated to Jewish Life during staff week was spent on content and preparing staff to facilitate their part of the curriculum. However, since my underlying assumption of buy-in from the staff was not entirely a reality for all of the staff across the camp and I had not sufficiently established a relationship with many of the camp staff members, this time and training was not as effective as it could have been. This sentiment was echoed by several other camp educators in their experience as well.

I now believe the focus during staff training should be spent less on content/practical application of the *middot* or general curriculum and should be more focused on addressing the relationship between staff members and the values, and then on how they will utilize that relationship to bring the campers into relationship with the *middot* as well.[221] Molly Minnen mentioned that one of the struggles in working with staff was

[221] This is not to say that skills acquisition (public speaking, group facilitation, etc.) that are beneficial for camp staff to develop are not important. Rather, some staff will already have sharpened these skills prior

their understanding of "the value of the values," a sentiment echoed by other camp staff in other settings.[222] Staff must be willing and able to model *middot* for campers and to be open to exploring the idea that Judaism is relevant in their own lives. If staff do not believe that Judaism is important and that camp can be a place to foster moral development, then campers will inherit the same sentiment from staff members.

Therefore, rather than preaching the values and expectations, an educator might consider posing or structuring their session around the following questions:[223]

1) Why did you choose to come to a *Jewish* camp? This camp?
2) What makes Judaism relevant to you? What's your Jewish story?
3) Of [these provided sources around this value], which do you find most compelling?
4) How might you translate that compelling piece into an interaction with campers *in your specialty area?*
5) Which *middot* are most applicable to your specialty area/position at camp?
6) What do you want to share with campers? Is there something you can bring that no one else here can?
7) What *middah* are you most interested in developing in yourself this summer? How will you be held accountable for doing that inner work?
8) How can we help you?

These questions are designed to bring ownership and connection to the staff and to encourage staff to see themselves as capable models and teachers of morality. They also

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to their arrival, for others, staff training in general ought to address some of these areas, and on-going mentorship throughout the summer can help.

[222] Molly Minnen, Personal interview with author. Email, October 29, 2015

[223] Michelle Abraham, Personal interview with author. Phone, November 23, 2015

provide story for the Jewish Life team and for counselors themselves. Hearing the staff's Jewish story and how they came to arrive at the gates of camp builds relationship and gives background. One counselor may struggle with the curriculum because of a bad experience previously rather than from a feeling of inadequacy of knowledge. If Jewish Life staff know where staff are coming from, if they know their story, then we can better work with those staff as individuals. For camps with more formal programming related to *middot*, this may help create or build a sense of ownership from the staff. In camps where moral development is more implicit, it sets up the ability to ask staff (and reinforce for having done so) when they included a *middah* or text in an interaction, or followed through on their own commitment to work on a value.

Another option for staff training is to encourage staff members to be "*middah* specialists." This would work well in camps with on-going values throughout a summer, but would also work in camps where values are taught in a sequential order throughout a session. At 6 Points Sports, where 12 *middot* have been taught in a single summer, it would be absurd to think that every camp community member could work on every value, every day and make serious progress in each value. However, staff could self-select one or two *middot* as "theirs" for the summer (perhaps based on how they answered questions 5 and 7 above, or related questions during staff training). Each staff member would then have ownership over personally developing and incorporating a subset of *middot* into their work, and only those that most spoke to them. It is much more reasonable to ask a staff member to be a conscious role model and teacher for one or two *middot* than twelve. This model would be most effective if there was specific times in the camp schedule to keep it alive throughout the summer and to mentor staff on their own progress as well.

Counselors must be made aware of the goals and expectations for their role in terms of the curriculum. Even where the curriculum is more informal or implicit, counselors should be given goals. Instead of setting up the summer as 'bring these values into conversations and activities with campers' perhaps counselors have a goal of 'text-dropping' (teaching something Jewish about 'their' value) at least once per day or five times per week. Motivating incentives could be incorporated for attaining these goals.

Any form of staff training prior to campers' arrival *must* be continued with on-going guidance and feedback throughout the summer. In my experience, there was anecdotal staff training on an individual basis after staff week for the counselors, alongside limited official continued professional development, mostly due to time constraints and maintaining supervision of campers. Counselors or coaches may have sought out the advice of Jewish Life staff or the faculty, but there was not always proper supervision or proactive mentorship for counselors, and even less so for senior staff. Despite the fast pace of camp, it is important to make sure that everyone is prepared for what is to come and not just surviving moment to moment. This may mean "pulling" counselors from one activity to allow time for preparing for another activity, obviously only where camper-supervision standards permit and consciously providing time for on-going training and mentorship throughout the summer.

SPIRAL LEARNING v. INTEGRATING "NEW" CAMPERS

One of the challenges to address within a camp setting directly relates to camper retention rates over the range of ages that a camp serves. Spiral curricula intentionally return to concepts taught at earlier stages in the curriculum and build upon previous learning in a way that is appropriate to the present developmental level of learners. This

model of learning is excellent in a setting where students begin together and continue through a program (such as in a religious school). In this way, concepts can be introduced at a younger age and furthered or honed when the learners are older and have more knowledge and experience to build upon. In a camp setting, this could play out by how *middot* are introduced in the camp setting. For example, a camp might introduce the concept of justice initially in one of the younger bunks, perhaps among rising 4th graders. At this age, learners are likely to relate to the concept in terms of "right" and "wrong" in their own context, as they are developmentally just beginning to understand abstract concepts in the larger world. A few years later, at a different stage of moral reasoning, those same campers, now entering 9th grade can discuss justice in relation to world events, such as the Israeli-Palestinian Conflict simple "right" and "wrong" thinking is not enough. In this way, over the course of one's tenure at camp, a camper will be able to explore many different faces to the same or related value-concepts.

While spiral curricula at camp are good in theory, the challenge that arises from the fact that not all campers continue through every stage of curriculum, either leaving the camp at some point and/or skipping a summer(s) for various reasons. Additionally, not every camper begins attending a camp in the youngest bunk. Socially this challenge is addressed in counselor training to introduce "new" campers into a bunk (that have not previously attended the camp, or have previously attended a different session) and to address feelings of loss when one's friends from a previous summer have not returned to camp (or will be in a different session). This same challenge is experienced within the curricular elements of camps. It is both easy and wrong to assume that all campers have the same background, at least as far as what has been taught at camp. It is obvious that this

is not the case in terms of who was physically present at camp and what campers have retained from year to year (and cynically the difference between what was taught from year to year versus what was on the written curriculum); these different camp experiences are compounded to the broad range of base-knowledge and experience outside of the camp setting. Simply put, campers do not have the same knowledge and experience base that they are working from at camp.

It is therefore necessary to create an even playing field and common language of discourse at the beginning of a session with regards to the focus of learning for that session of camp (or even in a particular lesson). The obvious solution is to have some type of review at the beginning of each session which can serve as a reminder to those where were at camp previously and a brief teaching for those who were not at camp. One must remember as well the fact that the "new" camper has background knowledge, and especially concerning moral development, is not starting from scratch, even during his/her first summer at camp. The educator in this setting may encourage new campers to bring in their own experience (or past experience at other camps) to further the group's learning around a value-concept, reminding the group that they are starting afresh during this particular summer.

DEVELOPMENTAL APPROPRIATENESS

Campers of different ages are able to relate to values, morality and ethics on different levels. The camp setting combines times when campers are divided by bunk, where developmental abilities are more similar, and larger group settings (by unit or whole camp), where developmental abilities are much wider in scope. One must take into account the general cognitive and physical development of campers in all camp activities. With

regards to moral development at camp, Kohlberg's theory of moral development is helpful in that he provides general stages of moral reasoning. We can use the ideas of *how* people in different stages might think to guide how value-concepts and morality are addressed in camp among various ages. It is important to address different aspects of value-concepts at ages that are appropriate to the moral developmental level of campers.

This relates highly to the notion of a spiral curriculum. In a spiral curriculum one can teach a value at a developmentally appropriate level in a younger age and return to that value at a future developmental level. Doing so will create a meaningful relationship with values while also advancing campers' moral development. Older campers, who have, in their minds, "already learned a value' will also come to expect in full-group times that a *middah* will be addressed in a different fashion than they remember at other points in the day.

USE OF TEXT

On can identify three main approaches when it comes to teaching Jewish values: ones that teach through classical texts, ones that teaches moral action without texts, and those that create a sense of socialization and belonging (rather than direct study or teaching of values).[224] From the perspective of moral education in a camp setting, I would suspect that the option to teach purely through texts will generally be ineffective in the Reform Jewish camp. Aside from potential issues of camper readiness and willingness for serious text study in the summer camp setting (an assumption that will not be true of all campers), there are additional challenges for moral education at camp with this approach. As has

[224] Sherry 9 cites a study of various values-education programs in religious schools

been demonstrated through Noddings' cycle of moral development, and the criticisms of Kohlberg's theories, moral development does not happen in a vacuum nor does it happen solely through cognitive learning and discussion. Even if campers and camp culture were open to serious text study, teaching texts alone will not maximally influence long-term behavior among campers by failing to complete the cycle of learning and bringing abstract value-concepts into the tangible, real world.

However, teaching *middot*, without grounding those values in a concrete way to Judaism, either through socialization alone or though explicit non-Jewish-text teaching, will also be less effective at influencing the identification of values as Jewish. Campers, while growing as good citizens, will lose an opportunity for Jewish growth. Camps have an opportunity to ground the natural socialization and increased sense of belonging that happens at camp *with* Jewish "Text;" I use Text here to mean all of Jewish tradition and teachings. The appropriate use of Jewish texts in the camp setting will help translate many secular-but-also-Jewish value-concepts into Jewish value concepts within the campers' minds.

Texts that ground values in Jewish tradition may be taught in a variety of ways and by different staff members. These texts might be introduced if a value-concept is formally taught. They might be added by specialty or activity leaders. They might be added in passing during transition by a staff member. They might be posed or posted throughout the camp to prompt thought as campers walk by. There are many options. But the complete lack of text while teaching a value-concept misses a great opportunity. One of the tensions evident from camp educators is the desire to be organic and live the values while also

'teaching content' based in Jewish grounding.[225] The camp educator must therefore ask themselves how much grounding is needed and will be effective in the specific camp setting. Andi Feldman, the educator and Director of Jewish Life for the first summer at 6 Points Sci-Tech noted that at that camp, staff and campers were more learning-oriented; whereas at other camps this may not be the case.[226] Therefore, in her setting, there may have been a greater ability to bring more text into moral education, whereas at 6 Points Sports, text-based learning might be less readily received, other camps likely fall in the middle.

FOCUS ON TEACHABLE MOMENTS

While much effort goes into the explicit curriculum of a Jewish summer camp, spontaneous learning is equally important, and to some extent, more powerful and lasting than the explicit curriculum. Relationships are extremely important. If counselors, staff, and faculty build relationship with campers, then they can reinforce and praise values-based behavior in campers throughout the summer in a one-on-one or small group interaction in the form of a "Jewish Teachable Moment."

Shira Epstein, an Assistant Professor of Jewish Education at the Jewish Theological Seminary of America describes in her essay, "Educational Jewish Moments: A Methodology for Educators to Self-Audit," how an educator might utilize this form of learning in their setting. A Jewish Teachable Moment (or others use Educational Jewish Moment[227]), is an interaction that falls beyond the 'job description' and normally scheduled

[225] Michelle Abraham, Personal interview with author. Phone, November 23, 2015
[226] Andi Feldman, Personal interview with author. Phone, December 21, 2015
[227] The following is based on the training in Educational Jewish Moments (specifically for "evaded issues" – those issues which educators avoid because of the discomfort of the topics) as described by Shira

activities. It is one that comes to teach learners something from a Jewish perspective, often on something that may be uncomfortable. It is an interaction that involves more than a mere reflexive, corrective statement (for example, "we don't use that kind of language here"), but one that begins to discuss the *why* of the situation or the emotions that it evoked. The Teachable Moment begins when one identifies a "critical incident" that may be worthy of a response.[228] An example of such a situation could be a situation where you, as a senior staff member, overhear campers using derogatory language among their bunkmates as you pass by their lunch table.

The staff member will often choose to walk past and not respond for a variety of reasons. These reasons might include a hesitancy to respond because 'it isn't that big a deal,' 'it's the counselors' job to respond,' 'I didn't hear the whole conversation,' 'I don't have enough time to respond now,' or even, 'I don't know how to respond appropriately.'[229] Once a Teachable Moment is recognized, we must understand there are three possible responses: to ignore it (which there may be reasons to do), delay responding (and return to the issue at a later time, with or without acknowledging in the moment the intent to return to the topic), or to engage (respond in the moment).[230]

Having decided to respond, Epstein's training suggests identifying the issue, clarifying what response is necessary, connecting the response from one's own (Jewish) resources, and interjecting from an authentic voice.[231] This framework parallels the SBI

Epstein's "Educational Jewish Moments: A Methodology for Educators to Self-Audit" in *Growing Jewish Minds, Growing Jewish Souls: Promoting Spiritual, Social, and Emotional Growth in Jewish Education,* ed. Jeffrey Kress

[228] Epstein 152ff

[229] Epstein 156, with a list of categories into which these responses, and others, generally fall

[230] Epstein 157

[231] Epstein 157ff

(Situation-Behavior-Impact) model of delivering feedback,[232] but adds a piece of Jewish content to the discussion. As the senior staff member in the scenario above, I might stop and identify that I had overheard the comment and that the campers' choice of language made me uncomfortable, perhaps clarify what they meant by their choice of language. I might than bring in a text about using appropriate language and avoiding *lashon hara*, gossip/harmful language. Or, I might choose to ignore the situation at the time, and return to the campers, their dorm, or their counselor (who can then be better prepared to respond to his/her campers in future interactions) later to have a similar discussion.

What makes these moments powerful, is that they function, to some extent like a moral dilemma situation, creating a space to further moral development *in the moment* as it applies to a specific camper or group of campers. These moments may come in the form of identifying behavior that either does or does not align with Jewish values. They are not hypothetical and they are not real situations from past experience, but current experiences with fresh emotions and context. They are powerful because of the individual nature of the setting – as a camper, I know that the Rabbi/Camp Director/Counselor took note of *me* and what they are saying applies to *me* at this moment. It is important to be mindful and aware of campers and our own hesitancies to respond. Ultimately, even if behavior needs to be redirected or corrected, seizing the Teachable Moment has the power to solidify a genuine relationship with campers, rather than strain the relationship.

[232] A model in which one provides feedback by identifying the situation in which a behavior occurred, what the behavior was and how it impacted the person giving the feedback (with an I-statement). The goal of this model is make the receiver aware of their impact on others rather than critiquing a behavior itself.

LEARNING THAT BALANCES LOVE AND JUSTICE

Laura Gurvis from Eisner/Crane Lake Camp articulated the importance of bringing in Jewish values to discussions where campers' behavior needs to be redirected. The strong emphasis on caring and compassion articulated by Noddings, as she herself states, must be complemented by Kohlberg's emphasis on justice, or as Dorff might say, "the right." This balance can be understood through the relationship between love and justice in Judaism. This relationship between the two has been described as follows:

> Love… in the attitude to, and dealings with, others does not exclude or suppress justice. The commandments in Leviticus 19, which precede the command to love one's neighbor, forbid hatred, revenge or a grudge, but they do not allow a wrong to be passed over as if it was not a wrong… The distinction between right and wrong must be maintained… Ordinary justice suggests retaliation and love forgiveness."[233]

In acting from a seat of compassion and caring, one cannot allow the rules and norms of camp to fall to the wayside. A wrong must be corrected, but it can be corrected in a loving (and learning) manner. In our camp settings, one must find a balance between justice and maintaining order among the camp community with a love for each camper that allows community members to learn from and be forgiven for their mistakes, where appropriate.

EVIDENCE FOR UNDERSTANDING

One of the more challenging elements in moral development curricula in general is establishing appropriate means to assess learners' understanding. The camp environment compounds that challenge. In educational theory, 'evidence for understanding' is a

[233] Silberg 32-33

measure by which learning can be assessed. In a school setting this is often done through tests, quizzes, projects, and papers; although it need not be as formal. One tool for creating evidence for understanding is known as "KDBB," which considers four elements that will change as a result of the learning: Doing, Knowing, Belonging and Believing.[234]

- Doing: What behavioral, lived actions, will learners engage in as a result of the learning?
- Knowing: What must learners know or understand in order to perform the behavioral goal?
- Belonging: Who do learners need to be in relationship with? With whom will they share the experience?
- Believing: What will learners reflect on to make meaning of the process?

In the camp setting, the behavioral goals a moral development curriculum might develop are more easily evaluated by staff members and educators: Are campers and staff living the *middot* being taught? 6 Points Sports assesses this through awarding bracelets; 6 Points Sci-Tech through stickers; other camps through other means. There is a physical reminder of having enacted the value in real life (and someone who has a reason for looking for the values to be enacted). The cognitive (knowing) goals can be assessed in individual programs/interactions – Did the learners understand the text/activity? Belonging and Believing are much harder to assess and require relationship. Did the camper cheer on their less-than-favorite-bunkmate in order to get a bracelet or because they truly believe it is the right thing to do? Informally, these goals can be evaluated based on campers'

[234] While the acronym places Doing and Knowing in the opposite order, I find it most helpful to consider them in this order.

interactions with each other and staff. Are they expressing a sense of commitment to the values? Are they opening talking about moral choices they have made/might make? Are they excited to talk about the values or doing so begrudgingly? The evaluation in these areas is not nearly as concrete as the first two, but is equally important for staff to have an understanding. In my opinion, achieving the believing and belonging goals will have the greatest and most permanent impact on camp community members beyond their days at camp.

BEYOND THE SUMMER

Closing day of camp is a sad time for many and means waiting ten months to return to camp the following summer. During those winter months, senior staff spend many hours debriefing the concluded summer before turning to recruiting and preparing for the next summer. Camps follow-up the summer with camper-satisfaction surveys. Camps that are part of incubator or other grant programs (such as the One Happy Camper Grant through the FJC) may have additional surveys sent to them. Sometimes there may be a reunion or a winter week held a camp, but for the most part, one summer ends and there is little interaction (besides fundraising and information sharing) between the camp and campers until registration for the next summer. Several of the camp educators interviewed, as well as myself, wonder to what extent campers incorporate the camp *middot* and language throughout those ten months. But since Jewish Life staff are often hired on a summer-to-summer basis, it is not anyone's job to follow the curriculum home with campers at the end of August.

Dr. Lester Eckman, a scholar of the Musar Movement, makes a suggestion for schools with regards to moral curriculum and how it can be best implemented in the school setting, outside of what a classroom teacher does in their room:

> [School curricula appropriately leave responsibility for teaching values with the classroom teacher.] But more than ever, a *mashgiah* type of ethics counselor is also necessary. The gap between cognitive knowledge and affective knowledge has widened… A counselor should direct the school's moral guidance program. His functions should include conducting discussions and debates on ethical issues, arranging essay contests, and serving as a moral mentor to individual students.[235]

I am not suggesting that camps add a position of moral *mashgiah* to their camp staff, the functions that Eckman suggests this person fill within a school setting may well be possible within the camp setting in the off-season. Perhaps camps can provide forums for discussions through social media in the off-season. They might offer contests - blog posts, essays, or debates - that relate to the values taught at camp. Prizes for these contests could be anything from special recognition, a t-shirt, or a treat for their bunk when returning the next summer, or camp scholarships. This learning and reinforcement of values in the off-season could be expanded to include the campers' family as well; perhaps asking families to create a skit, video clip or sound bite.

SHARE BEST PRACTICES

One of the most helpful experiences I had as a camp educator was attending the Israel *Kallah* for camp educators and spending that week sharing what different camps were doing educationally while also strengthening my network of camp educators. It is

[235] Eckman 10

easy in the camping world to becoming enwrapped in our own work and trapped by the same "camp bubble" we create for campers. It is harder to step out of that bubble and collaborate with other camp educators (who are just as busy as we are) in the time leading up to the summer and during the summer itself. By the end of the summer, everyone is exhausted, and motivation to review the summer with a colleague may be less appealing. However, it is crucial as the intentional focus on moral development in Jewish summer camping is growing to share our successes and failures with colleagues, that we might all learn and build upon each other's work.

To that end, this entire thesis is an attempt to share best practices and knowledge. I composed a theory of moral educator based on the best ideas within Jewish and secular thought. To this theory we considered the camp environment as an apt setting for moral growth and a place of its own and the experiences of those already in the field. From all of this we derived curricular suggestions to optimize the Reform Jewish summer camp as a setting for moral growth and development (And the appendixes hopefully provide textual suggestions for camps as well to build upon these suggestions). It is my goal that with the insights provided, and a desire and willingness to try new approaches, that camp educators find these suggestions useful and applicable or adaptable within their camp settings, implement them as is or adapted and share their results with others in the field.

חזק, חזק, ונתחזק! – Be strong, be strong and may we strengthen each other.

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APPENDIX A – LIST OF VALUES

The following is a list of middot, with suggested Hebrew terms and English terms, different authors and camps may use different pairings of Hebrew/English depending on which forms of words they use or which stage of the Hebrew language (Biblical, Prayerbook, or Modern). For each "central" middah there are several sub-middot listed that are closely related (some sub-middot are listed in multiple places). The final column provides a listing of sources in which these middot are mentioned and/or discussed in detail.

Ahavah/Love

Referenced in: Orchot Tzaddikim, Borowitz & Schwartz, Kadden, Pirkei Avot 6:6, IDF, Isaacs, Freeman, Bloch

Related Values: Ahavat HaEl/Love of God, Ahavat HaGer/Love of the Stranger, Ahavat Habriyut/Love of Creations, Ahuv/Love, Ohev et HaBriyut/Love of all Creatures, Love of Homeland, Ohev et HaMakom/Love of God, V'ahavta L'Rayacha/Loving Neighbors, Ohev Zeh et Zeh/Loving Others, Sinah/Hatred (negative), Matrimony

Anavah/Humility

Referenced in: Freeman, Pirkei Avot 6:6, Orchot Tzaddikim, Borowitz & Schwartz, Bloch

Related Values: Makir et Mekomo/Knowing Your Place, Mitracheayk Min HaKavod/Shunning Honor, Azut/Arrogance (negative), Eino Machazik Tova L'Atzmo/Not Taking Personal Credit, Lo Maygis Libo B'Talmudo/Not Boasting of One's Learning, Arrogance, Ga'avah/Pride, Confidence and Insecurity, Tzeniyut/Modesty

Achrayut/ Responsibility

Referenced in: Campbell, Kadden, Isaacs, Bloch, IDF, Orchot Tzaddikim, IDF, Pirkei Avot 6:6

Related Values: Bal Tashcit/Not Destroying, Ecology, Hitchaivut/Commitments, Filial Obligations, Loyalty, Parental Obligations, Laziness, Personal Example, Sense of Mission, Nosay V'ol Im Cavayro/Sharing the Burden

Derech Eretz/Good Manners, Common Decency

Referenced in: Kipper, Isaacs, Borowitz & Schwartz, Bloch, IDF, Pirkei Avot 6:6, Kadden, Freeman

Related Values: Musar/Business Ethics, Professionalism, Hanhagah/Leadership, Machrio L'Chaf Zechut/Influencing One's Fellow to Virtue, Ma'amido al HaEmet/HaShalom, Setting others on a path of truth/peace, Ma'akeh/Preventing Accidents, Lo Titayn Michshol/Not Placing a Stumbling Block, Lo Ta'amod Al Dam Rayecha/Not Standing Idly By, Advice, Admonition, Ohev et HaTochachot/Loving Rebuke, Shem Tov/Reputation, Good Name, Appearance and Attire

Kehilah/Community

Referenced in: Campbell, Freeman, Pirkei Avot 6:6, Kadden, IDF, Isaacs, Bloch, Kipper

Related Values: Beit Hakeneset/House of Meeting, Bikur Cholim/Visiting the Sick, Dibuk Chaveirim/Cleaving to Friends, Comradeship, Y'deedut/Friendship, Hachnasat Orchim/Hospitality, In-Laws, Israel

Chesed, Rahcamim/Mercy, Compassion

Referenced in: Exo 34:6-7 (13 Attributes), Kipper, Borowitz & Schwartz, Orchot Tzaddikim, Isaacs, Campbell, Pirkei Avot 6:6, Freeman, Bloch, Kadden

Related Values: Chanun/Grace, Kindness, Gemilut Chasadim/Deeds of Loving Kindness, Ach/Cruelty (negative), Binat Halev/Understanding Heart, Dan L'Chaf Zechut/Giving Benefit of the Doubt, Tza'ar Ba'alay Chayim/Being Kind to Animals, Consideration for Animals, Peah, Leket & Sich'chah/Leaving the Gleanings, Somayach Noflim/Supporting, Mourning and Condolence, Da'agah/Worry

Emet/Truth, Truthfulness

Referenced in: Freeman, Orchot Tzaddikim, Exo 34:6-7 (Divine Attributes), Kipper, Pirkei Avot 6:6, IDF, Bloch, Kadden, Borowitz & Schwartz

Related Values: Aymah/Fear (negative), Credibility, Confidentiality, Nedarim/Keeping One's Word, Hypocrisy, Promises, Temimut/Pure-Heartedness, False Impressions, Deception, Sheker/Falseness

Emunah/Faith

Referenced in: Borowitz & Schwartz, Campbell, Pirkei Avot 6:6

Related Values: Trustworthiness, Emunat Chachamim/Trust in Sages, Yediat HaEl/Knowing God

Erech Apayim/Patience

Referenced in: Freeman, Pirkei Avot 6:6, Exo 34:6-7 (Divine Attributes), Campbell, Orchot Tzaddikim, Bloch

Related Values: Slow to Anger, Kaas/Anger (negative), Savlanut/Patience

Din V'Rachamim/ Justice and Mercy

Referenced in: Pirkei Avot 6:6, Freeman, Kipper, Kadden, Campbell, Bloch, Isaacs, IDF

Related Values: Tzedek/Justice, Eino Samayach Behora'ah/Not Delighting in Rendering Decisions, Mishpat/Law or Justice,

Specific Actions: Ayd Shahker/Not Bearing False Witness, Lo Tignov/Not Stealing, Lo Tikom/Not Taking Revenge, Lo Tirzach/Not Murdering, Shivyon/Equality, Equity, Moznay Tzedek/Honest Weights and Measures, Compromise and Conciliation, Defense of the State/Citizens/Residents, Milchamah V'Shalom/War and Peace

Chinuch/Education

Referenced in: Isaacs, Kipper, Pirkei Avot 6:6, Orchot Tzaddikim, Campbell, Bloch, Kadden

Related Values: Chochmah/Wisdom, Mishnah/Study, Torah/Learning, Pilpul HaTalmidim/Acute Discussion with Pupils, Shoayl U'Mayshiv/Asking and Answering Questions, Shomaya U'Mosif/Asorbing and Adding to Knowledge, Miyashev BeTalmudo/Concentrationg on One's Studies, Vikuach/Debate, Mechavayn et Sh'muato/Being Precise in transmitting Learning, Curiosity, B'Shem Omro/Disclosure of Source Information, Yishuv BeMikra/Calmness in Study, Talmud/Study, Lomed al Manat La'asot/Studying in Order to Perform Mitzvot, Lomed al Manat Lelamed/Studying in order to Teach, Talmud Torah/Studying Torah, Shimush Chachamim/Ministering to the Sages, Machkim et Rabo/Sharpening the Wisdom of One's Teacher

G'vurah/Courage

Referenced in: Campbell, Freeman, IDF

Related Values: Ometz Lev/Courage, Discipline, Tenacity of Purpose, Determination

Kavod/Respect, Honor

Referenced in: Kipper, Isaacs, Campbell, Kipper, Freeman, Kadden, Borowitz & Schwartz, Orchot Tzaddikim, Bloch, IDF

Related Values: Kavod Habriyut/Respect for Creations, Hiddur P'ani Zaken/Respect for the Elderly, Hakshavah/Obedience, Halachot/Laws, Mechabayd Zeh et Zeh/Honoring One Another, Kibud Av Va'Aym/Honoring Parents, Kibud

Zekaynim/Respect for Elders, Chesed Shel Emet/Honoring the Dead/Comforting Mourners, Lo Levayesh/Not Embarassing, Boshet/Shamefacedness (negative), Bushah/Shame (negative), Respect for Man, Respect for Nature, Human Dignity

Arichat Sefatayim/Orderly Speech

Referenced in: Orchot Tzaddikim, Kadden, Kipper, Pirkei Avot 6:6, Freeman, Campbell, Bloch

Related Values: Lashon HaRa/Gossip (negative), Miyut Sichah/Minimizing Small Talk, Insult (negative), Slander, Seyag LiD'varav/Guarding One's Speech, Chanifut/Flattery, Neebool Peh/Profanity, Shetikah/Silence

Mitzvot/ Commandments, Good Deeds

Referenced in: Campbell, Borowitz & Schwartz, Kipper, Kadden,

Related Values: Torah Vekiyum Mitzvot/Torah and Observing Commandments, Aseret Hadibrot/Ten Commandments, Avodah/Service to God, T'filah/Worship, Prayer, Avodah Zarah/Idolatry (negative)

B'reiut/Health

Referenced in: Isaacs, Kipper, Freeman, Bloch, IDF, Pirkei Avot 6:6, Kadden

Related Values: Rofeh Cholim/Healing, Shmirat HaGuf/Wellness, Pikuach Nefesh/Saving a Life, Drunkenness (negative), Asceticism, Endangerment (negative), Taking Care of Body, Preservation of Life, Human Life, Miyut Shaynah/Minimizing Sleep, Purity of Arms, Pidyon Shevuyim/Redeeming Captives, Neshamah/Soul, Suffering and Pain

Kedushah/Holiness

Referenced in: Kipper, Campbell, Borowitz & Schwartz

Related Values: Berachot/Blessings, Shabbat, Tovah/Goodness, Yetzer HaTov/Inclining towards Good

Histapkut/ Contendedness

Referenced in: Borowitz & Schwartz, Orchot Tzaddikim, Freeman, Kadden, Pirkei Avot 6:6, Bloch

Related Values: Keenah/Envy (negative), Lo Tachmod/Not Coveting, Samayach B'Chelko/Contentment with Your Lot, Discontent, Kabbalat HaYissurin/Acceptance of Suffering, Gluttony, Greed and Miserliness, Jealousy, Lust, Charatah/Regret

Nedivut/Generosity

Referenced in: Pirkei Avot 6:6, Freeman, Orchot Tzaddikim, Borowitz & Schwartz, Bloch

Related Values: Lev Tov, Tzayekanut/Miserliness, Gratitude, Appreciation

Sichlut Halev/Perceptive Heart

Referenced in: Freeman, Pirkei Avot 6:6, Bloch

Related Values: Contentiousness, Shmirat HaOzen/Attentiveness, Good Listening

Teshuvah/ Repentance

Referenced in: Orchot Tzaddikim, Borowitz & Schwartz, Isaacs, Kipper, Bloch, Exo 34:6-7 (Divine Attributes)

Related Values: Selichah, Nosay Avon VaFesha/Forgiving, Hate and Grudge-Bearing

Yirah/Awe, Reverence

Referenced in: Freeman, Pirkei Avot 6:6, Orchot Tzaddikim, Bloch, Borowitz & Schwartz

Related Values: Yirat Shamayim/HaEl, Beauty

Tzedakkah/ Charity

Referenced in: Borowitz & Schwartz, Campbell, Bloch, Kadden, Pirkei Avot 6:6

Related Values: Ohev et HaTz'dakot/Loving the Righteous

Shalom

Referenced in: Isaacs, Kipper, Borowizt & Schwartz, Freeman

Related Values: Shalom Bayit/Family Harmony

Simchah/Joy

Referenced in: Kipper, Freeman, Pirkei Avot 6:6, Orchot Tzaddikim, Bloch

Related Values: Joyfulness, Happiness, Depression, Miyut Ta'anug/Minimizing Worldly Pleasures, Sayver Panim Yafot/Pleasant Demeanor, Miyut Sechok/Minimizing Frivolity

Malachah/Work, Industriousness

Referenced in: Freeman, Bloch, Pirkei Avot 6:6, Borowitz & Schwartz

Related Values: Trade, Labor, Miyut Sechorah/Moderation in Business, Miyut Derech Eretz/Minimizing Worldly Pursuits, Idleness and Indolence, Osher/Wealth

Zachor/ Remembrance

Referenced in: Orchot Tzaddikim, Isaacs, Kipper

Related Values: Zikaron/Remembrance

Zerizut/Zeal

Referenced in: Orchot Tzaddikim, Borowitz & Schwartz

Related Values: Ratzon/Willingness

APPENDIX B – SELECTED TEXTS & JEWISH FOR VALUES

Community

BIBLICAL SOURCES:

The Creation of Woman – (18) "The Lord God said, "It is not good for man to be alone; I will make a fitting helper for him" (19) And the Lord God formed out of the earth all the wild beasts and all the birds of the sky, and brought them to the man to see what he would call them; and whatever the man called each living creature, that would be its name. (20) And the man gave names to all the cattle and to the birds of the sky and to all the wild beasts; but for Adam no fitting helper was found. (21) So the Lord God cast a deep seep upon the man; and, while he slept, He took one of his ribs and closed up the flesh at that spot. (22) And the Lord God fashioned the rib that He had taken from the man into a woman; and He brought her to the man. (23) Then the man said, "This one at last / Is bone of my bones / And flesh of my flesh. / This one shall be called Woman, / For from man was she taken." (24) Hence a man leaves his father and mother and clings to his wife, so that they become one flesh. ~ Bereshit 2:18-24

The Hospitality of Abraham – (1) The Lord appeared to him [Abraham] by the terebinths of Mamre; he was sitting at the entrance of the tent as the day grew hot. (2) Looking up, he saw three men standing near him. As soon as he saw them, he ran from the entrance of the tent to greet them and, bowing to the ground, (3) he said, "My lords, if it please you, do not go on past your servant. (4) Let a little water be brought; bathe your feet and recline under the tree. (5) And let me fetch a morsel of bread that you may refresh yourselves; then go on – seeing that you have come your servant's way." They replied, "Do as you have said." (6) Abraham hastened into the tent to Sarah, and said, "Quick, three *seahs* of choice four! Knead and make cakes!" (7) Then Abraham ran to the heard, took a calf, tender and choice, and gave it to a servant-boy, who hastened to prepare it. (8) He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate. ~ Bereshit 18:1-8

Lot & the Angels at Sodom – (1) The two angels arrived in Sodom in the evening, as Lot was sitting in the gate of Sodom. When Lot saw them, he rose to greet them and, bowing low with his face to the ground, (2) he said, "Please, my lords, turn aside to your servant's house to spend the night, and bathe your feet; then you may be on your way early." But they said, "No, we will spend the night in the square." (3) But he urged them strongly, so they turned his way and entered his house. He prepared a feast for them and baked unleavened bread, and they ate. ~ Bereshit 19:1-3

Abraham's Servant Meeting Rebecca – … (15) He had scarcely finished speaking, when Rebekah, who was born to Bethuel, the son of Milcah the wife of Abraham's brother Nahor, came out with her jar on her shoulder. (16) The maiden was very beautiful, a virgin whom no man had known. She went down to the spring, filled her jar, and came up. (17) The servant ran toward her and said, "Please, let me sip a little water from your jar." (18) "Drink, my lord," she said, and she quickly lowered her jar upon her hand and let him drink. (19) When she had let him drink his fill, she said, "I will also draw for

your camels, until they finish drinking." (20) Quickly emptying her jar into the trough, she ran back to the well to draw, and she drew for all his camels. (21) The man, meanwhile, stood gazing at her, silently wondering whether the Lord had made his errand successful or not. (22) When the camels had finished drinking, the man took a gold nose-ring weighing a half-shekel, and two gold bands for her arms, ten shekels in weight. (25) "Pray tell me," he said, "whose daughter are you? Is there room in your father's house for us to spend the night?" (24) She replied, "I am the daughter of Bethuel the son of Milcah, whom she bore to Nahor." (25) And she went on, "There is plenty of straw and feed at home, and also room to spend the night." (26) The man bowed low in homage to the Lord (27) and said, "Blessed be the Lord, the God of my master Abraham, who has not withheld His steadfast faithfulness from my master. For I have been guided on my errand by the Lord, to the house of my master's kinsman." ~ Bereshit 24:15-27

Jacob Meeting Rachel at the Well – (9) While he was still speaking with them, Rachel came with her father's flock; for she was a shepherdess. (10) And when Jacob saw Rachel, the daughter of his uncle Laban, and the flock of his uncle Laban, Jacob went up and rolled the stone off the mouth of the well, and watered the flock of his uncle Laban. (11) Then Jacob kissed Rachel, and broke into tears. (12) Jacob told Rachel that he was her father's kinsman, that he was Rebekah's son; and she ran and told her father. (13) On hearing the news of his sister's son Jacob, Laban ran to greet him; he embraced him and kissed him, and took him into his house. He told Laban all that had happened, (14) and Laban said to him, "You are truly my bone and flesh." ~ Bereshit 29:9-14

Reunion of Jacob and Esau – (1) Looking up, Jacob saw Esau coming, accompanied by four hundred men. He divided the children among Leah, Rachel, and the two maids, (2) putting the maids and their children first, Leah and her children next, and Rachel and Joseph last. (3) He himself went on ahead and bowed low to the ground seven times until he was near his brother. (4) Esau ran to greet him. He embraced him and, falling on his neck, he kissed him; and they wept…. ~ Bereshit 33:1-4 (and continuing)

Pharaoh's Daughter Taking in Moses – (5) The daughter of Pharaoh came down to bathe in the Nile, while her maidens walked along the Nile. She spied the basket among the reeds and sent her slave girl to fetch it. (6) When she opened it, she saw that it was a child, a boy crying. She took pity on it and said, "This must be a Hebrew child." (7) Then his sister said to Pharaoh's daughter, "Shall I go and get you a Hebrew nurse to suckle the child for you? (8) And Pharaoh's daughter answered, "Yes." So the girl went and called the child's mother. (9) And Pharaoh's daughter said to her, "Take this child and nurse it for me, and I will pay your wages." So the woman took the child and nursed it. (10) When the child grew up, she brought him to Pharaoh's daughter, who made him her son. She named him Moses, explaining, "I drew him from the water." ~ Shemot 2:5-10

Moses in Midian – (16) Now the priest of Midian had seven daughters. They came to draw water, and filled the troughs to water their father's flock; (17) but shepherds came and drove them off. Moses rose to their defense, and he watered their flock. (18) When they returned to their father Reuel, he said, "How is it that you have come back so soon today?" (19) They answered, "An Egyptian rescued us from the shepherds; he even drew

water for us and watered the flock." (20) He said to his daughters, "Where is he then? Why did you leave the man? Ask him in to break bread." (21) Moses consented to stay with the man, and he gave Moses his daughter Zipporah as wife. (22) She bore a son whom he named Gershom, for he said, "I have been a stranger in a foreign land." ~ Shemot 2:21

(17) You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. (18) You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the Lord ~ Vayikra 19:17-18

(33) When a stranger resides with you in your land, you shall not wrong him. (34) The stranger who resides with you shall be to you as one of your citizens; you shall love him as yourself, for you were strangers in the land of Egypt: I am the Lord ~ Vayikra 19:33-34

David & Joshua – (1) When [David] finished speaking with Saul, Jonathan's soul became bound up with the soul of David; Jonathan loved David as himself. (2) Saul took him [into his service] that day and would not let him return to his father's house. – (3) Jonathan and David made a pact, because [Jonathan] loved him as himself. (4) Jonathan took off the cloak and tunic he was wearing and gave them to David, together with his sword, bow and belt.

(9) Two are better off than one, in that they have greater benefit from their earnings. (10) For should they fall, one can raise the other; but woe betide him who is alone and falls with no companion to raise him! (11) Further, when two lie together they are warm; but how can he who is alone get warm? (12) Also, if one attacks, two can stand up to him. A threefold cord is not readily broken! ~ Qohelet 4:9-12

TALMUDIC SOURCES

TO MAKE ROOM FOR THE GUESTS, etc. R. Johanan said: Hospitality to wayfarers is as 'great' as early attendance at the Beth Hamidrash, since he [the Tanna] states, TO MAKE ROOM FOR GUESTS OR ON ACCOUNT OF THE NEGLECT OF THE BETH HAMIDRASH. R. Dimi of Nehardea said: It is 'greater' than early attendance at the Beth Hamidrash, because he states, TO MAKE ROOM FOR GUESTS, and then, AND ON ACCOUNT OF THE NEGLECT OF THE BETH HAMIDRASH. Rab Judah said in Rab's name: Hospitality to wayfarers is greater than welcoming the presence of the Shechinah, for it is written, And he said, My lord, if now I have found favour in thy sight, pass not away, etc. R. Eleazar said: Come and observe how the conduct of the Holy One, blessed be He, is not like that of mortals. The conduct of mortals [is such that] an inferior person cannot say to a great[er] man, Wait for me until I come to you; whereas in the case of the Holy One, blessed be He, it is written, and he said, My Lord, if now I have found, etc. ~ Shabbat 127a

All Israel is sureties [responsible] one for another. ~ Shevuot 39a

There was another fine custom in Jerusalem. [At the commencement of the meal] a cloth was spread over the door.25 So long as the cloth was spread, guests entered. When the cloth was removed, no guests entered. ~ Baba Batra 93b

On another occasion it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.' Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel, he said to him, 'What is hateful to you, do not to your neighbour: that is the whole Torah, while the rest is the commentary thereof; go and learn it.' ~ Shabbat 31a

R. Helbo further said in the name of R. Huna: If one knows that his friend is used to greet him, let him greet him first. For it is said: Seek peace and pursue it. And if his friend greets him and he does not return the greeting he is called a robber. For it is said: It is ye that have eaten up the vineyard; the spoil of the poor is in your houses. ~ Berachot 6b

The host breaks bread and the guest says grace. The host breaks bread so that he should do so generously, and the guest says grace so that he should bless the host. ~ Berachot 46a

Samuel said: A man should never exclude himself from the general body. ~ Berachot 49b [make himself an exception]

Once when 'Ulla and R. Hisda Were walking along the road, they came to the door of the house of R. Hana b. Hanilai. R. Hisda broke down and sighed. Said 'Ulla to him: Why are you sighing, seeing that Rab has said that a sigh breaks half a man's body, since it says, Sigh therefore thou son of man, with the breaking of thy loins, etc.; and R. Johanan said that it breaks even the whole of a man's body, as it says: And it shall be, when they say unto thee, wherefore sighest thou? Thou shalt say: Because of the tidings for it cometh; and every heart shall melt, etc.? — He replied: How shall I refrain from sighing on seeing the house in which there used to be sixty cooks by day and sixty cooks by night, who cooked for every one who was in need. Nor did he [R. Hana] ever take his hand away from his purse, thinking that perhaps a respectable poor man might come, and while he was getting his purse he would be put to shame. Moreover it had four doors, opening on different sides, and whoever went in hungry went out full. They used also to throw wheat and barley outside in years of scarcity, so that anyone who was ashamed to take by day used to come and take by night. Now it has fallen in ruins, and shall I not sigh? ~ Berachot 58b

R. Joshua b. Levi said: One who sees a friend after a lapse of thirty days says: Blessed is He who has kept us alive and preserved us and brought us to this season. If after a lapse of twelve months he says: Blessed is He who revives the dead. ~ Berachot 58b

When the community is in trouble let not a man say, 'I will go to my house and I will eat and drink and all will be well with me'. For of him who does so Scripture says, And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine — 'Let us eat and drink, for to-morrow we shall die'. What follows after this [verse]? —

And the Lord of Hosts revealed Himself in mine ears; surely this iniquity shall not be expiated by you till ye die. This is the conduct of the ordinary man, but what does Scripture say of the conduct of the wicked? Come ye, I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day. What follows after this [verse]? The righteous perisheth, and no man layeth it to heart . . . that the righteous is taken away from the evil to come. But rather a man should share in the distress of the community, for so we find that Moses, our teacher, shared in the distress of the community, as it is said, But Moses' hands were heavy; and they took a stone and put it under him, and he sat thereon. Did not then Moses have a bolster or a cushion to sit on? This is then what Moses meant [to convey], 'As Israel are in distress I too will share with them. He who shares in the distress of the community will merit to behold its consolation'. ~ Ta'anit 11a

R. Johanan said: This righteous man [Honi] was throughout the whole of his life troubled about the meaning of the verse, A Song of Ascents, When the Lord brought back those that returned to Zion, we were like unto them that dream. Is it possible for a man to dream continuously for seventy years? One day he was journeying on the road and he saw a man planting a carob tree; he asked him, How long does it take [for this tree] to bear fruit? The man replied: Seventy years. He then further asked him: Are you certain that you will live another seventy years? The man replied: I found [ready grown] carob trees in the world; as my forefathers planted these for me so I too plant these for my children. Honi sat down to have a meal and sleep overcame him. As he slept a rocky formation enclosed upon him which hid him from sight and he continued to sleep for seventy years. When he awoke he saw a man gathering the fruit of the carob tree and he asked him, Are you the man who planted the tree? The man replied: I am his grandson. Thereupon he exclaimed: It is clear that I slept for seventy years. He then caught sight of his ass who had given birth to several generations of mules; and he returned home. He there enquired, Is the son of Honi the Circle-Drawer still alive? The people answered him, His son is no more, but his grandson is still living. Thereupon he said to them: I am Honi the Circle-Drawer, but no one would believe him. He then repaired to the Beth Hamidrash and there he overheard the scholars say, The law is as clear to us as in the days of Honi the Circle-Drawer, for whenever he came to the Beth Hamidrash he would settle for the scholars any difficulty that they had. Whereupon he called out, I am he; but the scholars would not believe him nor did they give him the honour due to him. This hurt him greatly and he prayed [for death] and he died. Raba said: Hence the saying, Either companionship or death. ~ Ta'anit 23a

Yose ben Yoezer said, "Let your house be a meeting place for the wise; sit humbly at their feet; and, with thirst, drink in their words. ~ Avot 1:4

Yose ben Yochanan of Jerusalem said, "Let your house be open wide; let the poor be members of your household…" ~ Avot 1:5

Joshua ben Perachyah said, "Get yourself a teacher, find someone to study with, and judge everyone favorably" ~ Avot 1:6 [others: Get yourself a teacher and make for yourself a friend]

Shammai said, "…Greet every person cheerfully." ~ Avot 1:15

This was his [Hillel's] motto: "… Don't separate yourself from the community." ~ Avot 2:4

Rabbi Yishmael would say, "Be speedy to obey a superior; be dignified before the young; and cheerfully greet every person." ~ Avot 3:12

Compassion/Mercy

BIBLICAL SOURCES:

(20) You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt. (21) You shall not ill-treat any widow or orphan. ~ Shemot 22:20-21

(4) When you encounter your enemy's ox or ass wandering, you must take it back to him (5) When you see the ass of your enemy lying under its burden and would refrain from raising it, you must nevertheless raise it with him. ~ Shemot 23:4-5

You shall not oppress a stranger, for you know the feelings of the stranger, having yourselves been strangers in the land of Egypt ~ Shemot 23:9

You shall not insult the deaf, or place a stumbling block before the blind. You shall fear your God; I am the Lord. ~ Vayikra 19:14

(17) You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. (18) You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the Lord. ~ Vayikra 19:17-18

(26) The Lord spoke to Moses, saying: (27) When an ox or a sheep or a goat is born, it shall stay seven days with its mother, and from the eighth day on it shall be acceptable as an offering by fire to the Lord. (28) However, no animal from the herd or from the flock shall be slaughtered on the same day with its young. ~ Vayikra 22:26-28

(7) If, however, there is a needy person among you, one of your kinsmen in any of your settlements in the land that the Lord your God is giving you, do not harden your heart and shut your hand against your needy kinsman. (8) Rather, you must open your hand and lend him sufficient for whatever he needs. (9) Beware lest you harbor the base thought, "The seventh year, the year of remission, is approaching," so that you are mean to your needy kinsman and give him nothing. He will cry out to the Lord against you, and you will incur guilt. (10) Give to him readily and have no regrets when you do so, for in return the Lord your God will bless you in all your efforts and in all your undertakings. (11) For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land. ~ D'varim 15:7-11

(6) If, along the road, you chance upon a bird's nest, in any tree or on the ground, with fledglings or eggs and the mother sitting over the fledglings or on the eggs, do not take the mother together with her young. (7) Let the mother go, and take only the young, in order that you may fare well and have long life. ~ D'varim 22:6-7

Eli the Priest & Channah (from no compassion to compassion) – … (12) As she kept on praying before the Lord, Eli watched her mouth. (13) Now Hannah was praying in her

heart; only her lips moved, but her voice could not be heard. So Eli thought she was drunk. (14) "Eli said to her, "How long will you make a drunken spectacle of yourself? Sober up!" (15) And Hannah replied, "Oh no, my lord! I am a very unhappy woman. I have drunk no wine or other strong drink, but I have been pouring out my heart to the Lord. (16) Do not take your maidservant for a worthless woman; I have only been speaking all this time out of my great anguish and distress." (17) Then go in peace," said Eli, "and may the God of Israel grant you what you have asked of Him." (18) She answered, "You are most kind to your handmaid." So the woman left, and she ate, and was no longer downcast. (19) Early next morning they bowed low before the Lord, and they went back home to Ramah. ~ I Shmuel 1:12-19; Compare also to her rival wife's treatment of her in the beginning of the chapter.

"Assuredly – declares the Lord, the God of Israel- I intended for you and your father's house to remain in My service forever. But now- declares the Lord – far be it from Me, For I honor those who honor Me, but those who spurn Me shall be dishonored." ~ I Shmuel 2:30

… (17) When David finished saying these things to Saul, Saul said, "Is that your voice, my son David?" And Saul broke down and wept. (18) He said to David, "You are right, not I; for you have treated me generously, but I have treated you badly... (19) Yes, you have just revealed how generously you treated me, for the Lord delivered me into your hands and you did not kill me. (20) If a man meets his enemy, does he let him go his way unharmed? Surely, the Lord will reward you generously for what you have done for me this day…" ~ I Shmuel 24:17-20

But deal graciously with the sons of Barzillai the Gileadite, for they befriended me when I fled from your brother Absalom; let them be among those that eat at your table. ~ I Malachim 2:7

The Lord is close to the brokenhearted; those crushed in spirit He delivers. ~ Tehilim 34:19

I declare, "Your steadfast love is confirmed forever; there in the heavens You establish Your faithfulness." ~ Tehilim 89:3

The Lord supports all who stumble, and makes all who are bent stand straight. ~ Tehilim 145:14

If your enemy falls, do not exult; If he trips, let your heart not rejoice. ~ Mishlei 24:17

If your enemy is hungry, give him bread to eat; If he is thirsty, give him water to drink. ~ Mishlei 25:21

TALMUDIC SOURCES:

Our Rabbis taught: A certain heathen once came before Shammai and asked him, 'How many Toroth6 have you?' 'Two,' he replied: 'the Written Torah and the Oral Torah.' 'I believe you with respect to the Written, but not with respect to the Oral Torah; make me a proselyte on condition that you teach me the Written Torah [only]. [But] he scolded and repulsed him in anger. When he went before Hillel, he accepted him as a proselyte. On the first day, he taught him, Alef, beth, gimmel, daleth; the following day he reversed [them] to him. 'But yesterday you did not teach them to me thus,' he protested. 'Must you then not rely upon me? Then rely upon me with respect to the Oral [Torah] too.' On another occasion it happened that a certain heathen came before Shammai and said to him, 'Make me a proselyte, on condition that you teach me the whole Torah while I stand on one foot.' Thereupon he repulsed him with the builder's cubit which was in his hand. When he went before Hillel, he said to him, 'What is hateful to you, do not to your neighbour: that is the whole Torah, while the rest is the commentary thereof; go and learn it.' On another occasion it happened that a certain heathen was passing behind a Beth Hamidrash, when he heard the voice of a teacher reciting, And these are the garments which they shall make; a breastplate, and an ephod. Said he, 'For whom are these?' 'For the High Priest,' he was told. Then said that heathen to himself, 'I will go and become a proselyte, that I may be appointed a High Priest.' So he went before Shammai and said to him, 'Make me a proselyte on condition that you appoint me a High Priest.' But he repulsed him with the builder's cubit which was in his hand. He then went before Hillel, who made him a proselyte. Said he to him, 'Can any man be made a king but he who knows the arts of government? Do you go and study the arts of government!' He went and read. When he came to, and the stranger that cometh nigh shall be put to death, he asked him, 'To whom does this verse apply?' 'Even to David King, of Israel,' was the answer. Thereupon that proselyte reasoned within himself a fortiori: if Israel, who are called sons of the Omnipresent, and who in His love for them He designated them, Israel is my son, my firstborn, yet it is written of them, 'and the stranger that cometh nigh shall be put to death': how much more so a mere proselyte, who comes with his staff and wallet! Then he went before Shammai and said to him. 'Am I then eligible to be a High Priest; is it not written in the Torah, 'and the stranger that cometh nigh shall be put to death?' He went before Hillel and said to him, 'O gentle Hillel; blessings rest on thy head for bringing me under the wings of the Shechinah!' Some time later the three met in one place; said they, Shammai's impatience sought to drive us from the world, but Hillel's gentleness brought us under the wings of the Shechinah.~ Shabbat 31a

Rab Judah said in Rab's name: If an animal falls into a dyke [on Shabbat], one brings pillows and bedding and places [them] under it, and if it ascends it ascends. An objection is raised: If an animal falls into a dyke, provisions are made for it where it lies so that it should not perish. Thus, only provisions, but not pillows and bedding? — There is no difficulty: here it means where provisions are possible; there, where provisions are impossible. If provisions are possible, well and good; but if not, one brings pillows and bedding and places them under it. But he robs a utensil of its readiness [for use]? — [The

avoidance of] suffering of dumb animals is a Biblical [law], so the Biblical law comes and supersedes the [interdict] of the Rabbis. ~ Shabbat 128b.

'They came to him [Rabbi Yehuda Hanasi] through a certain incident.' What is it? — A calf was being taken to the slaughter, when it broke away, hid his head under Rabbi's skirts, and lowed [in terror]. 'Go', said he, 'for this wast thou created.' Thereupon they said [in Heaven], 'Since he has no pity, let us bring suffering upon him.' 'And departed likewise.' How so? — One day Rabbi's maidservant was sweeping the house; [seeing] some young weasels lying there, she made to sweep them away. 'Let them be,' said he to her; 'It is written, and his tender mercies are over all his works.' Said they [in Heaven], 'Since he is compassionate, let us be compassionate to him.' ~ Baba Metzia 85a

Raba said to Rafram b. Papa: Tell me some of the good deeds which R. Huna had done. He replied: Of his childhood I do not recollect anything, but of his old age I do. On cloudy [stormy] days they used to drive him about in a golden carriage and he would survey every part of the city and he would order the demolition of any wall that was unsafe; if the owner was in a position to do so he had to rebuild it himself, but if not, then [R. Huna] would have it rebuilt at his own expense. On the eve of every Sabbath [Friday] he would send a messenger to the market and any vegetables that the [market] gardeners had left over he bought up and had then, thrown into the river. Should he not rather have had these distributed among the poor? — [He was afraid] lest they would then at times be led to rely upon him and would not trouble to buy any for themselves. Why did he not give the vegetables to the domestic animals? — He was of the opinion that food fit for human consumption may not be given to animals7 Then why did he purchase them at all? — This would lead [the gardeners] to do wrong in the future [by not providing an adequate supply]. Whenever he discovered some [new] medicine he would fill a water jug with it and suspend it above the doorstep and proclaim, Whosoever desires it let him come and take of it. Some say, he knew from tradition a medicine for that disease, Sibetha and he would suspend a jugful of water and proclaim, Whosoever needs it let him come [and wash his hands] so that he may save his life from danger. When he had a meal he would open the door wide and declare, Whosoever is in need let him come and eat. ~ Ta'anit 20b; The final line is quoted in the Haggadah

It was taught: There is no measure for visiting the sick. What is meant by, 'there is no measure for visiting the sick?' R. Joseph thought to explain it: its reward is unlimited. Said Abaye to him: Is there a definite measure of reward for any precept? But we learnt: Be as heedful of a light precept as of a serious one, for thou knowest not the grant of reward for precepts? But Abaye explained it: Even a great person must visit a humble one. Raba said: [One must visit] even a hundred times a day. R. Abba son of R. Hanina said: He who visits an invalid takes away a sixtieth of his pain. Said they to him: If so, let sixty people visit him and restore him to health? — He replied: The sixtieth is as the tenth spoken of in the school of Rabbi, and [providing further that] he [the visitor] is of his affinity ~ Nedarim 39b

Our Rabbis taught: Thou shalt not hate thy brother in thy heart. One might have believed one may only not smite him, slap him, curse him, therefore the text states: 'In thy heart'; Scripture speaks of 'hatred in the heart'. Whence do we know that if a man sees

something unseemly in his neighbour, he is obliged to reprove him? Because it is said: Thou shalt surely rebuke. If he rebuked him and he did not accept it, whence do we know that he must rebuke him again? The text states: 'surely rebuke' all ways. One might assume [this to be obligatory] even though his face blanched, therefore the text states: 'Thou shalt not bear sin because of him'. ~ Arachin 16b

"Don't seek revenge or bear a grudge against one of your people." If in the process of cutting some meat the knife slips and you cut your hand, should the hand holding the knife be cut in revenge? ~ Yerushalmi Nedarim 9:3

Simon the Righteous was one of the last of the Great Assembly. His motto was: "The world stands on three things – the Torah, the [Temple] service, and loving acts of kindness ~ Avot 1:2

Rabbi Shimon ben Elazar said, "When your friend becomes angry, don't try to calm him. When he is recently bereaved, don't try to comfort him. When he is about to make an oath, don't ask him questions. Just after he has been disgraced, don't try to see him." ~ Avot 4:18

Courage/Determination

BIBLICAL SOURCES:

(10) But Moses said to the Lord, "Please, O Lord, I have never been a man of words, either in times past or now that You have spoken to Your servant; I am slow of speech and slow of tongue." (11) And the Lord said to him, "Who gives man speech? Who makes him dumb or deaf, seeing or blind? Is it not I, the Lord? (12) Now go, and I will be with you as you speak and will instruct you what to say." ~ Shemot 4:10-12

(15) All the people witnessed the thunder and lightning, the blare of the horn and the mountain smoking; and when the people saw it, the fell back and stood at a distance. (16) "You speak to us," they said to Moses, "and we will obey; but let not God speak to us, lest we die." (17) Moses answered the people, "Be not afraid; for God has come only in order to test you, and in order that the fear of Him may be ever with you, so that you do not go astray." (18) So the people remained at a distance, while Moses approached the thick cloud where God was. ~ Shemot 20:15-18

(25) At the end of forty days they returned from scouting the land… (30) Caleb hushed the people before Moses and said, "Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it." (31) But the men who had gone up with said, "We cannot attack that people, for it is stronger than we." (32) Thus they spread calumnies among the Israelites about the land they had scouted, saying: "The country that we traversed and scouted is one that devours its settlers. All the people that we saw in it are men of great size; (33) we saw the Nephilim there – the Anakites are part of the Nephilim – and we looked like grasshoppers to ourselves, and so we must have looked to them. ~ Bamidbar 13:25-33

(29) I said to you, "Have no dread or fear of them. (30) None other than the Lord your God, who goes before you, will fight for you, just as He did for you in Egypt before your very eyes, (31) and in the wilderness, where you saw how the Lord your God carried you, as a man carries his son, all the way that you traveled until you came to this place. ~ D'varim 1:29-31

(15) David was once at Horesh in the wilderness of Ziph, when David learned that Saul had come out to seek his life. (16) And Saul's son Jonathan came to David at Horesh and encouraged him in [the name of] God. (17) He said to him, "Do not be afraid: the hand of my father Saul will never touch you. You are going to be king over Israel and I shall be second to you; and even my father Saul knows this is so." (18) And the two of them entered into a pact before the Lord. David remained in Horesh, and Jonathan went home. ~ I Shmuel 23:17

But they who trust in the Lord shall renew their strength / As eagles grow new plumes / They shall run and not grow weary, / They shall march and not grow faint ~ Isaiah 40:31

Not by might, nor by power, but by My spirit – said the Lord of Hosts." ~ Zechariah 4:6

Though I walk through a valley of deepest darkness, / I fear no harm, for You are with me; Your rod and Your staff – they comfort me. ~ Tehilim 23:4

Should an army besiege me, / my heart would have no fear; / should war beset me, / still would I be confident… Look to the Lord; / be strong and of good courage. ~ Tehilim 27:3, 14

(4) When I am afraid, I truest in You, / (5) In God, whose word I praise, / In God I trust / I am not afraid: / What can mortals do to me? ~ Tehilim 56:4-5

(1) I turn my eyes to the mountains; / from where will my help come? / (2) My help comes from the Lord, / maker of heaven and earth. ~ Tehilim 121:1-2

The Lord gives courage to the lowly, / and brings the wicked down to the dust. ~ Tehilim 147:6

TALMUDIC SOURCES

Hillel the Elder used to recite… 'To the place that I love, there My feet lead me. ~ Sukkah 53a; [Others: Where men truly wish to go, there their feet will manage to take them.] ~ Sukkah 53a

Three things weaken a man's strength, namely, anxiety, travelling and sin. Anxiety, as it is written, My heart fluttereth, my strength faileth me. Travelling, as it is written, He weakened my strength it, the way. Sin, as it is written, My strength faileth because of mine iniquity. ~ Gittin 70a

Ben Zoma said, "… Who is mighty? One who controls one's [natural] urges, as it is said, 'One who is slow to anger is better than the mighty and one who rules one's spirit than one who conquers a city.' [Prov. 16:32] ~ Avot 4:1

Debate

BIBLICAL SOURCES:

He shall reconcile parents with children and children with their parents ~ Malachi 3:24

The way of a fool is right in his own eyes; / But the wise man accepts advice. ~ Mishlei 12:15

Better a dry crust with peace / Than a house full of feasting with strife. ~ Mishlei 17:1

TALMUDIC SOURCES

Our Rabbis taught: Beth Hillel say that one may recite the Shema' standing, one may recite it sitting, one may recite it reclining, one may recite it walking on the road, one may recite it at one's work. Once R. Ishmael and R. Eleazar b. Azariah were dining at the same place, and R. Ishmael was reclining while R. Eleazar was standing upright. When the time came for reciting the Shema', R. Eleazar reclined and R. Ishmael stood upright. Said R. Eleazar b. Azariah to R. Ishmael: Brother Ishmael, I will tell you a parable. To what is this [our conduct] like? It is like that of a man to whom people say, You have a fine beard, and he replies, Let this go to meet the destroyers. So now, with you: as long as I was upright you were reclining, and now that I recline you stand upright! He replied: I have acted according to the rule of Beth Hillel and you have acted according to the rule of Beth Shammai. And what Is more, [I had to act thus], lest the disciples should see and fix the halachah so for future generations. What did he mean by 'what is more'? He meant: Should you argue that Beth Hillel also allow reclining, [I reply that] this is the case only where one was reclining from the first. Here, however, since at first you were upright and now you recline, they may say, This shows that they [both] are of the opinion of Beth Shammai, and perhaps the disciples will see and fix the halachah so for future generations. ~ Berachot 11a

When should he say this prayer [for travelling]? — R. Jacob said in the name of R. Hisda: At the moment he starts on his journey. How long [is it still permissible to say it]? — R. Jacob said in the name of R. Hisda: Until [he has gone] a parasang. How is he to say it? R. Hisda said: Standing still; R. Shesheth said: [He may] also [say it] while proceeding. Once R. Hisda and R. Shesheth were going along together, and R. Hisda stood still and prayed. R. Shesheth asked his attendant, What is R. Hisda doing? — He replied: He is standing and praying. He thereupon said to him: Place me in position also that I may pray; if thou canst be good, do not be called bad. ~ Berachot 30a

The On-Going Debate of Hillel and Shammai - R. Abba stated in the name of Samuel: For three years there was a dispute between Beth Shammai and Beth Hillel, the former asserting, 'The halachah is in agreement with our views' and the latter contending, 'The halachah is in agreement with our views'. Then a bath kol issued announcing, '[The

utterances of] both are the words of the living God, but the halachah is in agreement with the rulings of Beth Hillel'. Since, however, both are the words of the living God' what was it that entitled Beth Hillel to have the halachah fixed in agreement with their rulings? Because they were kindly and modest, they studied their own rulings and those of Beth Shammai, and were even so [humble] as to mention the actions of Beth Shammai before theirs, (as may be seen from what we have learnt: If a man had his head and the greater part of his body within the sukkah but his table in the house, Beth Shammai ruled [that the booth was] invalid but Beth Hillel ruled that it was valid. Said Beth Hillel to Beth Shammai, 'Did it not so happen that the elders of Beth Shammai and the elders of Beth Hillel went on a visit to R. Johanan b. Hahoranith and found him sitting with his head and greater part of his body within the sukkah while his table was in the house?' Beth Shammai replied: From there proof [may be adduced for our view for] they indeed told him, 'If you have always acted in this manner you have never fulfilled the commandment of sukkah'). This teaches you that him who humbles himself, the Holy One, blessed be He, raises up, and him who exalts himself, the Holy One, blessed be He, humbles; from him who seeks greatness, greatness flees, but him who flees from greatness, greatness follows; he who forces time is forced back by time but he who yields to time finds time standing at his side. Our Rabbis taught: For two and a half years were Beth Shammai and Beth Hillel in dispute, the former asserting that it were better for man not to have been created than to have been created, and the latter maintaining that it is better for man to have been created than not to have been created. They finally took a vote and decided that it were better for man not to have been created than to have been created, but now that he has been created, let him investigate his past deeds or, as others say, let him examine his future actions. ~ Eruvin 13b

Come and hear: Although Beth Shammai and Beth Hillel are in disagreement on the questions of rivals, sisters, an old bill of divorce, a doubtfully married woman, a woman whom her husband had divorced and who stayed with him over the night in an inn, money, valuables, a perutah and the value of a perutah, Beth Shammai did not, nevertheless, abstain from marrying women of the families of Beth Hillel, nor did Beth Hillel refrain from marrying those of Beth Shammai. This is to teach you that they shewed love and friendship towards one another, thus putting into practice the Scriptural text, Love ye truth and peace. ~ Yevamot 14b

Ecology

BIBLICAL SOURCES:

(28) God blessed them and God said to them, "Be fertile and increase, fill the earth and master it; and rule the fish of the sea, the birds of the sky, and all the living things that creep on the earth. (29) God said, "See, I give you every seed-bearing plant that is upon all the earth, and every tree that has seed-bearing fruit; they shall be yours for food. (30) And to all the animals on the land, to all the birds of the sky, and to everything that creeps on earth, in which there is the breath of life, [I give] all the green plants for food." And it was so. ~ Bereshit 1:28-30

The Lord God took the man and placed him in the Garden of Eden, to till it and tend it. ~ Bereshit 2:15

(23) When you enter the land and plant any tree for food, you shall regard its fruit as forbidden. Three years it shall be forbidden for you, not to be eaten (24) In the fourth year all its fruit shall be set aside for jubilation before the Lord; (25) and only in the fifth year may you use its fruit – that its yield to you may be increased: I am the Lord your God. ~ Vayikra 19:23-25

(2) Speak to the Israelite people and say to them: When you enter the land that I assign to you, the land shall observe a Sabbath of the Lord. (3) Six years you may sow your field and six years you may prune your vineyard and gather in the yield. (4) But in the seventh year the land shall have a Sabbath of complete rest, a Sabbath of the Lord; you shall not sow your field or prune your vineyard. (5) You shall not reap the after growth of your harvest or gather the grapes of your untrimmed vines; it shall be a year of complete rest for the land. (6) But you may eat whatever the land during its Sabbath will produce – you, your male and female slaves, the hired and bound laborers who live with you, (7) and your cattle and the beasts in your land may eat all its yield. ~ Vayikra 25:2-7

(19) When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city? (20) Only trees that you know do not yield food may be destroyed; you may cut them down for constructing siege works against the city that is waging war on you, until it has been reduced. ~ D'varim 20:19-20

One generation goes and one generation comes, but the earth remains forever. ~ Ecclesiastes 1:4

TALMUDIC SOURCES:

Come and hear: R. Eliezer was asked: How far does the honour of parents [extend]? — Said he: That he should take a purse, throw it in his presence into the sea, and not shame him. But if you say, at the father's expense, what does it matter to him? — It refers to a potential heir. As in the case of Rabbah son of R. Huna: R. Huna tore up silk in the presence of his son Rabbah, saying: 'I will go and see whether he flies into a temper or not. But perhaps he would get angry, and then he [R. Huna] would violate, Thou shalt not put a stumbling-block before the blind? — He renounced his honour for him. But he [R. Huna] violated, Thou shalt not destroy [the trees thereof. . .]? — He did it in the seam. Then perhaps that was why he displayed no temper? — He did it when he was [already] in a temper. ~ Kiddushin 32a; Which comes to teach: Whoever destroys anything that could be useful to another person breaks the law of bal tashchit. ~ Kiddushin 32a

BETH SHAMMAI SAY THAT THE FLOOR IS SWEPT etc. Our Rabbis taught: Beth Shammai say: The floor is swept and then they wash their hands. For should you say that the hands are washed first, the result might be to spoil the food ~ Berachot 52b; Which comes to teach that it is a sin to waste even small amounts of food.

'Garments may be rent for a dead person8 as this is not necessarily done to imitate the ways of the Amorites. But R. Eleazar said: I heard that he who rends [his garments] too much for a dead person transgresses the command, 'Thou shalt not destroy',… R. Hanina said: Shibhath my son did not pass away except for having cut down a fig tree before its time. ~ Baba Kama 91b

(7) Trees must be kept at a distance of twenty-five cubits from a town; carobs and sycamore trees3 fifty cubits. Abba Saul says that all wild fruit trees must be kept at a distance of fifty cubits. If the town was there first, the tree is cut down and no compensation is given. If the tree was there first, it is cut down but compensation must be given. If there is a doubt which was first, it is cut down and no compensation is given. (8) A fixed threshing-floor must be kept fifty cubits from a town, a man should not fix a threshing-floor on his own estate unless there is a clear space all round of fifty cubits. He must keep it away from the plantation of his neighbour and his ploughed fallow a sufficient distance to prevent damage being caused. (9) Carrion, graves, and tanyards must be kept fifty cubits from a town. a tanyard must only be placed on the east side of the town. R. Akiba, however, says it may be placed on any side except the west, providing it is kept fifty cubits away. Flaxwater must be kept away from vegetables and leeks from onions and mustard plants from a beehive. R. Jose. However, declares it permissible [to come nearer] in the case of mustard. ~ Mishnah Baba Batra 2:7-9, among others in the chapter about balancing needs with environmental concerns

R. Johanan said: This righteous man [Honi] was throughout the whole of his life troubled about the meaning of the verse, A Song of Ascents, When the Lord brought back those that returned to Zion, we were like unto them that dream. Is it possible for a man to dream continuously for seventy years? One day he was journeying on the road and he saw a man planting a carob tree; he asked him, How long does it take [for this tree] to bear fruit? The man replied: Seventy years. He then further asked him: Are you certain that you will live another seventy years? The man replied: I found [ready grown] carob

trees in the world; as my forefathers planted these for me so I too plant these for my children. Honi sat down to have a meal and sleep overcame him. As he slept a rocky formation enclosed upon him which hid him from sight and he continued to sleep for seventy years. When he awoke he saw a man gathering the fruit of the carob tree and he asked him, Are you the man who planted the tree? The man replied: I am his grandson. Thereupon he exclaimed: It is clear that I slept for seventy years. He then caught sight of his ass who had given birth to several generations of mules; and he returned home. He there enquired, Is the son of Honi the Circle-Drawer still alive? The people answered him, His son is no more, but his grandson is still living. Thereupon he said to them: I am Honi the Circle-Drawer, but no one would believe him. He then repaired to the Beth Hamidrash and there he overheard the scholars say, The law is as clear to us as in the days of Honi the Circle-Drawer, for whenever he came to the Beth Hamidrash he would settle for the scholars any difficulty that they had. Whereupon he called out, I am he; but the scholars would not believe him nor did they give him the honour due to him. This hurt him greatly and he prayed [for death] and he died. Raba said: Hence the saying, Either companionship or death. ~ Ta'anit 23a

He [Ben Azzai] used to say, "Treat no one lightly and think nothing is useless, for everyone has one's moment and everything has its place." ~ Avot 4:3

Generosity

BIBLICAL SOURCES

(3) In the course of time, Cain brought an offering to the Lord from the fruit of the soil; (4) and Abel, for his part, brought the choicest of the firstlings of his flock. The Lord paid heed to Abel and his offering, (5) but to Cain and his offering He paid no heed. Cain was much distressed and his face fell. (6) And the Lord said to Cain, "Why are you distressed, / And why is your face fallen? / (7) Surely, if you do right, / There is uplift. / But if you do not do right / Sin couches at the door; / Its urge is toward you, / Yet you can be its master." ~ Bereshit 4:3-7

The servant brought out objects of silver and gold, and garments, and gave them to Rebekah; and he gave presents to her brother and her mother. (In the context of Rebekkah being sought as a wife for Isaac) ~ Bereshit 24:53

(14) After spending the night there, he selected from what was at hand these presents for his brother Esau: (15) 200 she-goats and 20 he-goats; 200 ewes and 20 rams; (16) 30 milch camels with their colts; 40 cows and 10 bulls; 20 she-asses and 10 he-asses. (17) These he put in the charge of his servants, drove by drove, and he told his servants, "Go on ahead, and keep a distance between droves." (18) He instructed the one in front as follows, "When my brother Esau meets you and asks you, "Whose man are you? Where are you going? And whose [animals] are thee ahead of you? (19) You shall answer, "Your servant Jacob's; they are a gift sent to my lord Esau; and [Jacob] himself is right behind us." (20) He gave similar instructions to the second one, and the third, and all the others who followed the droves, namely, "Thus and so shall you say to Esau when you reach him. ~ Bereshit 32:14-20

Then their father Israel said to them, "If it must be so, do this: take some of the choice products of the land in your baggage, and carry them down as a gift for the man – some balm and some honey, gum, ladanum, pistachio nuts and almonds. ~ Bereshit 43:11

(16) The news reached Pharaoh's palace: "Joseph's brothers have come." Pharaoh and his courtiers were pleased. (17) And Pharaoh said to Joseph, "Say to your brothers, 'Do as follows: load up your beasts and go at once to the land of Canaan. (18) Take your father and your households and come to me; I will give you the best of the land of Egypt and you shall live off the fat of the land.' (19) And you are bidden [to add], 'Do as follows: take from the land of Egypt wagons for your children and your wives, and bring your father here. (20) And never mind your belongings, for the best of all the land of Egypt shall be yours." ~ Bereshit 45:16-20

(1) The Lord spoke to Moses, saying: (2) Tell the Israelite people to bring Me gifts; you shall accept gifts for Me from every person whose heart so moves him. (3) And these are the gifts that you shall accept from them: gold, silver and copper; (4) blue, purple, and crimson yarns, fine linen, goats' hair; (5) tanned ram skins, dolphin skins, and acacia

wood; (6) oil for lighting, spices for the anointing oil and for eh aromatic incense; (7) lapis lazuli and other stones for setting, for the ephod and for the breastpiece. (8) And let them make Me a sanctuary that I may dwell among them… (5) [Bezalel] Said to Moses, "The people are bringing more than is needed for the tasks entailed in the work that the Lord has commanded to be done." ~ Shemot 25:1-8, Shemot 36:5

(7) If, however, there is a needy person among you, one of your kinsmen in any of your settlements in the land that the Lord your God is giving you, do not harden your heart and shut your hand against your needy kinsman. (8) Rather, you must open your hand and lend him sufficient for whatever he needs. (9) Beware lest you harbor the base thought, "The seventh year, the year of remission, is approaching," so that you are mean to your needy kinsman and give him nothing. He will cry out to the Lord against you, and you will incur guilt. (10) Give to him readily and have no regrets when you do so, for in return the Lord your God will bless you in all your efforts and in all your undertakings. (11) For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kinsman in your land. ~ D'varim 15:7-11

He who withholds what is due to the poor affronts his Maker; / He who shows pity for the needy honors Him. ~ Mishlei 15:31

A man's gift eases his way / And gives him access to the great. ~ Mishlei 18:16

TALMUDIC SOURCES:

R. Jose son of R. Hanina said: The Torah was given only to Moses and his seed, for it is written, write thee these words8 [and] Hew thee: just as the chips are thine so is the writing thine. But Moses in his generosity gave it to Israel, and concerning him it is said, He that hath a bountiful eye shall be blessed, etc. ~ Nedarim 38a

There are four kinds of people who would give to charity. One wishes to give but [believes] that others should not. That one's eye is evil to those others. One [wishes that] others give and that he should not. His eye is evil toward himself. One [wishes that] he should give and so should others. That one is a saint. [The] one [who believes that he] should not give nor should others is a sinner. ~ Avot 5:13

Gratitude/Contentedness/Joy

BIBLICAL SOURCES:

(16) "Of every tree of the garden you are free to eat; (17) but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die."… (6) When the woman saw that the tree was good for eating and a delight to the eyes, and that the tree was desirable as a source for wisdom, she took of its fruit and ate. She also gave some to her husband, and he ate. ~ Bereshit 2:16-17, 3:6

Then Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her in dance with timbrels. ~ Shemot 15:20

You shall not covet your neighbor's house: you shall not covet your neighbor's wife, or his male or female slave, or his ox or his ass, or anything that is your neighbor's. ~ Shemot 20:14

(11) Let the heavens rejoice and the earth exult; / let the sea and all within it thunder, / (12) the fields of everything in them exult; / then shall all the trees for the forest shout for joy ~ Tehilim 96:11-12

(4) Enter His gates with praise, / His courts with acclamation. / Praise Him! / Bless His name! / (5) For the Lord is good; / His steadfast love is eternal; / His faithfulness is for all generations. ~ Tehilim 100:4-5

Do not envy a lawless man, / Or choose any of his ways ~ Mishlei 3:31

A calm disposition gives bodily health; / Passion is rot to the bones. ~ Mishlei 14:30

A joyful heart makes for good health, / Despondency dries up the bones. ~ Mishlei 17:22

Do not envy sinners in your heart, / But only God-fearing men, at all times. ~ Mishlei 23:17

(1) A season is set for everything, a time for every experience under heaven: … (4) A time for weeping and a time for laughing. ~ Qohelet 3:1, 4

A lover of money never has his fill of money, nor a lover of wealth his fill of income. That too is futile. ~ Qohelet 5:9

TALMUDIC SOURCES:

Ben Zona said… Who is rich? One who is happy with what one has, as it says, 'When you eat what your hands have provided, you shall be happy and good will be yours.' [Psalms 128:2] You shall be happy in this world; and good will be yours in the world to come. ~ Avot 4:1

Regarding Blessings for Food - As our Rabbis have taught: The fruit thereof shall be holy, for giving praise unto the Lord. This teaches that they require a blessing both before and after partaking of them. On the strength of this R. Akiba said: A man is forbidden to taste anything before saying a blessing over it. But is this the lesson to be learnt from these words 'Holy for giving praise'? Surely they are required for these two lessons: first, to teach that the All-Merciful has declared: Redeem it and then eat it, and secondly, that a thing which requires a song of praise requires redemption, but one that does not require a song of praise does not require redemption, as has been taught by R. Samuel b. Nahmani in the name of R. Jonathan. For R. Samuel b. Nahmani said in the name of R. Jonathan: Whence do we know that a song of praise is sung only over wine? Because it says, And the vine said unto them: Should I leave my wine which cheereth God and man? If it cheers man, how does it cheer God? From this we learn that a song of praise is sung only over wine. ~ Berachot 35a

He [Ben Zoma] used to say: What does a good guest say? 'How much trouble my host has taken for me! How much meat he has set before me! How much wine he has set before me! How many cakes he has set before me! And all the trouble he has taken was only for my sake!' But what does a bad guest say? 'How much after all has mine host put himself out? I have eaten one piece of bread, I have eaten one slice of meat, I have drunk one cup of wine! All the trouble which my host has taken was only for the sake of his wife and his children!' What does Scripture say of a good guest? Remember that thou magnify his works, where of men have sung. But of a bad guest it is written: Men do therefore fear him; [he regardeth not any that are wise of heart]. ~ Berachot 58a

Rab Judah said in Rab's name: Of all that the Holy One, blessed be He, created in His world, He did not create a single thing without purpose. [Thus] He created the snail as a remedy for a scab; the fly as an antidote to the hornet['s sting]; the mosquito [crushed] for a serpent['s bite]; a serpent as a remedy for an eruption. and a [crushed] spider as a remedy for a scorpion['s bite]. 'A serpent as a remedy for an eruption':13 what is the treatment? One black and one white [serpent] are brought, boiled [to a pulp] and rubbed in. ~ Shabbat 77b

Humility

BIBLICAL SOURCES:

The Lord God formed man from the dust of the earth, He blew into his nostrils the breath of life, and man became a living being. ~ Bereshit 2:7

Abraham spoke up, saying, "Here I venture to speak to my Lord, I who am but dust and ashes…" ~ Bereshit 18:27

(16) Jacob awoke from his sleep and said, "Surely the Lord is present in this place, and I did not know it!" (17) Shaken, he said, "How awesome is this place! This is none other than the abode of God, and that is the gateway to heaven." ~ Bereshit 28:16-17

Now Moses was a very humble man, more so than any other man on earth. ~ Bamidbar 12:3

(12) When you have eaten your fill, and have built fine houses to live in, (13) and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered, (14) beware lest your heart grow haughty and you forget the Lord your God – who freed you from the land of Egypt, the house of bondage; (15) who led you through the great and terrible wilderness with its *seraph* serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock; (16) who fed you in the wilderness with manna, which your fathers had never known, in order to test you by hardships only to benefit you in the end – (17) and you say to yourselves, "My own power and the might of my own hand have won this wealth for me." (18) Remember that it is the Lord your God who gives you the power to get wealth, in fulfillment of the covenant that He made on oath with your fathers, as is still the case. ~ D'varim 8:12-18

(18) Pride goes before ruin, / Arrogance, before failure. / (19) Better to be humble and among the lowly / Than to share spoils with the proud. ~ Mishlei 16:18-19

Before ruin a man's heart is proud; / Humility goes before honor. ~ Mishlei 18:12

The effect of humility is fear of the Lord, / Wealth, honor, and life. ~ Mishlei 22:4

TALMUDIC SOURCES:

MISHNAH. R. NEHUNIA B. HA-KANEH USED TO SAY A PRAYER AS HE ENTERED THE BETH HA-MIDRASH AND AS HE LEFT IT — A SHORT PRAYER. THEY SAID TO HIM: WHAT SORT OF PRAYER IS THIS? HE REPLIED: WHEN I ENTER I PRAY THAT NO OFFENCE SHOULD OCCUR THROUGH ME,3 AND WHEN I LEAVE I EXPRESS THANKS FOR MY LOT. GEMARA. Our Rabbis taught: On entering what does a man4 say? 'May it be Thy will, O Lord my God, that no offence

may occur through me, and that I may not err in a matter of halachah and that my colleagues may rejoice in me5 and that I may not call unclean clean or clean unclean, and that my colleagues may not err in a matter of halachah and that I may rejoice in them'. On his leaving what does he say? 'I give thanks to Thee, O Lord my God, that Thou hast set my portion with those who sit in the Beth ha-Midrash and Thou hast not set my portion with those who sit in [street] corners,6 for I rise early and they rise early, but I rise early for words of Torah and they rise early for frivolous talk; I labour and they labour, but I labour and receive a reward and they labour and do not receive a reward; I run and they run, but I run to the life of the future world and they run to the pit of destruction. ~ Berachot 28b

Our Rabbis taught: When R. Eliezer fell ill, his disciples went in to visit him. They said to him: Master, teach us the paths of life so that we may through them win the life of the future world. He said to them: Be solicitous for the honour of your colleagues, and keep your children from meditation, and set them between the knees of scholars, and when you pray know before whom you are standing and in this way you will win the future world. ~ Berachot 28b

'Did it not once happen that one of R. Akiba's disciples fell sick, and the Sages did not visit him? So R. Akiba himself entered [his house] to visit him, and because they swept and sprinkled the ground before him, he recovered. 'My master,' said he, 'you have revived me!' [Straightway] R. Akiba went forth and lectured: He who does not visit the sick is like a shedder of blood. ~ Nedarim 40a

When R. Judah went to the Beth ha-Midrash, he used to take a pitcher on his shoulders [to sit on], saying. 'Great is labour, for it honours the worker.' R. Simeon used to carry a basket upon his shoulders, saying likewise, 'Great is labour, for it honours the worker.' ~ Nedarim 49b

Rab said to R. Kahana: Deal in carcasses, but do not deal in words; flay carcasses in the market place and earn wages and do not say, 'I am a priest and a great man and it is beneath my dignity. ~ Pesachim 113a

R. Johanan further said in the name of R. Simeon b. Jehozadak: Any scholar, who does not avenge himself and retain anger like a serpent, is no [real] scholar. But is it not written: Thou shalt not take vengeance nor bear any grudge? — That refers to monetary affairs, for it has been taught: What is revenge and what is bearing a grudge? If one said to his fellow: 'Lend me your sickle', and he replied 'No', and to-morrow the second comes [to the first] and says: 'Lend me your axe'! And he replies: 'I will not lend it to you, just as you would not lend me your sickle' — that is revenge. And what is bearing a grudge? If one says to his fellow: 'Lend me your axe, he replies 'No', and on the morrow the second asks: 'Lend me your garment', and he answers: 'Here it is. I am not like you who would not lend me [what I asked for]' — that is bearing a grudge. But [does] not [this prohibition apply to] personal affliction? Has it not been taught: Concerning those who are insulted but do not insult others [in revenge], who hear themselves reproached

without replying, who [perform good] work out of love of the Lord and rejoice in their sufferings, Scripture says: But they that love Him be as the sun when he goeth forth in his might? — [That means,] indeed, that he keeps it in his heart [though without taking action]. Rut Raba said: He who passes over his retaliations has all his transgressions passed over? — [That speaks of the case] that an endeavor was made to obtain his reconciliation, and his consent is obtained ~ Yoma 22b-23a

The On-Going Debate of Hillel and Shammai - R. Abba stated in the name of Samuel: For three years there was a dispute between Beth Shammai and Beth Hillel, the former asserting, 'The halachah is in agreement with our views' and the latter contending, 'The halachah is in agreement with our views'. Then a bath kol issued announcing, '[The utterances of] both are the words of the living God, but the halachah is in agreement with the rulings of Beth Hillel'. Since, however, both are the words of the living God' what was it that entitled Beth Hillel to have the halachah fixed in agreement with their rulings? Because they were kindly and modest, they studied their own rulings and those of Beth Shammai, and were even so [humble] as to mention the actions of Beth Shammai before theirs, (as may be seen from what we have learnt: If a man had his head and the greater part of his body within the sukkah but his table in the house, Beth Shammai ruled [that the booth was] invalid but Beth Hillel ruled that it was valid. Said Beth Hillel to Beth Shammai, 'Did it not so happen that the elders of Beth Shammai and the elders of Beth Hillel went on a visit to R. Johanan b. Hahoranith and found him sitting with his head and greater part of his body within the sukkah while his table was in the house?' Beth Shammai replied: From there proof [may be adduced for our view for] they indeed told him, 'If you have always acted in this manner you have never fulfilled the commandment of sukkah'). This teaches you that him who humbles himself, the Holy One, blessed be He, raises up, and him who exalts himself, the Holy One, blessed be He, humbles; from him who seeks greatness, greatness flees, but him who flees from greatness, greatness follows; he who forces time is forced back by time but he who yields to time finds time standing at his side. Our Rabbis taught: For two and a half years were Beth Shammai and Beth Hillel in dispute, the former asserting that it were better for man not to have been created than to have been created, and the latter maintaining that it is better for man to have been created than not to have been created. They finally took a vote and decided that it were better for man not to have been created than to have been created, but now that he has been created, let him investigate his past deeds or, as others say, let him examine his future actions. ~ Eruvin 13b

It once happened that Rabban Gamaliel said: 'Send me up seven [scholars] early in the morning to the upper chamber [for this purpose].' When he came in the morning and found eight, he asked: 'Who is he who has come up without permission? Let him go down.' Thereupon, Samuel the Little arose and said: 'It was I who came up without permission; my object was not to join in the intercalation, but because I felt the necessity of learning the practical application of the law.' Rabban Gamaliel then answered: 'Sit down, my son, sit down; you are worthy of intercalating all years [in need of such], but it is a decision of the Rabbis that it should be done only by those who have been specially

appointed for the purpose.' — But in reality it was not Samuel the Little [who was the uninvited member] but another; he only wished to save the intruder from humiliation. ~Sanhedrin 11a

Furthermore, [he was created alone] for the sake of peace among men, that one might not say to his fellow, 'my father was greater than thine, and that the minim might not say, there are many ruling powers in heaven; again, to proclaim the greatness of the holy one, blessed be he: for if a man strikes many coins from one mold, they all resemble one another, but the supreme king of kings, the holy one, blessed be he, fashioned every man in the stamp op the first man, and yet not one of them resembles his fellow. Therefore every single person is obliged to say: the world was created for my sake. ~ Mishnah Sanhedrin 4:5

Our Rabbis taught: Man was created alone. And why so? — That the Sadducees might not say: There are many ruling powers in Heaven. Another answer is: For the sake of the righteous and the wicked; that the righteous might not say: 'Ours is a righteous heredity.' and that the wicked might not say: 'Ours is an evil heredity.' Another answer is: For the sake of [the different] families, that they might not quarrel with each other. Now, if at present, though but one was [originally] created, they quarrel. how much more if two had been created! Another answer is: Because of robbers and plunderers: I.e., If at present, though but one was originally created, people rob and plunder, how much more had two been created. ~ Sanhedrin 38a

[The creation of the first man alone] was to show forth the greatness of the Supreme King of kings, the Holy One, blessed be He. For if a man mints many coins from one mold, they are all alike, but the Holy One, blessed be He, fashioned all men in the mold of the first man, and not one resembles the other ~ Sanhedrin 38a

Our Rabbis taught: Adam was created [last of all beings] on the eve of Sabbath. And why? — Lest the Sadducees say: The Holy One, blessed be He, had a partner [viz., Adam] in His work of creation. Another answer is: In order that, if a man's mind becomes [too] proud, he may be reminded that the gnats preceded him in the order of creation. ~ Sanhedrin 38a

Raba said: It is through me that he has been punished, because when he went to the butcher's to buy meat he used to say to the butchers, 'Serve me before the servant of Raba, because I am above him.' R. Nahman b. Isaac said: It is through me that he has been punished. How was this? R. Nahman b. Isaac was the regular preacher [on Sabbaths]. Every time before he went to give his discourse, he used to run over it with R. Adda b. Abba; and only then would he attend the Kallah. One day R. Papa and R. Huna the son of R. Joshua got hold of R. Adda b. Abba because they had not been present at the concluding discourse [of Raba on the tractate Bekhoroth], and said to him: Tell us how Raba discussed the law of the 'Tithing of cattle.' He then gave them a full account of Raba's discourse. Meanwhile dusk had set in and R. Nahman b. Isaac was still waiting for R. Adda b. Abba. The Rabbis said to him: Come, for it is late; why do you still sit, Sir?

He said: I am waiting for the bier of R. Adda b. Abba. Soon after the report came that R. Adda b. Abba was dead. The most likely opinion is that R. Nahman b. Isaac was the cause of his punishment. ~ Baba Batra 22a

R. Nehunia b. ha-Kaneh was asked by his disciples: In virtue of what have you reached such a good old age? He replied: Never in my life have I sought respect through the degradation of my fellow, nor has the curse of my fellow gone up with me upon my bed, and I have been generous with my money. 'I have not sought respect through the degradation of my fellow', as illustrated by R. Huna who once was carrying a spade on his shoulder when R. Hana b. Hanilai wanted to take it from him, but he said to him, If you are accustomed to carry in your own town, take it, but if not, I do not want to be paid respect through your degradation. ~ Megilah 28a

R. Hanina b. Ida said: Why are the words of the Torah likened unto water-as it is written, 'Ho, everyone that thirsteth, come ye for water'? This is to teach you, just as water flows from a higher level to a lower, so too the words of the Torah endure only with him who is meek minded. ~ Ta'anit 7a

R. Eleazar b. Azariah said: I wonder if there Is one in this generation who knows how to reprove! R. Johanan b. Nuri said: I call heaven and earth to witness for myself that often was Akiba punished through me because I used to complain against him before our Rabban, Gamaliel Beribbi, and all the more he showered love upon me, to make true what has been said: Reprove not a scorner, lest he hate thee; reprove a wise man and he will love thee. ~ Arachin 16b; among a larger discussion on reproof and the best means of reproving another

Rabbi Yochanan ben Zakkai received [the Tradition] from Hillel and from Shammai. He would say, "If you have learned much Torah, don't take the credit, for it was for that purpose that you were created." ~ Avot 2:8

Rabbi Eliezer said, "Let your friend's honor be as precious to you as your own. Be difficult to provoke. And repent one day before your death." ~ Avot 2:10

Shmuel Ha-Katan said, "Rejoice not when your enemy falls. Let not your heart be glad when another stumbles." ~ Avot 4:19

Ben Zoma said: "…Who is rich? One who is happy with what one has, as it says, 'When you eat what your hands have provided, you shall be happy and good will be yours.' [Psalms 128:2] You shall be happy in this world; and good will be yours in the world to come. Who is honored? One who honors others, as it says, 'Those who honor Me, will I honor, and those who despise Me will be lightly esteemed.'" [I Sam 2:30] ~ Avot 4:1

Rabbi Elazar Ha-Kappar said, "Envy, lust, and [the pursuit of] glory take a person out of this world. ~ Avot 4:21

Rabbi Levitas, a man of Yavneh, used to say, "Be exceedingly humble of spirit, for the human hope is only the worm." ~ Avot 4:4

Don't seek greatness for yourself and don't covet glory. ~ Avot 6:4

Integrity & Intention

BIBLICAL SOURCES:

(3) In the course of time, Cain brought an offering to the Lord from the fruit of the soil; (4) and Abel, for his part, brought the choicest of the firstlings of his flock. The Lord paid heed to Abel and his offering, (5) but to Cain and his offering He paid no heed. Cain was much distressed and his face fell. (6) And the Lord said to Cain, "Why are you distressed, / And why is your face fallen? / (7) Surely, if you do right, / There is uplift. / But if you do not do right / Sin couches at the door; / Its urge is toward you, / Yet you can be its master." ~ Bereshit 4:3-7

But the Lord said to Samuel, "Pay no attention to his appearance or his stature, for I have rejected him. For not as man sees [does the Lord see]; man sees only what is visible, but the Lord sees into the heart." ~ I Shmuel 16:7

Repute is preferable to great wealth, grace is better than silver and gold. ~ Mishlei 22:1

He is like one keeping accounts; "Eat and drink." He says to you, But he does not really mean it. ~ Mishlei 23:7

TALMUDIC SOURCES:

For Rabban Gamaliel had issued a proclamation [saying]. No disciple whose character does not correspond to his exterior may enter the Beth ha-Midrash. ~ Berachot 28a

He who made the appropriate did not enter the chamber wearing either a bordered cloak or shoes or sandals or tefillin or an amulet, lest if he became poor people might say that he became poor because of an iniquity committed in the chamber, or if he became rich people might say that he became rich from the appropriation in the chamber. For it is a man's duty to be free of blame, before men as before God. As it said: And be guiltless towards the Lord and towards Israel. And again it says: So shall thou find favour and good understanding in the sight of God and Man ~ Mishnah Shekalim 3:2

Am I to say that the whole [first] section requires kawanah? Therefore the text says 'these': up to this point kavanah is necessary, from this point kavanah is not necessary. So R. Eliezer. Said R. Akiba to him: Behold it says. / Which I command thee this day upon thy heart. From this you learn that the whole section requires to be said with kavanah. ~ Berachot 13a-13b

… We conclude from this that in Raba's opinion religious precepts do not need to be performed with deliberate intention ~ Rosh Hashanah 28b; after a discussion on intention and various circumstances.

R. Nahman b. Isaac said: A transgression performed with good intention is better than a precept performed with evil intention. But has not Rab Judah, citing Rab, said: A man should always occupy himself with the Torah and [its] precepts, even though it be for some ulterior motive, for the result will be that he will eventually do them without ulterior motive? — Read then: [A transgression performed with good intention is] as good as a precept performed for an ulterior motive. ~ Nazir 23b

Another of his [Hillel's] mottos: "…In a place where there are no human beings, try to be one." Avot 2:5

One who has acquired a good name has acquired it for oneself. One who has acquired the words of Torah has acquired for oneself a place in the world to come. ~ Avot 2:7

Rabbi Yose would say, "Let your friend's property be as dear to you as your own. Since you cannot inherit the Torah, you must prepare yourself to study it. Let all that you do be for the sake of Heaven. ~ Avot 2:12

Rabbi Shimon said, "Be very careful in reciting the *Shema* and the *Tefilah.* When you pray, don't make your prayer a fixed form, but rather [infuse it with] a plea for mercy and grace before God, as Scripture teaches, 'For God is a compassionate and gracious God, long suffering and abounding in steadfast love and relenting of evil.' [Joel 2:13] [Moreover] don't be wicked in your own mind." ~ Avot 2:13

Rabbi Shimon said, "There are three crowns: the crown of Torah; the crown of priesthood; and the crown of royalty. However, the crown of a good name is greater than all of them. ~ Avot 4:13

Justice/Righteousness/Charity

BIBLICAL SOURCES:

(20) Then the Lord said, "The outrage of Sodom and Gomorrah is so great, and their sin so grave! (21) I will go down to see whether they have acted altogether according to the outcry that has reached Me; if not, I will take note. (22) The men went on from there to Sodom, while Abraham remained standing before the Lord. (23) Abraham came forward and said, "Will You sweep away the innocent along with the guilty? ... (And the bargaining continues… (32) And he said, "let not my Lord be angry if I speak but this last time: What if ten should be found there/" And He answered, "I will not destroy, for the sake of the ten. ~ Bereshit 18:20-32

(9) When you reap the harvest of your land, you shall not reap all the way to the edges of your field, or gather the gleanings of your harvest. (10) You shall not pick your vineyard bare, or gather the fallen fruit of your vineyard; you shall leave them for the poor and the stranger: I the Lord am your God. ~ Vayikra 19:9-10

(15) You shall not render an unfair decision: do not favor the poor or show deference to the rich; judge your kinsman fairly. (16) Do not deal basely with your countrymen. Do not profit by the blood of your fellow: I am the Lord. ~ Vayikra 19:15-16

Justice [Tzedek], justice [tzedek] shall you pursue, that you may thrive and occupy the land the Lord your God is giving you. ~ D'varim 16:20

(14) You shall not abuse a needy and destitute laborer, whether a fellow countryman or a stranger in one of the communities of your land. (15) You must pay him wages on the same day, before the sun sets, for he is needy and urgently depends on it; else he will cry to the Lord against you and you will incur guilt. ~ D'varim 24:14-15

Learn to do good. / Devote yourselves to justice; / Aid the wronged. / Uphold the rights of the orphan; / Defend the cause of the widow. ~ Isaiah 1:17

(2) To be sure, they seek Me daily, / Eager to learn My ways. / Like a nation that does what is right / That has not abandoned the laws of its God … (5) Is such the fast I desire, / A day for men to starve their bodies? … (6) No, this is the fast I desire: / To unlock fetters of wickedness / And untie the cords of the yoke / To let the oppressed go free; / To break off every yoke. / (7) It is to share your bread with the hungry, / And to take the wretched poor into your home; / When you see the naked, to clothe him, / And not to ignore your own kin. ~ Isaiah 58:2, 5-7

But only in this should one glory: / In his earnest devotion to Me. / For I the Lord act with kindness, / Justice, and equity in the world; / For in these I delight / Declares the Lord ~ Jeremiah 9:23

Hate evil and love good, / And establish justice in the gate; / Perhaps the Lord, the God of Hosts, / Will be gracious to the remnant of Joseph ~ Amos 5:15

He has told you, O man, what is good, / And what the Lord requires of you: / Only to do justice / And to love goodness, / And to walk modestly with your God ~ Micah 6:8

I will sing of faithfulness and justice; / I will chant a hymn to You, O Lord. ~ Tehilim 101:1

(4) He redeems your life from the Pit, / surrounds you with steadfast love and mercy…
(6) The Lord executes righteous acts / and judgements for all who are wronged. ~ Tehilim 103: 4, 6

He who gives to the poor will not be in want, / But he who shuts his eyes will be roundly cursed. ~ Mishlei 28:27

TALMUDIC SOURCES:

If a man sees that his livelihood is barely sufficient for him, he should give charity from it, and all the more so if it is plentiful… Mar Zutra said: Even a poor man who himself subsists on charity should give charity. ~ Gittin 7a-7b

What is the meaning of, whether it be- good or whether it be — evil? — The School of R. Jannai said: This refers to one who gives alms to a poor person publicly, like the story of R. Jannai. He [once] saw a man give a zuz30 to a poor person publicly, so he said to him: It had been better that you had not given him, than now that you have given him publicly and put him to shame. The School of R. Shila said: This refers to one who gives alms to a woman secretly, for he brings her into suspicion. ~ Chagigah 5a

There were two chambers in the Temple, one, The Chamber of Secret Gifts and the other, The Chamber of Vessels. The Chamber of Secret Gifts – Sin-fearing persons used to put their gifts therein in secret, and the poor who were descended of the virtuous were supported therefrom in secret. ~ Mishnah Shekalim 6:5

R. Abba also said in the name of R. Simeon b. Lakish: He who lends [money] is greater than he who performs charity; and he who forms a partnership is greater than all. ~ Shabbat 63a

Resh Lakish said: He who entertains a suspicion against innocent9 men is bodily afflicted, for it is written, [And Moses . . . said,] But, behold, they will not believe me; but it was known to the Holy One, blessed be he, that Israel would believe. Said He to him: They are believers, [and] the descendants of believers, whereas thou wilt ultimately disbelieve. They are believers, as it is written, and the people believed; the descendants of believers: and he [Abraham] believed in the Lord. Thou wilt ultimately disbelieve, as it is said, [And the Lord said unto Moses and Aaron,] Because ye believed not in me. Whence

[is it learnt] that he was smitten? — Because it is written, And the Lord said furthermore unto him, Put now thine hand into thy bosom, etc. ~ Shabbat 97a

From Samuel too [we learn that] Israel is immune from planetary influence. For Samuel and Ablat were sitting, while certain people were going to a lake. Said Ablat6 to Samuel: 'That man is going but will not return, [for] a snake will bite him and he will die.' 'If he is an Israelite,' replied Samuel. 'He will go and return.' While they were sitting he went and returned. [Thereupon] Ablat arose and threw off his [the man's] knapsack, [and] found a snake therein cut up and lying in two pieces — Said Samuel to him, 'What did you do?' 'Every day we pooled our bread and ate it; but to-day one of us had no bread, and he was ashamed. Said I to them, "I will go and collect [the bread]". When I came to him, I pretended to take [bread] from him, so that he should not be ashamed.' 'You have done a good deed,' said he to him. Then Samuel went out and lectured: But charity delivereth from death; and [this does not mean] from an unnatural death, but from death itself. From R. Akiba too [we learn that] Israel is free from planetary influence. For R. Akiba had a daughter. Now, astrologers told him, On the day she enters the bridal chamber a snake will bite her and she will die. He was very worried about this. On that day [of her marriage] she took a brooch [and] stuck it into the wall and by chance it penetrated [sank] into the eye of a serpent. The following morning, when she took it out, the snake came trailing after it. 'What did you do?' her father asked her. 'A poor man came to our door in the evening.' she replied, 'and everybody was busy at the banquet, and there was none to attend to him. So I took the portion which was given to me and gave it to him. 'You have done a good deed,' said he to her. Thereupon R. Akiba went out and lectured: 'But charity delivereth from death': and not [merely] from an unnatural death, but from death itself. ~ Shabbat 156b

R. Eliezer the son of R. Jose the Galilean says: It is forbidden to arbitrate in a settlement, and he who arbitrates thus offends, and whoever praises such an arbitrator [bozea'] contemneth the Lord, for it is written, He that blesseth an arbiter [bozea'], contemneth the Lord. But let the law cut through the mountain, for it is written, For the judgment is God's. And so Moses's motto was: Let the law cut through the mountain. Aaron, however, loved peace and pursued peace and made peace between man and man, as it is written, The law of truth was in his mouth, unrighteousness was not found in his lips, he walked with Me in peace and uprightness and did turn many away from iniquity ~ Sanhedrin 6b

R. Isaac also said: Why were the reasons of [some] Biblical laws not revealed? — Because in two verses reasons were revealed, and they caused the greatest in the world [Solomon] to stumble. Thus it is written: He shall not multiply wives to himself, whereon Solomon said, 'I will multiply wives yet not let my heart be perverted.' Yet we read, When Solomon was old, his wives turned away his heart. Again it is written: He shall not multiply to himself horses; concerning which Solomon said, 'I will multiply them, but will not cause [Israel] to return [to Egypt].' Yet we read: And a chariot came up and went out of Egypt for six [hundred shekels of silver]. ~ Sanhedrin 21b

HE USED TO SAY, A FOOLISH PIETIST etc. What is a foolish pietist like? — e.g., a woman is drowning in the river, and he says: 'It is improper for me to look upon her and rescue her'. ~ Sotah 21b; See also the remainder of the discussion

An ox of an Israelite that gored an ox belonging to the Temple, or an ox belonging to the Temple that gored an ox of an Israelite, he is exempt, as it says, "The ox belonging to his neighbor", and not an ox belonging to the Temple. An ox of an Israelite that gores an ox of a non-Jew, he is exempt. And an ox of a non-Jew that gores the ox of an Israelite, whether the ox is harmless or an attested danger, its owner pays full damages. ~ Mishnah Baba Kama 4:3

There is a story: The [Roman] Government sent two officers to study Torah from Rabban Gamaliel. They studied with him Scripture, Mishnah, Talmud, laws, and lore. At the end they said to him, "The whole of your Torah is beautiful and praiseworthy, except for these two rules which you state: **(1)** "An Israelite girl should not serve as a midwife to a gentile woman… but a gentile woman may serve as a midwife to an Israelite girl. An Israelite girl should not breastfeed to the child of a gentile woman, but a gentile woman may breastfeed the child of an Israelite girl when it is by permission (Mishnah Avodah Zara 2:1" **(2)** "What is stolen from an Israelite is prohibited, but from a gentile is permitted." At that moment Rabban Gamaliel issued a decree against stealing from a gentile, declaring it forbidden because of the profanation of God's name. **(3)** "An ox belonging to an Israelite which gored an ox belonging to a gentile – [the Israelite owner] is exempt. And one of the gentile which gored one of an Israelite – whether it is harmless or an attested danger, [the gentile owner] pays full damages (Mishnah 4:3). "This matter, too, we cannot concede [to be just]." Even so, they had not reached the Ladder of Tyre before they had forgotten everything they learned. ~ Yerushalmi Baba Kama 4:3

Yose ben Yochanan of Jerusalem said, "Let your house be open wide; let the poor be members of your household; and don't talk to your wife too much. ~ Avot 1:5

Judah ben Tabbai said, "[When you are a judge] don't play the advocate's role. When the litigants stand before you, let them appear to you equally culpable. When they leave you, having accepted judgment, let them look equally blameless to you." ~ Avot 1:8

Shimon ben Shetach said, "Ask many questions of the witnesses, but be very careful what you say [to them], lest from your words, they [the witnesses] learn to perjure [themselves]. ~ Avot 1:9

Hillel said, "Don't judge your fellow human being until you have reached that person's place. ~ Avot 2:4

Leadership/Teamwork/Loyalty

BIBLICAL SOURCES:

Moses Heading the Call to Leadership – (1) Now Moses, tending the flock of his father-in-law Jethro, the priest of Midian, drove the flock into the wilderness, and came to Horeb, the mountain of God. (2) An angel of the Lord appeared to him in a blazing fire out of a bush. He gazed and there was a bush all aflame, yet the bush was not consumed. (3) Moses said, "I must turn aside to look at this marvelous sight; why doesn't the bush burn up?" (4) When the Lord saw that he had turned aside to look, God called to him out of the bush: "Moses! Moses!" He answered, "Here I am."… ~ Shemot 3:1-4

(29) I said to you, "Have no dread or fear of them. (30) None other than the Lord your God, who goes before you, will fight for you, just as He did for you in Egypt before your very eyes, (31) and in the wilderness, where you saw how the Lord your God carried you, as a man carries his son, all the way that you traveled until you came to this place. ~ D'varim 1:29-31

(16) Later two prostitutes came to the king [Solomon] and stood before him. (17) The first woman said, "Please, my lord! This woman and I live in the same house; and I gave birth to a child while she was in the house. (18) On the third day after I was delivered, this woman also gave birth to a child. We were alone; there was no one else with us in the house, just the two of us in the house. (19) During the night this woman's child died, because she lay on it. (20) She arose in the night and took my son from my side while your maidservant was asleep, and laid him in her bosom; and she laid her dead son in my bosom. (21) When I arose in the morning to nurse my son, there he was, dead; but when I looked at him closely in the morning, it was not the son I had borne." (22) The other woman spoke up, "No, the live one is my son, and the dead one is yours!" But the first insisted, "No, the dead boy is yours; mine is the live one!" And they went on arguing before the king. (23) The king said, "One says, "this is my son, the live one, and the dead one is yours'; and the other says, 'No, the dead boy is yours, mine is the live one.' (24) So the king gave the order, "Fetch me a sword." A sword was brought before the king, (25) and the king said, "Cut the live child in two, and give half to one and half to the other." (26) But the woman whose son was the live one pleaded with the king, for she was overcome with compassion for her son. "Please, my lord," she cried, "give her the live child; only don't kill it!" The other insisted, "It shall be neither yours nor mine; cut it in two!" (27) Then the king spoke up. "Give the live child to her," he said, "and do not put it to death; she is the mother." (28) When all Israel heard the decision that the king had rendered, they stood in awe of the king; for they saw that he possessed divine wisdom to execute justice. ~ I Malachim 3:16-28

(16) But Ruth replied, "Do not urge me to leave you, to turn back and not follow you. For wherever you go, I will go; wherever you lodge, I will lodge; your people shall be my people, and your God my God. (17) Where you die, I will die, and there I will be buried.

Thus and more may the Lord do to me if anything but death parts me from you." (18) When [Naomi] saw how determined she was to go with her, she ceased to argue with her; (19) and the two went on until they reached Bethlehem. ~ Ruth 1:16-19

TALMUDIC SOURCES:

Four are too impossible for words: a poor man who is arrogant, the wealthy man who flatters, a lecherous old man, and a leader who lords it over the community without cause. Some say: Also he who divorces his wife a first and a second time and takes her back. ~ Pesachim 133a

R. Judah Nesi'ah and the Rabbis differ [as to the meaning]: One says, as the leader, so the generation; the other: as the generation, so the leader. ~ Arachin 17a

He [Hillel] used to say, "IF I am not for myself, who will be for me? And, if I am for myself alone, then what am I? And if not now, when? ~ Avot 1:14

Ben Zoma said, "… Who is mighty? One who controls one's [natural] urges, as it is said, 'One who is slow to anger is better than the mighty and one who rules one's spirit than one who conquers a city.' [Prov. 16:32] ~ Avot 4:1

Learning/Education & Curiosity/Discovery

BIBLICAL SOURCES:

You shall not add anything to what I command you or take anything away from it, but keep the commandments of the Lord your God that I enjoin upon you. ~ D'varim 4:2

(9) But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children's children: (10) The day you stood before the Lord your God at Horeb, when the Lord said to Me, "Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children." ~ D'varim 4:9-10

(4) Hear, O Israel! The Lord is our God, the Lord alone. (5) You shall love the Lord your God with all your heart and with all your soul and with all your might. (6) Take to heart these instructions with which I charge you this day. (7) Impress them upon your children. Recite them when you stay at home and when you are away, when you lie down and when you get up. (8) Bind them as a sign on your hand and let them serve as a symbol on your forehead; (9) inscribe them on the doorposts of your house and on your gates. ~ D'varim 6:4-9

You shall act in accordance with the instructions given you and the ruling handed down to you; you must not deviate from the verdict that they announce to you either to the right or to the left. ~ D'varim 17:11

Ask your father, he will inform you, / Your elders, they will tell you ~ D'varim 32:7

(5) The wise man, hearing them, will gain more wisdom; / The discerning man will learn to be adroit. / (6) For understanding proverb and epigram, / The words of the wise and their riddles. / (7) The fear of the Lord is the beginning of knowledge; / Fools despise wisdom and discipline. ~ Mishlei 1:5-7

(17) Her ways are pleasant ways, / And all her paths, peaceful. / (18) She is a tree of life to those who grasp her, / And whoever holds on to her is happy. ~ Mishlei 3:17-18

The way of a fool is right in his own eyes; / But the wise man accepts advice ~ Mishlei 12:15

As iron sharpens iron / So a man sharpens the wit of his friend. ~ Mishlei 27:17

TALMUDIC SOURCES:

Resh Lakish said in the name of R. Judah the Prince: The world endures only for the sake of the breath of school children. ~ Shabbat 119a

R. Hama son of R. Hanina said: Whoever quarrels24 with his teacher is as though he quarreled with the Shechinah, as it is said, This is the water of Meribah; because the children of Israel strove with the Lord. R. Hanina b. Papa said: Whoever expresses resentment against his teacher, is as though he expressed it against the Shechinah, as it is said, Your murmurings are not against us, but against the Lord. R. Abbahu said: He who imputes [evil] to his teacher is as though he imputed [it] to the Shechinah, as it says, And the people spake against God, and against Moses. ~ Sanhedrin 110a

R. Hama b. Hanina said: What is the meaning of the verse, Iron sharpeneth iron?- This is to teach you that just as in the case of one [iron] iron sharpeneth the other so also do two scholars sharpen each other's mind by halachah. ~ Ta'anit 7a

He [the Tanna] informs us this: that even where a fee is taken, it may be accepted only for Scripture, but not for Midrash. Now, why does Midrash differ, that remuneration is forbidden: because it is written, And the Lord commanded me at that time to teach you; and it is also written, Behold I have taught you statutes and judgments, even as the Lord my God commanded me just as I [taught you] gratuitously, so you must teach gratuitously? Then should not Scripture too be unremunerated? — Rab said: The fee is for guarding [the children]. R. Johanan maintained: The fee is for the teaching of accentuation. ~ Nedarim 37a

For we learnt: These are the things which man performs and enjoys their fruits in this world, while the principal remains for him for the world to come, viz.: honouring one's parents, the practice of loving deeds,17 and making peace between man and his fellow, while the study of the Torah surpasses them all: ~ Shabbat 127a

Rabbah used to say something humorous to his scholars before he commenced [his discourse], in order to amuse them; after that he sat in awe and commenced the lecture. ~ Pesachim 117a

But whose desire is in the law of the Lord. Said Rabbi: A man can learn [well] only that part of the Torah which is his heart's desire, for it is said, But whose desire is in the law of the Lord. ~ Avodah Zarah 19a

Said R. Hisda to the Rabbinic students: I have a mind to tell you something, though I fear that you might leave me and go elsewhere: 'Whoever learns Torah from one master only will never achieve great success ~ Avodah Zarah 19a

Our Rabbis taught: The poor, the rich, the sensual8 come before the [heavenly] court — They say to the poor: Why have you not occupied yourself with the Torah? If he says: I was poor and worried about my sustenance, they would say to him: Were you poorer than Hillel? It was reported about Hillel the Elder that every day he used to work and earn one

tropaik, half of which he would give to the guard at the House of Learning, the other half being spent for his food and for that of his family. One day he found nothing to earn and the guard at the House of Learning would not permit him to enter. He climbed up and sat upon the window, to hear the words of the living God from the mouth of Shemayah and Abtalion — They say, that day was the eve of Sabbath in the winter solstice and snow fell down upon him from heaven. When the dawn rose, Shemayah said to Abtalion: Brother Abtalion, on every day this house is light and to-day it is dark, is it perhaps a cloudy day. They looked up and saw the figure of a man in the window. They went up and found him covered by three cubits of snow. They removed him, bathed and anointed him and placed him opposite the fire and they said: This man deserves that the Sabbath be profaned on his behalf. ~ Yoma 35b[236]

Our Rabbis taught: And thou shalt gather in thy corn. What is to be learnt from these words? Since it says, This book of the law shall not depart out of thy mouth, I might think that this injunction is to be taken literally. Therefore it says, 'And thou shalt gather in thy corn', which implies that you are to combine the study of them with a worldly occupation. This is the view of R. Ishmael. R. Simeon b. Yohai says: Is that possible? If a man ploughs in the ploughing season, and sows in the sowing season, and reaps in the reaping season, and threshes in the threshing season, and winnows in the season of wind, what is to become of the Torah? No; but when Israel perform the will of the Omnipresent, their work is performed by others, as it says. And strangers shall stand and feed your flocks. etc., and when Israel do not perform the will of the Omnipresent their work is carried out by themselves, as it says, And thou shalt gather in thy corn. Nor is this all, but the work of others also is done by them, as it says. And thou shalt serve thine enemy etc. Said Abaye: Many have followed the advice of Ishmael, and it has worked well; others have followed R. Simeon b. Yohai and it has not been successful. Raba said to the Rabbis: I would ask you not to appear before me during Nisan and Tishri so that you may not be anxious about your food supply during the rest of the year. Rabbah b. Bar Hanah said in the name of R. Johanan, reporting R. Judah b. Ila'i: See what a difference there is between the earlier and the later generations. The earlier generations made the study of the Torah their main concern and their ordinary work subsidiary to it, and both prospered in their hands. The later generations made their ordinary work their main concern and their study of the Torah subsidiary, and neither prospered in their hands. ~ Berachot 35b

R. Johanan further said: One who studies the Torah but does not teach it is like the myrtle in the wilderness. Others report [the saying thus]: One who studies the Torah and teaches

[236] Schwartz Unit IV discusses this story with some suggested means for addressing the "fairness" of "stealing" learning by not paying. Schwartz suggests that it might be possible to adapt this story to include others who are excluded from learning because of financial, physical and/or mental disabilities in general (also Schwartz 6)

it in a place where there is no [other] talmid hakam19 is like the myrtle in the wilderness, which is precious. ~ Rosh Hashanah 23a

Rather what the [teacher of our Mishnah] tells us is merely that the first Tanna [whose opinion is expressed anonymously] is R. Jose; for whosoever reports a thing in the name of him that said it brings deliverance into the world, as it is said: And Esther told the king in the name of Mordecai. ~ Chullin 104b

For so a Master said: Let thy tongue acquire the habit of saying, 'I know not', lest thou be led to falsehoods [lying]. ~ Berachot 4a

Rabban Gamliel, the son of Rabbi Yehudah Ha-Nasi, said, "It is good to join the study of Torah to some kind of work for the effort required by both robs sin of its power. Torah study without work will end up being useless and will cause sin. Let all who work with the congregation do so for the sake of Heaven; the merit of their ancestors will sustain them and, as a result, their righteousness will remain forever." As for you [God says], "I will credit you with a great reward, as if you had accomplished it all. ~ Avot 2:2

Rabbi Hillel said, "And don't say, 'When I have leisure, I will study' – perhaps, you never will have leisure." ~ Avot 2:4

Another of his [Hillel's] mottos: "The brute will not fear sin. The ignoramus will not be saintly. The inhibited will not learn. The irate cannot teach. Nor can one given over to business grow wise. In a place where there are no human beings, try to be one. ~ Avot 2:5

The more Torah, the more life; the more schooling, the more wisdom, the more counsel, the more understanding… ~ Avot 2:7

Rabbi Yochanan ben Zakkai received [the Tradition] from Hillel and from Shammai. He would say, "If you have learned much Torah, don't take the credit, for it was for that purpose that you were created." ~ Avot 2:8

Rabbi Yishmael, his son, was accustomed to saying, "The one who studies in order to tach will be enabled to study and to teach. The one who studies in order to practice will be enabled to study and to teach, to observe and to practice." ~ Avot 4:5

Rabbi Nehorai said, "Leave home and go to a place of Torah. Don't say that Torah will come to you or that your companions will make it yours. Don't depend on your own understanding. ~ Avot 4:14

There are four kinds of students. One is quick to learn and quick to forget. What that one gains, that one loses. One is slow to learn but slow to forget. What that one loses, that one gains. One learns quickly and is slow to forget. [Such a person will be] a

scholar. Regarding the one who is slow to learn and quick to forget, that one will have a bad portion. ~ Avot 5:12

Ben Bag Bag used to say, "Turn it, and turn it, for everything is in it. Reflect on it and grow old and gray with it. Don't turn from it, for nothing is better than it." ~ Avot 5:22

More than you've learned, do! ~ Avot 6:4

(5) [The requirements for] the Torah are greater than those for the priesthood or for royalty. Royalty is acquired by thirty qualities and the priesthood by twenty-four. The Torah [on the other hand] is acquired by forty-eight: study; careful listening; vocal repetition; insight; mental acuity; awe; reverence; humility; joy; service to the sages; association with fellow students; arguing with disciples; self-control; [the knowledge of] the Bible and the Mishnah; moderation in business, in sleep, in speech, in pleasure, in laughter, in worldly affairs; by being patient; by having a good heart; by having trust in the sages; and by the acceptance of suffering. (6) [Knowledge of Torah is acquired by] the one who knows one's place, who rejoices in one's portion, who sets a limit to one's words, who claims no credit for oneself, who is beloved, who loves God, who loves people, who loves justice, who loves reproof, who loves equity, who distances oneself from glory, who does not arrogantly show off learning, who does not enjoy judging, who bears the yoke with one's colleague, who judges the colleague favorably, [even while] directing that person to truth and peace, the one whose study has calmed the mind, wo asks and answers, who listens and adds, who studies in order to teach and who studies in order to practice, who makes one's teacher wiser, who reports exactly what has been learned, and who quotes a teaching in the name of the one who said it. Behold you have learned that who reports something in the name of the one who said it brings redemption into the world as it says, "And Esther said in the name of Mordecai." [Esther 2:22]. ~ Avot 6:5-6

Patience

BIBLICAL SOURCES:

(6) The Lord passed before him and proclaimed: "The Lord! The Lord! A God compassionate and gracious, slow to anger, abounding in kindness and faithfulness, (7) extending kindness to the thousandth generation, forgiving iniquity, transgression, and sin; yet He does not remit all punishment, but visits the iniquity of parents upon children and children's children, upon the third and fourth generations…" ~ Shemot 34:6; Parallel text in Bamidbar 14:18

Moses Striking the Rock - (5) Why did you make us leave Egypt to bring us to this wretched place, a place with no grain or figs or vines or pomegranates? There is not even water to drink! … (10) Moses and Aaron assembled the congregation in front of the rock; and he said to them, "Listen you rebels, shall we get water for you out of this rock?" (11) And Moses raised his hand and struck the rock twice with his rod. Out came copious water, and the community and their beasts drank. (12) But the Lord said to Moses and Aaron, "Because you did not trust Me enough to affirm My sanctity in the sight of the Israelite people, therefore you shall not lead this congregation into the land that I have given them." (13) Those are the Waters of Meribah – meaning that the Israelites quarreled with the Lord – through which He affirmed His sanctity. ~ Bamidbar 20: 5, 10-13

An impatient man commits folly; / A man of intrigues will be hated. ~ Mishlei 14:17

Better to be forbearing than mighty, / To have self—control than to conquer a city ~ Mishlei 16:32

TALMUDIC SOURCES:

Further said R. Hisda: Anger in a house is like a worm in the sesame plant (others: Fruit). ~ Sotah 3b

R. Ila'a said: The world exists only on account of [the merit of] him who restrains himself in strife, for it is written: He hangeth the earth upon belimah. R. Abbahu said: On account of [the merit of] him who abases himself, for it is written: And underneath are the everlasting arms. ~ Chullin 89a

Our Rabbis taught: A man should always be gentle like Hillel, and not impatient like Shammai. It once happened that two men made a wager with each other, saying, He who goes and makes Hillel angry shall receive four hundred zuz. Said one, 'I will go and incense him.' That day was the Sabbath eve, and Hillel was washing his head. He went,

passed by the door of his house, and called out, 'Is Hillel here, is Hillel here?' Thereupon he robed and went out to him, saying, 'My son, what do you require?' 'I have a question to ask,' said he. 'Ask, my son,' he prompted. Thereupon he asked: 'Why are the heads of the Babylonians round? 'My son, you have asked a great question,' replied he: 'because they have no skillful midwives.' He departed, tarried a while, returned, and called out, 'Is Hillel here; is Hillel here?' He robed and went out to him, saying, 'My son, what do you require?' 'I have a question to ask,' said he. 'Ask, my son,' he prompted. Thereupon he asked: 'Why are the eyes of the Palmyreans bleared?' 'My son, you have asked a great question, replied he: 'because they live in sandy places.' He departed, tarried a while, returned, and called out, 'Is Hillel here; is Hillel here?' He robed and went out to him, saying, 'My son, what do you require?' 'I have a question to ask,' said he. 'Ask, my son,' he prompted. He asked, 'Why are the feet of the Africans [negroes] wide?' 'My son, you have asked a great question,' said he; 'because they live in watery marshes.' 'I have many questions to ask,' said he, 'but fear that you may become angry.' Thereupon he robed, sat before him and said, 'Ask all the questions you have to ask,' 'Are you the Hillel who is called the Nasi of Israel?' 'Yes,' he replied. 'If that is you,' he retorted, may there not be many like you in Israel. 'Why, my son?' queried he. 'Because I have lost four hundred zuz through you,' complained he. 'Be careful of your moods,' he answered. 'Hillel is worth it that you should lose four hundred zuz and yet another four hundred zuz through him, yet Hillel shall not lose his temper.' ~Shabbat 30b-31a

R. Haggai (or as some say: R. Samuel b. Nahmani) stated: What [was the purpose] when Scripture wrote: Long-suffering [in the dual form] where the singular might well have been used? But [this is the purport:] Long-suffering towards the righteous and long-suffering also towards the wicked. ~ Eruvin 22a

Three the Holy One, blessed be He, loves: he who does not display temper, he who does not become intoxicated, and he who does not insist on his [full] rights. ~ Pesachim 113b

There are four kinds of dispositions: [One is] easy to anger and easy to calm. That one's gain is nullified by the loss. [One is] hard to anger and hard to calm. That one's loss is nullified by the gain. [One is] hard to anger and easy to calm. That one is a saint. [The last is] easy to anger and hard to calm. That one is a sinner. ~ Avot 5:11

Proper Speech/Truthfulness

BIBLICAL SOURCES:

(18) He went to his father and said, "Father." And he said, "Yes, which of my sons are you?" (19) Jacob said to his father, "I am Esau, your first-born; I have done as you told me. Pray sit up and eat of my game, that you may give your innermost blessing…" ~ Bereshit 27:18-19, and all that follows with Jacob's deception (Bereshit 29:25, 37:33, for example)

At seventeen years of age, Joseph tended the flocks with his brothers, as a helper to the sons of his father's wives Bilhah and Zilpah. And Joseph brought bad reports of them to their father. (3) Now Israel loved Joseph best of all his sons, for he was the child of his old age; and he had made him an ornamented tunic. (4) And when his brothers saw that their father loved him more than any of his brothers, they hated him so that they could not speak a friendly word to him… ~ Bereshit 37:2-4 and the deception/relationship that follows between Joseph and his brothers

You shall not bear false witness against your neighbor ~ Shemot 20:13

Do not "go about as a talebearer among" (alternate reading) your countrymen. ~ Vayikra 19:16

(12) Balaam replied to Balak, "But I even told the messengers you sent to me, (13) Though Balak were to give me his house full of silver and gold, I could not of my own accord do anything good or bad contrary to the Lord's command. What the Lord says, that I must say.' ~ Bamidbar 22:12-13 and the Story of Balak, Balaam and the Talking Donkey

If a man makes a vow to the Lord or takes an oath imposing an obligation on himself, he shall not break his pledge; he must carry out all that has crossed his lips. ~ Bamidbar 30:3

(7) Their tongue is a sharpened arrow, / They use their mouths to deceive. / One speaks to his fellow in friendship, / But lays an ambush for him in his heart. / (8) Shall I not punish them for such deeds? / Says the Lord ~ Jeremiah 9:7-8

Guard your tongue from evil, / Your lips from deceitful speech. ~ Tehilim 34:14

He who deals deceitfully / shall not live in my house; / he who speaks untruth / shall not stand before my eyes. ~ Tehilim 101:7

(12) A scoundrel, an evil man / Lives by crooked speech. / (13) Winking his eyes, / Shuffling his feet, / Pointing his finger. / (14) Duplicity is in his heart; / He plots evil all

the time; / He incites quarrels / (15) Therefore calamity will come upon him without warning; / Suddenly he will be beyond repair. ~ Mishlei 6:12-15

(18) He who conceals hatred has lying lips, / While he who speaks forth slander is a dullard. / (19) Where there is much talking, there is no lack of transgressing, / But he who curs his tongue shows sense. / (20) The tongue of a righteous man is choice silver, / But the mind of the wicked is of little worth. / (21) The lips of the righteous sustain many, / But fools die for lack of sense. ~ Mishlei 10:18-21

Pleasant words are like a honeycomb, / Sweet to the palate and a cure for the body. ~ Mishlei 16:24

He who seeks love overlooks faults, / But he who harps on a matter alienates his friend. ~ Mishlei 17:9

Death and life are in the power of the tongue; / Those who love it will eat its fruit. ~ Mishlei 18:21

(1) A season is set for everything, a time for every experience under heaven: … (7) A time for silence and a time for speaking. ~ Qohelet 3:1, 7

TALMUDIC SOURCES:

Just as there is overreaching in buying and selling, so is there wrong done by words. [Thus:] One must not ask another, "What is the price of this article?" If he has no intention of buying. If a man was a repentant [sinner], one must not say to him, 'Remember your former deeds.' If he was a son of proselytes one must not taunt him, 'Remember the deeds of your ancestors,' Because it is written, "Thou shalt neither wrong a stranger, nor oppress him. ~ Mishnah Baba Metzia 4:10

Abaye said: That means that one must not speak one thing with the mouth and another with the heart. ~ Baba Metzia 49a

R. Judah said: One may also not feign interest in a purchase when he has no money, since this is known to the heart only, and of everything known only to the heart it is written, and thou shalt fear thy God. ~ Baba Metzia 58b

R. Johanan said on the authority of R. Simeon b. Yohai: Verbal wrong is more heinous than monetary wrong, because of the first it is written, 'and thou shalt fear thy God,' but not of the second. R. Eleazar said: The one affects his [the victim's] person, the other [only] his money. R. Samuel b. Nahmani said: For the former restoration is possible, but not for the latter. A tanna recited before R. Nahman b. Isaac: He who publicly shames19 his neighbour is as though he shed blood. ~ Baba Metzia 58b

And our Tanna, why does he not employ lele? — He employs a refined expression, and in accordance with R. Joshua b. Levi. For R. Joshua b. Levi said: one should not utter a gross expression with his mouth, for lo! the Writ employs a circumlocution of eight letters rather than utter a gross expression, for it is said, of every clean beast . . . and of the beasts that are not clean ~ Pesachim 3a

Our Rabbis taught: How does one dance before the bride? Beth Shammai say: The bride as she is. And Beth Hillel say: 'Beautiful and graceful bride'! Beth Shammai said to Beth Hillel: If she was lame or blind, does one say of her: 'Beautiful and graceful bride'? Whereas the Torah said, 'Keep thee far from a false matter.' Said Beth Hillel to Beth Shammai: According to your words, if one has made a bad purchase in the market, should one praise it in his eyes or depreciate it? Surely, one should praise it in his eyes. Therefore, the Sages said: Always should the disposition of man be pleasant with people. ~ Ketubot 16b-17a; and the following discussion on appropriate remarks to say in front of others

R. Hama b. Hanina said: What is the meaning of: Death and life are in the hand [power] of the tongue? Has the tongue 'a hand'? It tells you that just as the hand can kill, so can the tongue. One might say that just as the hand can kill only one near it, thus also the tongue can kill only one near it, therefore the text states: 'Their tongue is a sharpened arrow'. Then one might assume that just as an arrow kills only within forty or fifty cubits, thus also the tongue kills only up to forty or fifty cubits, therefore the text states: 'They have set their mouth against the heavens, and their tongue walketh through the earth'. But since it is written already: 'They set their mouth against the heavens', why was it necessary to state also: 'Their tongue is a sharpened arrow'? — This is what we are informed: That [the tongue] kills as an arrow. But once it is written: 'Their tongue is a sharpened arrow', why was it necessary to state: Death and life are in the hand of the tongue'? — It is in accord with Raba; for Raba said: He who wants to live [can find life] through the tongue; he who wants to die [can find death] through the tongue. ~ Arachin 15b

Further did R. Hisda say in the name of Mar 'Ukba: Of him who slanders, the Holy One, blessed be He, says: He and I cannot live together in the world, as it is said: Whoso slandereth his neighbor in secret, hint will I destroy; whoso is haughty of eye and proud of heart, him will I not suffer. ~ Arachin 15a

Rabbi Shimon ben Elazar said, "When your friend becomes angry, don't try to calm him. When he is recently bereaved, don't try to comfort him. When he is about to make an oath, don't ask him questions. Just after he has been disgraced, don't try to see him. ~ Avot 4:23

Seven things distinguish a fool and seven things distinguish a wise person. The wise person does not speak in the presence of one who is wiser. The wise person does not interrupt when another is speaking. The wise person is not in a hurry to answer. The wise person asks according to the subject and answers according to the Law. The wise

person speaks about the first matter first and the last matter last. If there is something the wise person has not heard [and therefore does not know], the wise person says, "I have never heard [of it]." The wise person acknowledges what is true. The opposite of all these qualities is found in a fool. ~ Avot 5:7

Repentance & Forgiveness

BIBLICAL SOURCES:

Joseph narrative of his father's favoritism, his brother's jealousy and ultimate forgiveness of his brother's (and saving them) in Egypt.[237] ~ Joseph and His Brothers

Who can say, "I have cleansed my heart, / I am purged of my sin"? ~ Mishlei 20:9

Vayikra 16 & The Sacrifices for the Day of Atonement that Aaron should bring

(17) You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. (18) You shall not take vengeance or bear a grudge against your countrymen. Love your fellow as yourself: I am the Lord ~ Vayikra 19:17-18

TALMUDIC SOURCES:

R. Johanan further said in the name of R. Jose: Better is one self-reproach in the heart of a man than many stripes, for it is said: And she shall run after her lovers . . . then shall she say, I shall go and return to my first husband; for then was it better with me than now. R. Simon b. Lakish says: It is better than a hundred stripes, for it is said: A rebuke entereth deeper into a man of understanding than a hundred stripes into a fool. ~ Berachot 7a

Resh Lakish said: Great is repentance, for because of it premeditated sins are accounted as errors, as it is said: Return, O Israel, unto the Lord, thy God,' for thou hast stumbled in thy iniquity. 'Iniquity' is premeditated, and yet he calls it 'stumbling' But that is not so! For Resh Lakish said that repentance is so great that premeditated sins are accounted as though they were merits ~ Yoma 86b

R Meir used to say, Great is repentance, for on account of an individual who repents, the sins of all the world are forgiven, as it is said: I will heal their backsliding. I will love them freely, for mine anger is turned away from him.8 'From them' it is not said, but 'from him,'. How is one proved a repentant sinner? — Rab Judah said: If the object which caused his original transgression comes before him on two occasions, and he keeps away from it. – Yoma 86b

If a man was a repentant [sinner], one must not say to him, 'Remember your former deeds.' If he was a son of proselytes one must not taunt him, 'Remember the deeds of your ancestors,' Because it is written, "Thou shalt neither wrong a stranger, nor oppress him. ~ Mishnah Baba Metzia 4:10

If one says: I shall sin and repent, sin and repent, no opportunity will be given to him to repent. [If one says]: I shall sin and the Day of Atonement will procure atonement for me,

[237] Abridged narrative in Kipper 27-28

the Day of Atonement procures for him no atonement. For transgressions as between man and the Omnipresent the Day of Atonement procures atonement, but for transgressions as between man and his fellow the Day of Atonement does not procure any atonement, until he has pacified his fellow. This was expounded by R. Eleazar b. Alariah: From all your sins before the Lord shall ye be clean, i.e., for transgressions as between man and the Omnipresent the Day of Atonement procures atonement, but for transgressions as between man and his fellow the Day of Atonement does not procure atonement until he has pacified his fellow. R. Akiba said: Happy are you, Israel! Who is it before whom you become clean? And who is it that makes you clean? Your father which is in heaven, as it is said: And I will sprinkle clean water upon you and ye shall be clean. And it further says: thou hope of Israel, the Lord! Just as the fountain renders clean the unclean, so does the Holy One, Blessed be He, render clean Israel. ~ Mishnah Yoma 8:9

A certain slaughterer was found to have passed a terefah16 [as fit for food], so R. Nahman disqualified and dismissed him. Thereupon he went and let his hair and nails grow. Then R. Nahman thought of reinstating him, but Raba said to him: Perhaps he is only pretending [repentance]. What then is his remedy? — The course suggested by R. Iddi b. Abin, who said: He who is suspected of passing terefoth cannot be rehabilitated unless he leaves for a place where he is unknown and finds an opportunity of returning a lost article of considerable value, or of condemning as terefah meat of considerable value, belonging to himself. ~ Sanhedrin 25a

Respect/Honor

BIBLICAL SOURCES:

Honor your father and your mother, that you may long endure on the land that the Lord your God is assigning to you. ~ Shemot 20:12, repeated in D'varim 5:16

You shall rise before the aged and show deference to the old; you shall fear your God: I am the Lord ~ Vayikra 19:32

(11) If two men get into a fight with each other, and the wife of one comes up to save her husband from his antagonist and puts out her hand and seizes him by his genitals, (12) you shall cut off her hand; show no pity. ~ D'varim 25:11-12

TALMUDIC SOURCES:

It was propounded of R. 'Ulla: How far does the honour of parents [extend]? — He replied: Go forth and see what a certain heathen, Dama son of Nethinah by name, did in Askelon. The Sages once desired merchandise from him, in which there was six-hundred-thousand [gold denarii] profit, but the key was lying under his father, and so he did not trouble him. ~ Kiddushin 31a; See also several stories that follow of Rabbis honoring their parents in various exceptional ways

Raba b. Mehasia also said in the name of R. Hama b. Goria in Rab's name: A man should never single out one son among his other sons, for on account of the two sela's weight of silk, which Jacob gave Joseph in excess of his other sons, his brothers became jealous of him and the matter resulted in our forefathers' descent into Egypt. ~ Shabbat 10b

Others state: R. Ammi and R. Assi carried in and out, saying, 'If R. Johanan visited us, would we not carry before him?'16 Joseph-who-honours-the-Sabbaths had in his victory a certain gentile who owned much property. Soothsayers17 told him, 'Joseph-who-honours-the-Sabbaths will consume all your property.18 — [So] he went, sold all his property, and bought a precious stone with the proceeds, which he set in his turban. As he was crossing a bridge the wind blew it off and cast it into the water, [and] a fish swallowed it. [Subsequently] it [the fish] was hauled up and brought [to market] on the Sabbath eve towards sunset. 'Who will buy now?' cried they. 'Go and take them to Joseph-who-honours-the-Sabbaths,' they were told, 'as he is accustomed to buy.' So they took it to him. He bought it, opened it, found the jewel therein, and sold it for thirteen roomfuls19 of gold denarii.20 A certain old man met him [and] said, 'He who lends to the Sabbath,21 the Sabbath repays him.' ~ Shabbat 119a

R. Joshua b. Levi say to his children: Complete your Parashoth together with the congregation, twice the Hebrew text and once Targum; be careful with the jugular veins to follow [the teaching of] R. Judah, as we have learnt: R. Judah says: He must cut through the jugular veins; and be careful [to respect] an old man who has forgotten his knowledge through no fault of his own, for it was said: Both the whole tables and the fragments of the tables were placed in the Ark. ~ Berachot 8b

Said R. Nahman b. Hisda to R. Nahman b. Isaac: Pray, take a seat nearer us. The latter replied: We have taught, R. Jose says: It is not the place that honours the man but it is the man who honours the place. We find it thus In connection with Mt. Sinai, as long as the Shechinah dwelt thereon the Torah declared, Neither let the flocks nor herds feed before that mount; but once the Shechinah had departed thence the Torah said, When the ram's horn soundeth long, they shall come up to the mount. ~ Ta'anit 21b

Rabbah further said: In the case of one who through a wind of unusual occurrence fell from the top of the roof [upon a human being] and did damage as well as caused degradation, there will be liability for Depreciation but exemption from the [additional] Four Items: if, however, [the fall had been] through a wind of usual occurrence and damage as well as degradation was occasioned, there is liability for Four Items4 but exemption from Degradation. If he turned over [while falling] there would be liability also for Degradation for it was taught: From the implication of the mere statement, And she putteth forth her hand, would I not have understood that she taketh him? Why then continue in the text and she taketh him? — In order to inform you that since there existed an intention to injure though none to cause degradation [there is liability even for Degradation]. ~ Baba Kama 27a

Abaye asked R. Dimi: What do people [most] carefully avoid in the West [sc. Palestine]? — He replied: putting others to shame. For R. Hanina said: All descend into Gehenna, excepting three. 'All' — can you really think so! But say thus: All who descend into Gehenna [subsequently] re-ascend, excepting three, who descend but do not re-ascend, viz., He who commits adultery with a married woman, publicly shames his neighbour, or fastens an evil epithet [nickname] upon his neighbour. 'Fastens an epithet' — but that is putting to shame! — [It means], Even when he is accustomed to the name. ~ Baba Metzia 58b; with other examples continuing on to 59a

If your wife is short, bend down and hear her whisper! ~ Baba Metzia 59a

R. Johanan said: What is illustrative of the verse, Happy is the man that feareth always, but he that hardeneth his heart shall fall into mischief? The destruction of Jerusalem came through a Kamza and a Bar Kamza; the destruction of Tur Malka came through a cock and a hen; the destruction of Bethar came through the shaft of a leather. The destruction of Jerusalem came through a Kamza and a Bar Kamza in this way. A certain man had a friend Kamza and an enemy Bar Kamza. He once made a party and said to his servant, Go and bring Kamza. The man went and brought Bar Kamza. When the man [who gave

the party] found him there he said, See, you tell tales about me; what are you doing here? Get out. Said the other: Since I am here, let me stay, and I will pay you for whatever I eat and drink. He said, I won't. Then let me give you half the cost of the party. No, said the other. Then let me pay for the whole party. He still said, No, and he took him by the hand and put him out. Said the other, Since the Rabbis were sitting there and did not stop him, this shows that they agreed with him. I will go and inform against then, to the Government. He went and said to the Emperor, The Jews are rebelling against you. He said, How can I tell? He said to him: Send them an offering and see whether they will offer it [on the altar]. So he sent with him a fine calf. While on the way he made a blemish on its upper lip, or as some say on the white of its eye, in a place where we [Jews] count it a blemish but they do not. The Rabbis were inclined to offer it in order not to offend the Government. Said R. Zechariah b. Abkulas to them: People will say that blemished animals are offered on the altar. They then proposed to kill Bar Kamza so that he should not go and inform against them, but R. Zechariah b. Abkulas said to them, Is one who makes a blemish on consecrated animals to be put to death? R. Johanan thereupon remarked: Through the scrupulousness of R. Zechariah b. Abkulas our House has been destroyed, our Temple burnt and we ourselves exiled from our land. ~ Gittin 55b-56a

It once happened that Rabban Gamaliel2 said: 'Send me up seven [scholars] early in the morning to the upper chamber [for this purpose].' When he came in the morning and found eight, he asked: 'Who is he who has come up without permission? Let him go down.' Thereupon, Samuel the Little arose and said: 'It was I who came up without permission; my object was not to join in the intercalation, but because I felt the necessity of learning the practical application of the law.' Rabban Gamaliel then answered: 'Sit down, my son, sit down; you are worthy of intercalating all years [in need of such], but it is a decision of the Rabbis that it should be done only by those who have been specially appointed for the purpose.' — But in reality it was not Samuel the Little [who was the uninvited member] but another; he only wished to save the intruder from humiliation. ~Sanhedrin 11a

Similarly it once happened that while Rabbi was delivering a lecture, he noticed a smell of garlic. Thereupon he said: 'Let him who has eaten garlic go out.' R. Hiyya arose and left; then all the other disciples rose in turn and went out. In the morning R. Simeon, Rabbi's son, met and asked him: 'Was it you who caused annoyance to my father yesterday?' 'Heaven forfend that such a thing should happen in Israel,' he answered. ~ Sanhedrin 11a

Rabbi Eliezer said, "Let your friend's honor be as precious to you as your own." ~ Avot 2:10

Rabbi Elazar ben Azaryah said, "Where there is no Torah, there will be no good conduct; where there is no good conduct, there will be no Torah… ~ Avot 3:17

Ben Zoma said: …Who is honored? One who honors others, as it says, 'Those who honor Me, will I honor, and those who despise Me will be lightly esteemed.'" [I Sam 2:30] ~ Avot 4:1

Rabbi Elazar ben Shammua would say, "Let the honor of your student be as dear to you as your own. Let the honor of your associate be equal to the respect due to your teacher. Let the respect due to your teacher be equivalent to the reverence due to Heaven." ~ Avot 4:12

Responsibility/Industriousness

BIBLICAL SOURCES:

The Lord God took the man and placed him in the Garden of Eden, to till it and tend it. ~ Bereshit 2:15

(8) Remember the Sabbath day and keep it holy. (9) Six days you shall labor and do all your work, (10) but the seventh day is a Sabbath of the Lord your God; you shall not do any work – you, your son or daughter, your male or female slave, or your cattle, or the stranger who is within your settlements. (11) For in six days the Lord made heaven and earth and sea, and all that is in them, and He rested on the seventh day; therefore the Lord blessed the Sabbath day and hallowed it. ~ Shemot 20:8-11; Among other commandments to rest on Shabbat

Do not deal basely with (alt: go about as a talebearer among) your countrymen. Do not profit by the blood of your fellow: I am the Lord. ~ Vayikra 19:16

If a man makes a vow to the Lord or takes an oath imposing an obligation on himself, he shall not break his pledge; he must carry out all that has crossed his lips. ~ Bamidbar 30:3

They who sow in tears / shall reap with songs of joy. ~ Tehilim 126:5

(6) Lazybones, go to the ant; / Study its ways and learn. / (7) Without leaders, officers, or rulers, / (8) It lays up its stores during the summer, / Gathers in its food at the harvest, / (9) How long will you lie there, lazybones; / When will you wake from your sleep? / (10) A bit more sleep, a bit more slumber/ A bit more hugging yourself in bed / (11) And poverty will come calling upon you, / And want, like a man with a shield. ~ Mishlei 6:6-11

Mordechai convincing Ester to Speak before the King: (12) When Mordecai was told what Esther had said, (13) Mordecai had this message delivered to Esther: "Do not imagine that you, of all the Jews, will escape with your life by being in the king's palace. (14) On the contrary, if you keep silent in the crisis, relief and deliverance will come to the Jews from another quarter, while you and your father's house will perish. And who knows, perhaps you have attained to royal position for just such a crisis. (15) Then Ester sent back this answer to Mordecai: (16) Go, assemble all the Jews who live in Shushan, and fast in my behalf; do not eat or drink of three days, night or day. I and my maidens will observe the same fast. Then I shall go to the king, though it is contrary to the law; and if I am to perish, I shall perish!" (17) So Mordecai went about [the city] and did just as Esther had commanded him. ~ Esther 4:12-17

TALMUDIC SOURCES:

…'For all transgressions in the Torah he alone is punished, but here he and the whole world.' — And for all transgressions of the Torah is not the whole world punished? Lo, it is written, And they shall stumble one upon another: one because of the iniquity of the other; this teaches us that all Israel are sureties one for another! ~ Shevuot 39a

R. Zera further ruled, One should not promise a child to give him something and then not give it to him, because he will thereby teach him lying, as it is said, They have taught their tongues to speak lies. ~ Sukkah 46b

And it is further written: Better it is that thou shouldest not vow, than that thou shouldest vow and not pay. And it has been taught: Better than both is he who does not vow at all; this is the opinion of R. Meir. R. Judah says. Better than both is he who vows and pays. ~ Chullin 2a

Whence do we know that if a man sees his fellow drowning, mauled by beasts, or attacked by robbers, he is bound to save him? From the verse, Thou shalt not stand by the blood of thy neighbor! ~ Sanhedrin 73a

He replied, 'It is the penalty of a liar, that should he even tell the truth, he is not listened to.' ~ Sanhedrin 89b

Another [Baraitha] taught: When the community is in trouble let not a man say, 'I will go to my house and I will eat and drink and all will be well with me'. For of him who does so Scripture says, And behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine — 'Let us eat and drink, for to-morrow we shall die' ~ Ta'anit 11a

Rabban Gamliel, the son of Rabbi Yehudah Ha-Nasi, said, "It is good to join the study of Torah to some kind of work for the effort required by both robs sin of its power. Torah study without work will end up being useless and will cause sin. Let all who work with the congregation do so for the sake of Heaven; the merit of their ancestors will sustain them and, as a result, their righteousness will remain forever." As for you [God says], "I will credit you with a great reward, as if you had accomplished it all. ~ Avot 2:2

He [Rabbi Tarfon] would say, "It is not up to you to finish the work, yet you are not free to avoid it. ~ Avot 2:16

Rabbi Elazar ben Azaryah said, "Where there is no Torah, there will be no good conduct; where there is no good conduct, there will be no Torah. Where there is no wisdom, there will be no reverence; where there is no reverence, there will be no wisdom. Where there is no understanding, there will be no knowledge; where there is no knowledge, there will be no understanding. Where there is no bread [literally, flour], there will be no Torah; where there is no Torah, there will be no bread." He would often say, "To what shall be

compared one whose wisdom is greater than one's deeds? To a tree whose branches are many, but whose roots are few, so that, when the wind comes, it will uproot it and overturn it, as it says, 'One shall be like a tamerisk in the desert and shall not see when good comes; but shall inhabit the parched places in the wilderness.' [Jer. 17:6] To what shall be compared one whose works are more numerous than one's wisdom? To a tree whose branches are few, but whose roots are many, so that, even if all the winds of the world were to come and blow upon it, they could not move it from its place, even as it says, 'For one shall be as a tree planted by the water, that spreads out its roots by the river. It shall not fear when heat comes, for its leaf shall be green. It shall not worry in a year of drought, for it shall never cease yielding fruit.'" [Jer. 17:8] ~ Avot 3:17

Wellness/Saving a Life

BIBLICAL SOURCES:

And God created man in His image, in the image of God He created him; male and female He created them. ~ Bereshit 1:27

Whoever sheds the blood of man, / By man shall his blood be shed; / For in His image / Did God make man. ~ Bereshit 9:6

(16) The Israelite people shall keep the Sabbath, observing the Sabbath throughout the ages as a covenant for all time; (17) it shall be a sign for all time between Me and the people of Israel. For in six days the Lord made heaven and earth, and on the seventh day He ceased from work and was refreshed. ~ Shemot 31:16-17; and the command to observe Shabbat and rest in general

You shall not make gashes in your flesh for the dead, or incise any marks on yourselves: I am the Lord. ~ Vayikra 19:28

They shall not shave smooth any part of the heads, or cut the side-growth of their beards, or make gashes in their flesh. ~ Vayikra 21:5

When you build a new house, you shall make a parapet for your roof, so that you do not bring bloodguilt on your house if anyone should fall from it. ~ D'varim 22:8

The Lord will guide you always / He will slake your thirst in parched places / And give strength to your bones. / You shall be like a watered garden, / Like a spring whose waters do not fail. ~ Isaiah 58:11

I praise You, / for I am awesomely, wondrously made; / Your work is wonderful; / I know it well. ~ Tehilim 139:14

A joyful heart makes for good health; / Despondency dries up the bones. ~ Mishlei 17:22

If you find honey, eat only what you need, / Lest, surfeiting yourself, you throw it up. ~ Mishlei 25:16

TALMUDIC SOURCES:

Rab Judah said in Rab's name: Adam was not permitted to eat flesh, for it is written, [Behold I have given you all the herbs, etc.] to you it shall be for food, and to all the beasts of the earth, 18 implying, but the beasts of the earth shall not be for you. But with

the advent of the sons of Noah, it was permitted, for it is said, [Every moving thing that liveth shall be meat for you;] even as the green herb have I given you all things. Sanhedrin 59b

One may warm water for a sick person on the Sabbath, both for the purpose of giving him a drink or of refreshing him, and not only for [this] one Sabbath did they rule thus, but also for the following one. Nor do we say: Let us wait, because perchance he will get well, but we warm the water for him immediately, because the possibility of danger to human life renders inoperative the laws of the Sabbath, not only in case of such possibility on this one Sabbath, but also in case of such possibility on another Sabbath. Nor are these things to be done by Gentiles or minors, but by Jewish adults. Nor do we say in this connection: We do not rely in such matters on the opinions of women, or of Samaritans, but we join their opinion to that of others. ~ Yoma 84b, among a much larger discussion of what is permissible to do on Shabbat to save a life

Know then that capital cases are not like monetary cases. In civil suits, one can make monetary restitution and thereby effect his atonement; but in capital cases he is held responsible for his blood [sc. The accused's] and the blood of his [potential] descendants until the end of time, for thus we find in the case of Cain, who killed his brother, that it is written: the bloods of thy brother cry unto me: not the blood of thy brother, but the bloods of thy brother, is said — i.e., his blood and the blood of his [potential] descendants. (Alternatively, the bloods of thy brother, teaches that his blood was splashed over trees and stones.) for this reason was man created alone, to teach thee that whosoever destroys a single soul of Israel, scripture imputes [guilt] to him as though he had destroyed a complete world; and whosoever preserves a single soul of Israel, scripture ascribes [merit] to him as though he had preserved a complete world. ~ Mishnah Sanhedrin 4:5

If a woman is in hard travail, one cuts up the child in her womb and brings it forth member by member, because her life comes before that of [the child], but if the greater part has proceeded forth, one may not touch it, for one may not set aside one person's life for that of another. ~ Mishnah Ohalot 7:6

Even as one who came before Raba and said to him: The governor of my town has ordered me, 'Go and kill So-and-so, if not, I will kill you.' He answered him: 'Let him kill you rather than that you should commit murder; what [reason] do you see [for thinking] that your blood is redder? Perhaps his blood is redder. ~ Pesachim 25b

If two are travelling on a journey [far from civilization], and one has a pitcher of water, if both drink, they will [both] die, but if one only drinks, he can reach civilization, — The Son of Patura taught: It is better that both should drink and die, rather than that one should behold his companion's death. ~ Baba Metzia 62a

We thus learnt [here] what our Rabbis taught: The father is bound in respect of his son, to circumcise, redeem, teach him Torah, take a wife for him, and teach him a craft. Some say, to teach him to swim too, ~ Kiddushin 29a

Where injury is likely one must not rely on a miracle, for it is written, and Samuel said: How can I go? If Saul hear it, he will kill me. ~ Kiddushin 39b

Rab said to his son Hiyya: Do not take drugs9 and do not leap in great jumps; do not have a tooth extracted, and do not provoke serpents and do not provoke a Syrian woman. ~ Pesachim 113a

There are eight things which in large quantities are harmful but in small quantities are beneficial, namely, travelling, the 'way of the world', wealth, work, wine, sleep, hot baths, and blood-letting. ~ Gittin 70a

Is it not common sense that if a man has a pain he visits the healer? ~ Baba Kama 46b

R. Jose says: An individual may not afflict himself by fasting lest thereby he come to need the help of his fellow men and it may be that they will not have mercy upon him. ~ Ta'anit 22b

Three things enter the body without benefiting it: melilot, dateberries, and unripe dates. Three things benefit the body without being absorbed by it: washing, anointing, and regular motion. Three things are a reflex of the world to come: Sabbath, sunshine, and tashmish. Tashmish of what? Shall I say of the bed? This weakens. It must be then tashmish of the orifices. Three things restore a man's good spirits: [beautiful] sounds, sights, and smells. ~ Berachot 57b

APPENDIX C – TABLE OF SCHOOLS OF ETHICS

The following table is a reproduction of Elliot Dorff's "Theories of Ethics in the General Literature" from his book, *Love Your Neighbor and Yourself: A Jewish Approach to Personal Ethics*.[238]

Theory	Moral Claim	Major Theorist	Explanation
Consequentialism (whether an act is good is defined by its consequences)			
Ethical egoism	Good is that which serves one's self-interests; sometimes helping others serves this purpose	Thomas Hobbes	Although they are related, egoism as a philosophical viewpoint should not be confused with egotistical (meaning conceited)
Act utilitarianism	Good is that which is useful for the person or people in a particular situation, without taking into consideration all such situations	Jeremy Bentham	Bentham particularly focused on physical pleasure (i.e., hedonism), although the theory may be applied to other circumstances (e.g., the true story portrayed in the movie *Alive*, in which people who were stranded in the Andes ate dead humans to stay alive.)
Rule utilitarianism	Good is that act which produces the most usefulness for the greatest number of people as a general rule—that is, when considering all similar situations	John Stuart Mill	Mill thought that the good must be able to be generalized to all situations and people; psychological and intellectual pleasures are just as important as physical.
Deontology (there are moral principles in the very nature of things that govern us, regardless of their consequences)			
Natural Law	Like physical rules (e.g., gravity), moral rules are built into the structure of nature	Thomas Aquinas	The lists of such moral rules vary in accordance with each natural law theorist
Kantian ethics	Moral rules can be generated from the mind	Immanuel Kant	Kant has two versions of his categorical imperative: Do

[238] Dorff, *Love Your Neighbor and Yourself* 4-5, Table 1.1; the table itself was created by Paul Steinberg, a student of Elliot Dorff.

	because the mind has a logical structure		only that which can be generalized to others, and never treat people merely as a means
Ross's theory of ethics	There are seven moral principles that all people have the duty to fulfill (e.g., keeping promises and being truthful)	W. D. Ross	Ross claims that moral situations are complex and that people have intuitive moral duties to one another; thus, when moral duties conflict, one must balance the fulfillment of those duties
Theological ethics	God defines what is good and bad	Western religious theorists	God's will is usually derived from the literature that the theorist deems to be a true revelation or prophesy
Virtue or character ethics (a person deemed moral or worthy of setting values defines what is good)			
Moral perfection	The moral champion, who strives for moral perfection, is the ideal	Prophets, Book of Psalms	
Wisdom; success in life	The person who succeeds in life because of vast life experience is the moral authority	Book of Proverbs, Ecclesiastes	
Combining the ideal and real	The person who embodies moral qualities or virtues in concrete life situations is the moral authority	Aristotle; the Rabbis	
The powerful noble man	The noble person (one who creates his or her own values as opposed to being subservient to others' values) is the moral authority	Friedrich Nietzsche	
Feminist ethics	The morally ideal person thinks of men and women as equals	Betty Friedan, Gloria Steinam, Judith Plaskow	Traditionally, women have had ideas and solutions for moral issues that were ignored; therefore, ethics must be rethought with a view to correcting whatever male bias it may contain

APPENDIX D – KOHLBERG'S MORAL STAGES

The following contains with the precise definitions of stages that appeared in Kohlberg's original study (Kohlberg & Turiel 1971)[239] interspersed with Roberta Goodman's table of Kohlberg's stages of moral development in her article, "Developmental Psychology,"[240] which provides an earliest age of onset and summative bullet points for each stage.

I. Stage 0: Premoral Stage

Neither understands rules nor judges good or bad in terms of rules and authority. Good is what is pleasant or exciting, bad is what is painful or fearful. Has no idea of obligation, should, or have to, even in terms of external authority, but is guided only by can do, and want to do.

II. Preconventional Level

At this level the child is responsive to cultural rules and labels of good and bad, right or wrong, but interprets these labels in terms of either the physical or the hedonistic consequences of action (punishment, reward, exchange of favors) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into two stages:

Stage 1: The punishment and obedience orientation. The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority (the latter being Stage 4).

Earliest Age of Onset	Characteristics
2 years	• Behave out of a sense of fear of physical, not psychological punishment • Listen to authorities • Unable to distinguish the interests or perspectives of others, including authority figures, from one's own

Stage 2: The instrumental relativist orientation. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Human relations are viewed in terms like those of the market place. Elements of fairness, reciprocity, and equal sharing are present, but they are always interpreted in a physical or

[239] As reproduced in Isaksson 48-49
[240] Goodman 95-96, Figure 3

pragmatic way. Reciprocity is a matter of 'you scratch my back and I'll scratch yours', not of loyalty, gratitude, or justice.

Earliest Age of Onset	Characteristics
6 years	• Behave out of a sense of fairness, equity, or reciprocity to others • Do right to serve one's own interest or needs • Regulates conflicting interests of others by exchange of services, goods, or goodwill

III. Conventional Level

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order and of identifying with the persons or group involved in it. At this level, there are two stages:

Stage 3: The interpersonal concordance or 'good boy – nice girl' orientation. Good behavior is that which pleases or helps others and is approved by them There is much conformity to stereotyped images of what is majority or 'natural' behavior. Behavior is frequently judged by intention: 'He means well' becomes important for the first time. One earns approval by being 'nice'.

Earliest Age of Onset	Characteristics
13 years	• Act in response to the expectations of, and loyalties to, recognized others – family, peers, friends, groups • Take on the perspective of others, putting oneself in someone else's shoes • Give priority to shared feelings, agreements, and expectations over that of individual interests

Stage 4: The law and order orientation. There is orientation toward authority, fixed rules, and the maintenance of the social order. Right behavior consists of doing one's duty, showing respect for authority and maintaining the given social order for its own sake.

Earliest Age of Onset	Characteristics
20 years	• Take on the society's perspective of what is right and wrong, good and evil • Keep in place the social order, welfare of the society or group • Respond out of a sense of duty • Respond out of a sense of maintaining the system

IV.. Post-Conventional, Autonomous, or Principled Level

At this level, there is a clear effort to define moral values and principles which have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. At this level, there are two stages:

Stage 5: The social-contract legalistic orientation. Generally with utilitarian overtones. Right action tends to be defined in terms of general individual rights and in terms of standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Aside from what is constitutionally and democratically agreed upon, the right is a matter of personal values and opinion. The result is an emphasis upon the legal point of view, but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility, (rather than rigidly maintaining it in terms of Stage 4 law and order), outside the legal realm, free agreement and contract is the binding element of obligation. This is the 'official' morality of the American government and Constitution.

Earliest Age of Onset	Characteristics
Middle Age	• Act out of a sense of justice that is prior to or higher than society's laws, e.g., a conscientious objector during a war • Criticize laws or practices of society that are unjust • Act on principles, rights, and values that would benefit all if a society were fair, even when in conflict with actual laws • Examines both the moral and legal points of view

Stage 6: The universal ethical principle orientation. Right is defined by the decision of conscience in accord with self-chosen ethical principles appealing to logical comprehensiveness, universality, and consistency. These principles are abstract and ethical (the Gold Rule, the categorical imperative) and are not concrete moral rules like the Ten Commandments. At heart, these are universal principles of justice, of the reciprocity and equality of the human rights, and of respect for the dignity of human beings as individual persons.

Earliest Age of Onset	Characteristics
Late Adulthood	• Express a loyalty to all human beings • Evaluate laws and governments based on their principles • Regard all human beings as equally deserving of justice, dignity, and rights • Upholding justice, righteousness are ends, not means

APPENDIX E – AVI ORLOW, "MAKING MENCHES: A PERIODIC TABLE"