

**THE EDUCATIONAL THEORY OF
RABBI MENACHEM M. SCHNEERSON**

Submitted by

Dr. Aryeh Solomon, B.A., Dip.Ed., M.Ed. (Admin.), Ph.D.

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The School of Education
College of Arts, Social Sciences and Commerce
La Trobe University

Melbourne, Victoria, 3086

Australia

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ABSTRACT

Rabbi Menachem M. Schneerson (1902-1994) led a primarily educational organization that was operational in over forty countries. For more than fifty years, he addressed a vast array of matters pertaining to education in his correspondence, essays and public addresses.

This thesis closely examines Rabbi Schneerson's substantive educational corpus with a view to identifying whether it represents the manifestation of cohesive and comprehensive educational theory. Upon identification of the defining elements of an educational theory, Rabbi Schneerson's educational corpus is analysed, its key elements isolated and chronologically collated, with a view to proceeding to an examination of their support for the hypothesis that they may comprise significant educational theory.

The consistency of these elements with Rabbi Schneerson's recommendations for educational practice and policy is examined. The thesis also notes the interconnections of the delineated educational elements and explores the possible identification of meta-themes to which the individual elements may relate, thereby confirming that the theory is a cohesive and comprehensive one. Some of the major implications of Rabbi Schneerson's educational theory for current educational practice and policy, and for religious and moral education in particular, are recorded. Innovative aspects of Rabbi Schneerson's educational theory and its aspects which surpass the commonly-accepted underpinnings of educational theory are noted.

Having discovered a comprehensive educational theory within Rabbi Schneerson's corpus, this thesis presents its original contribution by making explicit the pivotal elements of that theory. It demonstrates that Rabbi Schneerson has contributed a hitherto-undiscovered cohesive educational theory that is of practical relevance and which frequently surpasses the limitations of popular educational thinking.

STATEMENT OF AUTHORSHIP

Except where reference is made in the text of the thesis, this thesis contains no material published elsewhere or extracted in whole or in part from a thesis submitted for the award of any other degree or diploma. No other person's work has been used without due acknowledgement in the main text of the thesis. This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

La Trobe student ID:

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- I wish to record my appreciation to Canadian Habad educator, Rabbi Mordechai Berger, of blessed memory, who enthusiastically embraced the fruits of my earlier research and encouraged my ongoing examination of Rabbi Schneerson's educational discourse. Rabbi Berger's untimely passing has left Habad bereft of an individual who exemplified Rabbi Schneerson's ideals of educator dedication coupled with an unshakeable belief in the positive potential of the learner.

- To my parents of blessed memory I express my gratitude for imbuing me with a love of Jewish tradition at a tender age and for encouraging my religious education.
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ABBREVIATIONS OF FREQUENTLY-CITED HABAD WORKS

<i>BST</i>	Rabbi Israel Baal Shem Tov (1698-1760)
<i>RJIS</i>	Rabbi Joseph Isaac Schneersohn (1880-1950)
<i>RLY</i>	Rabbi Levy Yitzchak Schneerson (1878-1944)
<i>RSB</i>	Rabbi Shalom DovBer Schneersohn (1860-1950)
<i>RSZ</i>	Rabbi Schneur Zalman of Liadi (1745-1813)

In all of the works cited below, volume numbers are represented by Roman numerals.

HP *Haggadah Shel Pesach Im Likkutei Ta'amim U'Minhagim*. Kehot Publication Society, Brooklyn, New York. References are to the expanded 1987 edition.

HYH *HaYom Yom - From Day to Day, An Anthology of Aphorisms and Customs, Arranged According to the Days of the Year, Assembled from the Talks and Letters of Admur Rabbi Joseph Isaac Schneersohn of Lubavitch* (Rabbi Menachem M. Schneerson's collection of Hasidic aphorisms anthologized from the writings of *RJIS*). Kehot Publication Society, Brooklyn, New York. References are to the Hebrew pages of the 1994 Hebrew-English edition. Following the abbreviation a page number, as well as a specific Hebrew date, will identify the particular aphorism cited.

IK-RJIS *Igrot Kodesh of Rabbi Joseph Isaac Schneersohn*, Vols.1-16. Kehot Publication Society, Brooklyn, New York, 1982-2014.

- IK* *Igrot Kodesh of Rabbi Menachem M. Schneerson*, Vols.1-30.
Kehot Publication Society, Brooklyn, New York, 1987-2015.
- I.W.W.I.T.T.H*
“I Will Write It to Their Hearts: A Treasury of Letters from the Lubavitcher Rebbe Rabbi Menachem M. Schneerson”. Seven volumes of Rabbi Eliyahu Touger’s translations of letters penned by R. Schneerson. Published by Sichos in English, Brooklyn N.Y. between 1999 and 2011
- IM* *Igrot Melech*, Vols.1 & 2. Kehot Publication Society, Brooklyn, New York, 1992.
- LD* *Likkutei Dibburim* (an anthology of talks by *RJIS*). References are to the 1980 edition. Page numbers refer to the Hebrew pagination which continues throughout all four volumes and not to the Arabic numerals.
- LS* *Likkutei Sichot Al Parshiyot HaShavuah, Chagim U’Moadim*, Vols.1-39. Kehot Publication Society, Brooklyn, New York, 1962-1995. Volume numbers are indicated by Roman numerals.
- SH-RJIS* *Sefer HaSichot of Rabbi Joseph Isaac Schneersohn*, 5680-5711 [1920-1951]. Kehot Publication Society, Brooklyn, New York.
- SH* *Sefer HaSichot of Rabbi Menachem M. Schneerson*, 12 volumes, 5747-5752 [1986-1992]. Kehot Publication Society, Brooklyn, New York, 1987-1992. The citation is followed by the Hebrew year to confirm the year of the addresses, as well as the volume and page numbers of the reference. For example, *SH-5748* [1987-8], I: 10, refers to page 10 of the first volume of *Sefer HaSichot’s* collection of Rabbi Schneerson’s edited addresses delivered in 5748 [1987-8].

- SK* *Sichot Kodesh of Rabbi Menachem M. Schneerson*, 50 volumes, 5710-5741 [1950-1981], produced by *Va'ad Hanachot HaTemimim* and other groups of scholars, Brooklyn, New York, between 1950 and 1981. Reference in this thesis is made to the 1986 edition. The particular volume cited will be identified by the Hebrew year of Rabbi Schneerson's address which it contains. For example, *SK-5741*, II: 10, refers to page 10 of the second volume of *Sichot Kodesh's* transcripts of Rabbi Schneerson's (primarily unedited and at times edited) addresses delivered in 5741 [1980-1].
- SM* *Sefer HaMaamarim-Melukat of Rabbi Menachem M. Schneerson*, Vols.1-6. Kehot Publication Society, Brooklyn, New York, 1989-1993
- TAN-RSZ* This refers to the 1973 bi-lingual edition of *Tanya*. References to specific chapters of *Tanya* will indicate, by means of Roman numeral, in which of the five sections of *Tanya* the relevant chapter is found. Where pagination is provided, it follows the Arabic numeration at the lower extremity of the page of the bi-lingual edition.
- TM-HIT* *Torat Menachem – Hitva'aduyot*, 56 volumes of Rabbi Schneerson's addresses communicated between 1950 and 1964 as well as 43 volumes of addresses delivered between 1982 and 1992, published by *Lahak Hanachot*, Brooklyn, New York between 1982 and 2015. The citation is followed by the Hebrew year to confirm the year of the addresses, as well as the volume and page numbers of the reference. For example, *TM-HIT-5742*, II: 10, refers to the second volume of *Hitva'aduyot's* transcripts of Rabbi Menachem M. Schneerson's (primarily unedited and at times edited) addresses delivered in 5742 [1981-2], page 10.

OTHER ABBREVIATIONS AND REFERENCES

All Biblical references and references to classical works of rabbinic literature, will utilize their standard method of annotation, namely footnotes citing the title of the work, particular volume and page number. In general, the letters “a” or “b” after a page number, refer to the particular side of the folio of a Hebrew text whose pagination utilizes Hebrew lettering. In the case of *Halachic* texts (religious literature of a legal nature) reference is to the chapter and the number of the specific *Halacha*. In general, volume numbers will be represented by Roman numerals. Footnotes will be indicated by use of the abbreviation “fn”.

When citing secondary sources, this thesis will employ the Harvard system of annotation.

References to Rabbi Schneerson’s *Igrot Kodesh* (collected sacred letters), as well as *Igrot Kodesh* of his predecessors, will be cited by referring to the volume number, page number and number of the particular correspondence. In utilizing translations of Rabbi Schneerson’s writings, transliteration of Hebrew terms has, at times, been standardized for the reader’s convenience.

In citing the works *Likkutei Torah* and *Torah Ohr*, page references refer to the Hebrew numbering system and not the Arabic numerals. In these two works only, letters “a” and “b” after a new Hebrew page-number refer to the first and second columns respectively on the first folio, whilst “c” and “d” refer to the first and second columns respectively on the second folio. For purposes of brevity within the text, the names of frequently cited Habad texts will also be abbreviated.

CHAPTER 1

INTRODUCTION

*It is perhaps the case that R. Schneerson's fame as a leader,
organizer and innovator of communal projects has impeded a
measured assessment of his originality as a thinker.*

— Professor Jonathan Sacks
Emeritus Chief Rabbi of the British Commonwealth¹

1.1 PURPOSE AND SIGNIFICANCE OF THE STUDY

The thesis will investigate whether a cohesive educational theory exists within the vast literary corpus of Rabbi² Menachem Mendel Schneerson, (1902-1994) the seventh dynastic leader or *Admur*³ of the Habad⁴ Hasidic Movement. In particular it will examine the extent to which R. Schneerson's recommendations for educational practice and policy are an expression of that educational theory and how the elements of such a theory are inter-related in a way that establishes that they comprise cohesive educational theory rather than isolated educational thoughts. Notwithstanding a variety of understandings within scholarly literature⁵ regarding the prerequisite components of a comprehensive educational theory, (as will be documented in Chapter 2), this thesis will adopt the widely-held contention⁶ that for

¹ Sacks, 1980.

² Throughout the thesis, to avoid repetition, the term "Rabbi" may be denoted by "R."

³ *Admur* (plural *Admurim*) is an acronym for the initial letters of *Adoneinu Moreinu V'Rabbeinu* — meaning "our master, teacher and Rabbi." This is the term for a Hasidic master used in indirect speech (Jacobs, 1972: 13). The Yiddish term *Rebbe* (derived from the Hebrew word *Rabi*, meaning "my teacher" or "my master") is an alternative term for a spiritual guide with a Hasidic following [Kaploun (*trans.*), 1987: 314].

⁴ The word *Habad* is an acronym for the initials of the three Hebrew words, *Hochmah*, *Binah* and *Daat*, which refer to the three basic elements upon which the philosophy of Habad is founded, namely "wisdom," "understanding" and "knowledge" (Posner, 1994: 118-9).

⁵ Many of the references to discussions of the components of educational philosophy and theory are to works published in the 1960s, 1970s and 1980s, as it was "in the 1960s and 1970s [that] philosophy of education in Great Britain developed a new look and was firmly put on the map as a branch of educational theory" (R.S. Peters, 1983: 30). Barrow (1994: 4445) has observed that "During the 1960s and 1970s analytic philosophers were prominent in educational debate." Similarly, D.C. Phillips (1994: 4450) has commented that "The zenith of analytical philosophy of education seems not to have been reached until the 1960s and early 1970s, when the work of Peters, Hirst, Dearden and Wilson was dominant in the United Kingdom, and the work of Scheffler, Green, McClellan, and others achieved virtual hegemony in the United States."

⁶ Strang, 1955:163; Barrow & Woods, 1975: 181-9; Peters, 1977: viii; Burbules, 2000: 5.

an educational discourse to be worthy of classification as educational theory, it must also have ramifications for the areas of educational practice and policy.⁷ Hence, the identification of any evidence of transferral of R. Schneerson's theoretical educational positions into his recommendations for educational practice and policy, and possible confirmation of the inter-relatedness of its elements, will thereby further confirm the existence of a coherent educational theory within his corpus.⁸

The thesis will thus render its novel contribution through its exploration of whether a coherent educational theory exists within R. Schneerson's writings. The discovery of such an educational theory, its ramifications for practice and the disclosure of its distinctive dimensions in the context of the broader landscape of educational theory will carry significant implications. For example, the research may well serve to add to or qualify the view which primarily perceives R. Schneerson as an influential or charismatic religious leader who oversaw Habad's global outreach movement but which largely overlooks his intellectual contribution (Levy, 1973, Shaffir, 1974 & 1978, Kovacs, 1977, Shokeid, 1988, Danzger, 1989, Davidman, 1991, Kaufman 1991, Hoffman, 1991 and Morris, 1995). These works, which tend to be sociological in orientation, comprise a substantive body of academic literature and social analysis that is for the most part focused on the religious activism set in motion by R. Schneerson, while largely ignoring the existence of any systematic and conceptual thought upon which such activity is predicated. Three admirable books by Fishkoff (2003), Kraus, (2007) and Eliezrie (2015) engage in meticulous documentation of the impact of R. Schneerson's global religious activism and the influence of his emissaries' implementation of these activities. However none of these focuses on the ideology underlying this activity. If an educational theory that has been over-

⁷ Barrow and Woods, (1975: 181-9) argue that the potency and significance of educational philosophy and theory can be evidenced by its practical application to highly specific educational circumstances.

⁸ A secondary outcome of the process of documenting the compliance of his educational discourse with the criteria that may render it an educational theory would be the clarification of whether R. Schneerson's discourse meets highly-selective criteria prescribed by Rusk and Scotland (1979: 4) for classification of its author as one worthy of the title "great educator". Given R. Schneerson's request (Kranzler, 1951) that focus be on his teachings and mission rather than on his personal achievements, this dissertation is focussed on an investigation of the existence of an educational philosophy within his corpus rather than on his attainment as an educator.

shadowed by outreach achievements becomes apparent in this dissertation, the research may well provide disclosure of the underlying inspiration for much of this activity. Should the research establish R. Schneerson to be an educational thinker of significance, it will have made explicit a dimension of his intellectual contribution largely eclipsed by his achievements.⁹ It will have confirmed Chief Rabbi Dr Jonathan Sacks' (1980) contention that a pre-occupation with documenting R. Schneerson's communal achievements has inevitably led to diminution of his significance as a writer and thinker.

1.2 R. SCHNEERSON AND EDUCATION

The seventh Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, was perhaps the twentieth century's most well-known Orthodox Jewish leader. (Mark, 1994; Landau, 1994; Kraus, 2007, Miller, 2014). For over forty years, as spiritual leader of the Habad-Lubavitch Hasidic Movement, he spearheaded the world-wide reconstruction of post-Holocaust religious life, inspiring an on-going re-awakening of Jewish awareness and observance in as many as eighty-five countries. (Eliezrie, 2015:353) His educational initiatives impacted on many individuals formerly far removed from Jewish living and his educational influence was felt beyond the Jewish community (Spiegel, 1975; Lau, 1994; D'Amato, 1994; Giuliani, 1994, Kraus, 2007, Miller, 2014).

In 1978, R. Schneerson referred¹⁰ to the Habad-Lubavitch school (of the Hasidic movement) which he led, as one "which sees in education the cornerstone, not only of Jewish life, but of humanity at large and [one] which has been dedicated to this vital cause ever since its inception more than two hundred years ago." His stated concerns included the education of humanity in general.¹¹ Through his educational

9 This is not unprecedented in Jewish history. Thus, the Talmudic and Halachic achievements of Rabbi Israel Meyer Kagan (1839-1932), more commonly known as the *Chafetz Chayim*, are often over-shadowed by the piety and saintliness which are projected as his salient features.

10 Address of *Nissan* 11th, 5738 [April 18th, 1978] in *SK-5738*, II: 116; also in an earlier letter (Rader & Rader (*eds.*), 1970: ix).

11 *LS*, XXVI: 132-44.

recommendations, R. Schneerson would constantly urge society to live up to the ideals expected of it by Judaism, even when such ideals demanded a code of morality more demanding than that considered appropriate by society.¹²

R. Schneerson's educational initiatives included the establishing of many educational institutions world-wide, setting in motion vast informal educational activities, formal educational programs for tertiary students, inaugurating global projects promoting religious education and arguing for the prioritization of moral education. (Bush, 1989 cited in Shemtov (*ed.*), 1996: 61-2). He dispatched educational emissaries to the most far-flung communities and agitated for the upgrading of religious education for women, the inauguration of education programs for the elderly, the rehabilitation, through education, of former prisoners and an educational outreach to Soviet Jewry, seeking to rectify the deprivation of religious education in the USSR under Communist oppression.¹³ He oversaw educational publications in many languages and launched specific educational campaigns throughout his years of leadership. For a more detailed overview of these specific projects, see Seligson (2005:A21-A42) and Kraus, (2007:35-176; 189-249).¹⁴

In the area of awakening Jewish awareness, R. Schneerson's global efforts towards the post-Holocaust reconstruction and development of Jewish life began with educational initiatives (Sacks, 1994). The significance of education to R. Schneerson's agenda was ongoing, but in some years, it became not merely a high priority, but the highest priority. Such years were designated by him as a year of "The Campaign for Jewish Education" (1976), "The Year of Jewish Education" (1977) and "The Year of the Jewish Child" (1981). Similarly, he agitated for education of the elderly (1980),

¹² *Ibid.*

¹³ In 2006, "The Committee of Emissaries to the Former Soviet Union" published R. Zusia Wolf's 606-page *Diedushka: The Lubavitcher Rebbe and Russian Jewry* which documents in detail R. Schneerson's activities for Russian Jewry throughout his years of leadership. A historical background to Habad's engagement in this struggle is found in Brickman, 1999: 9-18. For detailed documentation of Habad initiatives in the former Soviet Union, see Levin, 1989.

¹⁴ For a chronological outline of R. Schneerson's calls for educational initiatives & for an overview of his formal educational initiatives see Solomon, 2000, 343-9 & 357-69.

and his campaigns for the promulgation of the Noahide laws of morality (1983-1992) and the introduction of a “Moment of Reflection” at the start of the public school day (1962-1992) were on-going.

R. Schneerson’s endeavors in the field of Jewish education were undertaken on an unprecedented global scale, with him seeking to inspire a world-wide renaissance of Jewish education and observance. Chief Rabbi of the British Commonwealth, Rabbi Lord Professor Jonathan Sacks (1980) considered many of R. Schneerson’s educational achievements, such as the *Baal Teshuvah* [Returnee] Movement, the Jewish Day School Movement and the resuscitating of dying communities, to have shaped so deeply the development of post-war Judaism that they are no longer considered as Lubavitch at all. He cited the Jewish day-school movement of which Habad-Lubavitch, under R. Schneerson’s leadership, was one of the earliest pioneers as a prime example of this phenomenon. Sacks (*ibid.*) noted that “it has displaced across a wide spectrum the once prevalent ideology that Jewish education was a kind of dutiful appendage to the real business of acquiring a secular culture.” Sacks (1994) also noted that “If today we are familiar with the phenomena of *ba’alei teshuvah* (religious returnees) and Jewish Outreach, it is almost entirely due to the pioneering work by Lubavitch, since adopted by many other groups within Orthodoxy.”

1.3 RECOGNITION OF R. SCHNEERSON’S EDUCATIONAL CONTRIBUTION

Such was the breadth of R. Schneerson’s educational influence, that US Presidents acknowledged his contribution.¹⁵ For example, on January 7th, 1975, US President Gerald R. Ford wrote to R. Schneerson:

¹⁵ On March 21st, 1972, US President Richard Nixon wrote to R. Schneerson, “Your 70th, birthday gives me a welcome opportunity to applaud your many successful years as Lubavitcher Rebbe. Your dedication to the teaching of your Faith and your emphasis on vocational training have made the Lubavitch Movement an asset not only to the Jewish religion, but to all citizens. Steadfastness in religious belief has been a central sustaining force in American life and your contribution to the moral and spiritual strength of our society has been particularly significant.”

On your twenty-fifth anniversary as Lubavitcher Rebbe, I want to join with those who applaud the dedication and wisdom that have characterized your leadership of this inspiring religious movement. Your efforts on behalf of education and your countless humanitarian endeavours have greatly benefited and strengthened our society. By giving direction to the movement's commitment to preserve Jewish tradition, you have portrayed a legacy that is a source of comfort and courage to many of our citizens. I whole-heartedly commend your quarter century of distinguished achievement and wish you continued satisfaction from your work in the years ahead...¹⁶

As well, since 1978, the US Congress has annually proclaimed R. Schneerson's birthday as "Education Day, USA" and a "National Day of Reflection."¹⁷ Upon declaring "Education Day, USA, 1989 and 1990," American President George H. W. Bush (Bush: 1989-90) cited R. Schneerson's global promulgation of the Noahide Laws¹⁸ and standards of conduct duly derived from them. Acknowledging R. Schneerson's significant contribution to society, President Bush commented that "we owe a tremendous debt to R. Schneerson and to all those who promote education that embraces moral and ethical values and [which] emphasizes their importance."¹⁹ Several other US Presidents made similar public statements.²⁰

¹⁶ Ford, G. (1975).

¹⁷ R. Schneerson often expressed his gratitude to US Presidents for their kind thoughts and sentiments on his birthday, expressing his blessings that the Presidents "achieve the immense tasks and goals that await them." (Address of April 15th, 1981, in *SK-5741* [1981], III: 105).

¹⁸ Concerning these Laws, President G.H.W. Bush (1989-90) wrote, "The principles of moral and ethical conduct that have formed the basis for all civilisation, come to us, in part, from the centuries-old Seven Noahide Laws. The *Noahide* Laws are actually seven commandments given to man by G-d....These commandments include prohibitions against murder, robbery, adultery, blasphemy, and greed, as well as the positive order to establish courts of justice." (See S. Cowen, 2015).

¹⁹ In 1978, The US Senate and House of Representatives authorised a presidential request for the establishment of an "Education Day USA" in recognition of "the special commitment of the Lubavitch Movement to the advancement of education" and issued a Proclamation designating April 18th, 1978 — the 76th Birthday of R. Schneerson — as "Education Day USA". In 1982, President Ronald Reagan described R. Schneerson's Lubavitch Movement as "one shining example for peoples of all faith of what education ought to be." Reagan referred to R. Schneerson's life-work as "a response to that special calling [that] few are privileged to hear . . . [standing] as reminder to us all that knowledge is an unworthy goal unless it is accompanied by moral and spiritual wisdom and understanding." President Reagan wrote to R. Schneerson, "Since your first moments in the United States in 1941, you have shared your personal gift of universal understanding to the benefit of all. Time and again, your love and spiritual guidance have brought hope and inspiration to those confronted with despair. In bringing solace and comfort to the human spirit, you have helped to strengthen the foundation of faith which is mankind's most vital asset". American

In recognition of R. Schneerson's contribution, on September 12th, 1994, he was posthumously awarded the Congressional Gold Medal²¹ "in recognition of his outstanding contribution towards world education, morality and acts of charity."²² On this occasion, President Clinton (1995) also stated, "With the awarding of the Medal, we recognize a revered leader who was a great moral inspiration, not only to the Lubavitch community and Jews around the world, but to people of all religions and faiths." R. Schneerson's concern for the secular world and the lives of ordinary people was seen by the Mayor of New York City, Rudolph Giuliani (1994), to be a highly significant aspect of his personality. He (*ibid.*) considered R. Schneerson's acts of kindness and charity to have "enriched all and helped make the world a better place."

Arguing that "it would be hard to find an historical precedent for R. Schneerson's massive effort to re-ignite the flame of Judaism in a secular world," Sacks (1994) considered R. Schneerson's contribution to be his transformation of "the religious landscape of Jewish life." The argument has been advanced that his educational initiatives undertaken on a global scale were unprecedented in serving to heighten Jewish awareness and observance world-wide (Sacks, 1994; Mark, 1994, Klein-Halevy, 1994). In 2014, Rabbi Sacks reflected,

There have been many great Jewish leaders in history. Some left a permanent mark on the Jewish mind by their contributions to Torah and the poetry and prose of the Jewish soul. Some created new communities,

President, Bill Clinton (1994), considered R. Schneerson's achievement to have been "teaching the ideals of sharing and education . . . [and] advancing the instruction of ethics and morality to our young people."

20 For statements by Presidents Reagan, G.H.W. Bush and Clinton see Shemtov (*ed.*) (1994): 75-90.

21 The extraordinary Congressional Gold Medal is one of the highest honours the United States bestows on outstanding citizens of the world. Awarded to those who have made significant contributions to humankind, each medal requires an Act of Congress and the President's signature. George Washington was the first recipient honoured in 1776 by the Congress of a grateful new nation. Since then, fewer than one hundred statesmen, military leaders, scientists and men of arts and letters have received the Congressional Gold Medal. R. Schneerson became the first religious leader to receive this award.

22 Act of [US] Congress, November 2nd, 1994, Sections 1 and 2. This same Act of Congress also stated, "Rabbi Menachem Mendel Schneerson has interpreted with keen insight the miraculous events of our time and has inspired people to a renewal of individual values of spirituality, co-operation and love of learning."

others revived flagging ones; some shaped the entire tenor of the region. But it would be hard to name an individual who, in his lifetime, transformed virtually every community in the world as well as created communities in places where none existed before. That is a measure of the achievement of the Lubavitcher Rebbe. He was not just a great leader — he was a unique one.²³

1.4 R. SCHNEERSON'S WRITINGS

Given the passing of R. Schneerson in June 1994 at the age of 92, there exists today R. Schneerson's written legacy, comprising over 200 volumes of scholarly works which contain his lifetime's teachings and elaborations of Judaism (Bagnall, 1994:26). To gain an insight into R. Schneerson's teachings, one turns to over 200 Hebrew and Yiddish volumes comprising his analyses of the Torah, the Talmud, discussions of Rashi, Maimonides and other sages, Halachic responsa, discourses on Jewish mysticism and a vast correspondence published to date, addressed to individuals and communities.

For an overview of R. Schneerson's 200-volume literary corpus, see Solomon, (2000: 27-34 & 320-25). Since publication of that overview in 2000, there has taken place significant posthumous publication of several volumes of R. Schneerson's primary works as well as many anthologies and secondary works (see 2.10 and Appendix D). A most valuable addition to his published corpus of primary works has been the publication of five subsequent volumes of Hebrew-Yiddish correspondence, making available a further 2,073 hitherto-unpublished letters and hand-written replies (penned by R. Schneerson between 1968 and 1975, in addition to those twenty-five volumes published prior to the year 2000 (comprising letters penned by R. Schneerson between 1925 and 1968). As well, a 39th volume of *Likkutei Sichot* (R. Schneerson's *magnum opus*) has been published.²⁴ Appended to this 39th volume is a

²³ Sacks, 2014.

²⁴ The entire 39-volume *Likkutei Sichot* has been published in 2004 as the 46-volume *Likkutei Sichot-Parshiyot* where each volume culls the addresses spread across the 39 volumes of *Likkutei Sichot* and anthologizes them in such a

collection of R. Schneerson's elucidations of his father's cryptic glosses on Rabbi Schneur Zalman of Liadi's *Tanya—Igeret HaTeshuvah* as well as R. Schneerson's own commentary to *Tanya—Igeret HaTeshuvah* and addenda comprising a further anthology of personal correspondence, pastoral letters and excerpts of transcripts of his edited addresses. Since R. Schneerson's passing in 1994, *Kehot Publication Society* has posthumously published six volumes of R. Schneerson's unedited scholarly notes and diary entries (entitled *Reshimot*), authored prior to his assuming Habad leadership and kept in diaries. These provide an invaluable insight into R. Schneerson's intellectual preoccupations prior to assuming the leadership of and early expressions of the underpinnings of his religious thought.²⁵

A further major development in rendering accessible R. Schneerson's discourse is the publication of fifty-six volumes to date of *Torat Menachem-Hitva'aduyot* comprising talks delivered by R. Schneerson between 1950 and 1969. The scholar spearheading this initiative under Kehot Publication's imprint of *Lahak Publications*, Rabbi Chaim Shaul Brook, anticipates publication of approximately 60 further volumes (besides the previously-published 43 volumes of talks delivered by R. Schneerson between 1981 and 1992). These fifty-six hitherto published volumes, as well previously-published and yet-to-be published volumes comprise a lucid and fully-annotated Hebrew-language rendition of transcripts of R. Schneerson's addresses. *Torat Menachem-Hitva'aduyot* rectifies previous omissions from the Yiddish language transcripts by incorporating emendations based on other accurate transcripts and it provides footnotes to pertinent rabbinic literature and cross-references to other

way that exclusively devotes an entire volume to one Torah portion or double-portion (and where applicable, the festival of that time of year). *Likkutei Sichot-Parshiyot* does not include the extended addenda that are appended to volumes of the original 39-volume collection. A five-volume *Likkutei Sichot - Inyanei Ge'ula U'Mashiach* selects only *sichot* that pertain to Redemption and *Mashiach*.

25 Of particular significance to an assessment of R. Schneerson is Kehot's publication in 2014 of Volumes XV and XVI of correspondence penned by RJIS between *Menachem-Av* 2nd, 5673 [Aug. 5th, 1913] and *Menachem-Av* 12th, 5689 [Aug. 18th, 1929] with his daughter, Rebbitzin Chaya Moushka Schneerson and son-in-law and future successor, R. Menachem M. Schneerson. Given highly speculative hypotheses concerning R. Schneerson's years prior to his reluctant acceptance of Habad leadership in 1951 that seek to portray his preoccupation with contemporary thinking outside the Hasidic community, this correspondence coupled with his *Reshimot* (personal scholarly diaries written prior to assuming leadership of Habad) (see Solomon, 2000: 34) confirm his immersion in and preoccupation with Hasidic teachings and religious thought at this time and are thus highly pertinent to an objective evaluation of subjective "biographies" of R. Schneerson like that of Heilman and Friedman which purport to be of academic credibility (see 2.8.4 below).

relevant addresses. *Torat Menachem-Hitva'aduyot* thus renders accessible to a wide range of students of R. Schneerson's discourse, a most authoritative, annotated Hebrew-language rendition of addresses that were formerly available only in Yiddish and without footnotes.²⁶ Between 2003 and 2015, Kehot has published 3 volumes of *Igrot Kodesh Meturgamot* ["Revered Correspondence Translated"] which present Hebrew translations 1,205 items of R. Schneerson's *Yiddish* correspondence penned between September, 1942 and September, 1965, thus making these more accessible to a wider audience.

1.5 THE SIGNIFICANCE OF THIS STUDY

This investigation is of particular contemporary relevance, given that R. Schneerson is being re-cast by many as a "charismatic leader" while his creative intellectual contribution to a range of areas, with education serving as a primary example, is largely overlooked. Other unbalanced presentations of R. Schneerson include those that focus exclusively on his Messianism, his status as a miracle worker and his influence as a religious leader. These claims, while worthy of an independent analysis, will not be examined here as they are beyond the scope of this research, other than to indicate in Appendix C, how, when viewed in isolation, they deflect emphasis away from an appreciation of R. Schneerson's intellectual contribution. Rather, in the investigation that follows there will take place a meticulous, scholarly examination of his educational discourse, thereby enabling an academic assessment which will ascertain whether his writings contain significant educational theory awaiting explication.

In seeking evidence of R. Schneerson's educational theory, a thematic analysis of R. Schneerson's educational writings will be conducted, differing from the more conventional method of study of individual texts in isolation (for example, a text

²⁶ This does not include three volumes of *Torat Menachem Tiferet Levi Yitzchak*, six volumes of *Ma'amarim Melukat*, two volumes of *Ma'amarim Bati L'Gani*, *Ma'amarim Drushei Chatuna* and *Ma'amarim Drushim L'Pirkei Avot*.

pertinent to the Sabbath of a text's original intended appearance) widely employed by the Hasidic fraternity.

The possible identification of a cogent educational theory within R. Schneerson's corpus as an outcome of this rigorous scholarly analysis will be all-the-more significant in light of a contemporary climate of conjecture and unsubstantiated hypothesis regarding R. Schneerson. Given the recent appearance of biographies that purport to be scholarly but which are to some extent predicated on speculation and subjective hypothesis (See 2.8 & 2.9 for examples, both positive and negative), there is an increased need for a measured assessment of R. Schneerson's contribution based on objective academic criteria and predicated upon a rigorously scholarly foundation. Chapter 2 will therefore include a literature review in which this genre of "quasi-academic" evaluation of R. Schneerson will be addressed and the methodological deficiencies and inaccuracies of such investigations, both from outside and within Habad, will be noted. The current research may provide grounds to subsequently support some of the assessments of R. Schneerson while rejecting others, thereby possibly "defending" R. Schneerson from irresponsible "assessors" who ignore his intellectual contribution. Identification of educational theory through research that complies with scholarly criteria may highlight the tenuous nature of conclusions reached when subjectivity replaces objective assessment.

The contention will also be advanced in Chapter 2 that although within the Hasidic community, R. Schneerson's scholarship and initiatives may be well-known, his wider contribution to educational thought remains relatively unknown. Moreover, a not-insignificant number of R. Schneerson's adherents, who serve as educators in institutions of Habad's primarily educational movement, may be largely unaware of aspects of his educational theory and its applications for practice and policy. This is of particular importance today, when, in the absence of the former possibility of obtaining R. Schneerson's unambiguous directive and resolution of a dilemma confronting an educator, the delineation of his educational theory may empower Habad educators to make innovations consistent with it and to apply it to

contemporary educational situations. As well, over-effusive writing by well-meaning Habad adherents can at times be irresponsible and counter-productive, by failing to communicate his contribution as a thinker whose ideas carry implications for practice and policy in a variety of areas.²⁷

As well, the current investigation may also serve a secondary purpose. Should the examination of R. Schneerson's educational corpus determine that sufficient criteria are met to classify these writings as educational theory with implications for learning, it may be thereby ensuring that history records this area of his intellectual contribution in addition to the well-documented acknowledgement of his substantive achievements in the area of Jewish leadership and the reconstruction of post-Holocaust Jewish life.

At the outset of this investigation, a point of clarification is in order:

It is R. Schneerson's systematic educational theory as distinct from his "educational thought" that is the object of this investigation. Here, reference is made to the distinction drawn by Bowen & Hobson (1974: viii) between "educational thought" and systematic expressions of educational theory. The research is not merely seeking a collection of innovative but unrelated or fragmented insights into educational issues, but rather a comprehensive and all-encompassing approach to education. Thus, throughout history, there have been many great educational thinkers whose writing may have contributed to particular areas of educational concern, but not all of them have contributed a comprehensive educational theory. This research will therefore investigate in Chapters 3-5 and particularly in Chapter 6, (section 6.4) whether there exists an order, "a whole", that encompasses R. Schneerson's educational thoughts and renders them educational theory far greater than a mere conglomeration of clusters of educational thoughts. Moreover, knowledge of R.

²⁷ Hasidic scholar, Rabbi Y.H. Greenberg, an adjunct lecturer at the University of Buffalo, noted how a well-meaning modern-Orthodox rabbi made public reference to R. Schneerson's Letter on Evolution, as a "rare letter of R. Schneerson." Given the volume of R. Schneerson's epistolary contribution, the statement reflects the widespread lack of awareness of the volume of R. Schneerson's writings (Interview with Rabbi H. Greenberg, July, 1993).

Schneerson's comprehensive educational theory is more empowering than a familiarity with disparate educational thoughts from his corpus, as it allows for decisions to be made that are consistent with his educational theory when a specific directive regarding a matter of educational practice is not available.

1.6 LACK OF FAMILIARITY WITH R. SCHNEERSON'S INTELLECTUAL CONTRIBUTION AND HIS EDUCATIONAL DISCOURSE IN PARTICULAR

It is well known that while a significant portion of R. Schneerson's writings deal with religious education in institutions under his jurisdiction, he also expressed his deep concern for education beyond the religious day school. He corresponded with successive American Presidents on a variety of highly significant educational matters, such as the constructive utilisation of vacation time²⁸, the introduction of a "Moment of Reflection" into the public school day²⁹ and promulgation of the Noahide Laws.³⁰ Given the extent of his educational influence and volume of his writings, few today would be surprised to encounter fragments of isolated expressions of R. Schneerson's "educational thought", meaning that he contributed to educational discussion on a variety of issues. In the inaugural phases of the research,³¹ the researcher has identified more than 3,000 Hebrew, Yiddish or English articles of correspondence, addresses or discourses by R. Schneerson on matters of educational concern [The first 300 elements were sampled from over 3,000 elements collected by the researcher. They are listed in chronological order in Appendix A.

²⁸ Letter of May 17th, 1987 to US President Reagan cited in L. Shemtov (ed.) *Education Day USA*: 54.

²⁹ *SK-5741* (1980-81), III: 104-115; address of *Nissan* 11th, 5741 [April 15, 1981]. In correspondence with U.S. President Reagan, (Letter of *Nissan* 25th, 5742 [April 18th, 1982] in response to the US Congress 1982 Proclamation of a National Day of Reflection, R. Schneerson wrote that the proclamation was "not only eminently consistent with, but indeed a corollary of the Proclamation of National Day of Prayer." In a letter of *Nissan* 25th, 5742 [April 18th, 1982] addressed to U.S. President Reagan, R. Schneerson commended President Reagan for "focusing attention on the ancient ethical principles and moral values which are the foundation of our character as a nation and on the time-honored truth that education must be more than factual enlightenment — it must enrich the character as well as the mind."

³⁰ See *LS*, XXVI: 132-44; R. Schneerson sought to promote the Seven Noahide Laws, arguing that Jewish history had previously never allowed for this opportunity given the hostility that prevailed towards the Jewish communities. To R. Schneerson, the contemporary freedom of speech rendered obligatory the promotion of this ideal.

³¹ An initial attempt to compile an index to R. Schneerson's Hebrew/Yiddish educational correspondence and addresses was privately-published by Rabbi L. Goldstein as *HaMaft'each L'Inyanei Chinuch V'Hadracha*, ["Index to Matters of Education and Guidance"] N.Y., 2001. Its strengths and deficiencies are discussed in Appendix C below.

Besides these 300 elements, I sampled many more texts that appear in educational anthologies and which are listed in indices to the 30 volumes of R. Schneerson's correspondence (*Igrot Kodesh*) under the entry of "education".] This corpus (henceforth referred to as "The Educational Corpus") will provide the repository of data to be scrutinized for the above-mentioned central investigation of this thesis. It can be argued that three further factors contribute to the need to investigate whether a pervasive educational theory exists within R. Schneerson's writings.

First, unlike his immediate predecessors,³² R. Schneerson did not attempt a systematic formulation of his educational theory.³³ R. Schneerson spoke, wrote and responded to the pressing educational concerns of the moment. The collation of his educational writings he left largely to others, endorsing and encouraging³⁴ thematic collation of his writings.³⁵

³² In 1898, Habad's fifth Rebbe, Rabbi Shalom Dovber Schneersohn instructed his son and successor, Rabbi Yosef Yitzchak, to write an educational tract for the first *Mashpi'im* [mentors] of the *Yeshivat Tomchei Temimim*. The tract was subsequently published as *Klallei HaChinuch V'HaHadracha* [The Principles of Guidance and Instruction] (Kehot Publication Society, New York, 1990) and is considered to be a definitive exposition of Habad educational philosophy. RJIS's *Principles of Education and Guidance* and its concluding *Chapter on Leadership*, first appeared in *SH-RJIS-5703*: 205-230.

³³ The closest equivalent to an authoritative tract by the Rebbe as a formulation of his essential philosophy is *On the Essence of Chassidus*, which was edited and reworked by him from the transcripts of his addresses of *Kislev* 19th, 5726 [December 13th, 1965] and the last day *Pesach*, *Nissan* 22nd, 5730 [April 28th, 1970].

³⁴ In 1954, R. Schneerson wrote to Rabbi Aaron Mordechai Zilberstrom (*IK*, IX: 216), "I was delighted by your proposal to compile the educational material that is currently dispersed throughout the *sichot* [addresses]...It is my hope that the resultant publication will be of benefit to diverse educational institutions." R. Aaron Mordechai Zilberstrom confirmed that had proposed a popular distillation of complex educational concepts contained in the writings and addresses of Rabbi Yosef Yitzchak Schneersohn and the early addresses of R. Menachem M. Schneerson. The proposed distillation was to have adapted lofty concepts thereby rendering them accessible and of practical benefit to those engaged in the teaching profession. (Interview of June 19th, 2006 with R. Aaron Mordechai Zilberstrom).

³⁵ This approach characterised R. Schneerson's contribution to the study of Rashi's commentary to the Pentateuch. From 1964, R. Schneerson regularly devoted one *sicha* of the usual six or more *sichot* that comprised his Shabbat afternoon *farbrengen*, to developing an innovative approach to interpretation of Rashi's Torah commentary. A detailed and systematic compilation of the axioms underlying Rashi's methodology as disclosed by R. Schneerson's analyses was published in 1980 by Rabbi T. Blau as *Klallei Rashi* ["Rashi's Axiomatic Principles by Kehot Publication Society. The work provided an extensive compilation of 217 exegetical principles emergent from R. Schneerson's analyses of Rashi's commentary, as well as exemplifications of R. Schneerson's application of these principles to his discourse. In a letter of *Adar* 11th, 5740 [February 28th, 1980], R. Schneerson expressed his appreciation to R. Blau for the first edition of this work and encouraged his publication of a more extensive edition. An expanded version of *Klallei Rashi* was published in 1991, identifying a further 182 exegetical principles and exemplifications of their application throughout R. Schneerson's discourses and thus documenting a total of 389 such underlying principles. Similarly, in 1991, R. Mordechai M. Lauffer published *Klallei Rambam* ["Maimonides' Axiomatic Principles which cited 268 underlying axioms of Maimonides' *Mishneh Torah* brought to light through Rabbi Schneerson's analyses of *Mishneh Torah* throughout more than forty years of his leadership.

Second, given the absence of a systematic formulation, the investigation's engaging in this thematic analysis is imperative, as its omission inevitably turns up what appear, to the untrained eye, to be fragmented and unsystematic educational thoughts. Failure to engage in the process which enables detection of the comprehensive educational theory of which these individual ideas are crucial components usually results in a lack of appreciation of just how the particular educational ideals and procedures are consistent with that comprehensive theory. However, given R. Schneerson's predecessors' enunciation of their educational theory, the presumption that an educational theory may be contained, albeit discreetly, within this educational corpus, is by no means an unreasonable expectation.

Third, because many scholars of Hasidism are unfamiliar with the educational discussions taking place in the broader educational context, they are not equipped to detect any innovative dimension within R. Schneerson's writing.

1.7 "THE EDUCATIONAL CORPUS" AND THE EXPECTATION OF FINDING A COMPREHENSIVE EDUCATIONAL THEORY

To which body of literature does the researcher turn to investigate the possible existence of R. Schneerson's educational theory? First, there is R. Schneerson's overt educational discourse, meaning his correspondence³⁶ as well as edited transcripts of public addresses³⁷ and private audiences³⁸ in which he discusses an array of

³⁶ 30 volumes of Rabbi Schneerson's Hebrew and Yiddish correspondence have hitherto been published as *Igrot Kodesh* by Kehot Publication Society of N.Y. In 1965, given the volume of correspondence received, Rabbi Schneerson replaced full written responses with cryptic replies, often written in the margins of letters addressed to him. As well, Hebrew renditions of R. Schneerson's pastoral letters have been published by Kehot Publication Society as *Igrot Melech*. Some 113 of R. Schneerson's pastoral letters, authored between the years 1950 and 1978, were also published by Kehot in 1979 in their English translation, as *Letters of the Lubavitcher Rebbe*, Vol.1, *Tishrei-Adar*. The second volume of this collection awaits publication. In 1981, the Lubavitch Women's Organization published another 25 such letters addressed to their conventions, entitled *Letters by the Lubavitcher Rebbe Shlita Rabbi Menachem Mendel Schneerson to N'shei u'Bnos Chabad 1956 - 1980*. Much of R. Schneerson's extensive and highly significant English correspondence was thematically arranged and prepared for publication by R. Schneerson's long-standing personal secretary, Dr. Nissan Mindel and currently awaits publication.

³⁷ These are found in the following: *Likkutei Sichot Al Parshiyot HaShavuah*, *Chagim U'Moadim*, Vols.1-39, Kehot Publication Society, Brooklyn, New York, 1962-1995; *Sefer HaSichot* of Rabbi Menachem M. Schneerson, 12 volumes, 5747-5752 [1986-1992], Kehot Publication Society, Brooklyn, New York, 1987-1992; *Sichot Kodesh*, 50 volumes, 5710-5741 (1950-1981), produced by groups of scholars, Brooklyn, New York, between 1950 and 1981; *Torat Menachem – Hitva'aduyot*, 56 volumes published by Kehot Publication Society, Brooklyn, New York, 1992-

pressing educational concerns. The existence of such educational writings is hardly surprising, given that he presided over a primarily educational movement³⁹ and saw education as his first priority.⁴⁰

Moreover, it can be argued that an educational contribution by R. Schneerson's educational theory is a distinct possibility, given the educational legacy of the Baal Shem Tov, to which R. Schneerson was an inheritor. The Baal Shem Tov's educational contribution has been said (interview with Dr Ramon Lewis, 2006) to have pre-empted Howard Gardner's "Multiple Intelligences" by 200 years, in its emphasis on kinaesthetic intelligence through dance, musical intelligence through *niggun* [melody without words], intra-personal intelligence through *hitbonnenut* [meditation]⁴¹ and interpersonal intelligence through Hasidic⁴² *farbrengen* [or gathering].⁴³ Indeed the Baal Shem Tov's novel educational contribution was to

2015; a further 41 volumes of *Hitva'aduyot* have been published by *Lahak Hanachot*, Brooklyn, New York, between 1982 and 1993, comprising Hebrew-language transcripts of R. Schneerson's addresses delivered between 1981 and 1992 (5742-5752).

38 In 1987, *Machon L'Hatza'ot L'Ohr*, Kollel Avreichim Habad, Nachalat Har-Habad, Kiryat Malachi, Israel published Rabbi M. M. Lauffer's *B'Tzeil HaChochmah - Reshimot V'Roshei Prakim MiDivrei Kvod Kedushat Admur Shlita MiLubavitch Im Admurim, Rabbanim, Roshei Yeshivot U'Gedolei Torah*, comprising transcripts, mostly unedited, of some 40 meetings of world Rabbinic leaders with R. Schneerson. As well, in 2009, *Machon B'O halei Tzadikim* of Jerusalem published *Si'ach Sarfei Kodesh: Ti'ud Pegishot Gedolei Yisrael Im HaRabbi MiLubavitch* incorporating the content of 64 extended meetings between R. Schneerson and leading rabbinic scholars throughout the decades of his leadership.

39 By 1990, Habad educational teaching facilities numbered over 2000 worldwide in the Diaspora. (Interview with Rabbi E. Shmotkin, February, 2000) By 2015, given the continuing expansion of Habad institutions and the on-going dispatching of Habad emissaries across the globe, this number has greatly increased. However, this ongoing expansion of Habad and the establishment of new institutions world-wide render problematic the accurate ascertaining of a precise contemporary quantification. In 1994, Habad emissaries numbered 1,032 whereas the current number of Habad emissaries is over 4,000. (Eliezie, 2015: 354)

40 R. Schneerson stated: "There is a special goal which takes priority over all others, and that is education." *Cabinet Communiques*, an undated report on the *Yechidut* of Representatives of the Young Leadership Cabinet of the UJA with R. Schneerson on March 4, 1973.

41 For an exposition of contemplative prayer within the Habad school in particular, see N. Loewenthal (1990).

42 Tzemach Tzedek stated, "The 'ways of *Chasidut*' are that all Hasidim are to be like one family, with affection, as prescribed by the Torah..." (Tzemach Tzedek's reply to an enquiry from his son and successor, Rabbi Shmuel, *SM – RJIS*-5711: 244, cited by RJIS in *HaYom Yom*, entry of *Tevet* 24th). Similarly RJIS wrote (*IK-RJIS*, IV: 257, cited in *HaYom Yom*, entry of 10th of *Adar Sheini*): "Hasidim never say farewell, for they never depart from each other. Wherever they are they are one family."

43 In this context, the Yiddish term *farbrengen* refers to an informal gathering of *chassidim* which includes a spontaneous exchange of Torah insights and chassidic oral traditions as well as singing and refreshments, and which strives for mutual and brotherly edification. The term *farbrengen* can also refer to an assemblage addressed by a Habad Rebbe [Kaploun (*trans.*) 1987: 327].

make Judaism of the analytical ‘left-brain’⁴⁴ Talmudist the possession of the ‘right-brain’ artisan, mystic and dreamer. Later, through Habad’s educational revolution, Rabbi Schneur Zalman of Liadi sought to render the intuitive and inspirational ‘right-brain’ contribution of the Baal Shem Tov in a format accessible to the logical-sequential “left-brain” learner and under Habad’s fifth Rebbe this all became the subject-matter of a curriculum for teenagers, to be studied with no less rigour and intellectual engagement than the study of a Talmudic text.⁴⁵ It is noteworthy that R. Schneerson’s predecessor, Rabbi Yosef Yitzchak Schneersohn, (henceforth referred to as RJIS) saw himself, first and foremost⁴⁶ as an educator⁴⁷ and in the 1940s, Rabbi Yosef Yitzchak encouraged⁴⁸ his senior yeshiva students in New York (USA) to enrol in special courses of pedagogical methodology in Brooklyn conducted by orthodox educationalist and world-renowned scholar of education, Professor William Brickman.⁴⁹

44 The demarcation of “left-brain” and “right-brain” thinking is found in Dennison & Dennison, 1985, although recently this view has received criticism (See <https://www.psychologytoday.com/blog/the-theory-cognitive-modes/201401/left-brain-right-brain-wrong>).

45 See RJIS’s *HaTamim*: 23.

46 RJIS had once related to Rabbi Mendel Feldman that upon being questioned in the course of a train ride as to his occupation, he had replied, “I am an educator.” (Interview with Rabbi Mendel Feldman of Baltimore, in 2007).

47 RJIS later reflected in an address of *Adar* 26th, 5705 [March 11th, 1945] to the Fifth Annual Commemoration of the founding of the [USA] Central Lubavitch Yeshiva (*LD*: 465b-466a), “The soul mission underlying my arrival in America [is] not ‘to eat of its fruit and become sated with its bounty’ but with the purpose, directed by Divine Providence, of establishing (with the Almighty’s help) institutions for the dissemination of Torah study inspired by the awe of heaven and authentic Jewish education.” For a detailed account of its activities and those of its sister organisations founded by RJIS, see Levin (1988:271-304) and Glitzenstein (1986, XI: 67-122). See also Letter of *Tevet* 24th, 5722 [Dec. 31st, 1961] in *Letters of the Lubavitcher Rebbe*, II: 259-260; *Sicha* of *Shevat* 10th, 5721 [Jan. 28th, 1961, recorded in *Letters of the Lubavitcher Rebbe*, I: 263.

48 RJIS (*IK-RJIS*, IX, Letter of *Adar* 29th, 5707 [March 21st, 1947], Letter 2999), in a letter addressed to the Board of *Merkos L’Inyonei Chinuch*, suggested the speedy implementation of courses to enable *Yeshiva* heads, primary and secondary Jewish Studies teachers, to expand and develop their knowledge concerning educational methodology. In a letter of the same day (*op. cit.*, letter 3000) he wrote to the educators of the New York *Lubavitcher Yeshiva* and its subsidiary branches throughout America, that “even the most gifted and experienced educators need to periodically discuss educational methodologies which are most appropriate for their particular student body. This principle certainly applies to younger, less experienced educators who are duty bound to do all possible to widen their knowledge of education and guidance. It is upon this knowledge that much of their success in this area of utmost responsibility is dependent.” He urged all education faculty of *Tomchei Temimim* to attend those courses for the above mentioned purpose and to obtain formal accreditation for these skills. As a result of this directive, weekly pedagogic courses were conducted for students of RJIS’s *Kollel*. Dr Brickman worked in close contact with R. Hodakov in this and other educational projects (conversation with Rabbi Y.D. Groner on June 30th, 1996).

49 Dr. William Brickman (1913-1986) was an orthodox educationalist. Between 1940 and 1942 and again from 1946-1962, Dr. Brickman taught the history of education and comparative education at New York University and subsequently became the Professor of Educational History and Comparative Education at the University of Pennsylvania Graduate School of Education between 1962 and 1981. He was a prolific writer on education and edited prestigious scholarly educational journals that included *School and Society*. He played a pivotal role in the accreditation for America’s inaugural Orthodox Jewish Day Schools and *yeshivot*. He is credited with pioneering the field of comparative and international education. See Sherman-Swing, 1987:1-6 & Solomon, 2010: 85-101.

As well, some experts in educational theory (Rabenort, 1911: 1-13) point out that an individual does not necessarily need to write or talk about education specifically to contribute to educational theory. For example, it has been observed (Kleinberger, 1962) that while Rabbi Judah Loewe, (1525-1609) popularly known as the Maharal of Prague, may not have written specifically about education, his educational theory is discernible from his general writings. This principle suggests that evidence of a comprehensive educational theory may also be possibly confirmed through examination of R. Schneerson's analysis of certain elements of Rashi's commentary to the Torah⁵⁰ (where R. Schneerson enters the mind-set of the 5 year-old child⁵¹), or through R. Schneerson's clarification of a *Mishnah* from *The Ethics of the Fathers* about the ideal approach to learning.⁵² Similarly, R. Schneerson's cryptic gloss to a preliminary draft of a *Tzivot Hashem* magazine for children in which he takes exception to grotesque exaggeration of the human visage and identifies this as an unacceptable educational technique⁵³ may provide evidence of an important aspect of a cogent educational theory. Finally, even an action by an educator can be utilized as evidence confirming an aspect of an educator's educational theory (Barrow & Woods, 1975: 181-9).

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- 50 See R. Schneerson's analysis of Rashi's commentary to *Bereishit*, 12: 8 in his address of *Shabbat Parashat Lech L'cha*, Cheshvan 8th, 5748 [Oct. 31st, 1987] (See *TM-HIT-5748*, II: 437 & 440) clarifying a difficulty with Rashi's comment raised by Rabbi Shabtai Bass (1641-1719) in his supercommentary to Rashi entitled *Siftei Chachamim*. Central to R. Schneerson's resolution of the difficulties raised by this commentary is his expectation that an educational message be communicated from father to child through expressions of honour and respect for the child's mother, thereby conveying to the child that such behaviour is the norm of the home.
- 51 See Rashi to *Bereishit*, 3:8; *op.cit.*, 3:24; *Ethics of the Fathers*, 5: 22.
- 52 See for example R. Schneerson's commentary to *Ethics of the Fathers*, 4: 20 in his address of *Shabbat Parashat VaEtchanan*, Av 15th, 5737 [July 30th, 1977]; See *LS*, XIX: 43-4, Paragraph 7.
- 53 Response to *The Moshiach Times*, cited in *Dvar Melech - Likut Tshuvot M'yuchadot Me'et Kvod Kdushat Admur Shlita*: 4; Archives of *Tzivot Hashem*; *SK*: 5741, 1: 418. Besides negating the use of caricature, R. Schneerson added a general comment that the more life-like and realistic, the more effective the artistic representation as an educational tool.

1.8 PREVIOUS RESEARCH UNDERTAKEN AND ITS DISCLOSURE OF “EDUCATIONAL THOUGHT”

Previous research⁵⁴ undertaken by this researcher within the Graduate School of Education at La Trobe University mapped the transferral of the pervasive themes of R. Schneerson’s general discourse into his educational discourse.

The researcher’s previously-undertaken dissertation addressed two issues. First, it sought the identification of dominant themes prevalent throughout the general writings of Rabbi Schneerson’s edited addresses.⁵⁵ Second, a small sample of R. Schneerson’s educational recommendations was considered with a view to highlighting its consistency with the orientations implicit in his general writings. The research was able to identify characteristic themes that pervaded the Rebbe’s literary corpus⁵⁶ and it chartered the transferal of those themes into a small sample of 37 specific educational recommendations for educational practice.

In this previous research⁵⁷, Lincoln and Guba’s research methodologies⁵⁸ were rigorously applied to random samples of R. Schneerson’s exegetical writings in his *magnum opus* entitled *Likkutei Sichot* on the Five Books of Moses and on Jewish Festivals. “Clusters” of themes emerged from R. Schneerson’s writings. In order to establish the validity of the pervasive themes that were disclosed, the findings were

⁵⁴ Doctoral dissertation at La Trobe University entitled “Characteristic Themes of the Edited Addresses of Rabbi Menachem M. Schneerson and Their Relationship to his Educational Discourse” (May, 1997) published as “The Educational Teachings of Rabbi Menachem M. Schneerson”, Jason Aronson Inc., Northvale, New Jersey and Jerusalem, 2000.

⁵⁵ The previous research took the following path. Thirty randomly-selected representative samples of the Rebbe’s edited addresses were stratified by year of delivery, then meticulously examined and their themes identified. Processes and research methodologies recommended by Lincoln and Guba (1986) which establish the reliability and validity of both data and findings were subsequently undertaken.

⁵⁶ This corpus comprises a 200-volume collection of writings including 39 volumes of his edited addresses, 28 volumes of correspondence and over 90 volumes of unedited transcripts of his addresses.

⁵⁷ Solomon, A., (2000). Given that the finite random sample of Rabbi Schneerson’s general writings was restricted to 30 random samples, the validity of the emergent educational themes was confirmed through an exhaustive process of confirmatory analysis with substantive experts.

⁵⁸ Lincoln, Y.S. & Guba, E.G., 1985, *Naturalistic Enquiry*. Sage, Beverly Hills, California; Guba, E.G. & Lincoln, Y.S., 1986 *But is it Rigorous? Trustworthiness and Authenticity in Naturalistic Evaluation*. (Williams, D.D. ed.), 1986)

subsequently subjected to Lincoln and Guba's recommended procedures for confirmatory analysis with substantive experts.

In light of the previously-mentioned distinction drawn by Bowen & Hobson (1974:viii) between isolated educational thoughts and coherent educational theory, it would be reasonable to encapsulate the difference between the previous and current research by noting that the previous research established R. Schneerson's contribution of important educational thoughts and ideas, whereas the present research undertakes an investigation of whether a systematic educational theory exists within his corpus.

Given this objective, in light of the direct application of the R. Schneerson's correspondence (found in his *Igrot Kodesh*) to educational situations, with the letters' educational content largely divested of exegetical context (except for provision of support for educational assertions), the *Igrot Kodesh* provide the ideal source in which such a theory in all of its manifestations is likely to be found. Such texts are highly relevant to the attempt by this thesis to identify a comprehensive educational theory with implications for practice.

The individual educational thoughts uncovered in my earlier research will now be succinctly restated:

1.8.1 KEY ELEMENTS OF RABBI SCHNEERSON'S GENERAL THOUGHT

Four clusters of themes were found to pervade R. Schneerson's theory of education. These are as follows: Torah as Instruction, the Positive View of the Individual, The Transformational Task and Redemption. Sixteen sub-themes were identified within these four "Major Themes". What follows is a synopsis and overview of these findings.

1.8.1.1 Torah as Instruction

- (a) The eternal relevance of Torah as a source of contemporary instruction and the intrinsic unity of elements of Torah.

1.8.1.2 The Positive View of the Individual

- (b) The limitless potential of the individual.
- (c) The attainability of goals (pre-ordained victory).
- (d) Redeemability of the individual and the resultant error of despair.
- (e) Every descent is for the sake of a subsequent ascent.
- (f) Synthesis of opposites.
- (g) Positive thought and speech.

1.8.1.3 The Transformational Task

- (h) Self-transformation through the constant transcending of limitations.
- (i) Self-transformation through *Bittul* [self-abnegation], devotion and idealism.
- (j) Transformation of one's fellow through moral education.
- (k) Transformation through inclusivism.
- (l) Transformation through an uncompromising presentation of ideals.
- (m) Transformation of the physical universe.
- (n) The primacy of deed.
- (o) Empowering the learner.

1.8.1.4 Redemption

- (p) Messianism.

In the seventh chapter of the previous research, it was stressed that only a succinct presentation of individual elements of R. Schneerson's educational writing pertinent to R. Schneerson's emergent themes could be presented and that it could not do complete justice to all of those topics or examine their inter-relationship. The broadest possible contextualization seemed most appropriate, given the breadth of R. Schneerson's vision. Since a contextualization of all themes emergent in that study was beyond the scope of that dissertation, only select, central educational themes were considered. Evidence of transmission of the general themes into the

educational domain, which was the thrust of that research, was found and the hypothesis confirmed. (See Solomon, 2000: 205-56)

1.9 THE DISTINCTIVE NATURE OF THE CURRENT RESEARCH

It is to be noted that my earlier research provided the impetus for the current research. By identifying themes of significance, it rendered all-the-more imperative a methodical and far-ranging examination of R. Schneerson's educational writings in a bid to explore his educational corpus for the possible existence of a systematic educational theory. The current research into whether comprehensive, coherent theory of education exists within R. Schneerson's vast corpus is thus predicated upon, and a logical outgrowth of the findings of my previous research.

It is to be stressed that several other highly significant differences exist between my former and the current research and thereby render imperative the current research endeavour which is of a ground-breaking nature. These differences include:

(i) In outlining the purpose and significance of the present study I have noted that my previous research examined samples of R. Schneerson's general discourse with a view to identifying elements of his educational thought which were consistent with that general discourse. The current investigation focuses exclusively on R. Schneerson's educational corpus (including previously-excluded elements of his educational writings such as his correspondence as discussed in 1.8) in its search for evidence of all-encompassing educational theory. Moreover, this thesis seeks indications of the corpus prompting transferal and application of the educational theory into the areas of educational practice and policy. It thus seeks to identify the existence of an educational theory above and beyond the previously-identified unrelated elements of R. Schneerson's educational thought.

(ii) Whereas my previous research was concerned with extrapolation of generic themes beyond thirty samples of edited documents, the current research is focused on interpolation within a substantive but finite population of over 3,000 of R.

Schneerson's communication on educational themes. As explained in 1.8, the texts analysed in this dissertation are ideal for the research's attempt to identify a comprehensive theory with implications for practice.

(iii) The self-imposed constraints of my previous dissertation, while rendering the earlier research a focused, academic undertaking, and ensuring outcomes that meet scholarly criteria, at the same time precluded a much-needed analysis of some educational writings in and of themselves. Because the previous research sought to identify the transferral of broad, generic themes into R. Schneerson's educational discourse, the primary focus was on the extraction and identification of those pervasive themes. The 39 volumes of R. Schneerson's edited talks (*Likkutei Sichot*), and the 12 volumes of his *Sichot Kodesh* which were addressed to the widest audience, were ideal for identifying these broad themes by extricating them from the Biblical exegesis in which they are "couched". Thus, the objectives of the previous research meant the restriction of its sample texts to talks by R. Schneerson edited personally by him for wide public consumption, and it meant the general exclusion of R. Schneerson's correspondence in light of its situation-specific context.

(iv) As a result of procedures outlined above, in my earlier dissertation, the volumes of R. Schneerson's correspondence (*Igrot Kodesh*) with their situation-specific focus were cited only when they provided evidence of educational contexts into which the broad themes were "transferred". Also, the previous research cited only isolated expressions of educational thought found in the correspondence, if and when they were provided by substantive experts as indications of "transferral" of pervasive themes.

(v) As stated, the previous research sought to confirm the existence of generic themes with consequences for education within R. Schneerson's discourse. It therefore examined texts otherwise analysed for, and driven by uni-dimensional factors and concerns, seeking the generic themes that pervaded them. The current

research is not seeking to show the existence of pervasive themes, but rather that a coherent theory of education exist within this corpus. Examination of R. Schneerson's letters is thus ideal for the current thesis. Particularly, R. Schneerson's early letters are seen as ideal as these allow the best chance of identifying the early foundations of a future underlying educational theory driven by his concern for educational practice (rather than uni-dimensional factors). Therefore, the examination of R. Schneerson's discourse will begin with analysis of the earliest ten percent of the 3,000 elements of his educational discourse and it will thereafter seek educational correspondence with the most practical applications.

Thus, the primary focus of the current dissertation is on identification of a coherent educational theory in all its manifestations, including expressions of that theory in a variety of educational situations. Because the current research focuses on a close examination and systematic analysis of the elements of R. Schneerson's educational letters⁵⁹ as well as essays and addresses, with a view to identifying comprehensive educational theory that may be contained within its parameters, a heightened presence of *Igrot Kodesh* is thus to be expected. The thirty volumes of R. Schneerson's Hebrew-Yiddish correspondence (*Igrot Kodesh*) published to date, as well as volumes of his English-language correspondence, comprise a vast, largely unexamined repository of educational insight.

1.10 PROPOSED RESEARCH METHODOLOGY

1.10.1 PREPARATORY STAGE RECORDED IN APPENDIX A

In Stage 1, a rigorous search of R. Schneerson's 200-volume literary corpus is undertaken with a view to isolating all references to education or writings with direct implications for educational practice and theory. During this stage of the research, R. Schneerson's extensive discourse will be examined to isolate those

⁵⁹ R. Schneerson's educational discourse includes writings that address educational issues in the narrower definition of the term, meaning issues of schooling in kindergartens, colleges, institutes and universities. However, in accordance with the wider understanding of education that sees education as a life-long process, it includes writings whereby R. Schneerson's discussion has implications for the way education may shape or transform the individual and society.

documents of educational concern that comprise a repository of educational commentary and possible elements of a comprehensive educational theory. Should such educational references be identified, these will be thereafter extricated and isolated and a process of examination of this data begun with a view to their subsequent re-organization in a table that will list them in chronological order. This chronological arrangement of texts will thereby avoid duplication of texts that appear in more than one primary source (such as letters that appear in both *Igrot Kodesh* and *Likkutei Sichot*) and will also overcome the difficulty of tracking primary sources which receive partial citations in multiple secondary sources. Upon entering each reference into the table, the researcher will note the educational themes contained in each document. Appendix A will thus present the first 300 elements of such a chronologically-organized table presenting documents that comprise R. Schneerson's educational discourse. As well, in Appendix I, a peer-debriefer's check of a sample of these will confirm their accuracy based on principles of Rater Reliability.

While many of these educational concepts may appear to be repeated in several sources, a close examination will note subtle nuances and R. Schneerson's development or qualification of these themes in later citations. Because investigation of the possibility of identification of an overall educational framework is the object of this research (rather than the disclosure of isolated educational pronouncements or situation-specific educational guidance) in Chapter 6, overt connections between the themes will be noted and the logic whereby one theme is derived from another will be made explicit. This is important as an educational theory is distinguished by an over-arching order that encompasses its individual components and thereby transforms them from clusters of disparate educational ideas into a holistic educational theory. Therefore, note will also be made of indications within the corpus which provide evidence of "meta-themes" which integrates the specific educational themes and to which they all "pay homage".

1.10.2 CHAPTER 2: LITERATURE REVIEWS

Having noted in Chapter 1 the innovative component of the current research in its search for evidence of over-arching educational theory within the educational corpus of R. Schneerson, a review of literature on the characteristics of educational theory will be conducted in Chapter 2. Should his educational discourse comply with these characteristics, it will have been shown that R. Schneerson's educational writings, hitherto considered to be a collection of disparate communications on a variety of education concerns, comprise an undiscovered comprehensive educational theory. There will therefore take place in Chapter 2 an examination of the scholarly literature on this topic and identification of those pivotal educational issues which an educational corpus must address in order to be considered an educational theory of significance.

Confirmation of the importance of this investigation into R. Schneerson's writings will be sought in light of a literature review in Chapter 2 of academic assessments and biographies of R. Schneerson. Thereafter, a review of popular anthologies of R. Schneerson's educational writings that claim to present a representative sample of his educational discourse will be conducted, noting the strengths and weaknesses of these anthologies. Chapter 2 concludes with an examination of recent literature on R. Schneerson and will consider whether there has taken place any deflection from an accurate assessment of R. Schneerson's intellectual contribution, particularly in the realm of education. Such deflection can be brought about by writers with "an agenda", be they devotees of Hasidic ideals or those whose agenda seeks to deflate the importance of Hasidic scholarship.

1.10.3 CHAPTERS 3-5: CLOSE ANALYSIS OF THE EDUCATIONAL CORPUS

Following the identification in Chapter 2's review of prerequisite criteria found in scholarly literature for classification as systematic educational theory, Chapters 3-5 will seek to document the presence of those elements of the educational corpus. In

Chapters 3, 4 and 5, there takes place a close analysis of those elements of R. Schneerson's educational corpus. Elements that refer to the nature and aims of education (Chapter 3), educational authority and responsibility (Chapter 4) as well as the methodology and content of education (Chapter 5) are analyzed with a view to recording what might possibly be crucial components of a comprehensive educational theory. R. Schneerson's contribution to these pivotal discussions will be documented. (Exemplification of the interrelatedness of these elements will be recorded in Chapter 6).

1.10.4 CHAPTER 6: IMPLICATIONS FOR EDUCATIONAL PRACTICE AND POLICY AND INTER-RELATIONSHIP OF ELEMENTS

Chapter 6 will investigate the presence of any transferral of the pivotal elements of R. Schneerson's education theory into the realm of practice and policy and how R. Schneerson's recommendations for practice might be representative of his educational theory. Chapter 6 is a significant aspect of the research as it is here that implications of R. Schneerson's educational theory for "real-life" situations and for educational practice are sought. Chapter 6 documents the investigation into whether R. Schneerson has contributed a systematic educational theory with implications for schooling and learning. It will thus seek to confirm the consistency of R. Schneerson's educational theory and his recommendations for practice, given that an educational theory must be consistent with the recommendations for educational practice that emerge from it.

Implications of any disclosed educational theory will be sought for practice of both Jewish education as well as for the wider educational context. Notwithstanding R. Schneerson's educational writings being predicated upon the classical rabbinic insights into education (Biblical, Talmudic, Midrashic, Kabbalistic, as well as the teachings found in earlier Hasidic texts) there may be evidence that R. Schneerson addressed his discourse to the contemporary educational situation and its challenges (e.g. youth alienation and disenchantment, an over-preoccupation with materialism and a questioning of the human being's cosmic significance). For this reason, the

investigation will seek R. Schneerson's approach to educational circumstances of all categories and not be limited to Habad educational ideals or Jewish education alone. As well, as stated above, overt connections between the themes will be noted and the logic whereby one theme is derived from another will be made explicit in Chapter 6, section 6.4. Investigation of the existence of an over-arching order or meta-themes that encompass the individual themes will be made, as the presence of meta-themes will further transform clusters of disparate educational ideas into holistic educational theory.

1.10.5 CHAPTER 7: ASSESSMENT OF R. SCHNEERSON'S EDUCATIONAL CONTRIBUTION

Chapter 7 will search for the innovative dimension of R. Schneerson's educational theory, when viewed against the backdrop of educational discussion throughout the ages. In examining whether there exists an innovative dimension to R. Schneerson's educational theory, R. Schneerson's creative insights which have been undisclosed to educational theorists both within and beyond the Jewish community are now made explicit. Here there will take place an examination of whether the elements of any disclosed educational theory will differentiate it from current trends. Identification of such a novel contribution would provide evidence as to whether or not in the realm of educational theory, the very "heart" of educational debate, R. Schneerson makes a significant and innovative contribution.

In Chapter 7, a formal assessment will be made of whether an educational theory has been identified, how it differs from other such formulations and what ramifications might be implied by it for current practice and policy, particularly for religious and moral education. Any changes for current educational practice and policy that would need to be introduced into education in light of a discovered educational theory and particularly as a consequence of any identified innovative dimensions will be noted. This chapter will seek to identify areas where R. Schneerson's educational theory may contribute to world education and in particular to values education and identification of the goals of education, as well as identifying any of his recommended methods for their attainment that are encountered in the course of

the research. How it surpasses the limitations of popular educational thinking will also be examined.

1.11 DISCLAIMER

It is to be noted that any demarcation between educational and non-educational texts is, by definition, blurred and ambiguous. Whilst there exist thousands of texts that fall unambiguously and exclusively within either the educational or non-educational categories, there exists a category of text which while not specifically educational in orientation, has implications for the theory of education. Therefore, Appendix A's sample list of 300 elements of a compilation of over 3,000 texts analysed in this research does not claim to be completely exhaustive as it may be possible to include other texts, which, while not directly addressing educational concerns, could possibly have ramifications for the educational domain. However, given the volume of the sample of texts systematically analysed for their educational content in this research, coupled with the methodological rigour that will characterize the research and the scrupulous analysis to which the texts will be subjected, the researcher is confident that the results will present a close-to-exhaustive investigation of whether a cohesive educational theory exists within R. Schneerson's corpus, and should such a theory exist, the research will have accurately portrayed its nature and content. This will be achieved in a way that far surpasses "insider" anthologies, which make no attempt at a scholarly, objective analysis of R. Schneerson's corpus and which make no endeavour to identify the existence of a comprehensive educational theory and thereafter assess its contribution.

1.12 CONCLUSION

In Chapter 1 has explained the importance of the search for a cohesive educational theory within R. Schneerson's vast educational corpus and the method by which this investigation will take place has been outlined. It has been noted that while the previous dissertation undertaken by this researcher examined R. Schneerson's general discourse, identifying transferral of pervasive themes to individual

educational recommendations, the current investigation is focused exclusively on his educational corpus with a view to identifying a cohesive educational theory within it. Should there be confirmation of its existence and the transferral of this educational theory into recommendation for educational practice and policy, and particularly in light of the possibility of identification of innovative elements, this will be highly pertinent for an assessment of R. Schneerson based on scholarly criteria.

In light of the above-mentioned distinction drawn between promulgation of random educational thoughts and systematic educational theory, the previous research established that R. Schneerson was a creative thinker who made many significant pronouncements on educational matters. In contrast, the present research undertakes an investigation of whether his discourse in fact contains systematic and comprehensive educational theory and whether it has implications for educational practice and policy.

Having established in Chapter 1 the need to undertake an investigation so as to ascertain whether within R. Schneerson's educational discourse there exists an educational theory, prior to proceeding in Chapters 3-5 to an examination of his educational corpus, Chapter 2 will undertake an overview of the scholarly literature that addresses the prerequisite elements which are considered indispensable criteria for classification as a coherent educational theory. Chapter 2 will then engage in a critical review of assessments of R. Schneerson by "academic" assessors and biographers and thereafter a review of representations of R. Schneerson's educational discourse found within popular anthologies of his educational writings.

CHAPTER 2

LITERATURE REVIEWS

It seems clear that Rabbi Schneerson transcended all the categories previously used to define the different aspects of educational theory.

—Professor William Pinar, 2012⁶⁰

2.1 OUTLINE OF CHAPTER 2

Having established in Chapter 1 the need to ascertain whether there exists a coherent educational theory within R. Schneerson's educational corpus, prior to recording in Chapters 3 the results of a scrupulous examination of his educational discourse, Chapter 2 will first seek to identify from the twentieth and twenty-first century literature, the prerequisites for a body of educational writing to be considered a coherent educational theory.

After discussing the nature and function of an educational theory and its relevance to educational endeavor, Chapter 2 will thereafter seek to identify both the prerequisite pivotal elements that must be addressed by an educational discourse to be classified as a coherent educational theory as well as those defining characteristics which distinguish it from educational thought. This is undertaken with a view to ascertaining in later chapters the extent to which these criteria are met by R. Schneerson's educational discourse.

In trying to identify characteristics evidencing an educational theory, it is fitting to discuss what comprises the type of educational thought recognized by some (for example, Curren, 2007:1-4) as educational philosophy (see 2.2 & 2.3 below). Many prerequisites that enable a corpus to meet the criteria of an educational philosophy will be cited in Chapter 2, because, although such characteristics are contested by some, given that this area is fraught with disagreement (Edel, 1956: 126; Lucas, 1969:

⁶⁰ "Habad in the Academy" Conference at the University of Pennsylvania, March 28th-29th, 2012.

4; T.W. Moore, 1982: 1 & Siegal, 2009: 5), the argument can be made *a fortiori*, that a corpus meeting such criteria will certainly qualify for the less contested term of “educational theory”.

Thereafter, Chapter 2 will also engage in a literature review of R. Schneerson's corpus by “academic” assessors, noting the strengths and shortcomings of these presentations. Such shortcomings, should they be discovered, may serve to further highlight the need for the current research. Finally, a literature review of popular anthologies of R. Schneerson’s educational writings will identify their strengths and deficiencies, particularly in light of the research’s aim of exploring whether there exists a coherent educational theory within his educational corpus.

2.1.1 OUTLINE OF THE PROPOSED RESEARCH PLAN AND ITS SUBSEQUENT MODIFICATION

The decision to analyse R. Schneerson’s corpus for evidence of a cohesive educational theory, rather than a philosophy of education, was in part related to the level of dispute over the prerequisites for an educational discourse for an educational discourse to be considered a coherent educational philosophy. (See A. Edel, 1956: 126; T. W. Moore, 1982: 1 & R. Curren, 2006: 1-4)⁶¹ It was also in part because such an approach allows greater latitude to encapsulate R. Schneerson’s educational theory without running the risk of needing to prove or disprove the axioms upon which the research is predicated, and having to engage in protracted analysis of what comprises educational philosophy. Moreover, even if R. Schneerson’s educational discourse were to be shown to comply with contemporary understandings of criteria for recognition as educational philosophy, there may still be some doubt as to whether this same paradigm will be accepted in the future by

⁶¹ A. Edel (1956: 126) referred to the unavailability of a “specific inventory of aims and contents for philosophy of education” and argued that there can never be a “definitive description of the philosophy of education”. T.W. Moore (1982: 1), himself a pre-eminent writer on the philosophy of education, observed that “philosophers are themselves forever in disagreement over the very nature of philosophy and the categories of enquiries that fall within their purview.” Moore (*ibid.*) concluded that “there is little consensus about what philosophers are doing or ought to be doing” and noted that amongst philosophers of education “there is quite considerable diversity about what exactly their task is or ought to be.” Curren (2007: 1-4) has similarly referred to philosophy of education’s “disparate and scattered practitioners”.

those who accept it today. Given the divergent understandings about criteria for classification as educational philosophy or theory (see 2.3.2 below) the following procedures will take place:

(i) The secondary literature⁶² on R. Schneerson's educational writings, found in 31 educational anthologies of his educational writings listed in Appendix C below will be explored to identify the major nodes of educational theory found in R. Schneerson's educational discourse (see results in Table A and Appendix B below). This examination seeks only to identify major touch-points that encapsulate the thrust of his works, notwithstanding the shortcomings of these anthologies listed in 2.6 below. While examples of the touch-points in each analogy are cited in Table A and Appendix B, no claim is made that the cited examples represent the sum total of examples of the touch-points cited in the analogy.

(ii) These elements will be merged to derive the key theoretical framework of core educational elements through which I will examine R. Schneerson's educational works and to provide valuable devices to illustrate the framework of R. Schneerson's educational theory. (See Chapters 3-5 below). For example, the nature and aims of education and their resultant implications for educational authority and responsibility, methodology and content will be utilized as "windows" to R. Schneerson's educational theory. Henceforth, for the reasons provided above, throughout this dissertation, the term "educational theory" is used as a framework for this examination.

It is to be stressed, as stated above, that in the search for what comprises a theory of education, many prerequisites that refer to a philosophy of education will be cited. Given that the inclusion of these prerequisites implies qualification as a philosophy of education according to many, their presence in R. Schneerson's educational

⁶² "Secondary literature" in the context of R. Schneerson's writings refers to anthologies, adaptations and succinct presentations culled from transcripts of his original addresses and correspondence which are considered to be the "primary literature".

corpus implies its qualification *a fortiori* as an educational theory, a less-contentious term, as explained in 2.3.2 below.

The expectation that elements of an educational theory will be found in R. Schneerson's discourse is strengthened by the presence of examples of these elements within popular anthologies of R. Schneerson's educational writings, notwithstanding the failure of these anthologies to identify such a theory. For an overview of educational themes cited in anthologies of R. Schneerson's educational writings, see Appendix C below.

**TABLE A.
SUMMARY OF FINDINGS OF APPENDIX B:**

ELEMENTS THEMES IN POPULAR EDUCATIONAL ANTHOLOGIES

	EDUCATIONAL THEMES	NUMBER OF EDUCATIONAL ANTHOLOGIES WHERE THEMES ARE CITED
1.	Nature of education	24 of 31 anthologies. ⁶³
2.	Aims of education	25 of 31 anthologies.
3.	Authority for education	4 of 31 anthologies.
4.	Responsibility for (and privilege of) education	22 of 31 anthologies.
5.	Content of education	22 of 31 anthologies.
6.	Method of education	25 of 31 anthologies.
7.	Educational practice	19 of 31 anthologies.
8.	Educational policy	21 of 31 anthologies.

⁶³ Within this theme, 11 of 31 anthologies deal with the educator's view of the learner, which pertains to both the nature of education and the educator's responsibility.

2.2 REVIEW OF LITERATURE CONCERNING CRITERIA FOR CLASSIFICATION AS AN EDUCATIONAL PHILOSOPHY AS A MEANS TO IDENTIFYING COMPREHENSIVE AND COHERENT EDUCATIONAL THEORY.

In the section below, a diverse array of literature is explored to investigate the case that R. Schneerson's educational discourse comprises a theory of education. The purpose of the analysis is not merely the identification of themes that characterize R. Schneerson's corpus but an examination of their inter-relationship to ascertain whether R. Schneerson's discourse therefore comprises a congruent and comprehensive educational theory. By generating the main nodes in Chapter 6 through a conceptual-map, and through observation of how one element has implications for other elements, the research will also engage in the possible detection of the over-arching frames that result in those themes.

2.3 CHARACTERISTICS OF A THEORY OF EDUCATION

As stated above, this dissertation will proceed to clarify criteria that would need to be met by R. Schneerson's educational discourse for it to be classified as an educational theory. These criteria fall into two broad categories, namely, topics that need to be addressed by an educational discourse and general characteristics that need to apply to it. Identification of the elements that must be addressed by an educational corpus in order for it to be considered a theory of education is now explored.

2.3.1 CRITERIA ADOPTED BY THIS THESIS FOR CLASSIFICATION AS THEORY OF EDUCATION

This thesis will borrow elements of Curren's educational framework (Curren, 2007: 3)⁶⁴ to explore the work of R. Schneerson as it easily identifies certain core elements

⁶⁴ A recent highly-significant and comprehensive attempt to identify the prerequisite elements of a philosophy of education is that of Dr. Randall Curren who has "devoted two decades to attempting to define how philosophy of education can be organized and to surveying the attempts that others have made" (Email correspondence of December 16th, 2011 received from by the researcher from Dr. Curren in response to questions posed to him). As editor of two contemporary prestigious tomes on philosophy of education, *A Companion to the Philosophy of*

of education that are useful for this analysis.⁶⁵ R. Schneerson's educational corpus will be analysed with a view to establishing whether and how it addresses the following questions:

- (i) What is the nature of education?
- (ii) What are the aims of education?
- (iii) On what authority does education rest?
- (iv) What responsibilities does education entail?
- (v) How, or in what manner, should education be carried out?
- (vi) What should be the content of education?⁶⁶

Concerning the identification of certain core elements of education, Curren (2007: 7) has stated, "Most questions about education will lead one, sooner or later, to ask about the nature of education and whether there are certain aims that are somehow inherent in its nature or for some reason necessary or desirable....Wherever one starts, one will be drawn back to them in attempting to address other educational questions in a deep and systematic way." It has been argued that an analysis of "the nature of education" is a pivotal concern of educational philosophy and theory ⁶⁷ given that an understanding of the nature of education is a prerequisite for subsequent attempts to address questions that are integral elements of philosophy and theory of education. Similarly, Barrow and Woods (1975: 11) required that "a philosophy of education address the questions of what we mean by the terms

Education (Blackwell Publishing, 2003) and *Philosophy of Education: An Anthology*, (Blackwell Publishing, 2007) he is uniquely positioned to survey the landscape of literature (both ancient and contemporary) which seeks to identify those criteria that enable an educational discourse to qualify as philosophy of education. In 2007, Curren (2007: 1) addressed the questions of "What, then, is philosophy of education? What is its object of investigation? What purposes does it bring to its investigations?"

⁶⁵ Curren (*op. cit.*: 3) defines a systematic theory of education as "a unified, guiding perspective on education... that addresses all five normatively basic aspects of education itself, or *five basic questions* about the conduct of education: What are its aims? What authority does it rest on? What responsibilities does it entail? How, or in what manner, should it be carried out? What should its content be?"

⁶⁶ Siegel's (2009: 1) understanding of the crucial elements to be addressed by a philosophy of education concurs with several of Curren's prerequisites, especially his inclusion of the aims of education, educational authority, the best way to carry out moral education and questions concerning the curriculum correspond to four of Curren's five areas. (Perhaps Siegel's inclusion of "the rights of students" may be identified with Curren's inclusion of the educator's responsibility, the former addressing the identical issue from the viewpoint of the recipient with the latter focused on the responsibility of the provider.)

⁶⁷ Hirst and Peters, (1970); Peters, (1973); Bowen and Hobson, (1974: 16).

‘education’, ‘educate’ and ‘educated’ and R. S. Peters⁶⁸ similarly argued that the term “education” itself required analysis and he devoted much discussion to the processes of education, arguing (Peters, 1966: 24-5) “that education (as process) is a polymorphous concept and that it is a mistake to think of ‘educating’ as the name of one, and only one activity....”⁶⁹ This element of the philosophy of education has been aptly characterized by H. H. Horne (1932: 474) as “an interpretation of the meaning of education in the light of the general theory of the universe.” Still, in 1972, while Bowen (1972: xv) observed that “the study of education [had] always been important in Western thought, attracting the interest of the greatest intellects in every age”, he simultaneously lamented the fact that “yet after several thousands of years of attention, a precise definition, particularly of the more normative and ideational aspects of education, still alludes us.”

2.3.2 DISCLAIMER: THE DIFFICULTIES OF IDENTIFYING CRITERIA AFTER POSTMODERNISM

For the reasons delineated above, this dissertation utilizes Curren’s theoretical framework as its criterion for contemporary formal classification of R. Schneerson’s corpus as a theory of education. At the same time, given that domain of educational philosophy and theory is highly contested (A. Edel, 1956:126; T. W. Moore, 1982:1, R. Curren, 2006:4), the resultant short duration of influence bestowed upon its practitioners, and the existence of some unconventional post-modern understandings of philosophy and theory of education,⁷⁰ clarification is made that it is a “normative” understanding of philosophy and theory of education that the research seeks to identify within R. Schneerson’s corpus. The research seeks to confirm the existence within R. Schneerson’s corpus of an undisclosed “normative”

⁶⁸ Cited by Burbules, 2000: 7; See also Peters, 1967: 87-111.

⁶⁹ For example, Burbules, 2000: 7-8 wrote of R.S. Peters’ deliberations, “The results of Peters’ investigations – that the term refers to a process of ‘initiation’ into a form of life, and that to call something ‘educational’ is to valorise the means and ends of that process (as opposed to socialization into norms that may be instrumentally beneficial but not of intrinsic value) – defined an agenda of questions, and a method of inquiry, that helped shape the approach of a generation of philosophers of education throughout the English-speaking world.”

⁷⁰ For a critical overview of post-modern understandings of philosophy and theory of education see Siegel, 2009 (b).

philosophy and theory of education, as understood by R. Curren (2003 & 2007), D.C. Phillips (1994: 4447-56;2008), H. Siegel (2009) and Burbules (2009: 524-32).

2.3.3 CHARACTERISTICS OF AN EDUCATIONAL DISCOURSE [NECESSARY FOR CLASSIFICATION AS AN EDUCATIONAL THEORY]

Having identified areas of concern that must be addressed by an educational corpus for it to be worthy of consideration as a theory of education, there are further characteristics that must apply to the educational discourse that addresses the above-mentioned issues for it to qualify as a theory of education. First,⁷¹

(i) A theory of education must have implications for educational policy and practice (and is thus prescriptive).⁷² While grounded in philosophy, theory and educational experience, R. Schneerson's corpus must be shown to have direct implication for educational policy and educational practice⁷³ in order to justify classification as theory of education. (Chapter 6 will examine these factors as they apply to R. Schneerson's discourse).

(ii) A theory of education must be systematic and comprehensive with its elements exhibiting internal consistency. For the purposes of this thesis, the argument is advanced that, should evidence of a cogent and consistent educational position be found to embrace the five major elements listed in Curren's theoretical framework of education, then R. Schneerson's educational discourse, rather than being viewed as a

⁷¹ Again, significant disagreement exists regarding the inclusion of several further characteristics that are the subject of dispute among scholars. For example, while some like H.S. Broudy (1945: 242-3) are insistent that a philosophy of education be rooted in, and emerge from an all-encompassing philosophical system, demanding (*ibid.*), "There must be more philosophy in the philosophy of education, and philosophers must become better acquainted with actual educational conditions." Curren (2012) is of the opinion that "A philosophy of education need not be grounded in a coherent abstract or 'pure' philosophy as philosophical depth does not require that it rest on a comprehensive, abstract philosophy." Already in 2007, R. Curren (2007: 1) had observed that "philosophy of education is shaped not only by the philosophical problems and resources it brings to its domain, but by the practical problems and perplexities intrinsic to that domain...."

⁷² Stephen Ross (1966: 98) has observed that "The connection between education and experience or life is intimate and mutually effective, for each contributes to the other in significant and profound ways....Education is a dimension of life or experience, and life of necessity is educative...."

⁷³ W.H. Kilpatrick (1924: 57) defined philosophy of education as "the determined effort to find out what education should do in the face of contradictory demands, coming to it from the deeply rooted but relatively distinct interests of life", thereby underscoring its prescriptive dimension.

vast collection of disparate educational thoughts, will be deemed deserving of classification as a systematic educational theory. (Chapter 6 will examine the extent to which elements of R. Schneerson's discourse comply with an internal logic).

Chapter 2 now proceeds to undertake a Literature Review of recent literature that purports to assess R. Schneerson's intellectual contribution.

2.4 REVIEW OF LITERATURE ASSESSING R. SCHNEERSON'S CONTRIBUTION

This literature review will first examine anthologies of R. Schneerson's educational writings, most of which have been collated by Habad scholars, and these will be assessed for their strengths and shortcomings. For example, note will be made when an anthology is selective in its presentation, thereby giving an impression that precludes the possibility of an educational theory underlying R. Schneerson's corpus. Similarly, anthologies that present elements that might be indicative of the existence of an educational theory will be noted.

Thereafter, comments from papers delivered by academics at a University of Pennsylvania conference on Habad and education that are of relevance to the need for the research undertaken in this dissertation will be presented. Thirdly, recent academic assessments of R. Schneerson's intellectual contribution will be reviewed with a focus on their implications for his educational contribution, and findings that support the current research will be recorded, while evidence of inadvertent (or intentional) misrepresentations of R. Schneerson's contribution will be noted.

2.5 REVIEW OF ANTHOLOGIES OF R. SCHNEERSON'S EDUCATIONAL DISCOURSE

As early as 1954, R. Aaron Mordechai Zilbershtrom of Jerusalem had sought R. Schneerson's endorsement of his anthologizing educational material culled primarily from the writings of R. Yosef Yitzchak Schneersohn. The proposal received R. Schneerson's endorsement, with him replying:

...I was delighted by your suggestion that the material currently dispersed through the *sichot* concerning matters of education and guidance be collated, and if only that they would apply themselves to this task with the energy that befits it. It is understood that it of course needs to be translated into the spoken Hebrew language of Israel, while nevertheless staying as loyal as possible to the original. And perhaps the reality will be that it will be published even prior to the new school semester – may it come upon us for good – and in a way that other schools will also be able to benefit from it and there is great advantages in this as is obvious. I trust that the costs will not be exorbitant and especially as our institutions in Morocco will be able to make use of it...⁷⁴

Notwithstanding this unequivocal endorsement, the project as originally envisaged did not fully materialize. It was only in the 1970s that Habad scholars began publishing anthologies of R. Schneerson's educational directives and those of his predecessors, in keeping with the above-mentioned approval. (Rabbi Zilbershtrom's initial suggestion which included anthologizing RJIS's writing, partially came to fruition in 2013, when R. Menachem Friedman published *Gibor BaAretz Yih'yeh Zar'o; Dor Yesharim Yevorach: Kours Iyuni U'Ma'asi L'Horim U'M'chanchim al pi Torat Hasidut Habad: Klalei HaChinuch V'Ha'Hadracha* ["An In-Depth and Practical Course for Parents and Educators according to Habad Hasidism on 'The Principles of Education and Guidance'"]. The work systematically explicates RJIS's seminal work on education.) Thirty-one anthologies of R. Schneerson's educational discourse appeared between 1972 and 2015 and these are listed and briefly evaluated in Appendix C.

⁷⁴ Hebrew letter of *Tammuz* 27th, 5714 [July 28th, 1954] published in *IK*, IX: 216, Letter 2834.

2.6 DEFICIENCIES OF AVAILABLE HABAD EDUCATIONAL ANTHOLOGIES

As has been documented in Appendix C, although thirty-one works of secondary literature purporting to convey pivotal aspects of R. Schneerson's educational discourse have been published, none of this literature has focused on examining the underlying unity of his educational thought or the possible existence of an overarching educational theory. This thesis can therefore be viewed as exploring territory previously unresearched. The literature review of popular anthologies of R. Schneerson's educational writings conducted (see Appendix C), highlights the absence of prior analytical or evaluative research and confirms a tendency (by many who purport to present R. Schneerson's educational discourse) to communicate only fragmented elements of his educational writings and to ignore the possibility of themes that might comprise an underlying educational theory.

As pointed out in Appendix C, several of these anthologies largely overlook salient expressions of R. Schneerson's educational thought. In some instances, particularly in the case of the earlier anthologies, such omissions are attributable to the date of the anthology's publication predating the appearance of R. Schneerson's enunciation of a particular theme.⁷⁵ In other instances, the self-imposed limitation or restricted focus of a publication has meant the omission of significant samples of R. Schneerson's educational discourse.⁷⁶ Thus, the resultant representation of R. Schneerson's educational thought that emerges from anthologies concerned only with matters pertaining to the norms of the Hasidic educational milieu will be incomplete and thus flawed.⁷⁷

⁷⁵ For example, the first two anthologies listed in Appendix C predate R. Schneerson's written guidance on education for special children which was communicated in the 1980s.

⁷⁶ For example, the several anthologies listed in Appendix C were authored in Israel and do not focus on R. Schneerson's guidance for public school education in America.

⁷⁷ For example, the exclusion from several anthologies of R. Schneerson's highly-significant correspondence and addresses concerning educational inculcation of moral values throughout the broader community is an obvious oversight.

As well, highly significant educational directives which are to be found in R. Schneerson's English correspondence are excluded from those anthologies whose exclusive focus is on R. Schneerson's Hebrew or Yiddish correspondence with only isolated Hebrew anthologies actually translating some English primary documents into Hebrew (One example of an anthology that makes a point of translating several English-language educational communications is the 29th of the 31 anthologies cited). Further examples of telling omissions from the anthologies are R. Schneerson's educational suggestions addressed to successive American Presidents, his detailed response to those involved in special education who sought his perspective on the theory and practice of this educational challenge, and his rigorous defence of his various educational initiatives such as *Tzivot Hashem* for youth when it was challenged by those outside the Habad fraternity.

Further examples of glaring omissions from some anthologies are R. Schneerson's addresses to children, the elderly and the physically impaired, all of which contain highly significant educational material. The non-inclusion of R. Schneerson's recommendations for the education of the Down-syndrome child and his concerns for education within the public school system, render inadequate the majority of the above-mentioned anthologies. As mentioned, many of these anthologies share the common denominator of neglecting to disclose the elements of a possible educational theory that might be axiomatic to R. Schneerson's recommendations for educational policy and practice. Thus, while communicating many of R. Schneerson's educational teachings, these anthologies inadvertently encourage the reader to conclude that his contribution is restricted to the domains of policy and practice rather than comprising a coherent educational theory.

Notwithstanding their deficiencies, these anthologies provide a useful starting-point for an analysis of R. Schneerson's educational discourse, particularly as it applies to practice. As observed above, this is of relevance to the assessment of an educational theory, particularly in light of the requirement that while grounded in theory, it

must emerge in educational experience and be prescriptive in its implications for educational policy and practice.⁷⁸

Indeed, noted Habad educationalist, Rabbi Naftali Roth of Jerusalem, while himself facilitating the publication of several of the above-mentioned anthologies, has bemoaned⁷⁹ their fragmented and duplicative nature and lamented the hitherto absence of a comprehensive rendition of what he termed *Torat HaChinuch B'Mishnat HaRabbi MiLubavitch* [Comprehensive Educational Theory in the Writings of the Lubavitcher Rebbe].

2.7 TWENTY-FIRST CENTURY ACADEMIC APPRECIATION OF THE SIGNIFICANCE OF HABAD'S EDUCATIONAL CONTRIBUTION

On March 28th and 29th, 2012, there took place at the University of Pennsylvania a ground-breaking seminar and deliberation entitled "Chabad and the Academy" which specifically sought to facilitate an exchange of ideas between "a small and diverse" group of "academics, scholars of R. Schneerson's educational work, and practitioners of Habad education."⁸⁰ Initially conceived and drafted as "A Proposal: A New Conversation", the co-authors of the proposal were Prof. Barry Chazan⁸¹ and Prof. Philip Wexler.⁸² Also in attendance were Dr. Naftali Loewenthal,⁸³ Prof.

⁷⁸ For an overview of other anthologies and adaptations of R. Schneerson's writings which are not directly related to education, see Solomon, (2000: 321-5 & 454-7).

⁷⁹ Interviews of December 16th & 19th, 2011 with R. Naftali Roth during his visit to Sydney, Australia.

⁸⁰ Organizers of the conference had sought "Such academics who find richness and relevance in the educational writings and work of Rabbi Schneerson exist and they – and a broader group of academics (Jewish and not Jewish) - will study and learn from these sources from the perspective of their disciplines and work in education."

⁸¹ Barry Chazan is Professor of Education and Director of The Masters Program in Jewish Professional Studies at Spertus College. He is Professor Emeritus in Education at the Hebrew University where he served as Director of the Melton Centre for Jewish Education. He has published in the areas of philosophy of education, moral education, informal education and Jewish education. In 1975 he co-edited *Moral Education* (Teachers' College Press), and in 1985 he published "Contemporary Approaches to Moral Education: Analyzing Alternative Theories". His writings include essays and monographs on Habad and Jewish education. He is founding Director of Education of Birthright, Israel. At this conference, he delivered a paper on "A Twenty-first Century Encounter: Educational Thought and Chabad."

⁸² Philip Wexler is currently Bronfman Professor of Jewish Communal Innovation at Brandeis University. He is visiting from the Hebrew University of Jerusalem, where he is Professor of Sociology of Education and Bella and Israel Unterberg Chair of Social and Educational Jewish History. He has published a number of books at the intersection of the fields of Sociology, Education and Jewish Studies, including, *Social Analysis of Education, Mystical Society, Social Theory and Education, and Mystical Interactions: Sociology, Jewish Mysticism and Education*. He serves on the board of a number of international journals in Education, in the U.S., Europe and Asia.

Randall Collins,⁸⁴ Prof. William Pinar,⁸⁵ Prof. Jonathan Garb⁸⁶ and the author of this dissertation.⁸⁷ Habad educators and practitioners included Rabbi Shmuel Lew of London, Rabbi Menachem Schmidt of Philadelphia and Rabbi Shlomo Yaffe of Chabad of Harvard University.

In formulating the proposal as the initiation “of a ‘discussion’ between the educational teachings of Rabbi Menachem Mendel Schneerson with the academic world of sociology and philosophy of education”, Professors Barry Chazan and Philip Wexler acknowledged the “apparently unlikely [nature of the] conversation” noting that “[their] approach breaks down traditional disciplinary walls and it pursues paths taken in other areas – including the sciences – to enable diverse voices to talk to each other with the possibility that significant new ideas and directions will emerge” as well as its “potentially unprecedented outcomes”.⁸⁸ Chazan and Wexler recognized that:

Rabbi Menachem Mendel Schneerson is regarded as a significant twentieth century religious force. However, his significance well transcends decades and even centuries when one approaches him as an original educational thinker who left a rich legacy of original educational thinking and practice that may have important implications for contemporary life.⁸⁹

They further enunciated their goal of this interaction “to learn from the educational legacy of Rabbi Schneerson to look at issues that contemporary academics of

His current research and writing emphasizes the relation between Sociology, Hasidism and Education. At this conference, he delivered a paper on “Changes in Society, Theory and Education”.

83 Author of (1990) *Communicating the Infinite: The Emergence of the Habad School*, The University of Chicago Press, Chicago & London and lecturer in Jewish Spirituality at University College, London. At this conference, Dr Loewenthal delivered a paper on “Chabad: Theory and Educational Practice.”

84 University of Pennsylvania Professor of Sociology, Randall Collins spoke on “Mysticism in Society”.

85 Internationally renowned curriculum theorist, Professor holding the Canada Research Chair at the University of British Columbia, William Pinar spoke on “Toward a New Curriculum”.

86 Israeli scholar of *Kabbalah*, associate professor in the Department of Jewish Thought at the Hebrew University of Jerusalem, Jonathan Garb, addressed the issue of “Hasidism and the Comparative Study of Mysticism.”

87 In a text-based presentation, the current researcher introduced several themes that pervade R. Schneerson’s educational corpus based on his 2000 publication and outlined R. Schneerson’s novel insights into themes that included special education, the educator and education for a better world.

88 The goal of the two day conference according to Chazan and Wexler was “to generate questions, seek confluence, and pursue the possibility of possibilities.”

89 Overview of the aims of the conference by B. Chazan and P. Wexler (2012).

sociology and education are contemplating....”⁹⁰ They hoped “to begin a focused discussion on the question: what can we learn from Rabbi Schneerson’s writings and what do we know from contemporary sociology and education to enable us to forge new directions in the education of emerging young adults?”

Identifying “the vast compendium of educational writings of Rabbi Schneerson” as the “resources on which to draw in order to initiate such a project”, Chazan and Wexler recommended: “This compendium needs to be studied, discussed, and synthesized by both educators within the Jewish framework as well as by academics who bring their critical reflective methodologies to understanding education.”⁹¹ This statement thus endorses the need for the research. Explicating their rationale for the conference, Chazan and Wexler observed:

The crossing of boundaries and the interaction of fields has already proven fertile within the pantheon of university disciplines. Multi and inter disciplinary is now commonplace in university organization and even more so in scientific and scholarly research. The first step in crossing this boundary – regarding University and Chabad knowledge as partners in dialogue – is to bring together intellectuals and professionals who are open, curious, knowledgeable and eager to advance the incipient encounter. Our hope is for an ongoing set of interchanges, for collaborative research, for intellectual partnerships and for educational/social projects that reflect these interactions and that particularly might give voice to Habad’s potential contribution to textual, theoretical and practical, educational scholarship and practice.⁹²

⁹⁰ Chazan and Wexler (2012) stated “The academic worlds of sociology and philosophy of education are facing radically new sorts of questions related to the quest for [the] spiritual, the quest for meaning making, and new arenas and avenues of education. Today’s young are a new breed, born and raised in a postmodern, technological world, literate in social media and networking, and open to new venues and methodologies of learning and living. They are neither un-initiated children but not yet independent adults – hence their age has been denoted as ‘emerging adulthood’ and it is a new, not yet richly chartered sphere.”

⁹¹ Acknowledgement that “there have been important efforts already in collecting and analyzing these texts” presumably includes this researcher’s earlier work, “The Educational Teachings of Rabbi Menachem M. Schneerson.”

⁹² Chazan and Wexler (2012).

The organizers' anticipated outcome of the conference included "a potential new long-term ... [focus] on serious theory and practice of Rabbi Schneerson's educational writings and 21st Century educational theory and practice." They felt that this goal was particularly attainable in the 21st Century, when:

An increasingly salient feature of contemporary culture and society is the challenge to the long trend of secularization, and with it, to the rigid separation between the sacred and the secular. Whether in terms of a "spiritual revolution" or a "post-secular age," there is now recognition of the emergence of religious and spiritual interests in the wider public sphere and a reduction in the boundary between secular and sacred cultures and social practices. What is less evident, however, is the potential interaction between sacred and secular knowledge, not only in popular culture, but in "high" culture, in systematic ideas, in traditions of scholarship. The University, once seen as the organizational embodiment of modern secularization, takes increasing cognizance of spirituality and religion as a possible locus of ideas, and historic traditions of thought. Even the Enlightenment is now being rethought, in terms of its forgotten religious bases. In this new intellectual climate, Jewish knowledge, which has been acknowledged as relevant for some fields, such as law and most famously, for psychoanalysis, can itself open its doors to an encounter with academic knowledge.⁹³

This statement further emphasises the importance and urgency of the research undertaken in this dissertation.⁹⁴ Encouraging this intersection and encounter between academic thought and practice in culture, society and education, and introducing as a partner in this intellectual and professional discussion, the voice of

⁹³ *Ibid.*

⁹⁴ Rubin (2012, c.) has noted that organizers of the conference were particularly concerned that "Still, the great and rich tradition within Judaism, Jewish mysticism, has so far not been a partner to the new conversation, although it is precisely in its difference from modern, secular knowledge that its value rests." This concern applied particularly to Hasidism, "which has been referred to as 'mysticism become ethos,' [which] has a long and rich tradition of textual scholarship, which is at once relevant for social practice as well as social thought." The particular focus on Habad thought was because "Chabad represents one, highly visible and vital contemporary stream within Hasidic thought. Moreover, Habad's social practice is most notable in Education, where it is arguably the largest informal education network in the world." Conference organizers noted that "...while there is a new discourse of 'spiritual education,' the theoretical and practical wisdom of Habad is still not a part of the movement for rethinking and changing education."

Habad, as a body of thought and as a model of practice, the conference organizers saw the work of R. Schneerson as “the centrepiece for this voice of Habad theory and practice and its focus on education.”

As Rubin has pointed out:

Professors Philip Wexler and William Pinar discussed the need to rethink educational purpose and methodology on a more global level, and the possibility of lifting innovative educational paradigms from their Chasidic context in order to apply them on a broader scale.... As a group, participants were struck by the radically progressive methodologies advocated by Rabbi Schneerson in the cause of traditional Judaism, and intrigued by their marked relevance to new theoretical paradigms, which the modern world is only just beginning to confront.⁹⁵

In his presentation, Dr. Naftali Loewenthal commented that “the Lubavitcher Rebbe turned education into the theme of human existence.” Referring to the master-pupil metaphor frequently employed in Habad literature to describe the Creator-and-creation relationship, Loewenthal argued that the relationship between G-d and the human can be viewed as an educational one, with “Torah law and lore being the medium for educational communication.” As stated above, Professor Pinar, a leader in the field of Curriculum Studies, has suggested that it may indeed be possible to establish that, in several ways, R. Schneerson transcended categories previously used to define the different aspects of educational theory.

The research undertaken in this dissertation is thus in harmony with the conference interest in “what happens to our academic understandings in a variety of fields if we begin to take Hasidism seriously, as a corpus of knowledge?” and the question put by Professors Chazan and Wexler of “what happens to educational practice, still in public ‘crisis,’ when its assumptions encounter the Chabad model?” The conference

⁹⁵ Rubin, 2012, c.

was thus highly supportive of the current research into R. Schneerson's educational corpus.

2.8 REVIEW OF ACADEMIC LITERATURE ADDRESSING R. SCHNEERSON'S CONTRIBUTION

In this section, texts are reviewed either due to their implications for a possible educational theory should it be uncovered in this thesis, or due to their relatively recent publication, even when only peripherally relevant to the research undertaken. As this thesis is interested only in educational implications derived from R. Schneerson's corpus, it will pay little attention to those works not relevant to its educational focus. Works briefly assessed in this thesis include *Open Secret: Postmessianic Messianism and the Mystical Revision of Menahem Mendel Schneerson* by Professor Eliot Wolfson, R. Fajel Levin's *Heaven on Earth: Reflections on the Theology of Rabbi Menachem M. Schneerson*, Dr. Naftali Loewenthal's scholarly article *The Baal Shem Tov's Iggeret ha-Kodesh and Contemporary Habad 'Outreach'* and Prof. Samuel Heilman and Prof. Menachem Friedman's *The Rebbe: The Life and Afterlife of Menachem Mendel Schneerson*.

2.8.1 PROFESSOR ELIOT WOLFSON'S ASSESSMENT

Of significance in contemporary academic assessments of R. Schneerson's creative contribution is Professor Elliot Wolfson's 472-page "Open Secret: Postmessianic Messianism and the Mystical Revision of Menahem Mendel Schneerson" published in 2009 by Columbia University Press. The work takes on added significance given Wolfson's academic standing.⁹⁶ Professor Wolfson is the author of numerous essays and books on Jewish mysticism and the recipient of numerous awards for his academic endeavor.⁹⁷ Moreover, as an accomplished academic with no personal

⁹⁶ Wolfson holds the Marsha and Jay Glazer Chair in Jewish Studies in the Department of Religious Studies at the University of California in Santa Barbara. Between 1987 and 2014, he was the Abraham Lieberman Professor of Hebrew and Judaic Studies at New York University. He is also a Fellow of the American Academy of Arts and Sciences and a Fellow of the American Academy of Jewish Research.

⁹⁷ These works include *Through a Speculum that Shines: Vision and Imagination in Medieval Jewish Mysticism*, which was awarded the National Jewish Book Award for Scholarship and the AAR Award for Excellence in Historical Studies; *Along the Path: Studies in Kabbalistic Myth, Symbolism, and Hermeneutics*; *Circle in the Square: Studies in*

affiliation with Habad,⁹⁸ Wolfson's assessment is unique in its focus on R. Schneerson's thought as expressed in his vast literary corpus,⁹⁹ an approach that stands in sharp contradistinction to many contemporary writers (see 2.8.4 below) who pay scant attention to R. Schneerson's writings while making strident claims about R. Schneerson.

As stated in Chapter 1 of this thesis, unbalanced presentations of R. Schneerson include those that focus exclusively on his Messianism.¹⁰⁰ Wolfson's understandings are thus supportive of the principle axiomatic to the current research (expressed in section 1.5 above) that when elements of R. Schneerson's discourse are viewed in isolation, such narrow analyses can deflect emphasis away from an appreciation of his broader intellectual contribution.¹⁰¹ Similarly, Abraham Socher, Editor of the *Jewish Review of Books* and a professor of Jewish Studies at Oberlin College observes (2010) that "Wolfson has little interest in court politics or the externals of R. Schneerson's biography, but he has read his mystical writings very closely." Socher (*ibid.*) points out that this reading by Wolfson of R. Schneerson's corpus, given the sheer volume and style¹⁰² unfamiliar to the uninitiated, is a substantive achievement. While himself rejecting Wolfson's conclusions,¹⁰³ Socher acknowledges Wolfson's

the Use of Gender in Kabbalistic Symbolism; Abraham Abulafia - Kabbalist and Prophet: Hermeneutics, Theosophy, and Theurgy; Language, Eros, Being: Kabbalistic Hermeneutics and Poetic Imagination, which was awarded the National Jewish Book Award in Scholarship; *Alef, Mem, Tau: Kabbalistic Musings on Time, Truth, and Death; Venturing Beyond Law and Morality in Kabbalistic Mysticism*; and *Luminal Darkness: Imaginal Gleanings From Zoharic Literature*.

98 Steve Wasserstrom of Reed College refers to Wolfson's "authoritatively learned but nonsectarian perspective."

99 Wolfson (2009: xv.) writes "...my methodology has been to make a judicious selection of citations offering the reader enough textual evidence to support my explanations, but not so much that he or she would be overwhelmed. I trust that I have made my choices sensibly and that I have argued my case convincingly."

100 Professor Ada Rapoport-Albert of University College, London, notes "This highly original reading of Menachem Mendel Schneerson's messianic doctrine renders irrelevant much of the ongoing speculation and debate on the question of whether or not the Lubavitcher Rebbe ... was the Messiah."

101 Wolfson's assessment is predicated on the realization (*op. cit.*: 402) that "One should never forget that Schneerson was heir to a long-standing esoteric tradition..." Acknowledging (*ibid.*) that "[his] approach diverges most conspicuously from the work of others, Wolfson has sought...to gaze beneath the curtain of the explicit to determine the latent meaning underlying the copious references to an actual Messiah by contextualizing them in his speculations on cosmology and temporality."

102 In reference to the volume of R. Schneerson's corpus, Socher (2010) states "the collected Hebrew and Yiddish discourses alone comprise thirty-nine volumes", and regarding the style of writing he mentions "a rebarbative style that goes all the way back to the *Tanya*."

103 Socher (*op. cit.*) communicates that "To explain the notion of primordial essence in Chabad metaphysics, [Wolfson] cites "Schelling's notion of 'absolute indifference' of the being or essence (*Wesen*) that precedes all ground and is thus referred to as the 'original ground,' the *Ungrund*, literally the *nonground*." On Wolfson's reading of Schneerson, in the Messianic era all differences—those between man and woman, Jew and gentile (though

way of reading R. Schneerson and credits Wolfson with “[having] read the Rebbe with extraordinary sympathy and erudition” and with providing an astonishing answer to what R. Schneerson “thought the Messianic era would look like.”¹⁰⁴

The work has received substantial praise from others. Professor Michael Fishbane, Nathan Cummings Professor of Jewish Studies, University of Chicago has described *Open Secret* as:

a masterful exposition of the phenomenology and ontology of Habad thought, particularly its bearing on messianic mysteries and consciousness. This study is an extraordinary integration of precise philology, philosophical comprehension, and the inner course of Habad theosophy as it flows through the discourses of its seven masters. Wolfson analyzes the climactic position of Rabbi Schneerson within this complex with exemplary and original insight.¹⁰⁵

In his review of *Open Secret*, Habad academic, Dr. Shmuel Klatzkin (2009)¹⁰⁶ has similarly seen Wolfson’s work as praiseworthy. Klatzkin is in admiration of Wolfson’s uniqueness as an academic who views R. Schneerson as a thinker. While disagreeing with Wolfson’s conclusions, Klatzkin notes that Wolfson engages in thorough and exacting research and raises questions that are legitimate questions. However, Klatzkin points out that without the polemics found in other academic

Schneerson was not as consistent as he would like here) and even God and the universe—will not be erased but rather returned to something like the original nonground of Schellingian indifference.” Socher (*op. cit.*) concludes, “I can see how to read this like Wolfson, but I can’t buy it. The Rebbe, I believe, meant the Messiah *mamash* [in person].”

104 Wolfson (2009:xii-xiii) makes no pretense about influences that have shaped his reading when he writes....the interpretation of Habad philosophy that I offer here is colored by my dabbling in Buddhist texts, including the presentation of the messianic ideal as attaining - through negation - the consciousness that extends beyond consciousness, crossing beyond the river to the shore of non-discrimination, the shore where there is no more need to speak of the shore....the more I studied Schneerson’s writings, the more enmeshed I became in the vast and intricate web of Habad material, the more I began to feel resonances of my life’s work on the history of Kabbalah. It soon became clear to me that, in this book, I would not only be retelling my own intellectual portrait of Jewish esotericism from a different angle but I would also find confirmation of my hermeneutic belief that by digging into the soil of a specific cultural matrix one may uncover roots that lead to others. Similarly, Wolfson (2009: xiii) had initially hoped that the readership of *Open Secret* would “not be limited to Jewish scholars or even to scholars of Judaica....” In fact, he is only willing to describe *Open Secret* as a ‘Jewish book’ on the understanding that this term does not imply an exclusive treatment of Jewish matters.” Wolfson (2009: xiii) thus describes *Open Secret* as “[enfolded] and [exceeding] the principles that the particular, in all of its unpredictability, sheds light on a universal that must repeatedly articulate its universality from the vantage point of the particular....”

105 Fishbane, 2012.

106 Rabbi Dr Shmuel Klatzkin is the Associate Rabbi of Chabad of Greater Dayton, director of Project Maimonides as well as a member of the authors and editorial boards of the Rohr Jewish Learning Institute. At Brandeis University he received a doctorate in medieval Jewish philosophy, having pursued a graduate degree in Near Eastern and Judaic studies.

writing, Wolfson finds “an extraordinary way to restate and explicate the teachings of the Rebbe”. He notes:

The teaching of the Rebbe that Wolfson has focused on is what the Rebbe had to teach about Moshiach; thus, he subtitled his work “Postmessianic Messianism and the Mystical Revision.” He catches the idea that Rebbe expressed often that with the coming of Moshiach, that this physical world will be home for G-d, and there will no longer be a need for the surface phenomena of the world to obscure His true reality as is the case without Moshiach. But since the world is by nature something which hides, how can it not hide and still be a world? If the world is not a world, then there will not be a world that is home to G-d. Wolfson approaches this with the emptying metaphors resonant of the Buddhist thinkers. The world, as exemplified by the individual who receives this teaching, must empty him (it) self of its worldliness while still being a world. Each person must brave the storm of self’s end, its collapse into singularity, a self so far removed from what one has understood as self to not be removed, and thus to be constantly present, even in its absence.¹⁰⁷

Wolfson (2009: xiii) himself makes reference to “The onerous task of sifting through thousands of pages.” He (*op. cit.*: xiv) acknowledges:

Working on the Rebbe has proven a burdensome undertaking. This is so for a variety of reasons, but mostly due to the sheer wealth of material generated by the recording of virtually every word he offered publicly and the numerous letters he either dictated or wrote in the course of four decades. In such a huge corpus, repetition is inevitable. The duplication of themes across several decades presents a distinctive problem. Prima facie, it would seem that this would make things easier; once crucial motifs have been identified, many redundant pages could be ignored. In reality, however, each recurrence is unique, and, indeed, it is precisely in the reiteration that novelty is to be sought. The homiletical genius of the Rebbe, a quality familiar in diverse masters, consisted of his ability to meet the moment always, to offer a

¹⁰⁷ Klatzkin, 2009.

genuine replication an utterance both derivative and innovative. The reverberation, therefore, cannot simply be passed over. Beyond these considerations, the difficulty is compounded by the intertextuality of his thought, the many layers of Biblical, Rabbinic, and mystical traditions. Again, this is not so exceptional, but when one adds to this the fact that Schneerson's teachings echo the vast corpus of the six Habad – Lubavitch masters who preceded him, one can appreciate that it is not possible to write about him without taking all of them into account. In spite of the great demand by this interconnectivity I set as a challenge for myself to write a book on the seventh Rebbe that would demonstrate effectively his indebtedness to the others; in my view, the only faithful and responsible way to present his theory is by traversing this curvature of temporal linearity: to get to the seventh, one must know the first, but the first cannot be known except through the seventh....

These statements by Wolfson are thus in accordance with the statement made in the Chapter 1 of this thesis and in the researcher's earlier work¹⁰⁸ where one explanation for the challenge to research into R. Schneerson's corpus points to the investment of time and application required to understand the content of R. Schneerson's writings and to familiarize oneself with the Kabbalistic concepts and Talmudic principles upon which the ideas are predicated. These statements by Wolfson are of relevance to, and encouraging for, the research undertaken by this thesis, which also attempts the task of sifting through R. Schneerson's vast corpus to uncover a possible educational theory.

Klatzkin challenges Wolfson's interpretation of R. Schneerson's messianism. He argues that Wolfson's radical hypothesis that a complete depersonalization of *Mashiach* is the ultimate meaning of R. Schneerson's Messianism, overlooks, and is contrary to, a vital aspect of Hasidism, namely, its emphasis on a universality that simultaneously allows for the distinct, unique and personal.¹⁰⁹

¹⁰⁸ Solomon, 2000: 3-4.

¹⁰⁹ In his concluding statement, Klatzkin again emphasises that *Mashiach* in R. Schneerson's thought is a real person, while simultaneously complimenting Wolfson for his delineation of the process of "inner purification" that is a

It is beyond the scope of this thesis with its primarily educational focus to adjudicate on whether Wolfson's innovative and at-times radical interpretation of R. Schneerson's messianism is indeed accurate and whether it is Wolfson's or Klatzkin's reading of certain points that is more authentic. For the purposes of this thesis, what is highly significant is that Wolfson's conclusions are attained after an exhaustive in-depth analysis of R. Schneerson's corpus. Moreover, it is precisely this methodological preeminence¹¹⁰ that sets Wolfson apart from many other academic assessments (see 2.8.4 below) that primarily base their conclusions about R. Schneerson on speculation and hearsay. Despite the exhausting nature of this enterprise, Wolfson, as an academic with credibility, has shown in his *Open Secret* that any assessment of any aspect of R. Schneerson's discourse must engage in the prerequisite task of analysis of his extensive and in-depth writings on that topic. As has been observed, many axioms of Wolfson's research are thus supportive of the principles that drive the current research.

2.8.2 RABBI FAITEL LEVIN'S ASSESSMENT

Throughout his analysis, Wolfson, (2009: 75, 213 & 319, footnote 53) identifies the idea that pervades R. Schneerson's writings to be the concept that with the arrival of *Mashiach*, our physical world will be an abode for Divinity, and "there will no longer be a need for the surface phenomena of the world to obscure His true reality as is the case without *Mashiach*". It is R. Schneerson's emphasis on the Midrashic principle suggested in *Midrash Tanchuma, Parashat Nasso*, section 16, whereby G-d desires to have a dwelling place in the lower realms. (In Hebrew this idea is termed *Dirah Be-tachtonim*). Rabbi Levin writes:

It is in particular the thorough processing of this Midrashic statement at the hands of the Lubavitcher Rebbe, extracting every iota of its meaning that has

prerequisite for appreciation of the Messianic attainment, writing "...and we must not avoid that aspect of the Rebbe's thought---*Mashiach* is a real person. Klatzkin argues that the emphasis in the Rebbe's thought was always to engage in the soul work rather than to engage in idle speculation, or worse, pointless controversy about something that will be so obvious that, as Rambam writes, even those steeped in belief in false Messiahs will admit the truth. That clarity will be possible through the inner purification whose abstract outlines you describe so well.

¹¹⁰ Kirsch (2010) refers to Wolfson's book as a "densely brilliant new study of the Rebbe's mystical thought."

resulted in the ideas that represent the theological system that we shall henceforth refer to as *Dirah Betachtonim*.¹¹¹

Rabbi Levin defines *Dirah Betachtonim* as:

a theology that admires the physical, respects the body and aspires for the immanent. Here is a world-outlook that regards specifically that which is most physical and finite as the arena for the greatest religious endeavour and achievement.¹¹²

In identifying the centrality of *Dirah Betachtonim* [literally, “a dwelling place in the lowest dimensions”] which he terms “the spectral immanence of the invisible transcendence” to R. Schneerson’s theology, Wolfson writes:

Instead of viewing the world as illusionary, it should be seen as allusive: The corporeal points to the spiritual in a way analogous to the hermeneutical claim that the esoteric meaning of the Torah is accessible only through the guise of the exoteric meaning, the light of infinity deflected through the facade of the letters, which constitute the true nature of materiality.¹¹³

This point is expounded by Rabbi Faitel Levin in his 169-page “Heaven on Earth: Reflections on the Theology of Rabbi Menachem M. Schneerson” (Kehot Publication Society, N.Y.) which seeks to make available to those outside the Habad fraternity the innovative thought of the Lubavitcher Rebbe.¹¹⁴ A review of this book is particularly relevant as its central principle or principles will be important, should a theory of education become apparent in subsequent chapters. Motivated by the inaccessibility of R. Schneerson’s creative teachings to the general public and undaunted by the magnitude of this challenge, Rabbi Levin’s *Heaven on Earth* is a

¹¹¹ Levin, 2002: 5.

¹¹² *Op. cit.*: 4.

¹¹³ Wolfson (2011: 406, footnote 23) notes R. Schneerson’s linking of habitation (*dirah*) for the Divine in the physical world and the essential expansiveness (*merchav ha’atzmi*) of the infinite as elaborated in *LS*, II: 452.

¹¹⁴ Levin’s work, though less academic than *Open Secret* will be less jarring to students of R. Schneerson’s corpus who may feel uneasy about Wolfson’s dedication of his study to Bob Dylan and his strange juxtaposition of quotes from R. Schneur Zalman of Liadi and, *l’havdil*, Bob Marley, at the outset of his work.

ground-breaking publication that sets out to provide a much-awaited systematic overview of R. Schneerson's thought.

At the outset, Rabbi Levin establishes as his objective the task of extracting "the comprehensive and consistent theological system which has even its own logical infrastructure" from R. Schneerson's vast exegesis delivered over four decades, while at the same time communicating to the general reader the innovative aspects of this theology. Rabbi Levin is uniquely positioned to undertake this task. Between 1979 and 1984 he served as part of a team of elite Hasidic scholars known as *chozrim* or "oral scribes" whose task it was to faithfully memorize, transcribe and submit to R. Schneerson for final editing transcripts of those addresses delivered on Shabbat and Festivals when Jewish law prohibits the use of electronic recording devices.

The opening two chapters of the book are devoted to the identification and elucidation of this principle which Rabbi Levin identifies as the central tenet of R. Schneerson's teachings. Explaining that this outlook is neither anti-mystical nor dismissive of the transcendent, Rabbi Levin argues that R. Schneerson's theology develops precisely within a mystical framework and "draws its substance from the entire gamut of mystical concepts, perceptions and experiences." Furthermore, R. Schneerson's theology is grounded in classical Hasidic teachings. Regarding the question of precisely where the revolutionary aspect of R. Schneerson's theology lies, Rabbi Levin explains that it is innovative in its insistence that "true spirituality is to be experienced in the physical, that ultimate transcendence is to be found in the immanent, that the most mystical encounter of all is to be attained in the here and now." Rabbi Levin puts it succinctly when he writes that "in the Rebbe's world-outlook, the metaphysical, religious and mystical arrows point sharply downward."

In the subsequent chapters, Rabbi Levin examines R. Schneerson's treatment of a variety of topics each in the light of this axiomatic notion. Areas examined include concepts such as diversity and unity, the G-d-world relationship, creation, the mystical experience and asceticism, religious devotion, the nature of G-d, body and

soul, the role and function of *mitzvot*, the afterlife, perspectives of history, as well as the practical applications of this central theme. He shows us that through the application of this principle, R. Schneerson offers both new insight into numerous beliefs and practices as well as an original perspective on the entire range of general metaphysical questions and Jewish philosophical issues. It is self-understood that implications of this principle for education, while not a focus of Rabbi Levin's work, would be addressed in the course of an examination of R. Schneerson's corpus with a view to disclosure of a potential theory of education.

The work is of assistance to those outside Habad who wish to gain a better understanding of the underpinnings and orientations of the Habad-Lubavitch movement, particularly its pragmatic approach to the reconstruction of Jewish life after the devastation of the Holocaust and its philosophy of outreach.¹¹⁵ Perhaps, no less importantly, the contextualization of R. Schneerson's Messianism in relation to the *Dira Betachtonim* world-view will help many to better understand the centrality of this belief to both Jewish thinking and Habad theology. The translation of the pivotal principle of R. Schneerson's discourse into the language of the layman was not an easy task and the author is to be commended on his effort.¹¹⁶ In "*Heaven on Earth*" Rabbi Levin has encapsulated the driving thrust of much of R. Schneerson's theology and enabled the reader to access R. Schneerson's insights.

By avoiding the complex and at times difficult scholarly terminology employed by Wolfson and others, Rabbi Levin's presentation of R. Schneerson's work, while simultaneously profound and accessible, identifies R. Schneerson's ultimate aim as "[making] numerous dark indifferent corners of the world a *Dirah Betachtonim* . . . leading up to . . . the ultimate global realization of *Dirah Betachtonim* at the end of time."

¹¹⁵ Rabbi Levin has dedicated a chapter entitled "Sociology: The Practical Application of *Dirah Betachtonim*" to this concern.

¹¹⁶ Rabbi Levin's ability to survey a complex issue from an elevated vantage point and thereby provide a fresh perspective on the subject at hand has already been confirmed by his widely acclaimed three-volume compendium of contemporary Halachic responsa, "*Hamafe'ach HaGadol*".

2.8.3 DR NAFTALI LOEWENTHAL'S ASSESSMENT

Another text-based understanding of R. Schneerson's messianism and global outreach agenda with implications for education was undertaken by Dr. Naftali Loewenthal in his 2009, "The Baal Shem Tov's *Iggeret ha-Kodesh* and Contemporary Habad 'Outreach'", published in Volume 1 ("Hasidism and the Musar Movement") of "Let the Old Make Way for the New: Studies in the Social and Cultural History of European Jewry - Presented to Immanuel Etkes."¹¹⁷ Loewenthal traces the roots of R. Schneerson's outreach to the Baal Shem Tov's vision of "disseminating the wellsprings of Jewish mysticism to the outside" as a precursor to realization of the Messianic era¹¹⁸ and documents the application of this principle by R. Schneerson's predecessors, specifically by Habad's sixth *Admur*, R. Shalom DovBer Schneersohn and by R. Schneerson's immediate predecessor, R. Yosef Yitzchak Schneersohn. What is of great significance is that Loewenthal's assessment is predicated upon an axiom identical to Wolfson's (*op. cit.*: 402) acknowledged premise that R. Schneerson "was heir to a long-standing esoteric tradition..." R. Schneerson's acknowledgement¹¹⁹ that his global educational agenda was based exclusively on the parameters set by his predecessors, a principle that is axiomatic to a sound understanding of his contribution, is overlooked by many.

Loewenthal explains that through the fifth Lubavitcher Rebbe, R. Shalom DovBer Schneersohn, there took place "the first stage in the process of the transforming of a brief passage from the Baal Shem Tov's letter into a powerful Habad motto." Loewenthal documents understandings of this theme by R. Shalom DovBer Schneersohn, and his perception that "the liberation of R. Schneur Zalman...celebrates the beginning of the spreading of the well-springs to the

¹¹⁷ Edited by David Assaf and Ada Rapoport-Albert and published by The Zalman Shazar Center for Jewish History, Jerusalem.

¹¹⁸ The original text is found in R. Yaakov Yosef of Polonnoye's *Ben Porat Yosef* and partially reproduced at the beginning of *Keter Shem Tov* includes the entry of The Baal Shem Tov into the Heavenly palace of the Messiah, his asking him "When will you arrive?" and receiving the reply, "At the time when your teaching is... revealed in the world, and your wellsprings gush outwards..."

¹¹⁹ Hebrew letter of *Adar-Sheini* 12th, 5719 [March. 22nd, 1959] addressee to Dr Solomon Schoenfeld (see *IK*, XVIII: 260-1, Letter 6,760).

outside”, where R. Schneur Zalman’s teachings become “more accessible to the ordinary rational mind” and his “spiritual ideas become appreciated even by people who had neither exalted souls nor inner purity.” The educational implications of this principle become apparent because included in this category are the students of R. Shalom DovBer’s *yeshivah* who “were studying Hasidic teachings and sometimes engaging in contemplative prayer” but were considered ‘outside’ because they did not have exalted souls and had not achieved “inner purity.” Loewenthal proceeds to present R. Yosef Yitzchak Schneersohn’s application of this theme to his educational outreach in the new-found situation in America. Those of his disciples who had found their way to America were considered to be in the category of “outside” but definitely included in this category were American Jews who had been “torn away from religious observances such as women’s ritual purity (*taharat hamishpacha*), *Tefillin*, Shabbat and kosher food.”¹²⁰

In America, “spreading the wellsprings” comes to mean “the rediscovery of Hasidic spirituality in a materialist and secular environment.” Living as a *chasid* in America and “purifying the air through recitation of *Mishnah*” enable realization of the Baal Shem Tov’s vision. As well, the publication of Hasidic teachings in journals such as *HaTamim* in Poland and elsewhere, all fulfil this ideal. Moreover, also included are outreach activities by advanced Habad *yeshivah* students brought from Otwock, Poland, via Shanghai to Montreal, the establishment of a Habad *yeshivah* in Montreal,¹²¹ and the requirement that its students spend time with members of the Lubavitch community as well as giving Torah classes to men and boys of the Montreal community. The student’s spreading “spiritual awareness to others” thus becomes a duty of the Habad *yeshivah* student.

With the trauma of the Holocaust, R. Yosef Yitzchak Schneersohn’s agenda, under the slogan of “immediate repentance, immediate redemption” included what

¹²⁰ *SH-RJIS-5688-5691*: 130.

¹²¹ As well as Pittsburgh, Newark and Worcester.

Loewenthal calls “outreach activism, spiritual intensity and messianic expectation”. While these were not especially linked to the Baal Shem Tov’s vision by R. Yosef Yitzchak, Loewenthal (*op. cit.*: 89) provides evidence from R. Schneerson’s writings to confirm that R. Schneerson “saw the outreach activities in which he was involved as examples of ‘spreading the wellsprings’” and that he viewed the *Temimim* (alumni of Habad *yeshivot*) “whom history had scattered around the world” to comprise “a pool of potential activists” who are already “outside”. Loewenthal detects here an early form of “miseaon” or *shlichut*:

which later came to characterize [R. Schneerson’s] leadership of Habad where the “emissary” (*shaliach*) and his wife are sent “outside” in order to do his or her work of what was later termed “spreading abroad” (*hafatzah*) - a term obviously relating to the Baal Shem Tov’s letter.¹²²

Further evidence leads Loewenthal to conclude that it is the “wellsprings” that “fuel the attempts to increase the level of simple practical observance of the laws of the Torah”. He proceeds to cite texts that indicate that for R. Schneerson, the term “outside” includes the Jew who is “outside the circle of traditional observance” and that R. Schneerson saw spreading Jewish observance as an extension of the Baal Shem Tov’s task of disseminating the wellsprings of Hasidic teachings. He writes:

Although, as we have seen, Menachem Mendel viewed Hasidic teachings as furthering the task of strengthening simple Jewish observance, he generally referred to this latter task as *hafatsat ha-yahadut*, the spreading of Judaism, as distinct from *hafatsat ha-ma’ayanot*, the spreading of the wellsprings of Hasidism. Nonetheless, we note, the trigger word *hafatsah*, from *yafutsu* in the Baal Shem Tov’s letter, is still employed.¹²³

Examples with educational ramifications cited by Loewenthal include R. Schneerson’s 1952 appeal to *yeshivah* students to reach out to the unaffiliated,¹²⁴ his

¹²² Loewenthal, 2009: 89.

¹²³ *Ibid.*

¹²⁴ Loewenthal writes: “In 1952 Menachem Mendel appealed to the Orthodox world in general to take part in what he often described as the ‘need of the time’ — the work of strengthening Jewish observance of practical commandments. His open letter, issued before Passover, was addressed to the ‘Students of the *yeshivot*,’ meaning all

1967 Tefillin Campaign after the Six Day War,¹²⁵ augmenting the concept of *shlichut* established by his predecessor, increasing the number of emissaries¹²⁶ and introducing global “*Mitzvah Campaigns*”.

Loewenthal detects “certain post-modern characteristics” within Habad, where the ideal of spreading the wellsprings of spirituality “to the outside” leads inexorably to the imperative to “deconstruct religious boundaries”. Loewenthal also observes that with the gradual expansion of what he terms the accessible “outside”, a corresponding increase in “emphasis on and affirmation of the Baal Shem Tov’s ideal has taken place. Whereas the meaning of this notion may have been obscure in the mid-eighteenth century, it has become the *leitmotif* of Habad outreach under R. Schneerson’s leadership (and by extension, in Habad educational outreach).

Loewenthal’s essay is supportive of the approach taken by this dissertation in its characteristic feature of presenting and developing hypotheses based firmly on strong textual evidence. Moreover, Loewenthal’s disclosure of a principle that underscores much of R. Schneerson’s communal endeavour will be in all likelihood pertinent to R. Schneerson’s educational discourse and the educational theory that underlies it, should it become apparent.

2.8.4 OTHER NON-EDUCATIONAL THINKING OF R. SCHNEERSON

Although this dissertation is focused on education, several contemporary works on R. Schneerson that are not of direct concern for identifying an educational theory

yeshivot, not only those of Lubavitch. The letter begins: ‘With the permission of the learned rabbis ... the heads of the *yeshivot*, I turn to you with this, my dear ones, students of the *yeshivot*....’ In the letter Menachem Mendel comments on the four sons at the Seder, of whom ‘one is wise, and one is wicked...’ Why, he asks, is the wise son placed next to the wicked son? And he replies that this is in order that they should talk together, so that the wise son will have a positive influence on the wicked son....”

125 R. Schneerson (*LS*, VI: 271-5) responded with an extensive halachic rejoinder to those who queried the *Tefillin Campaign*’s source in Jewish law.

126 Loewenthal explains the concept of *shlichut* encouraged by R. Schneerson to be an outgrowth of Kabbalistic teachings included in the Baal Shem Tov’s vision where “... when the *Admur* ... sends a *shaliah* to a specific place, he has in mind some kind of mystical transaction relating to the concept of *yihudim*. [mystical unifications]”.

within his discourse are now mentioned, given their general implications for assessments of R. Schneerson's intellectual contribution.

In 2010, Princeton University Press published Prof. Samuel Heilman and Prof. Menachem Friedman's *The Rebbe: The Life and Afterlife of Menachem Mendel Schneerson*.

Comparing this book to Wolfson's work, Kirsh (2010) has drawn the general distinction whereby, "In general, Wolfson has much more to say about the content of R. Schneerson's thought and writing, while Heilman and Friedman focus on the events of his life and the organizational growth of Habad." An objective analysis of this biography and bringing to light its shortcomings is important, because irrespective of the controversy surrounding it, the work has been endowed with a credibility¹²⁷ by virtue of its authors' scholarly reputations.¹²⁸ An example of a review of this biography that unquestioningly accepts its dubious premises, presumably on the basis of its authors' academic reputations, is that of Gillman (2011). After describing the authors as "highly respected academicians" and describing the work as "a serious, well-researched academic study..." Gillman writes, "That the book was found to be controversial in Chabad circles is part of the good news." However, Gillman ignores the reality that irrespective of Rapoport being part of Habad circles, he has raised some serious concerns about the integrity of the research and that Prof. Elliot Wolfson, who is no less a "highly respected academician" than the authors of the book, sees it as fundamentally flawed. So too in

¹²⁷ An example of a review of this biography that unquestioningly accepts its dubious premises, presumably on the basis of its authors' academic reputations, is that of Gillman (2011). After describing the authors as "highly respected academicians" and describing the work as "a serious, well-researched academic study..." Gillman writes "That the book was found to be controversial in Chabad circles is part of the good news". However, Gillman ignores both the fact that irrespective of his being part of "Chabad circles", Rapoport has raised some serious concerns about the integrity of the research and that Prof. Elliot Wolfson, who is no less a "highly respected academician" and is not part of Chabad-circles, sees the book as fundamentally flawed.

¹²⁸ Heilman holds the Harold Proshansky Chair in Jewish Studies at the CUNY Graduate Center of Queens College of the City University of New York, where he also serves as a Distinguished Professor of Sociology. Dr Menachem Friedman is Emeritus Professor of Sociology at Bar-Ilan University in Israel. Moreover, the biography's publication by Princeton University Press lends further credibility to its factual errors and unsubstantiated claims. This book was declared a 2011 Outstanding Academic Title by *Choice Magazine* and was winner of the 2010 National Jewish Book Award.

his Jewish Chronicle review, Klinghoffer (2010) writes “I was not – and am not – a Chabad follower” but Klinghoffer believes that “readers of this biography may wonder if the authors have failed to grasp their subject.”¹²⁹

The biography’s credibility is questioned by many outside the Habad fraternity, including Prof. Eliot himself ¹³⁰ who argues:

There is no question that Menachem Mendel and his wife were spreading their wings during their sojourn in Paris and Berlin....But the diaries from those years show that he was also completely absorbed in Hasidic thought and Jewish learning. The world he lived in was completely structured around his ideas.

Wolfson argues that bypassing R. Schneerson’s religious writings of the times was an error. Here Wolfson would appear to be alluding to the glaring methodological omission by Heilman and Friedman, namely, their neglect of study of R. Schneerson’s posthumously-published *Reshimot* [written record]. A cursory perusal of these texts¹³¹ which provide a veritable “window into the mind” of R. Schneerson

¹²⁹ Similarly, Steven I. Weiss (cited by P. Cohen, 2010) recorded criticism of Heilman and Friedman’s book for “...ignoring a vast amount of primary material which would frequently contradict its assertions.” Referring to Rapoport’s reply to this study, Socher (2010) argues that “Rapoport has gotten the better of the exchange... [due to] a failure of biographical research and imagination on Heilman and Friedman’s part...” Bobker (2010) similarly argues that “[Heilman and Friedman] unfortunately play trivial pursuit... present hearsay as facts... and sometimes wade into the cynical end of the research pool with tabloid-style innuendos and suppositions.” Jonathan Mark (2010) concluded that “Heilman-Friedman’s conclusion is based on nothing... [It] is more akin to a spitball than to any substantiated academic conclusion, not what you’d expect from a pair of professors who demand to be taken seriously.” Tomer Persico (2009) has written in *Makor Rishon*: “At times the attempt to find evidence leads [Heilman and Friedman] to errors. Rabbi Chaim Rapoport wrote a lengthy review... In the authors’ response to his critique they admit that they have made mistakes. Greater caution could have prevented this embarrassment.”

¹³⁰ Cited by P. Cohen, (2010); cited in Rapoport, 2011: 64-5, footnote 173.

¹³¹ There are 5 volumes of *Reshimot* published between 1994 and 2000 representing many of R. Schneerson’s scholarly diary entries and correspondence penned between 5685 [1924-5] and 5711 [1951]. [Vol. I comprises 439 pages; Vol. II comprises 438 pages; Vol. III comprises 421 pages; Vol. IV comprises 502 pages and Vol. V comprises 462 pages] as well as the 483-page *Reshimat Yoman* and the 146-page *Reshimat HaMenorah: Seder Hadlakat HaNerot B’Veit HaMikdash* which was published in 1998. As well, 894 letters penned by R. Schneerson between *Adar* 21st, 5688 [March 13th, 1928] and his assuming leadership of Habad on *Shevat* 10th, 5711 [Jan 17th, 1951] are extant in the first 4 volumes of *Igrot Kodesh* and another 118 letters penned between *Tevet* 15th, 5685 [Jan. 11th, 1925] and his assumption of Habad leadership on *Shevat* 10th, 5711 [Jan 17th, 1951] are found in Vol. XXI, the supplementary volume to the first twenty volumes of *Igrot Kodesh*. As well, *Shaarei Yeshivah* — *Spring 1942* was first published in 1992 by *Uforatzto*, New York in *Tzaddik L’Melech*, I: 121-124, and subsequently in Greenberg and Zaklikowski (1993). The manuscript implies that its contents were based on R. Schneerson’s address to *Yeshiva* students during *Sukkot* of 1942, in conjunction with a new term of studies. R. Schneerson noted that “such periodic gatherings are customary and traditional ways of beginning or closing a semester of study.” He makes reference in the document to his analysis of the Talmudic tractate *Bava Metzia*, which was the Talmudic curriculum of that particular new semester. This document has been published by Kehot in 1996 as *Hatza’at Tochen Sich’a B’Hitva’adut U’Mesibat Bnei Torah, Choveret Rishona - Shnayim Ochazin B’Talit - Sugya D’Reish Masechet Bava Metzia*.

at this period of his life reveals his preoccupation with Talmudic complexities or the profundities of *Kabbalah* and Hasidic theology.

Even a cursory perusal by Heilman and Friedman of the 50-page chronological index to the content of *Reshimot* found at the end of the fifth volume¹³², would reveal multiple examples of R. Schneerson's "immersion" in recording Habad custom¹³³, his scholarly analysis of the intricacies of Talmudic and Halachic texts¹³⁴, writing letters to outstanding Torah scholars of his times including the *Gaon* [genius] of Rogatchov¹³⁵ and recording their responses¹³⁶, providing comments on newly-published Torah texts¹³⁷, recording his meeting with Rabbinical figures such as R. Azriel Hildesheimer¹³⁸ and composing letters encouraging the religious observance of his family members in the face of Communist oppression.¹³⁹ A unique feature of these analyses which is reminiscent of his father's approach to Torah exegesis is R. Schneerson's frequent synthesis of esoteric and exoteric interpretations of identical themes.¹⁴⁰

Similarly, Heilman and Friedman's hypothesis that during the decade of R. Schneerson's arrival and relocation to America, R. Schneerson was first and foremost an aspiring engineer is contradicted by his devotion to his predecessor's institutions and initiatives, as evidenced by letters of that epoch subsequently published in *Reshimot* and the first four volumes of *Igrot Kodesh*. Moreover, he was director of *Merkos*, the educational arm of the Habad movement and as head of Kehot

¹³² *Reshimot*, V: 431-81.

¹³³ *Op. cit.*, *Reshima* Numbers 7, 110, 153, 163, 165, 176 & 178 are prime examples of this *genre* of diary entry.

¹³⁴ *Op. cit.*, 251-9 [*Reshima* 29] is a prime example of this *genre* of diary entry.

¹³⁵ *Op. cit.*, II: 299-300 [*Reshima* 36] & *op. cit.*, 356-8 [*Reshima* 104] are prime examples of this *genre* of diary entry.

¹³⁶ *Op. cit.*, II: 301-5 [*Reshima* 33]; *op. cit.*, III: 350 [*Reshima* 104] & *op. cit.*, V: 28-36 [*Reshima* 159] are examples of this *genre* of diary entry.

¹³⁷ *Op. cit.*, IV: 146-56 [*Reshima* 127] & *op. cit.*, 157-163 [*Reshima* 128] are prime examples of this *genre* of diary entry.

¹³⁸ *Op. cit.*, IV: 296-9 [*Reshima* 142] is a prime example of this *genre* of diary entry.

¹³⁹ *Op. cit.*, III: 145-50 [*Reshima* 59] is a prime example of this *genre* of diary entry.

¹⁴⁰ *Op. cit.*, II: 3-89 [*Reshima* 15], *op. cit.*, 105-13 [*Reshima* 18] & *op. cit.*, 114-22 [*Reshima* 19] are prime examples of this *genre* of diary entry.

Publication Society¹⁴¹ he was personally in charge of its publications of Hasidic texts. These texts include an anthology of his predecessor's teachings, entitled, *HaYom Yom*, which appeared in 1942. Indeed, upon his arrival in America in 1941, R. Schneerson was appointed by R. Yosef Yitzchak to head the educational, social service and publishing arms¹⁴² of the Habad movement. Besides contributing to the growing Lubavitch movement by supervising educational programmes, R. Schneerson wrote extensive treatises¹⁴³ on Hasidic texts and responsa.¹⁴⁴ Under his presidency,¹⁴⁵ *Merkos L'Inyonei Chinuch* developed several educational projects. Besides supporting and expanding existing educational institutions, the organisation facilitated evening classes, Release Hour instruction for Jewish students of New York Public Schools, pedagogic courses¹⁴⁶ for teachers of Judaism, as well as religious education for American Jewish farmers and servicemen. Summer camps¹⁴⁷ were organised in the U.S.A., Canada, Israel, Australia and Italy. For further analysis of

¹⁴¹ From his arrival in the USA until 1951, R. Schneerson served as Editor-in-Chief of *Otzar HaChassidim* Library of Lubavitch.

¹⁴² It was R. Schneerson who, during this time, prepared many manuscripts of early Habad philosophy for publication.

¹⁴³ In 1942-3 R. Schneerson compiled *HaYom Yom — From Day to Day — An Anthology of Aphorisms and Customs, Arranged According to Days of the Year, Assembled from the Talks and Letters of Rabbi Yosef Yitzchak Schneersohn*. During these years, he served as Editor in Chief of *Otzar HaChassidim Library of Lubavitch*. In 1946, he published the *Passover Haggadah* with his compilation of customs and explanations.

¹⁴⁴ On his arrival in America, R. Schneerson's scholarship became apparent. Rivka Deutch (1994) recorded that in 1941 R. Schneerson was asked to deliver an explanation of a *Mishnaic* text. Upon his agreement, he was informed of where the study group was focused and was able to launch into the lesson, and provide a thorough explanation of each Halacha, then an explanation according to Kabbalah, concluding with an educational directive to be derived from the *Mishnaic* texts studied. The *Mishnah* under study was that of *Taharot*, one of the most complicated sections of *Mishnah*.

¹⁴⁵ It is significant that R. Schneerson chose as his personal secretary, renowned educationalist, Rabbi Chaim Mordechai Isaac Hodakov, who had served as Minister for Jewish Education in the Latvian Parliament. Many of Rabbi Hodakov's educational directives were published by Ch. Dayan and A.E. Friedman (1995).

¹⁴⁶ RJIS (*IK-RJIS*, IX, Letter of *Adar* 29th, 5707 [March 21st, 1947], Letter 3000), in a letter addressed to the Board of *Merkos L'Inyonei Chinuch*, suggested the speedy implementation of courses to enable *Yeshiva* heads, primary and secondary Jewish Studies teachers, to expand and develop their knowledge concerning educational methodology. In a letter of the same day (*ibid*, letter 1000) he wrote to the educators of the New York Lubavitcher *Yeshiva* and its subsidiary branches throughout America, that "even the most gifted and experienced educators need to periodically discuss educational methodologies which are most appropriate for their particular student body. This principle certainly applies to younger, less experienced educators who are duty bound to do all possible to widen their knowledge of education and guidance. It is upon this knowledge that much of their success in this area of utmost responsibility is dependent." He urged all education faculty of *Tomchei Temimim* to attend those courses for the above mentioned purpose and to obtain formal accreditation for these skills. As a result of this directive, weekly pedagogic courses were conducted for students of RJIS's *Kollel* by Dr. William Brickman, an orthodox educationalist, who subsequently became the Professor of Educational History and Comparative Education at the University of Pennsylvania Graduate School of Education. He worked in close contact with Rabbi Hodakov in this and other educational projects (Interview with Rabbi Y.D. Groner on June 30th, 1996).

¹⁴⁷ These camps sought to provide a Torah atmosphere during the summer vacation.

Heilman and Friedman and works that are based on the same hypotheses see Appendix G.

The perceptions of R. Schneerson that are implied by these publications render all the more necessary the research into his educational corpus undertaken in this thesis and its assessment of his contribution in the field of education.

2.9 INTELLECTUAL BIOGRAPHIES AND BIOGRAPHIES OF R. SCHNEERSON

2.9.1 RABBI ELIYAHU MEIR ELITUV'S INTELLECTUAL BIOGRAPHY OF RABBI SCHNEERSON

In 2012, R. Eliyahu Meir Elituv privately published *Mishnato Shel HaRabbi MiLubavitch: Pirkei Iyun B'Hekefa, Tochna U'Ma'afyena U'B'Shitat HaLimmud Shel HaRabbi* ["The Torah Discourse of the Lubavitcher Rebbe: Chapters of In-Depth Reflection on its Scope, Content and Defining Characteristics and on the Rebbe's Methodology"]. In his introductory chapter, R. Elituv bemoans Jewish scholars' lack of familiarity with the vast corpus of forty years of R. Schneerson's Torah writings on a multiplicity of areas, notwithstanding a wide-spread awareness of his achievements in outreach to the unaffiliated and to communities on the periphery of Jewish activity and in spearheading revitalization of the post-Holocaust Jewish world.¹⁴⁸ In delineating the areas of this unfamiliarity, R. Elituv cites R. Schneerson's revolutionary understandings of works including *Ethics of the Fathers*, Rashi's Torah commentary,¹⁴⁹ Maimonides' *Mishneh Torah*,¹⁵⁰ Jewish mystical teachings¹⁵¹ (culled from the 1,563 Hasidic discourses delivered by R. Schneerson) as well as incisive and novel understandings of Talmudic *sugyot* [themes] to be found in the over-1,600

¹⁴⁸ Rabbi Elituv's explanation of this unfamiliarity concurs with Emeritus British Commonwealth Chief Rabbi Jonathan Sack's (1980) observation that "It is perhaps the case that R. Schneerson's fame as a leader, organiser and innovator of communal projects has impeded a measured assessment of his originality as a thinker" as well as with other factors cited in Solomon (2000:3-4).

¹⁴⁹ For an overview of R. Schneerson's novel approach to Rashi's commentary, see Y. Kaplan (a), (2014, 261-76).

¹⁵⁰ For an overview of R. Schneerson's novel approach to *Mishneh Torah*, see Y. Gotlieb, (2014, 291-313).

¹⁵¹ For an overview of R. Schneerson's Hasidic discourses, see Y. Kaplan, (2014 (b)., 207-11).

edited scholarly essays that comprise R. Schneerson's 39-volume *Likkutei Sichot* and the 12-volume *Sefer HaSichot*. R. Schneerson's derivation of *hora'ot* [inspirational guidance and instructions] from the entire spectrum of Rabbinic literature is also cited by R. Elituv as an undiscovered treasury of Torah exegesis.

R. Elituv anticipates the day when this untouched wealth of scholarship will be accessed by the Jewish world. He makes the disclaimer that his work represents only a miniscule sample of R. Schneerson's corpus and that his explications of the areas presented are by definition incomplete. He also does not present R. Schneerson's contribution to the area of Jewish mysticism as this would require the reader's familiarity with the mystical concepts upon which R. Schneerson's novel contribution is predicated. By providing overviews based on 150 edited addresses by R. Schneerson, R. Elituv's work can only aim to introduce its reader to central aspects and unique characteristics of R. Schneerson's discourse with a view to encouraging further exploration. In light of its objectives, in its twenty-four chapters, R. Elituv provides the reader with valuable insights into pervasive areas of R. Schneerson's scholarship, explaining salient examples of these areas which are drawn from the vast corpus of his writings.¹⁵² Given the thematic approach to R. Schneerson's discourse adopted by this work, R. Elituv thereby provides a welcome introductory outline of significant, all-encompassing features of R. Schneerson's literary corpus.

2.9.2 YECHIEL HARARI'S STUDY OF RABBI SCHNEERSON'S CHARISMA

In 2013, *Yediot Achronot's Sifrei Yahadut* [Judaica] section published Yechiel Harari's *Sodo Shel HaRabbi* ["The Secret of the Rebbe"]. Harari's work focuses primarily on seeking an understanding of R. Schneerson's exceptional influence. It describes the way that his admirers and followers viewed him and the life he led in the world of

¹⁵² These include overviews of R. Schneerson's novel insights into Maimonides and his Teachings, The Jerusalem Talmud, the Synthesis of Conflicting Views, the Synthesis of Exoteric and Esoteric, Rashi's Torah commentary, Positive View of Negative Circumstances and R. Schneerson's approach to *hadranim* [studies upon the conclusion of Talmudic tractate].

reality and examines what characterized the Torah teachings that he communicated his way of life and his conduct. Harari's central thesis is that R. Schneerson's charisma stems from the fact that a large variety of people (including those outside the Hasidic fraternity) saw in him someone who was able to transcend individual concerns and set forth a clear and viable vision for the collective future of the Jewish people. Harari argues that in order to understand R. Schneerson's "secret" objectively, it is imperative that one enter into the mindset of his adherents and admirers. Harari's focus is on R. Schneerson's personality rather than on his thinking and communication of ideas. Harari's discussion of R. Schneerson's years in Paris and Berlin, is devoted to a technical discussion of his immigration status and the specific details of his sojourn, (for example, how precisely he was in touch with his father-in-law and predecessor when not in his company) rather than to an intellectual biography of R. Schneerson at this time. Such an intellectual biography, based on the *Reshimot* [diary entries] written by R. Schneerson at this time is much needed, given the current popular "historical revisionism" which is clearly contradicted by his scholarly writings from this period. The major shortcoming of Harari's work is its "psychological" focus on personality and charisma, rather than the explication of R. Schneerson's intellectual achievement expected from a comprehensive, intellectual biography.

This short-coming aside, given that Yechiel Harari is a biographer who does not write from within the parameters of the Habad fraternity, he has, with remarkable accuracy, communicated to the wider readership, aspects of R. Schneerson's persona and the nature of the concept of *Admur* or *Rebbe* for the Habad adherent. Given *Sodo Shel HaRabbi's* principal focus on the question of just how R. Schneerson was able to exert an impact on so many people from different walks of life, it is a valuable and insightful book which renders all the more significant the possible disclosure of an educational theory within his writings. Given Harari's principal focus is on R. Schneerson's influence and personality, he makes no pretensions about presenting an in-depth, scholarly analysis of his writings like that undertaken in this study. At the same time, the evidence of R. Schneerson's influence and his significance as a

leader that emerges from *Sodo Shel HaRabbi* confirms the contemporary relevance of the exploration of his corpus undertaken in this dissertation and its search for cohesive educational theory within the discourse.

2.9.3 BRONFMAN, KIRSHENBAUM AND SHILAT'S INTELLECTUAL PORTRAIT OF RABBI SCHNEERSON

In 2014, *Torat Habad LiVnei HaYeshivot* (Mayanotecha Library) published the 484-page *HaShevi'i - HaRabbi MiLubavitch, Rabbi Menachem Mendel Schneerson*, edited by M.M. Bronfman, E. Kirshenbaum and M. Shilat. *HaShevi'i* is a compilation of stand-alone essays authored by Habad scholars, focused primarily on aspects of the intellectual contribution of R. Schneerson. The introductory chapter, entitled *HaShevi'i* ["The Seventh"], authored by Rabbi Yoel Kahn, the chief *chozer* [reviewer and transcriber] of R. Schneerson's discourses and the preeminent authority on Habad-Hasidic teachings, is an analysis of R. Schneerson's inaugural discourse as *Admur*, and its relevance to Habad and the cumulative contribution of its *Admurim* with particular reference to the seventh generation of Habad. In a first section entitled "[R. Schneerson's] Life and Achievements", an inaugural chapter authored by Rabbi Eliyahu Wolf, analyses R. Schneerson's contribution as a Torah scholar in the mystical dimension of Torah. A second chapter entitled "Landmarks and Special Events" presents a timeline of major events in R. Schneerson's years of leadership.

In a second section entitled "[R. Schneerson's] Personality", six chapters analyse R. Schneerson's personality. Former Israeli Sephardic Chief-Rabbi Mordechai Eliyahu authors a chapter on R. Schneerson's in-depth scholarship in Talmud, Codes, Kabbalah and his personal pursuit of spirituality; the Tolna Rebbe, Rabbi Yitzchak Menachem Weinberg, presents R. Schneerson's synthesis of seemingly contradictory elements of leadership; Rabbi Shmuel David Gross outlines the unique dimension of his world-view where he adopted a supra-rational approach that was utterly convinced of the redeemability of every individual. Rabbi Schneur Zalman Ruderman discusses R. Schneerson as a halachic exemplar and his insistence on avoidance of untoward linguistic expressions. Rabbi Moshe Marinovski outlines R.

Schneerson's innovative approach to analysis of Rashi's commentary to the Pentateuch as well as his intricate in-depth analyses of Talmudic texts. Rabbi Elkana Shmotkin illustrates concern and sensitivity as pivotal elements of R. Schneerson's leadership.

The third section, entitled "[R. Schneerson's] Leadership", includes portraits of R. Schneerson's leadership by Rabbi Aharon Lichtenstein, Rabbi Adin Even-Yisrael Steinsaltz, Emeritus Chief Rabbi Professor Jonathan Sacks and Rabbi Meir Mazoz.

The fourth section, entitled "R. Schneerson's Works" presents an evaluation of R. Schneerson's literary output. Separate chapters focus on analyses of his major works. Thus, *Torat Menachem-Hitva'aduyot* is scrutinized by Rabbi Yitzchak Kaplan, *Likkutei Sichot* by Rabbi Menachem Mendel Kaplan, *Igrot Kodesh* by Rabbi Moshe Marinovski, *Sefer HaMa'amarim* by Rabbi Yitzchak Kaplan and the *Reshimot* by Rabbi David Feldman.

Section Five is entitled "R. Schneerson's Unique Torah Contributions". Again, separate chapters undertake explorations of "Seeking the Central Theme" by Rabbi Yehuda Leib Schapiro, "Identification of Consistent Themes in R. Schneerson's Torah Analysis" by Rabbi Menachem Mendel Raices, "Novel Interpretation of Rashi" by Rabbi Yitzchak Kaplan, "Clarity, Comprehensibility and Synopsis in R. Schneerson's Discourses" by Rabbi Yehoshua Schapiro and "R. Schneerson and Maimonides" by Rabbi Yaakov Gottlieb.

Section Six is entitled "Yearning for the *Mashiach*" and includes insightful essays by Rabbi Adin Even-Yisrael Steinsaltz, Rabbi Assi Shpiegel and Rabbi Menachem Brod. The seventh section, entitled "One Leader for the Generation", includes a chapter "The Privilege, the Obligation and the Way to Disseminate Judaism" by Rabbi Menachem Brod, "The Revolutionary Approach of R. Schneerson to Science and Technology" by Rabbi Menachem Mendel Bronfman and "The Status of the Woman in Judaism" by Rabbi Zusia Wolf. A concluding eighth section is entitled "Together with R. Schneerson" and comprises chapters by Rabbi Yoel Kahn, Rabbi

David Hanzin and Rabbi Shmuel Avidor, which portray the atmosphere of R. Schneerson's Habad headquarters.

In summary, this work provides the introductory reader with insight into a broad range of areas where R. Schneerson has made a significant intellectual contribution. In sections 2.9.4 to 2.9.6, three recently-published popular biographies of R. Schneerson are individually reviewed and an analysis of all three will follow in 2.9.7.

2.9.4 RABBI ADIN (EVEN-ISRAEL) STEINSALTZ'S BIOGRAPHY OF R. SCHNEERSON

In May, 2014, Koren Publishers of Jerusalem published Rabbi Adin (Even-Israel) Steinsaltz's 246-page "My Rebbe", a biography and memoir of R. Schneerson by a scholar who "enjoyed a warm and close relationship with R. Schneerson" and "had long, private, one-on-one meetings in which [they] discussed global Jewish questions."¹⁵³ This biography is of importance given Rabbi Steinsaltz's status as a world-acclaimed author, thinker, social critic and scholar. Rabbi Steinsaltz has been described as "a once in a millennium scholar" by Time Magazine.¹⁵⁴ Rabbi Steinsaltz has himself published several works on Jewish mystical writings and legal texts and his contribution has been widely acknowledged.¹⁵⁵ Rabbi Steinsaltz's most notable achievement among many has been his reformulation of the entire Babylonian Talmud and several tractates of the Jerusalem Talmud into a format that provides a vocalized and punctuated version of the Talmudic text, accompanied by a user-friendly Modern-Hebrew commentary (of late, translated into English and other languages) to the Talmud as well as illustrations, explanations of technical terms,

¹⁵³ Author's Preface to (Even-Israel) Steinsaltz, 2014: xiii.

¹⁵⁴ *Time Magazine* (January 18, 1988) has referred to R. Steinsaltz as a "once-in-a-millennium scholar." (Ostling, 1988). On May 26, 1980, *Newsweek Magazine* reviewed R. Steinsaltz's "Thirteen Petalled Rose." His scholarly achievement has been further confirmed through his receipt of awards that include The Israel Prize for Jewish Studies in 1988 and Israel's President's Prize in 2012.

¹⁵⁵ In a *Newsweek* article of 1980, speaking of Steinsaltz, University of Haifa's Professor Dan Segre declared "He is a genius of the highest order. Steinsaltz has the sort of mind that comes around only every couple of thousand years. Steinsaltz has been likened to one of the greatest commentators on Jewish texts in history. Thus, in a 1983 *Washington Post* interview, Michael Berenbaum, Director of the Jewish Communal Council of Greater Washington and professor of religion at George Washington University said that "The scope of Steinsaltz's work can only be compared to Rashi [Rabbi Shlomo Yitzchaki, whose commentary has become an integral and indispensable part of Torah study] (Wagner, 2014) .

biographical information on the Talmudic Sages, implied Halachic ramifications and in-depth extended analyses. Rabbi Steinsaltz's assessment of R. Schneerson (with Rabbi Steinsaltz having corresponded and met in person with R. Schneerson) is thus of great significance.

Koren Publishers have described the work as "part biography, part memoir, part manual for great leadership" and have suggested that the book "will motivate readers to contemplate their own mission in the world and aspire toward meaningful living." Koren Publishers have written of the book:

With the admiration of a close disciple, the nuanced perceptiveness of a scholar and the spiritual depth of a mystic, Steinsaltz crafts an intimate portrait of a revolutionary religious leader whose dedication to intellectual, religious, and spiritual principles impacted generations of followers....¹⁵⁶

In this work, Rabbi Steinsaltz describes R. Schneerson's life-work as "a task whose purpose is urgently relevant to our times",¹⁵⁷ noting that R. Schneerson "sought nothing less than to transform our reality into a better one",¹⁵⁸ and that "his message was universal; his vision encompassed the entire world."¹⁵⁹ Steinsaltz argues that those who mythologize R. Schneerson destroy his real greatness. The work seeks to explain how "an intensely private, introspective young man transformed into the charismatic and revered spiritual leader of a global movement" and Steinsaltz makes the disclaimer that the book is not a "conventional biography" but rather "a biography of the Rebbe's mission and of the movement that he built." Steinsaltz's target audience is both those who did not know R. Schneerson as well as those who met or corresponded with him or who studied his writings. In contradistinction to Heilman and Friedman's "biography", Rabbi Steinsaltz has sought to "check the facts as much as possible, turning to reliable sources". Again, unlike Heilman and

¹⁵⁶ Steinsaltz, cited by the Koren Publishers website, www.korenpub.com (2014-2015).

¹⁵⁷ Author's Preface to (Even-Israel) Steinsaltz, 2014: xi.

¹⁵⁸ *Ibid.*

¹⁵⁹ *Ibid.*

Friedman, Rabbi Steinsaltz emphasizes that whenever he “express[es] [his] own opinion or makes an assumption, this will be so noted.”¹⁶⁰ Conceding that the book “reflects [his] own feelings”, Steinsaltz describes this book as “also a concerted effort to create an honest and objective work, [which] strives to portray the man and his dreams.”¹⁶¹ The biography is thus interspersed with Rabbi Steinsaltz’s unique insights into R. Schneerson, of which the following is one of many examples:

So far as anyone knows, there was neither a time nor a situation in which he reverted to the very private person he had been before becoming leader of the movement....From the moment he was appointed leader of Chabad, the Rebbe seemed profoundly transformed. Menachem Mendel Schneerson disappeared and the Lubavitcher Rebbe took his place. In effect, he existed solely as part of a collective - albeit the most important part, as thinker and leader....His role as rebbe was all-consuming....The Rebbe no longer even had the structure of a private life to fall back on; he and the movement were entirely one. The Rebbe’s loneliness was perhaps inevitable. Those who had once been his peers, workmates and colleagues became his subordinates and Chasidim. Although their relationship continued, they were no longer ordinary friendships. Having assumed the responsibility of solving his Chasidim’s personal problems, he could no longer talk to them as an equal. This created an existential choice for loneliness, which might even be termed “aloneness.” From his deep relationship with his family, we know he had the capacity of intimacy with others. Yet in the official role that consumed his life, it could not be expressed.¹⁶²

Steinsaltz deals with some matters commonly addressed by a biography such as R. Schneerson’s early years, his path to religious leadership, the Lubavitch Movement and its outreach activities, his role as “a holy man” and his mission. What is unique about this work is that it probes areas usually “off-limits” to biographers, such as R. Schneerson’s loneliness, R. Schneerson and his wife, the style of his nurturing others

¹⁶⁰ *Ibid.*

¹⁶¹ *Ibid.*

¹⁶² *Op. cit.*: 168-9.

and R. Schneerson and politics. Elsewhere,¹⁶³ Steinsaltz referred to R. Schneerson as “a super-intellectual”.

In the final chapter on R. Schneerson’s legacy, after outlining the challenges and traumas faced by the Habad Hasidic movement subsequent to R. Schneerson’s illness and demise, Steinsaltz concludes:

Perhaps most important, the movement is still nourished by the Rebbe’s philosophy. His messages and speeches remain the words of a living rebbe. His thought and the overarching spirit of his leadership still infuse and empower the movement.¹⁶⁴

This concluding deduction enunciated by Steinsaltz, corroborates the necessity for the scrutinization of his corpus undertaken in this research and its search for cohesive educational theory within the discourse. Moreover, Steinsaltz’s appendix to “My Rebbe” where he addresses R. Schneerson’s scholarly methodology and innovative approaches, further renders imperative the examination of his vast educational writings in search of holistic educational theory.

2.9.5 JOSEPH TELUSHKIN’S BIOGRAPHY OF RABBI SCHNEERSON

In June, 2014, HarperWave Publishers of N.Y., an imprint of HarperCollins, published Joseph Telushkin’s 624-page “Rebbe - The Life and Teachings of Rabbi M. Schneerson, the Most Influential Rabbi in Modern History”, a biography of R. Schneerson. Joseph Telushkin is the author of several bestselling books on Judaism.¹⁶⁵ While Steinsaltz’s biography-memoir is written from the perspective of a

¹⁶³ On Sunday June 29, 2014, there took place at the Kupferberg Center for the Arts, Queens College, New York, a day of analysis of R. Schneerson’s contribution led by foremost scholars and experts on R. Schneerson’s teachings entitled “Soul Encounters: A Journey of Connection, Reflection and Upliftment.” Rabbi Adin (Even-Yisroel) Steinsaltz was interviewed by Mrs B.Olidort during the plenary session of “Soul Encounters”.

¹⁶⁴ *Ibid.*: 210.

¹⁶⁵ These include “Jewish Literacy: The Most Important Things to Know About the Jewish Religion, Its People and Its History” (1991), “Jewish Wisdom: Ethical Spiritual, and Historical Lessons from the Great Works and Thinkers” (1994), “A Code of Jewish Ethics” (2009) and “The Book of Jewish Values: A Day-By-Day Guide to Ethical Living”(2000).

mentee, Telushkin's work is penned from the perspective of someone outside the Habad fraternity, notwithstanding the author's family associations with Habad.¹⁶⁶ The work addresses the source of R. Schneerson's charisma and the vast influence he exerted and continues to exert on people's lives, and is based on interviews and R. Schneerson's private correspondence. Interestingly, R. Telushkin cites R. Schneerson's modesty as the secret of his success in exerting an influence on U.S. Presidents and politicians. He thereby negates the portrayal of R. Schneerson by Heilman and Freedman as well as those penned by Ehrlich, who are fixated on unsubstantiated innuendos and who choose to disregard multiple testimonies and a substantive body of *Reshimot* [diary entries] which contradict their assertions.¹⁶⁷

For the reader somewhat distant from the Habad fraternity, Telushkin's substantive biography is a window into R. Schneerson's leadership and is considered to be "one of the greatest religious biographies ever written" by celebrated radio-talk host, political columnist, author and social commentator Dennis Prager (2014). The work's thirty chapters do much more than merely tell R. Schneerson's life story (this task is confined to a succinct timeline of major events in R. Schneerson's life that comprises the 58-page thirtieth chapter). The uniqueness of this work is its exhaustive and punctilious documentation¹⁶⁸ of R. Schneerson's interactions on a multiplicity of personal challenges as well as global contemporary issues with a vast range of dignitaries that include heads of state, American Presidents, Israeli Prime Ministers, academics of a variety of disciplines, respected community leaders, scientists and creative thinkers. By systematically presenting in categories an extensive selection of well-documented interactions and communications, Telushkin's analysis reveals the

¹⁶⁶ Rabbi Telushkin's paternal grandfather was a devoted Habad Hasid and his father maintained a professional relationship with the sixth and seventh *Admur* of Habad. Rabbi Joseph Telushkin was himself educated at, and received rabbinic ordination from, Yeshiva University in N.Y.

¹⁶⁷ As mentioned above, R. Schneerson's scholarly *Reshimot*, penned in an era when Heilman and Friedman assert that R. Schneerson was supposedly seeking independence from Habad, reveal his preoccupation with Habad scholarship and devotion to its ideals. His scholarly works authored in the 1940s and his writings and activities for Habad's educational wing and for his father-in-law in particular, refute many of Heilman and Friedman's assumptions (For example these refute Heilman and Friedman's claim that R. Schneerson was not desirous of involvement with the Habad community and its ideology or outreach agenda). In contradistinction, Telushkin has made extensive use of the *Reshimot* and R. Schneerson's correspondence, which provide a "window to the thinking" of R. Schneerson.

¹⁶⁸ It is the work's exhaustive scholarly endnotes (pp. 551-90) that bestow upon this biography an added dimension of scholarly integrity which stands in sharp contrast to many devotee writings on R. Schneerson.

extent of R. Schneerson's influence, the breadth of his theory and his innovative and sensitive approach to an array of pertinent matters.

Moreover, Telushkin does not shy away from documenting the more contentious positions that R. Schneerson advocated. These include R. Schneerson's support for non-denominational prayer in state schools (which ran counter to most Jewish and liberal opposition), his support for public *menorah* lightings, his opposition to territorial compromises by Israel, his disagreement with the effectiveness of public demonstrations for the release of Soviet Jewry, his dissuading rabbis and community leaders from abandoning efforts to bolster Diaspora communities by making *Alyah*, his support for Creationism and his disapproval of an apologetic approach which sought to reinterpret traditional Jewish beliefs in the light of popular scientific theory, and his concerns about college education. In his analyses, Telushkin presents a balanced view of both sides of the particular debate. Most importantly, he includes his well-researched insights into the wisdom and sensitivity behind R. Schneerson's positions while explaining how these are often misunderstood or misinterpreted by exponents of popular thinking. Throughout the work, Telushkin's focus remains firmly on R. Schneerson's unique pattern of religious leadership and his refreshingly unexampled attitude to an array of issues of critical importance.

For Telushkin, the dual benefits of thoroughness of research coupled with the succinct and readable nature of the presentation, have meant the bestowal of "accolades" of praise upon the book, including its rising to the list of Amazon's most popular books of 2014 within the first weeks of its publication, which is indicative of the thoroughness of the biographer's effort and the popularity of its presentation. Indeed Dennis Prager (2014) asserts that "generations from now, *Rebbe* will be read by people of every faith" contending that the book provides "compelling reading for all religious leadership."

While perhaps lacking the popular allure of Telushkin's biography, Rabbi Chaim Miller's meticulous 524-page "Turning Judaism Outward: A Biography of the Rebbe Menachem Mendel Schneerson" more than compensates for any perceived shortcoming by collating in one volume a substantive, chronologically-organized biography of R. Schneerson's life in the tradition of a sequentially-arranged life history. For those desirous of a biography whose focus is on a thorough and scholarly documentation of both the minutiae and major events of R. Schneerson's life (which are not the principal foci of either of the above-mentioned two biographies), "Turning Judaism Outward" provides the detailed nuances of R. Schneerson's life, based on a rigorous exploration of a myriad of textual sources and archival documents, thereby making a most weighty contribution.

Beginning with R. Schneerson's birth, Miller continues to his detailed documentation of R. Schneerson's earliest associations with RJIS's court, his leaving Russia in 1927, his marriage to RJIS's daughter and his period of study in Berlin (1929-1932) and Paris (1933-1939). While all this is of concern to Habad adherents, of particular interest to Miller's wider readership is his documentation of R. Schneerson's crucial interactions through *yechidut* encounters, and his initiation of global *mitzvah* campaigns, especially in a twelfth chapter entitled "Riding the Counter-Culture". Though the primary focus of "Turning Judaism Outward" is a portrait of R. Schneerson's life and achievements, Miller (*op. cit.*: 304-9) outlines a succinct account of the scholarly content of R. Schneerson's talks. Here Miller makes particular mention of R. Schneerson's original approach to Rashi's commentary on the Pentateuch, his analysis of the place of Hasidic philosophy against the back-drop of the traditional four-fold categorization of Rabbinic exegesis, his elucidation of his father's Kabbalistic insights, his lectures on *Iggeret HaTeshuvah* of Rabbi Schneur Zalman's *Tanya*, as well as on *Pirkei Avot* ("Ethics of the Fathers"). Also, periodically Miller (*op. cit.*: 265) provides the reader with a glimmer of insight into the theoretical underpinnings of R. Schneerson's agenda, such as his belief that:

the "secular" part of the Jew was an external layer concealing the essence present in every individual of your family, each a descendent of Abraham,

Isaac and Jacob (or a daughter of Sarah, Rivkah, Rachel and Leah), as well as *tens* of generations of Jews observant in Torah and *mitzvot*. G-d only gave a person free choice with regards to his *actions*, but he is in *no way* empowered to alter his essence, his true inner identity.¹⁶⁹

Similarly, Miller (2014: 266) communicates Chief Rabbi Sack's perception of R. Schneerson's conviction that "what unites us is...that every one of us is a fragment of the Divine presence and together we are the physical presence of G-d on earth."¹⁷⁰ Given its biographical focus, "Turning Judaism Outward" does not focus on an exploration of the philosophical or theoretical underpinnings of R. Schneerson's agenda, rendering all the more imperative the current research.

2.9.7 ASSESSMENT OF THE THREE BIOGRAPHIES OF RABBI SCHNEERSON BY STEINSALTZ, TELUSHKIN AND MILLER

While all three biographies share obvious parallel areas of subject matter and certain correlative domains, it is important to recognize the impossibility of satisfactory comparison of these biographies, as each seeks to achieve a different objective and appeals to a different target audience. Steinsaltz's work is characterised by the distinctive personal and subjective insights of a Habad disciple of Steinsaltz's distinguished calibre. Steinsaltz (2014) has referred to the personal difficulty he encountered in authoring for over two decades this biography as it was tantamount to disclosure of his personal sentiments for the wider readership. Telushkin's biography, undertaken over five years of intense immersion in Habad, is the work of an author who is somewhat removed from the status of a Habad adherent yet who is still close enough to Habad through family ties and associations to be familiar with both the nuances of R. Schneerson's historical and cultural milieu as well as his unprecedented and uncharted contribution to the wider world. Telushkin is therefore uniquely positioned to present the quintessential tenor of R. Schneerson's leadership to the world beyond Habad-Lubavitch along with an objective analysis of

¹⁶⁹ Letter of Oct. 13th, 1977 cited in *Heichal Menachem*, II: 76.

¹⁷⁰ Chief Rabbi Jonathan Sack's "Lubavitcher Rebbe Memorial Lecture" (London), Sept. 11th, 1994.

the significance of its substance. For Miller, the enormity of the task he has undertaken, namely, the five-year endeavour of collating a definitive biography from literally thousands of multifaceted and far-flung sources is deserving of great credit.

Interestingly, Professor Lawrence Schiffman (2014) has bemoaned the failure of all three of the above-mentioned biographies to make serious mention of R. Schneerson's scholarship. This assessment of the biographies and exploration of R. Schneerson's scholarship in 2.9.8 below by Professor Schiffman makes the analysis undertaken in this thesis all the more imperative.

2.9.8 ASSESSMENT OF R. SCHNEERSON'S TORAH SCHOLARSHIP BY PROFESSOR LAWRENCE SCHIFFMAN

In 2014, Professor Lawrence Schiffman stated:

If you open any of the three new books about the Rebbe, or if you look around at most public presentations, you are going to hear very little of what is core Torah scholarship.... I am defining Torah scholarship as "those aspects which are usually understood to be part of Torah study, excluding philosophy, mysticism and Hasidism. We are talking about *Gemara* [Talmud], *Poskim* [writings by authorities in Jewish legal issues] and such material.¹⁷¹

Schiffman pointed out that given R. Schneerson's wide interests, "he made major contributions to this area of Jewish study." He observed that this contribution was "not clear to people unless they purchased certain collections where his material is collected, such as *Chiddushim UBi'urim B'Shas* ["Novel Insights and Elucidations of the Talmud"] whose material is "extracted from addresses and discourses [where] all this material was embedded and it represents major Torah scholarship." Schiffman explained that the dispersal of this body of material throughout R.

¹⁷¹ Schiffman, 2014. All subsequent references to Professor Schiffman are to his 2014 address entitled "The Rebbe in the Jewish Hall of Fame: The Rebbe on the Backdrop of History's Greatest Scholars" delivered at Soul Encounters: a Journey of Connection, Reflection and Upliftment held at the Kupferberg Centre for the Arts, Queens College, NY, June 29, 2014.

Schneerson's writings¹⁷² can be understood in light of R. Schneerson's understanding that "the totality of Jewish studies is unified, with unity being one of R. Schneerson's main themes, especially the unity of Torah, the unity of the Jewish people and the unity of the world." Prof. Schiffman argued the importance of "ferreting out this material" because R. Schneerson's "Torah scholarship was enormous and because it provides an opportunity to better understand him, being that it lies at the basis of whatever else he was doing, as ultimately all his scholarship is based on core traditional Torah."

Professor Schiffman identified five characteristics of R. Schneerson's contribution to traditional rabbinic scholarship, namely:

- (a) All Talmudic-period texts are given serious consideration, so that the Babylonian Talmud is not treated as the entirety of the world Torah;
- (b) The textual and grammatical exactness which are "pursued and prized";
- (c) Maimonides is seen as the ultimate commentator and authority;
- (d) Maimonides' rulings are analysed with a method reminiscent of the Brisker trend and the closely related method of the Rogatchover *Gaon*; and,
- (e) Utilization of wide-ranging traditional sources and a great variety of Torah literature are cited on all kinds of questions (and a vast "library" is used by R. Schneerson).

As well, Prof. Schiffman pointed to "a tremendous eclecticism to R. Schneerson's method in that he is not limited in the materials, subjects or questions which usually limit other schools of Torah study." Prof. Schiffman stated, "We see the synthesis of a variety of materials and sources as well as the modern footnote method¹⁷³ and this material and these methodologies are put to use by R. Schneerson to serve to explain concepts in the context of Kabbalah and Hasidism."

¹⁷² Most of this scholarship is found in the context of Hasidic discourses and letters from R. Schneerson to his followers so that almost all of this traditional Torah scholarship as an orderly body is found in one of the various compilations that have extracted material from other works.

¹⁷³ There are those who posit that this may have perhaps been learnt by R. Schneerson in Germany, which was at that time "the capital" of this scholarly methodology.

After distinguishing texts “that R. Schneerson wrote himself (such as his commentary to the Passover *Haggadah*) from matters that were presented orally by him (with some transcribed with his corrections and others without his corrections)”, Prof. Schiffman undertakes to analyse five samples of his scholarship, namely:

- (i) R. Schneerson’s commentary to the Passover *Haggadah*;
- (ii) R. Schneerson’s *Reshimat HaMenorah*, a long treatise from his notebooks from his days in Berlin and Paris that deals with the *Menorah* [Candelabrum] from a Halachic and Kabbalistic perspective;
- (iii) R. Schneerson’s *Chiddushim U’Bi’urim B’Sfas* [“Novel Insights and Elucidations of the Talmud”];
- (iv) R. Schneerson’s commentary to *Hilchot Talmud Torah* [The Laws of Torah Study] of Rabbi Schneur Zalman of Liadi; and,
- (v) R. Schneerson’s commentary on the *Siddur*.

In general, Prof. Schiffman pointed to parallels between R. Schneerson’s approach and the Brisker approach,¹⁷⁴ noting that it was tempered by the approach of Rabbi Yosef Rosin (1858-1936), known as the Rogatchover *Gaon* who modified the Brisker tradition.¹⁷⁵

(i) Professor Schiffman first discusses R. Schneerson’s commentary to the Passover *Haggadah* which first appeared as *Haggadah Shel Pesach – Dinim, Minhagim, Mekorot V’Ta’amim* [Passover *Haggadah* with Laws, Customs, Sources and Reasons] (later published as *Haggadah Shel Pesach Im Likkutei Ta’amim U’Minhagim*, [Haggadah with an Anthology of Reasons and Customs]) which was actually written by R. Schneerson.¹⁷⁶ While in Lithuanian *yeshivah* learning, the Babylonian Talmud is

¹⁷⁴ The Brisker approach refers to the system of Talmudic analysis pioneered by Rabbi Chaim Soloveitchik (1853-1918) of Brisk, Lithuania. For an elucidation of the “Brisker system” see Zevin, (1957: 43-85).

¹⁷⁵ For an elucidation of R. Rosin’s system see Zevin, (*op. cit.*: 91-153).

¹⁷⁶ The original commentary authored by R. Schneerson was later published by Kehot as an expanded two volume work which appended to the original work R. Schneerson’s many addresses, pastoral letters and other matters pertaining to Passover in general and the *Haggadah* in particular. Unlike the original commentary authored from the outset by R. Schneerson, these additions were mostly spoken in public or dictated to a secretary and their transcripts were later edited by him.

virtually all that matters, for R. Schneerson, the *Mechilta's Midrash Halacha*, the Jerusalem Talmud, the *Geonim* and *Rishonim* are part of a “wide library” that typify his scholarship and which is similar to the interest of the Vilna Gaon¹⁷⁷ in the whole gamut of Rabbinic literature.¹⁷⁸ Professor Schiffman also remarked on R. Schneerson’s sense of scholarship¹⁷⁹ and history¹⁸⁰ as well as his interest in why a particular verse is chosen to support a notion in the *Haggadah*.¹⁸¹

(ii) Discussing *Reshimat HaMenorah*, Professor Schiffman noted that after setting the tone of the discussion by determining the correct text, R. Schneerson dealt with the halachic problems related to the menorah. This section of the document is analogous to dissection of legalistic issues that would take place in a Lithuanian *yeshivah*, with one exception being the centrality of Rabbi Schneur Zalman of Liadi’s (henceforth referred to as RSZ) contribution to R. Schneerson’s discussion where RSZ is treated with no less authority than Maimonides (and RSZ’s choice of language is analysed for derivation of implications from his precise choice of terminology, no less than Maimonides’ text¹⁸²). A second distinguishing feature of R. Schneerson’s method of analysis is the expansive range of texts upon which R. Schneerson draws for his analyses, including the Jerusalem Talmud and *Tosefta*, whereas the traditional *yeshivah* world would typically base their analysis exclusively on the Babylonian Talmud and Maimonides’ *Mishneh Torah*. A third aspect of the analysis that distinguishes it from standard Lithuanian methodology is the inclusion of

177 Rabbi Elyahu ben Shlomo-Zalman Kramer (1720-1797), also known as “The GRA”, a Talmudist, halachist and kabbalist who was opposed to the newly nascent Hasidic Movement. Notwithstanding his status as a successor to and foremost student of the Vilna Gaon, the library of R. Chaim of Volozhin (1749-1821) was nevertheless largely confined to the study of Talmud and Maimonides.

178 Prof. Schiffman suggests that this might be the result of the influence of the Rogatchover *Gaon* with whom he corresponded (see *Reshimot*, II: 299-300 [*Reshima* 36]; *op. cit.*: 356-8 [*Reshima* 104]).

179 Rabbi Shlomo Yosef Zevin (1959: 270) reviewed the *Haggadah* (see 2.8.4. above) and commented, “...were it not for my trepidation of the aversion of Hasidim for ‘applying a mundane designation to the sacred’, I would say that this is a first class scientific work.”

180 For example, R. Schneerson questioned why Aramaic appears in certain passages such as *He Lachma* [“This is the bread of affliction...”] and he addressed the issue of why the order of the questions in the *Ma Nishtana* differs from the contemporary arrangement.

181 Prof. Schiffman suggested that this interest could be the result of R. Schneerson’s interaction with Rabbi Yechiel Yaakov Weinberg (1884-1966) (known as the *Seridei Aish*) who was the rector of the Hildesheimer Rabbinical Seminary in Berlin and an academic scholar who held a doctorate and who wrote on the *Tosefta*.

182 Just as the Brisker school constantly addressed the question of why Maimonides paraphrased the Talmud in a particular way in its attempt to detect possible ways that Maimonides might have understood the material from a different perspective, R. Schneerson similarly conducted investigations into why RSZ paraphrased Maimonides’ works in a particular way.

Kabbalistic analysis of the matters under discussion which followed R. Schneerson's halachic analysis.

Commenting on the *Reshimot* in general, Professor Schiffman described as "phenomenal" the "obvious confirmation" that this body of writing provides for "the vastness" of the Torah studied by R. Schneerson during his years in Berlin and Paris and the prodigious nature of his study, with exacting demands that he set in place for his rigorous approach to his study.

(iii) Concerning R. Schneerson's *Chiddushim U'Bi'urim B'Shas* ["Novel Insights and Elucidations of the Talmud"], Professor Schiffman observed that the novel Talmudic elucidations are "embedded" in *sichot* [addresses] and that when extracted, they bear similarities to talks by Rabbi Joseph B. Soloveitchik, except that R. Schneerson's published talks enjoy the advantage of "a second level" of extensive scholarly footnotes that enrich and deepen R. Schneerson's novel contribution.¹⁸³ Professor Schiffman cited examples of Talmudic analysis that are indicative of the influence of the Rogatchover *Gaon*¹⁸⁴ and the Brisker school with its emphasis on closely examining the order of texts¹⁸⁵ and its dividing a *mitzvah* into two dimensions.¹⁸⁶ The sub-divisions that typify the Rogatchover and Brisker methods are frequently used by R. Schneerson as "spring-boards" for his proceeding to further analyses from the stand-point of Habad Hasidic philosophy, predicated on these methodologies.

¹⁸³ Professor Schiffman likened R. Schneerson's long talks to those of Rabbi Joseph B. Soloveitchik in that both begin with fundamental textual analysis and both employ similar methods, while the *drashot* [sermons] that follow the analyses is where they diverge. Professor Schiffman pointed out that sadly in R. Schneerson's case, the preliminary Torah scholarship was often omitted from the widely-disseminated popular version of R. Schneerson's contribution.

¹⁸⁴ His dissection of the *mitzvah* of *Pidyon HaBen* [Redemption of the firstborn (*Exodus*, 13: 11-15)] typifies the analytical method of the Rogatchover *Gaon* in its consideration from the view-point of three perspectives, namely, the father, the child and the *Kohen*. An investigation similar to that of the Rogatchover *Gaon* is his exploration of whether a *mitzvah* is continuous or comprises discreet points.

¹⁸⁵ Why one matter is raised prior to another in Maimonides' text or the content of Maimonides' chapter heading and summaries that encapsulate his halachic discourse are regularly subject to analysis in the Brisker system.

¹⁸⁶ In the Brisker method, these two dimensions are *cheftza* and *gavra*, the former looking from the perspective of the object with which the *mitzvah* is performed while the latter looks from the angle of the individual performing the *mitzvah*.

(iv) Regarding R. Schneerson's commentary to *Hilchot Talmud Torah* [The Laws of Torah Study] by Rabbi Schneur Zalman of Liadi,¹⁸⁷ Professor Schiffman noted that R. Schneerson analyses virtually the entire text, employing the same techniques used for analysis of Maimonides.¹⁸⁸

(v) Concerning R. Schneerson's commentary on the *Siddur*, Professor Schiffman pointed out R. Schneerson's engagement in attempts to ascertain the correct version of Biblical verses from the book of Psalms. He also commended his engaging in matters pertaining to Hebrew grammar and close scholarship, sources and footnotes, besides his understanding the Jewish liturgy from the view-point of Kabbalah and Habad Hasidic philosophy.¹⁸⁹

Prof. Schiffman stressed that the five areas examined by him are by no means exhaustive, but that the time constraints of his presentation rendered imperative the exclusion of discussion of other areas. Areas that Schiffman alludes to only briefly include:

(i) R. Schneerson's innovative approach to analysis of Rashi's commentary to the Pentateuch;¹⁹⁰

(ii) R. Schneerson's innovative understandings of *Ethics of the Fathers*;¹⁹¹

(iii) R. Schneerson's innovative understandings of Maimonides' *Mishneh Torah* (for example, R. Schneerson's innovative understandings of *Hilchot Beit HaBechira* ["Laws of the Jerusalem Temple"]); and,¹⁹²

¹⁸⁷ Professor Schiffman observed that it is a stand-alone work by RSZ based on Maimonides' "The Laws of Torah Study" of *Mishneh Torah*.

¹⁸⁸ A third volume of *Shulchan HaMelech* edited by A. Alashvili was cited by Professor Schiffman as a work that collects this commentary from diverse addresses and associates it with the text by RSZ.

¹⁸⁹ Dr David Yehuda Lyons, an acclaimed expert in Masoretic studies, was astounded by R. Schneerson's application of rigorous scholarly textual methodologies to even mystical texts, as evidenced in R. Schneerson's publication of the first version of RSZ's *Tanya* and drawing lessons from the comparative study of these texts (Interview with Dr David Yehuda Lyons on December 23rd, 2013).

¹⁹⁰ Many of R. Schneerson's investigations of Rashi are predicated on Rashi's oft-repeated self-definition, "I come only for the literal meaning of the verse" (see Rashi's commentary to Genesis 3: 8).

¹⁹¹ R. Schneerson works on the premise that *Ethics of the Fathers* is not about *halacha* but about going beyond the *halacha* (as confirmed in Talmud, *Bava Kamma* 30a).

¹⁹² R. Schneerson assumed that all *Mishneh Torah*, including its more philosophical sections, is exclusively halachic as Maimonides stated in his Introduction to *Mishneh Torah*.

(iv) R. Schneerson's innovative derivation of *hora'ot* [inspirational teachings] from Biblical texts.

Prof. Schiffman explained that R. Schneerson's "complete intellectual synthesis of a large variety of texts and approaches is absolutely rare", concluding that "this is a major contribution to Torah scholarship." Prof. Schiffman concluded that "what emerges is the portrait of a prodigious scholar of Torah."¹⁹³

2.9 INCREASED AVAILABILITY OF EDUCATIONAL WRITINGS BY R. SCHNEERSON

In the previous research (Solomon, 2000: 37), note was made of the vast repository of educational wisdom communicated by Habad *Admurim* and transmitted by *mashpi'im* [mentors] and seasoned educators throughout successive generations¹⁹⁴ and the absence of a recording and preservation of this rich legacy.¹⁹⁵ Just over a decade later, this shortcoming has been significantly rectified through the development of a new genre of literature which seeks to preserve this information in written form. While the content of this literature is not exclusively educational and is often combined with both biographical information on the *mashpi'ah* of focus as well as with teachings not of direct relevance to education, nonetheless, significant educational directives of Habad *Admurim* and of R. Schneerson in particular, can be found within this body of literature. Thus, certain educational teachings of R. Schneerson and his predecessors, hitherto inaccessible to the public, have of late become available.

Indications of this phenomenon are found in the appearance since 1994 of a significant number of biographies of Hasidic personages whose achievements have

¹⁹³ Professor Schiffman expressed his frustration that much of this complex scholarly contribution is not mentioned in books written about him and its blatant omission from popular presentations and distillations of R. Schneerson's ideas.

¹⁹⁴ In 2000, note was made that "There exists in Habad an extensive oral tradition of educational directives conveyed by successive generations of *mashpi'im* and Hasidic elders. Many of these remain part of an undocumented legacy. Only a minimal section has been committed to writing..."

¹⁹⁵ In 2000, only five examples of this genre were cited when Solomon (2000: 37) stated, "Examples of this genre of writing are Perlow (1966), M.D. Rivkin (1976), Sasonkin (1980), Chitrik (1981) and Duchman (1990). The *Kfar Habad Weekly Journal* often records such oral traditions.

included educational undertakings. Some examples of this sprawling genre include Levin (1996)¹⁹⁶, Rotenberg (1999)¹⁹⁷, Ganzburg (2000),¹⁹⁸ Berger (2005),¹⁹⁹ Alfenbein (2006), Berger (2008), Wolff (2008-2010)²⁰⁰, Wolff (2008),²⁰¹ Lifkin & Elituv (2011),²⁰² D. Cohen (2011)²⁰³ and Alfenbein (2012)²⁰⁴ and (2013).²⁰⁵ Still more such works of this genre are currently in various stages of preparation for publication, including biographies of Rabbi Yehoshua Schneur Zalman Serebryanski (1903-1991)²⁰⁶ and

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- 196 In 1996, Kehot Publication Society of N.Y. published *Zikaron L'Beit Yisrael* ["Memoirs of Rabbi Jacobson (1907-1939)"]. This work preserves precious detailed recollections penned by Rabbi Israel Jacobson (1895-1975) of the *Tomchei Temimim Yeshiva* established by R. Shalom DovBer Schneerson in 1897 and its mentors and educators as well as descriptions of a broad range of educational institutions and processes.
- 197 Rabbi Kahan served as the leading *chozer* [oral scribe] for R. Schneerson for over 40 years and is today considered to be the foremost scholar of Habad Hasidic philosophy.
- 198 In 2000, Rabbi Y. Ganzburg published a volume of his autobiographical *Chayal be'Sheirut HaRabi* ["A Soldier at the Rebbe's Service"]. Chapters 19 and 20 document R. Ganzburg's involvement in the establishment of *Reshet* (Habad's educational institutions and after-hour schools in Israel).
- 199 Berger devotes pages 63-72 of his biography of R. Zusia Wilmowsky (1922-1986) to Rabbi Zusia Wilmowsky's contribution to the establishment of *Yeshivat Tomchei Temimim* in Lod, pages 73-81 to his expansion of the *yeshivah* and pages 81-106 to R. Wilmowsky's contribution to the establishment of *Reshet* (Habad's educational schools and after-hour schools in Israel) and his enshrining its ethos. Pages 337-384 of the biography presents the correspondence of RJIS and R. Schneerson with Wilmowsky, much of which concerns educational matters.
- 200 An eight-volume work entitled *Y'mei Temimim: Yovel Shnot Pe'ilot B'Binyan V'Hitpatchut Hasidut Habad B'Eretz Yisrael* ["Days of the *Temimim*: Fifty Years of Activities in Building and Development of Habad Hasidism in the Holy Land."] (ed. Z. Wolff) presents the rich repository of R. Schneerson's correspondence and directives of over 40 years with R. Ephraim Wolff (1920-2003) (Head of *Yeshivat Tomchei Temimim* and Habad institutions in Israel) and others between 1939 and 1975 regarding a variety of matters that include the establishment and management of Habad educational institutions. This work is unique in its provision of R. Wolff's (almost daily) communication with R. Schneerson as well as pertinent historical information that were the background to the issues to which R. Schneerson was responding.
- 201 In 2008, Z. Wolff (ed.) privately published the 345-page *Dover Shalom: Chayim Shel Kiddush Shem Lubavitch: HaRav Shalom Dovber (Berke) Wolff* ["Spokesman of Peace: A Life of Ennobling the Name 'Lubavitch'- Rabbi Shalom DovBer (Berke) Wolff"]. While much of the work is biographical, it is interspersed with correspondence with R. Schneerson concerning Habad educational institutions in Israel and pages 181-191 are dedicated specifically to directives received from R. Schneerson.
- 202 In 2011, Machon RaZaG published *B'chol Beiti Ne'eman Hu: Masechet Chayav U'Po'alo Shel HaGaon HaChasid Rabbi Schneur Zalman Gourarie* (eds.), B. Lifkin & Y.Y. Elituv).
- 203 In 2011, D. Cohen privately published the 781-page *Likkutei Sippurei Hitva'aduyot MiPi HaRav Menachem Ze'ev HaLevy Greenglass* ["An Anthology of Stories of Hasidic Gatherings from the Mouth of Rabbi Menachem Ze'ev HaLevi Greenglass"]. Apart from a small biographical section and historical recollections, the work comprises the content of communications by Polish-born Montreal kabbalist, educator and community activist, Rabbi Menachem Ze'ev Greenglass (1917-2010) as a *mashpi'ah* [Hasidic mentor] in Montreal.
- 204 In 2012, Rabbi Yisrael Alfenbein authored the one-volume 933-page *Reb Nissan* on the life and teachings of Reb Nissan Nemanov (1903-1984), the respected *mashpi'ah* [mentor] in *Yeshivat Tomchei Temimim* in Russia and thereafter in France, who was renowned for having attained the exalted level of *Benoni* as described in RSZ's *Tanya*, for his self-discipline and for his prolonged contemplative prayer.
- 205 In 2013, Rabbi Yisrael Alfenbein published the two-volume *HaMashpia: R. Shlomo Chaim Kesselman, Toldot Chayav, Mishnato HaRuchanit, V'Hadrachotav, B'Avodat Hashem B'Derech Hasidut Habad*, ["The Mentor: R. Shlomo Chaim Kesselman, His Biography, his Spiritual Teachings and Ways of Conduct in the Service of G-d According to the Way of Habad Hasidism"]. The 1034 pages of these volumes are replete with the spiritual teachings of Rabbi Kesselman (1894-1971), an illustrious *mashpi'ah* in many branches of *Yeshivat Tomchei Temimim* in Russia and thereafter in Lod and Kfar Habad in Israel.
- 206 In September 2015, thirty chapters of a biography of R. Yehoshua Schneur Zalman Serebryanski were electronically accessible including Rabbi Serebryanski's educational initiatives in establishing Habad educational institutions in

Rabbi Yitzchak David Groner (1925-2008) who each made vast educational impressions on Melbourne and generally in Australia, as well as a biography of Rabbi Chaim Shaul Brook (1894-1965)²⁰⁷ and others. R. Schneerson's input into and provision of direction for the educational initiatives discussed in these biographies is evident throughout these works.

Other works of a non-biographical nature focus exclusively on Habad ideas and concepts communicated from generation to generation. Examples are works by Rabbi Yoel Kahan who served as the leading *chozer* [oral scribe] for R. Schneerson for over 40 years and is today considered to be the foremost scholar of Habad Hasidic philosophy and of R. Schneerson's teachings in particular. These works expound principles and themes of Habad philosophy and ideas communicated by other leading Habad scholars.²⁰⁸ Among the ideas delineated, there appear many themes introduced by R. Schneerson in his addresses and writings.

Another example of the increased accessibility of hitherto-undisclosed educational directives is the phenomenon whereby the families of individuals who were engaged in significant correspondence with R. Schneerson have now published this correspondence. Three examples of several such publications are a document produced by the family of Mr Mel Landow,²⁰⁹ (a philanthropist and benefactor of Habad educational institutions of Miami, Florida), two volumes by the family of the late Mr Zalman Jaffe²¹⁰ who enjoyed a close relationship with R. Schneerson and the

Melbourne, encompassing the years prior to the move of the Yeshiva College from Burwood to Hotham St., S. Kilda, in Melbourne.

207 A biography by the subject's grandson and namesake is currently in preparation. Rabbi Chaim Shaul Brook (1894-1965) was a leading *mashpi'ah* and exceptional Habad educator in Israel, heading and maintaining the Habad *yeshivot* of *Tomchei Temimim* in Tel Aviv between 1937 and 1950 and *Achai Temimim* in Rishon L'Tzion between 1952 and 1965. He served as a mentor to hundreds of students (Kahan, 1983: 193) whom he empowered to become the founders and pillars of Habad institutions in Israel.

208 See S. Rotenberg's two-volume *Kulam B'Chochma: Otzar Milta D'Bedichuta, Divrei Chidudin U'Parpera'ot MeRabboteinu U'Gedolei Talmideihem* ["All of them in Wisdom: A Treasury of Witticisms, Incisive Pithy Aphorisms and 'Condiments to Wisdom' from our Rebbes and their Leading Disciples"] published by Aishel in 1997 in Kfar Habad.

209 In 2007, 26 letters by R. Schneerson to Mel (Mordechai Shoel) and Batsheva Landow between 1973 and 1977 were published as *Letters to My Father: A Collection of 26 Letters from the Lubavitcher Rebbe Rabbi Menachem Mendel Schneerson*.

210 Two volumes of *My Encounter with the Rebbe* were published by PLC publishing in 2001 and 2009.

posthumous publication of R. Schneerson's correspondence with Professor Velvel Green.²¹¹ The shortcoming where much of R. Schneerson's writing has been inaccessible is also being progressively rectified through an ever-expanding "*Teshura* ['Memento'] literature" whereby Habad adherents distribute collections of hitherto unpublished correspondence or unavailable examples of R. Schneerson's editing of transcripts of his talks as a moment on the occasion of a family celebration or commemorative event. The flourishing of this "*Teshura* literature" further augments the rendering accessible to the public of the hitherto unpublished writings of R. Schneerson.²¹²

2.10 RECENT ADAPTATIONS AND ANTHOLOGIES OF R. SCHNEERSON'S WRITINGS AND THEIR SIGNIFICANCE

A significant development since this researcher's publication of his previous dissertation in 2000 has been the publication of several major adaptations and anthologies of R. Schneerson's writings which have become available since 2000. The detailing of these recent adaptations and anthologies is important to this research as these texts may be indicative that R. Schneerson has posthumously become increasingly significant. Such an increase may be confirmed by the fact that his teachings are playing a greater part in people's lives. Should this indication of R. Schneerson's greater influence be established, it renders all the more relevant the search for an over-arching educational theory undertaken in this research. These adaptations and anthologies are documented in Appendix D.

The anthologies and adaptations listed in Appendix D (several of which are English-language anthologies) testify to the on-going significance of R. Schneerson's writings and are simultaneously indicative of an increased penetration of his discourse into

²¹¹ In 2011, *Beit Habad* of Be'er Sheva posthumously published a work by Professor Velvel Green (1928-2011) *Professor Green Shalom U'Vracha: 22 Shnot Hitkatvut Bein HaRabbi MiLubavitch L'Vevel Green, Professor L'Epidemiologia* ["Professor Green, Peace and Blessing: Twenty-two Years of Correspondence Between the Lubavitcher Rebbe and Velvel Green, Professor of Epidemiology]. The 256-page work expounds on the background to, and ramifications of, thirty-six letters by R. Schneerson to Professor Green.

²¹² In 2015, a website entitled "teshura.com" listed and made available to the public over 400 such privately-published "*Teshura*" pamphlets.

the broader community and a greater interest on the part of the broader community in his discourse. Some of these anthologies are focused on his explanation of the Torah, others highlight his writings on Halachic and other obligations and responsibilities at various stages of life and some adapt his ideas in a way that is appropriate for children and youth. The expansion of this literature is evidence of R. Schneerson's teachings assuming an increasingly significant part in people's lives. Having established R. Schneerson's greater influence by identifying new areas to which his ideas have been directed and an increased awareness of his interpretation of educational matters in anthologies listed in Appendix C, this confirmation of a proliferation of popular renditions of his works renders all the more pressing the search for a coherent educational theory undertaken in this research.

2.11 CONCLUSION

Chapter 2 started out by engaging in a clarification of the meaning of the term "educational theory". Thereafter, a literature review of popular anthologies of R. Schneerson's educational writings examined their strengths and deficiencies, noting the lack of an attempt on their part to address the possibility of the existence of an educational theory within the educational writings. Comments by academics in the field of education at a 2012 conference at the University of Pennsylvania that indicate possible disclosure of a pertinent contribution to educational theory from the educational discourse of Habad *Admurim* in general and R. Schneerson's discourse in particular were recorded. Thereafter, a review of scholarly assessments and biographies of R. Schneerson was undertaken and elements serving to underscore the need for the current research were noted. Finally, anthologies and adaptations of R. Schneerson's general teachings were reviewed. Although none were found to verify the possibility of disclosure of an educational theory within R. Schneerson's literary corpus, they are nonetheless indicative of R. Schneerson's teachings assuming an increasingly significant part in people's lives, thereby serving to render especially important the search for a coherent educational theory undertaken in this research.

In Chapters 3-6 R. Schneerson's discourse will now be rigorously examined with a view to documenting evidence of his writings contributing to discussion of those pivotal areas that must be addressed by an educational corpus, thereby qualifying it for categorization as a systematic theory of education. In light of the research methodology delineated above, Chapters 3-6 will proceed to an examination of whether there is a contribution by R. Schneerson to the discussion of the above-mentioned elements of a theory of education.

CHAPTER 3

ELEMENTS OF R. SCHNEERSON'S EDUCATIONAL DISCOURSE: THE NATURE AND AIMS OF EDUCATION ACCORDING TO R. SCHNEERSON

Most questions about education will lead one, sooner or later, to ask about the nature of education and whether there are certain aims that are somehow inherent in its nature and for some reason necessary or desirable.

— Professor Randall Curren²¹³

3.1. OUTLINE OF CHAPTER 3

Having established in Chapter 1 the importance of ascertaining whether there exists a comprehensive educational theory within R. Schneerson's educational discourse, Chapter 2 identified characteristic elements of educational theory to provide a framework for determining if a coherent educational theory is found within R. Schneerson's writings and if so, to establish the form it takes. These elements include analysis of the nature and aims of education, the authority and responsibility for education and the methodology and content of education.

Chapter 3 now proceeds to an investigation of whether the first two elements of a comprehensive educational theory, namely, the nature and aims of education, are found in R. Schneerson's educational writings. In order to undertake this task, R. Schneerson's writings on these educational elements as they pervade his educational corpus are documented and at the same time, succinct examples of those elements are provided where appropriate. (The possibility of the existence of connections between all elements will be examined in Chapter 6). Thus, Chapters 3 to 5 will analyse R. Schneerson's educational thinking in order to determine what elements align with the following:

Chapter 3

²¹³ Curren, 2007: 7.

- (i) What is the nature of education?
- (ii) What are the aims of education?

Chapter 4

- (iii) On what authority does education rest?
- (iii) What responsibilities do education entail?

Chapter 5

- (v) How, or in what manner, should education be carried out?
- (vi) What should be the content of education?

Consequently, as stated above, the initial analysis of the writings of R. Schneerson investigates whether the nature and aims of education is provided in the sample of letters and addresses examined.

3.1 EVERYTHING IS EDUCATIONAL: ADOPTING THE BROADEST UNDERSTANDING OF EDUCATION

An expansive understanding of education was proposed by the founders of Hasidism and by the spiritual leaders of its Habad school who were R. Schneerson's predecessors. His father-in-law and predecessor, the sixth Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneerson had stated:

"Education" [*chinuch*] is a term that encompasses all, from the youngest child to the most senior adult. Education is the foundation of *hadracha* [the self-leadership process] where one provides on-going direction for oneself. The world [incorrectly] understands the term *chinuch* ["education"] to apply exclusively to young children, to one's sons and daughters, while the term *hadracha* ["self-leadership"] applies to those children who are now somewhat grown up. However, Habad Hasidism understands the term "education" to apply equally to mature-age individuals and adults while the concept of *hadracha* refers specifically to a person's life-long obligation to engage in on-going self-leadership.... The education of a mature-age individual implies that an individual's observing every phenomenon with the greatest attention and contemplation in order to attain an assessment of oneself as to just how

repugnant one's negative character traits are, and how beautiful and pleasant are the positive character traits that one possesses. "Education" for an adult means a person's wholesome reflection both on people of exalted stature, as well as on individuals with character faults, a process which results in the shortcoming becoming despicable to oneself, while the ideal character trait becomes truly valued with an inner desire to acquire this quality.²¹⁴

To R. Schneerson,²¹⁵ in the tradition of the founder of the Hasidic movement²¹⁶ and his predecessors,²¹⁷ life in all its manifestations offers unlimited educational possibilities to reveal the limitless learner potential which is a major focus of education.²¹⁸ He therefore advocated the adoption of the broadest possible definition²¹⁹ which views education as an all-encompassing enterprise²²⁰ whereby nothing is outside its purview. For example, his understanding of education is far broader than that adopted by P. R. Cole²²¹ (1931: vii) as "the process by which more mature members of a community train and instruct the less mature, in order that the latter may conform to certain standards, and inherit certain social acquisitions." It also goes beyond the account provided by R. Curren (2007: 3) that "the term 'education' refers in its primary sense to more-or-less systematic practices of

²¹⁴ Address of *Ellul* 18th, 5703 [September 18th, 1943] in *SH-RJIS-5703* [1942-3]: 170.

²¹⁵ When citing this principle, R. Schneerson would often cite the teachings of the Baal Shem Tov (see footnote below). For an example of BST's application of this principle and for R. Schneerson's explication of this example, see 1st *Farbrengen* of *Shabbat Bereishit*, *Tishrei* 24th, 5718 [Oct. 19th, 1957] in *TM-HIT*, XXI [5718, I]: 133-7, §5-§9.

²¹⁶ This idea is found in the teachings of the founder of Hasidism, R. Israel Baal Shem Tov (cited in *HaYom Yom*, entry of *Iyar* 9th and in Addenda to *Keter Shem Tov*, end of Paragraph 27ff). The notion is based on Biblical axioms of Ecclesiastes, 12: 13 and Deuteronomy, 6: 24. See also *TM-HIT-5713*, VII [5713, I]: 274-5 about RSZ's application of this principle and RSZ's and RSB's derivation of precisely the inner-most educational dimension from each phenomenon or occurrence.

²¹⁷ See R. Yosef Yitzchak Schneersohn's statement of (*SH-RJIS-5703*: 170) cited above.

²¹⁸ For example, he wrote, (*Letters By the Lubavitcher Rebbe*: 268-9; see also Hebrew letter of *Shevat* 1st, 5724 [Feb, 15th, 1944] *IK*, I: 247-8, Letter 135; Addenda to *LS*, VI: 308-9) "...concerning the question of good and evil, namely that G-d who is essentially good created a universe which is likewise good in essence, but that it is the purpose of man to bring forth the latent forces of good both within him and in the world that surrounds him, from the potential into the factual."

²¹⁹ *LS*, VII: 151, footnote 24.

²²⁰ Journal entry of *Sivan* 8th, 5702 [May 24th, 1942], draft of an address to the lottery for "Mishnah by Heart"; *Reshimot*, I: 374-96, [*Reshima* No. 13]. See also *Y'mei Bereishit*: 337-41 for text of an address at an undated *farbrengen* of 1947-1948, where Sabbath-observant chess champion, Samuel H. Reshevsky was present.

²²¹ Cole (1931: vii) acknowledged that "there is, unfortunately, no accepted definition of education; or rather, there are so many definitions that the offer of another is inevitable" and believed these definitions could only be utilized "for the purpose of the historical investigator..." and for analysis "by the historian of education."

supervising and guiding the activities of persons in ways intended to promote valuable forms of learning and development.”

R. Schneerson wrote:

There is “education” in its narrow, specific definition and there is “education” in the context of its wider, more general understanding. According to the narrow, literal definition, “education” implies an obligation to facilitate the spiritual needs of a child. In contradistinction, “education” in the broader sense necessitates a concern for the child’s every need with the adult duty-bound to take an interest in, and be actively involved with the child. Furthermore, the obligation of education in the narrow sense only takes affect from a certain age, when the child reaches “the age of education.” However, education in the broader sense applies at “all times”, “constantly, both day and night”....Education in the narrow sense is but one element of the all-encompassing definition of this *mitzvah*.²²²

While this quote refers specifically to the education of children, this all-encompassing definition of education was also applied by R. Schneerson to adult education and self-leadership, as will be particularly evident from R. Schneerson’s delineation of the aims of education presented below. In a semi-pastoral letter penned at the outset of his leadership of Habad,²²³ R. Schneerson cited texts²²⁴ that illustrate that education applies not only to one’s own children, but extends to all children and students (see 5.11 below). In light of this adoption of the broadest possible definition, education comprises an on-going, life-long process of derivation of lessons from life’s phenomena and encounters²²⁵ and extends beyond the formal curriculum (see 5.22 below). He wrote,

²²² Address of Shabbat *Parashat Emor*, Iyar 20th, 5724 [May 2nd, 1964] in *LS*, VII: 151, footnote 24.

²²³ Hebrew (with Yiddish citation from RJIS) semi-pastoral letter of *Nissan* 11th, 5711 [April 17th, 1951] addressed to multiple recipients, published in *IK*, IV: 242-3, Letter 972; *Haggadah Shel Pesach*: 567; *IK*, II: 1-2 Letter 94; *I.W.W.I.T.T.H.*: VII: 196-8.

²²⁴ Maimonides, *Laws of Torah Study*, 1: 2 based on *Sifri* and Rashi to Deuteronomy, 6:7.

²²⁵ *Reshimot*, IV: 175-81; *op. cit.*, I: 374-96; *SK-RJIS*-5689-5710 [1929-1950]: 153-4, Paragraph 12; *Yemei Bereishit*: 337-41.

... a human was given reason and intellect, so that by the powers of understanding and deduction one can see, even in the most ordinary things in life, a lesson and moral encouragement in one's duties and conduct both with regard to the Creator and to one's fellow human being.²²⁶

In light of this definition,²²⁷ the educator's concern for the learner must go beyond hours of formal instruction²²⁸ and defies limitations of subjects taught (see 4.11 below).²²⁹ It follows *a fortiori* that if all phenomena, including seemingly neutral experiences, are sources of educational instruction, then certainly lessons in one's Divine service and in self-edification can be derived from all aspects of *Torah* and from even peripheral information that accompanies the wisdom of the Sages,²³⁰ irrespective of how seemingly incidental these appear to be,²³¹ with these providing individuals with opportunities for their fullest self-development.²³²

3.2. EDUCATION IS EVERYTHING: EDUCATION AS AN ENDEAVOUR OF UNIVERSAL SIGNIFICANCE

In R. Schneerson's discourse, if the universe is created in a way that all aspects of the universe are of potential educational significance, it follows that derivation of

226 *Letters by the Lubavitcher Rebbe*: 268-9; see also Hebrew letter of *Shevat* 1st, 5724 [Feb, 15th, 1944] *IK*, I: 247-8, Letter 135; Addenda to *LS*, VI: 308-9. Following this introduction, R. Schneerson continued, "Take for example the tree ... What can be more common and usual a sight than an ordinary tree? There seems at first glance, nothing in it to arouse in us any special meditation...we can, if we stop to ponder, learn quite a few useful lessons from it."

227 For practical ramifications of this broad understanding of the nature of education see 6.4 below.

228 *IK*, III: 344; *op. cit.*, IV: 357; *op. cit.*, I: 322; *op. cit.*, XXII: 380-2; *op. cit.*, XII: 445; *op. cit.*, XIII: 359; *op. cit.*, XIV: 16; *op. cit.*, XIV: 404-6 & 409.

229 *Op. cit.*, XVII: 180 where R. Schneerson urges a teacher of agriculture to exert a positive influence in the area of religious education.

230 *Op. cit.*, II: 159-61, Letter 241*.

231 Examples of R. Schneerson's exploration of areas considered incidental by others, include his commentary to *Ethics of the Fathers* which is replete with explorations of connections between the biography of a sage who communicated a particular moral teaching and the content of the teaching. He similarly repeatedly investigated the connection between a title of a Torah reading and its content (For a classic example drawn from multiple examples see *SH-5752*, II: 423-39 and see *Chumash-The Gutnick Edition, The Name of the Parasha*: xl-lviii). He repeatedly derived instruction from the names of sages cited by Rashi in his Torah commentary. (For one of many classical examples, see *SH-5748*, II: 499-511).

232 *IK*, II: 95-6, Letter 210.

educational implications from worldly phenomena is an activity of universal significance. Moreover, as an enterprise of universal significance,²³³ education is critical to all aspects of life, to the universe as a whole and its perfection as well as to facilitating the individual's fullest self-realization.²³⁴ As a cosmic endeavour, education becomes a highly potent process²³⁵ whose impact is by definition substantive. The cosmic significance of education goes hand-in-hand with the Talmudic perception²³⁶ often cited by R. Schneerson²³⁷ whereby every individual is considered an entire universe and educating an individual is equivalent to influencing an entire universe, with even a minute improvement in just one student having global ramifications.²³⁸ To R. Schneerson, this was more than just a metaphor but an approach to education which impacts on practical educational issues. In light of this understanding, a proper education can "purify" and "spiritually decontaminate" the most primitive or "spiritually insensitive" atmosphere and one's surrounding environment.²³⁹ Moreover, informal education is an endeavour of no less cosmic significance than formal education.²⁴⁰ Scrutinizing R. Schneerson's educational corpus further reveals various implications of his understanding of the cosmic significance of education and includes understandings of its impact on the individual, the community and the universe.

3.3 EDUCATION AND THE INDIVIDUAL: THE AROUSAL OF THE ESSENTIAL SOUL

To R. Schneerson, education comprises the arousal of the quintessential soul of the learner. He wrote:

²³³ *SK-RJIS-5689-5710* [1929-1950]: 153-4, Paragraph 12.

²³⁴ *IK*, XXI: 12-3, Letter 7764.

²³⁵ *Haggadah Shel Pesach Im Likkutei Ta'amim, Minhagim U'Biurim*: 11.

²³⁶ *Mishnah, Sanhedrin*, 4: 5; *Talmud, Bava Batra*, 11a.

²³⁷ *IK*, XV: 251-2, Letter 5569; *op. cit.*, XXII: 56-7, Letter 8274 and *LS*, X: 310-2; *IK*, XXVII (*ed.* S.B. Levin): 34-5, Letter 10,023; *LS*, XXVI: 132-44.

²³⁸ *IK*, IV: 176-7, Letter 920; Addenda to *LS*, XXII: 342-3.

²³⁹ *IK*, I: 38-40, Letter 22.

²⁴⁰ *SK-RJIS-5689-5710* [1929-1950]: 153-4, Paragraph 12.

...By laying a foundation in the Holy Temple in the heart of each and every one, awakening the quintessential soul which exists in every individual, regardless of his or her affiliation, because at this level, all are equal: both a person who is rich in his knowledge, and one who is poorer and more simple. And when the foundation is laid, meaning when we arouse the point of the essential soul, we can build a magnificent Holy Temple; we can see how everyone is a holy sanctuary in which G-d rests. All that is necessary is to know how to awaken this level.²⁴¹

A further reflection of the cosmic importance of education at the individual level is that education is the vessel to channel G-d's blessings²⁴² for both the individual student and educator.²⁴³ It is therapy for the student's soul, paralleling revitalization of physical health²⁴⁴ and invigoration of a child, (through Torah and *mitzvot*) rendering the child fortunate both in this world and the afterlife.²⁴⁵ Education's arousal of spiritual potential includes its facilitation of the student's simultaneous subduing of negative impulse.²⁴⁶

To R. Schneerson, education is the foundation of the entire lifetime of the learner. He believed that when one views education from an in-depth perspective, it is revealed to constitute the very foundation of the life of the learner, an idea expressed in the Biblical verse²⁴⁷ "Educate the child according to his way, so that when he grows old, he will not depart from it." He thus wrote:

The *mitzvah* of education, the guiding and training a child in the fulfillment of *mitzvot*, begins at the earliest age in the life of a Jew or Jewess. So significant is the *mitzvah* of *chinuch* that it is not merely the preparation for the child's

²⁴¹ *IK*, I: 112-3; See Letter 66; Addenda to *LS*, XXI: 495.

²⁴² *IK*, III: 254-5, Letter 572.

²⁴³ R. Schneerson believed the merit of engagement in kosher *chinuch* is capable of bringing improved health to the educator's offspring (*IK*, III: 251, Letter 569*) and where every additional effort in involvement in education of youth is a rectification for the educator's former inappropriate conduct. (*IK*, XXI:100, Letter 7849 & *op. cit.*, IV: 109, Letter 853).

²⁴⁴ Address of *Tammuz* 22nd, 5711 [July 26th, 1951] to students departing on "*Merkos Shlichut*" [pastoral visits to isolated Jewish communities] in *TM*, III [5711, II]: 224-6.

²⁴⁵ Yiddish letter of *Ellul* 5th, 5711 [Sept. 6th, 1951] in *IK*, IV: 455-7, Letter 1178. This is besides education's traditional function of enabling the child to secure a place in the afterlife which is mentioned separately.

²⁴⁶ *IK*, I: 281-2, Letter 151.

²⁴⁷ Proverbs, 22: 10.

fulfillment of *mitzvot* upon attaining the age of *Bar-* or *Bat Mitzvah* (at 13 or 12 years respectively), but rather it lays the very foundation for the entire lifetime of the child.²⁴⁸

When viewed superficially, education appears to be a means rather than an end, i.e., a means to the desired outcome where the child will later grow to a more-advanced stage of *mitzvah* fulfilment, when obligated to do so as an adult. However, R. Schneerson contended that the true concept of education is not merely acquisition of cognitive skills and internalisation of information, but rather primarily the initiation into the domain of sanctity and provision of the foundation of a lifetime by familiarising and ensuring appropriate habituation of a child. As stated, education is essential for, and tantamount to arousing the quintessential soul²⁴⁹ and thereby enabling the subduing and positive transformation of one's negative impulse.²⁵⁰

He explained,

....When we view education from an in-depth perspective, education is revealed to constitute the very foundation of the life of the learnerThus the true notion and concept of education is not only for the child to gain cognitive skills and to internalise information, but rather it is to familiarise and train the child, thereby initiating the child into the domain of sanctity. Through this inauguration and initiation process, the learner's very soul comes in contact with sanctity and G-d and thereby continues to advance in the service of G-d and the fulfilment of *mitzvot*, in the way that "also when the child grows old, [the child] will not depart from it".²⁵¹

²⁴⁸ Letter of *Kislev* 24th, 5735 in *IK*, XXVIII (ed. S.Y. Chazan): 171-3, Letter 10,344.

²⁴⁹ *IK*, I: 112-3, Letter 66; Addenda to *LS*, XXI: 495.

²⁵⁰ *IK*, I: 281-2, Letter 151.

²⁵¹ *LS*, XXXV: 11-2.

R. Schneerson explained²⁵² that this education provides the learner with substance and fortification for his or her loyal fulfilment of the Torah and its *mitzvot* under a variety of circumstances throughout his or her life-time.

3.4 EDUCATION AND THE WIDER COMMUNITY AND NATION

At a communal level, particularly when motivated by selflessness and altruism,²⁵³ education brings merit to the community including its future generations²⁵⁴ and a positive educational influence has implications for generations to come. Conversely, an educational problem affects not only the contemporary generation but also future generations and is never trivial²⁵⁵ because it affects the essence and survival of the Jewish nation.²⁵⁶ An individual student's advancement as a result of education is reflected in his or her impact on the community, past, present and future.²⁵⁷ Moreover, a contribution to advance education serves as the "spring-board" to a community's further expansion and unanticipated benefits.²⁵⁸

In light of its significance, education is also the principal key to national salvation,²⁵⁹ particularly in times of crisis.²⁶⁰ Education's revelation of the equal potential of self-sacrifice within all is seen as overcoming enemies²⁶¹ and capable of speeding the downfall of a contemporary Haman and his decrees,²⁶² serving as the antidote to persecution²⁶³ and bringing about the salvation of the Jewish people. Jewish

²⁵² *Op. cit.*

²⁵³ R. Schneerson believed that this applies particularly to the strengthening of Torah and Judaism.

²⁵⁴ *IK*, I: 161-2, Letter 89; *op. cit.*, 207-8, Letter 542.

²⁵⁵ *Op. cit.*, IV: 121-2, Letter 865.

²⁵⁶ The cosmic implication of education finds expression in the understanding that the individual's joy upon becoming *Bar Mitzvah* is a collective communal joy.

²⁵⁷ *Reshimot*, IV: 182-3.

²⁵⁸ *Op. cit.*, III: 207-8, Letter 542. This success is contingent on a fitting individual taking responsibility for this activity.

²⁵⁹ *Op. cit.*, I: 69-70, Letter 44.

²⁶⁰ *Op. cit.*, I: 93-4, Letter 55.

²⁶¹ *Op. cit.*, I: 95-6, Letter 56; *op. cit.*, I: 112-3, Letter 66.

²⁶² *Op. cit.*, I: 95-6, Letter 56; *op. cit.*, I: 110-2, Letter 65.

²⁶³ *Op. cit.*, I: 93-4, Letter 55; *op. cit.*, I: 95-6, Letter 56 and *op. cit.*, I: 112-3, Letter 66.

education in Torah and Judaism coupled with hope in redemption, are antidotes to anti-Semitism and persecution, stilling enemies.²⁶⁴ He thus wrote:

In these days, which are, to borrow the wording of our Sages (*Sanhedrin* 97b), days of harsh decrees like those of Haman, the remedy advised by our Sages (*Bava Metzia* 85a) is to educate the son of an unlearned person [and show him his place] in our Torah heritage, and to transform a wicked person into a *baal teshuvah* [returnee], as implied by the interpretation offered by the Targum and Rashi to the verse from *Jeremiah* cited in that passage. For this nullifies these harsh decrees. Everyone should picture the entire world as equally balanced between good and evil, and realize that through his good deeds he can tip the balance of the world to good and bring rescue and deliverance. (Rambam, *Mishneh Torah, Hilchot Teshuvah*, 3:4)²⁶⁵

No ploys on the part of nations (including decrees, intimidations, conspiracies and strategies) can succeed against Jewish education.²⁶⁶ Based on the vision of the Jewish people as “one body” whereby a virtuous deed performed in one location benefits individuals elsewhere, R. Schneerson saw Jewish educational activity in the USA as a means to exert a positive influence, under constrained circumstances, on the fate of European Jewry.²⁶⁷ While at that time he was applying this metaphysical principle to his educational recommendations for the Jewish people in a spiritual or mystical context, on other occasions he spoke about the practicalities of education, and he saw education as the salvation of all nations in a practical sense, explaining:

A conscious effort is called for to influence other nations, particularly developing countries and beneficiaries of American aid, to upgrade their educational systems with emphasis on those eternal moral and ethical issues which are the very foundation of a civilized society ... in a concerted effort to make the world a better and safer place for all ... For a human being, the material and spiritual must go hand-in-hand together... Many a discreet way

²⁶⁴ *Op. cit.*, I: 78-9, Letter 49; *op. cit.*, I: 93-4, Letter 55; *Op. cit.*, I: 102-3, Letter 60.

²⁶⁵ *Op. cit.*, I: 69-70, Letter 44.

²⁶⁶ *Op. cit.*, IV: 204-6, Letter 941.

²⁶⁷ See *Op. cit.*, XXI: 12-3, Letter 7764 and *Reshimot*, III: 75-7.

can be found to encourage other nations to follow the way of placing education at the top of the national priorities...²⁶⁸

R. Schneerson's perception of education as crucial to the wider community and nation is consistent with his discernment of education as an endeavor of universal significance as discussed in 3.2.

3.5 EDUCATION AND THE UNIVERSE: CATALYST FOR REDEMPTION

That education is of cosmic significance underscores its central role in the process of universal perfection and Messianic redemption, with education viewed as a pivotal precipitator of redemption.²⁶⁹ Education (incorporating love of Torah and the embodiment of *Ahavat Yisrael* and altruism) is the antidote to exile (caused by disregard for Torah and senseless hatred).²⁷⁰ Energetic educational activity is crucial to realization of Messianic redemption, as R. Schneerson stated:

And in the forefront are those who kindle "the light of G-d [which] is the soul of man" (Proverbs, 20:27) in children...and they have placed them in a position of light...it is through this [uncompromised education] that the miracle will be revealed - "the publicizing of the miracle" where all will behold G-d's wonders at the redemption of His people through our righteous *Mashiach*, speedily in our days, *Amen*, so may it be His Will. ²⁷¹

Because of its potential for revealing latent good, R. Schneerson saw education as the key to both moral human beings and contributing to a better world. R. Schneerson's encouraging anticipation of the Messianic ideal²⁷² and its urgent realization can be viewed from the educational perspective. In his 1991 call²⁷³ for an education

²⁶⁸ Address of Shevat 10th, 5739 [February 7th, 1979] cited in *Education Day U.S.A.: A Tribute and a Message*: 36-7 & 42-3.

²⁶⁹ *IK*, I: 161-2, Letter 89; Addenda to *LS*, IV: 1333 and *IK*, I: 165-6, Letter 92. Education negates the causes of exile, i.e. neglect of Torah & *sinat chinam* [causeless hatred] and the resultant *Galut* [exile] and brings redemption and rebuilding of the *Beit HaMikdash* [Jerusalem Temple] by *Mashiach*.

²⁷⁰ *IK*, I: 163-4, Letter 91 and *op. cit.*, I: 167, Letter 93; Addenda to *LS*, XVIII: 488.

²⁷¹ *TM-HIT-5710* (1992 edition): 7-8.

²⁷² *LS*, XX: 228-34.

²⁷³ *SH-5752* [1991-92], I: 41; Address of the Eve of *Simchat Torah*, 5752 [September 20th, 1991].

whereby, to the objective onlooker, the child is a living exemplification of the Messianic ideal, utterly focused on contributing to its urgent realization, R. Schneerson was thereby introducing a potent educational value whose practical outcome is that the learner must view his or her ensuing conscious thought, speech or action as a crucial factor in bringing this Messianic ideal to fruition. Here, R. Schneerson's call is consistent with Maimonides' requirement²⁷⁴ that every individual view his or her ensuing action, speech or thought as of crucial cosmic significance in a precariously-balanced universe. Viewed in an educational context, R. Schneerson's call is an innovative application of Judaism's Messianic ideal and belief in cosmic redemption to the practical living of the learner. One pivotal aspect of R. Schneerson's educational theory appears to be its encouragement of a learner to view his or her next virtuous thought, speech or action to be of universal importance. This cosmic view of education further underscores the view of education as a foremost priority and matter of life.

3.6 EDUCATION IS THE FOREMOST PRIORITY AND A MATTER OF LIFE

The cosmic significance of education is also reflected in the rule²⁷⁵ that education of children is not to be interrupted even for construction of the Temple by the *Mashiach* himself.²⁷⁶ From this educational principle and its application, R. Schneerson deduced that because one may not even interrupt even one child under *Bar-* or *Bat-Mitzvah* for the exalted purpose of Temple construction, then, it is forbidden *a fortiori* to interrupt education for trivial reasons.²⁷⁷ While it is of particular global relevance in times of crisis, education is no less the priority in times of prosperity, as evidenced by the phenomenon where in times of prosperity, children were not to abandon their study even to participate in building the Jerusalem Temple.²⁷⁸

²⁷⁴ Maimonides, *Mishneh Torah*, Laws of *Teshuvah*, 3: 4.

²⁷⁵ Talmud, *Shabbat*, 119b cited in RSZ, *Laws of Torah Study*, 1:10: "We don't interrupt the study of children even for the building of the Jerusalem Temple..."

²⁷⁶ *TM-HIT*, III [5711, II]: 85-91. §19-§27 citing Talmud, *Shabbat*, 119b.

²⁷⁷ *Ibid.*

²⁷⁸ *IK*, I: 102-3, Letter 60; Addenda to *LS*, XXI: 494.

Given education's all-encompassing scope, its cosmic significance and its provision of the foundation of a person's life-time (as discussed above), education is a matter of life itself.²⁷⁹ It is an endeavor of foremost importance demanding immediacy and urgency and an activity which may be characterized by the Talmudic application²⁸⁰ of the Biblical verse²⁸¹ "A time to act for G-d", meaning that it is to be addressed energetically in the context of its extraordinary urgency.²⁸² Every day that passes without full utilization of educational opportunities represents an irretrievable loss.²⁸³ The vital nature of education means that it cannot be resigned to a passive role as a response to those who seek it out, but rather, it must take on an extraverted quality.²⁸⁴ When seen as tantamount to arousing the quintessential soul²⁸⁵ and as the antidote for the negative impulse,²⁸⁶ education becomes the priority activity²⁸⁷ where the need for pro-active and pre-emptive educational initiatives reflects this importance and urgency.²⁸⁸

Moreover, because education cuts to the very core purpose of life, R. Schneerson argued that it must address the subject of the fundamental objective of living which thinking persons must frequently ask of themselves. R. Schneerson pointed out that this question was of crucial importance in the case of youth. He thus wrote,

The question of "what is my life's purpose?" occurs more frequently and with greater force in the minds of the studying youth, who dedicate a number of their best years to study and preparation for their future life lying still fully

279 *Reshimot*, III: 75-7.

280 Talmud, *Temura*, 14b.

281 Psalms, 119: 126.

282 *IK*, I: 38-40, Letter 22.

283 *Op. cit.*, I: 110-2, Letter 65; Addenda to *LS*, XXI: 492.

284 Such was the urgency of education that R. Schneerson felt there was no necessity for the educator to expend time on acquiring proficiency and formal qualifications in English language.

285 *IK*, I: 112-3, Letter 66; Addenda to *LS*, XXI: 495.

286 *IK*, I: 281-2, Letter 151, citing Talmud, *Bava Batra* 16a.

287 This is further confirmed by RJIS's greatest concern being that all Jewish children should receive a proper Jewish education. ("A Message to Children on the Passing of Rabbi Joseph Isaac Schneersohn", English letter of *Shevat*, 5710 [Feb., 1950]).

288 *IK*, III: 252-3, Letter 571.

ahead of them. Moreover, adolescents have untapped resources of energy and enthusiasm which they eagerly desire to put to good advantage. To them, the question of their life's purpose is more urgent and vital than to people of maturer years.²⁸⁹

3.7 EDUCATION IS A HEAVENLY ENDEAVOUR AND A PRE-EMINENT ACTIVITY OF GREAT POTENCY

Given its impact at the individual, communal and cosmic levels, education in R. Schneerson's discourse comprises a vital endeavour,²⁹⁰ a sacred task,²⁹¹ a Heavenly assignment²⁹² whose value and exalted stature²⁹³ require no explanation²⁹⁴ and defy quantification.²⁹⁵ In the same way that educating an individual is the equivalent of influencing an entire universe, so too, seemingly small deeds (for example, the recitation of even one extra blessing by a child as a result of Jewish education) achieve cosmic unity and enable the child who recites this blessing to attain the consummate bond within G-d's unity.²⁹⁶ Education is thus the preeminent endeavour. R. Schneerson pointed out²⁹⁷ that Abraham's activity as an inclusive educator was the culmination of his life time of devotion, and was considered to be even greater than his overcoming other trials. In R. Schneerson's words:

²⁸⁹ English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] addressed to Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y., electronically publicized in 2014 by chabad.org. In the same correspondence, R. Schneerson considered addressing the question of the purpose of life to be of particular urgency in the course of Jewish education as it is of even greater importance to members of "The People of the Book" for whom the Torah defines life's purpose. He argued that the epithet "The People of the Book" implied not merely that the Jewish people are a people of education and learning in general, for "The Book" refers to the Torah (Bible) with which Jews are identified. Torah means "instruction," or "guidance," for the Torah is the guiding light. The Torah makes the Jewish people constantly aware of its duties in life; giving a true definition of life's purpose, and by showing the ways and means of attaining this goal.

²⁹⁰ *IK*, IV: 93-4, Letter 841.

²⁹¹ *Op. cit.*, XXI: 142, Letter 7899.

²⁹² *Op. cit.*, IV: 371-3, Letter 1090; *LS*, VIII: 368.

²⁹³ In this correspondence, though R. Schneerson was referring to specific educational activity that would further enhance the standing of Habad, he pointed out that in general the status of educational endeavour requires no explanation. (See *IK*, III: 207-8, Letter 542).

²⁹⁴ *Op. cit.*, III: 207-8, Letter 542.

²⁹⁵ *Op. cit.*, IV: 425-6, Letter 1145.

²⁹⁶ Addresses of *Nissan* 23rd, 5731 Paragraph 8 and *Nissan* 29th, 5731, Paragraph 3; *IK*, I: 110-2, Letter 65; R. Schneerson explained (*op. cit.*, I: 114-5, Letter 68 [Addenda to *LS*, VII: 251] that the blessings recited by children from booklets, provide protection for those who helped produce the booklets.

²⁹⁷ *IK*, I: 139-40, Letter 84. R. Schneerson explained that this is confirmed by *Bereishit*, 18:19 which cites Abraham's education work of "instruct[ing] his sons and his household after him to keep the way of G-d, acting with charity and justice", rather than any of his other achievements, as the justification for his being "known" [cherished] by G-d.

...We find that the primary reason why G-d cherished Abraham our Patriarch is, as it is written: "For he will command - i.e., connect- his children and his household...." Despite the greatness of his Divine service in [overcoming] the trials [he faced], [these efforts] are not at all comparable to the importance of commanding - i.e., connecting others [young and old] and bestowing them with merit.

3.8 METAPHORS WERE EMPLOYED BY R. SCHNEERSON TO FURTHER EXEMPLIFY THE NATURE OF EDUCATION:

Having presented pivotal understandings of the nature of education that pervade R. Schneerson's corpus, his employment of metaphors is examined in Appendix E, so as to illustrate how metaphors express his understanding of the nature of education. Metaphors have often been used to better define the nature of education.²⁹⁸ For example, Pestalozzi²⁹⁹ and his student Froebel³⁰⁰ utilized a horticultural metaphor to illustrate understandings of education and John Dewey (1934:4-5) utilized a biological metaphor to explain the nature of education.³⁰¹ (The utilization of the horticultural metaphor by Pestalozzi and Froebel is diametrically opposed to the

²⁹⁸ For a fuller examination of the role of metaphor in educational discourse, See I. Scheffler (1960:47-59) and W. Taylor (*ed.*), 1984.

²⁹⁹ See *Address on Birthday*, 1818 by Johann Heinrich Pestalozzi (1749-1827) where he wrote, "Sound education stands before me symbolized by a tree planted near fertilizing water. A little seed, which contains the design of the tree, its form and proportion, is placed in the soil. See how it germinates and expands into trunk, branches, leaves, flower, and fruit! The whole tree is an uninterrupted chain of organic parts, the plan of which existed in its seed and root. Man is similar to the tree. In the newborn child are hidden those faculties which are to unfold during life." R. Schneerson's utilization of this metaphor as a basis for his advocating early intervention, was markedly different from, or perhaps antithetical that of Pestalozzi and Froebel. As Cole (1931: 257) has noted, "Pestalozzi would do nothing without the co-operation of the child"... [and as Pestalozzi wrote] 'Let the child use his chalk or pencil freely, assisted occasionally by his teacher, but do no force him into directions that do not appeal to him.... Only when the child feels the need of assistance should assistance be extended to him.'" The conclusions derived by Pestalozzi and Froebel from the horticultural metaphor are at odds with the implications derived by R. Schneerson from the horticultural metaphor. See Appendix C, 4 (iv).

³⁰⁰ Similarly, German educationalist Friedrich Froebel (1782-1857), a loyal disciple of Pestalozzi, wrote: "So the man must be viewed not as already become perfect, not as fixed and stationary, but as constant yet always progressively developing...always advancing from one stage of development to another. See Froebel, *On the Education of Man [Die Menschenerziehung]*, Vienna, 1826: Section 16.

³⁰¹ Dewey (1934: 4-5) argued that "...just as growth does not have an end but is an end, so too, education is not necessarily a matter of age; for education means the enterprise of supplying the conditions which ensure growth, or adequacy of life, irrespective of age." Dewey maintained that "as living has its own intrinsic quality, whether in youth or in maturity, so too the business of education is in keeping with that quality." Much has been written (I. Scheffler, *op. cit.*, 53ff; R.S. Peters, 1977: 104-5) about the unsatisfactoriness of the biological metaphor employed by Dewey to impose unity on his theorizing. In light of his biological metaphor, Dewey was constrained to write an entire book entitled *Experience and Education* (N.Y.: Macmillan, 1938) "in order to disclaim responsibility for some of the doctrines and practices of the Progressive Education Movement and to rectify misunderstandings of his more moderate position." (Peters, 1965: 94).

conclusions derived by R. Schneerson from the same metaphor. See Appendix E, 4, iv).

Metaphors are thus an integral and legitimate aspect of attempts to define the nature of education. In probing the nature of educational endeavour, R. Schneerson employed a variety of metaphors to portray what he considered to be the essence of educational endeavour. These served as the basis of his input into a variety of educational issues, with citations often serving as “spring-boards” for various practical applications of the metaphor’s consequences. While these implications will be cited under elements to which they apply, when pertinent to the nature of education they are succinctly documented in Table B below and in greater detail in Appendix E. The educational metaphors discovered and their ramifications are listed in Table B below:

TABLE B
EDUCATIONAL METAPHORS AND THEIR RAMIFICATIONS

EDUCATIONAL METAPHOR UTILIZED	EDUCATIONAL RAMIFICATIONS WHICH FOLLOW FROM THE METAPHOR
1 THE METAPHOR OF <i>TEFILLIN</i> (PHYLACTERIES)	i Application to education is akin to the dedication and commitment of mind and heart required when donning <i>tefillin</i> .
2 THE HOME CONSTRUCTION METAPHOR	i Investing all one’s ability in education as one invests all financial resources and energy in the construction of a home.
3 THE CONFLAGRATIONAL METAPHOR: EDUCATION AS KINDLING A CANDLE	i The student potential awaits activation ii Education is recommencement of a process to which learners have an intrinsic aptitude. iii Education must be pro-active and extraverted, rather than awaiting learner initiative, in the same way that the candelabra must be pro-actively lit. iv Education is about uncompromised presentation of ideals, just as only purest oil was to be used for the candelabra.

	<ul style="list-style-type: none"> v Education is synonymous with growth and antithetical to stagnation, as the candles increase in number throughout the festival of <i>Chanukka</i>. vi Education confronts challenges. vii Education seeks to create an independent learner. viii Educator self-development is a prerequisite for learner development. ix Education is about increasing and enhancing the positive, as the candle is about dispelling darkness by increasing light.
4 THE HORTICULTURAL METAPHOR: EDUCATION AS NURTURING A SEEDLING	<ul style="list-style-type: none"> i Education is an endeavor that will bear fruit. ii Education is an awesome privilege. iii Education is an area where small improvements are consequential and repeated effort is worthwhile. iv Education means early intervention and on-going protection. v Enthusiasm for education is essential. vi Education is an activity requiring investment of effort. vii Delineation of the aims of education as corresponding to the roots, trunk and fruits of a tree: imbuing faith and values, inspiring a life of virtuous conduct and contributing with altruism to others, to society, and to the universe.
5 THE METAPHOR OF LIFE-SAVING RESCUE AND PROVIDING PREVENTATIVE PROTECTION	<ul style="list-style-type: none"> i Education must take preference over everything and education is the foremost priority not to be delayed. ii While education strives to “rescue” as many individuals as possible, educating (rescuing) even one individual is an outstanding achievement. iii An educational “call” goes forth that all must heed. iv Education is transformational by definition, transforming the student’s family members and the very environment of the community. v Education (saving one’s fellow’s life, be it through education or physically) is the ultimate fulfillment of

	<p>the Biblical command to “Love of one’s fellow as oneself”.</p> <p>vi Education is akin to saving the student from “descending to the pit”.</p>
6. THE PHILANTHROPIC METAPHOR	<p>i Education is an obligation akin to spiritual charity.</p> <p>ii Education is one of the most refined forms of spiritual charity.</p> <p>iii Education brings merit to the community.</p> <p>iv Education is saving an entire world.</p>
7. THE METAPHOR OF PROVIDING GUARANTORS	<p>i Education ensures Jewish continuity.</p> <p>ii Education ensures a glorious future.</p> <p>iii Education sets children on the path of virtue</p> <p>iv Education is a prerequisite for receiving the Torah</p>
8. THE PROCREATIONAL METAPHOR	<p>i Education “creates” other individuals.</p> <p>ii Education sets children on the path of virtue.</p>
9. THE METAPHOR OF DISCLOSURE AND EXTRICATION OF HIDDEN TREASURES	<p>i Education is clearing away whatever veils the soul.</p>
10. THE PRE-NATAL METAPHOR: EDUCATION IS THE REAWAKENING OF INTRINSIC AWARENESS	<p>i Education is a re-awakening intrinsic awareness.</p> <p>ii Education is focused on innate spiritual receptiveness.</p> <p>iii Education facilitates the learner’s truest self-fulfillment.</p>
11. THE EMPATHETIC METAPHOR: EDUCATION AS HEEDING THE CRY OF THE LEARNER	<p>i Education is about sensitivity to the spiritual yearning of a student.</p>
12. THE MILITARY METAPHOR	<p>i Education seeks to achieve submission to authority.</p> <p>ii Education seeks to channel negative attributes to positive ends.</p>
13. THE NUCLEAR METAPHOR: EDUCATION IS EVER-INCREASING	<p>i Education is a “chain reaction”.</p> <p>ii Education inhibits negative phenomena like assimilation.</p> <p>iii Educational costs are offset by their benefits.</p> <p>iv Miniscule educational activities harness potential.</p> <p>v Education concerns realizing untapped, limitless potential.</p>

14. METAPHOR OF THE ELECTRIC GENERATOR	i Education is connecting the student to the source of spiritual power.
15. SUNDRY METAPHORS	i Education shows concern for health of the children's soul no less than for children's physical health. ii Education implies concern and passion to ensure homes are characterized by Jewish practice and custom. iii Education is the extrication of "the precious and honorable from the vile and corrupt". iv The greatness of education defies qualification. v Education lays the foundation of the sanctuary by arousing the quintessential soul.

As mentioned, it is pertinent that while the horticultural metaphor employed by R. Schneerson was used by other philosophers of education, R. Schneerson's analysis of this horticultural metaphor sharply differentiates his usage from those of the wider educational literature. They employ it to support their view that the educator must stand back and simply allow natural development to ensue based on the student's personal interests.³⁰² R. Schneerson's analysis of the metaphor sought to refute the implications drawn by those who wish to entrust education to the powers of nature and wrest it from teachers. To R. Schneerson, this metaphor served both as the basis for his plea for our urgent, enthusiastic and maximum contribution to correct and rectify perceived negative influences, as well as our enhanced application to achieving even seemingly small advancements in the education of a young child.³⁰³ These are worthy of the educator's utmost application, given their ramifications for later life. R. Schneerson argued that an urgency applies to educational endeavour,

³⁰² Froebel required that the teacher have minimal input so as not to distract from the student's intuition when he wrote: "Therefore education, instruction and teaching should in the first characteristic necessarily be passive, watchfully and protectively following, not dictatorial not invariable, not visibly, interfering. . . The still young being, even though as yet unconsciously, like a product of nature, precisely and surely wills that which is best for himself, and moreover, in a form which is quite suitable to him, and which he feels within himself the disposition, power and means to represent." (See Froebel, *op. cit.*, section 7.)

³⁰³ In an English-language letter of *Ellul* 28th, 5730 [September 29th, 1970] published in *Return to Roots*: 222, R. Schneerson stated "... As has been often mentioned before, every activity in education should be carried out with particular enthusiasm, inasmuch as it is like planting a seed, or taking care of a seedling, where every additional effort, however small, will eventually be translated into extraordinary benefits when the said seed or seedling becomes a mature fruit-bearing tree. The same is true of the care taken to shield the seed or seedling from harmful effects...

particularly where the educator is called to correct and rectify those vital areas of education which are likely to exert a potentially negative influence over the entire duration of the lifetime of the learner.

A variety of further metaphors are periodically found within R. Schneerson's corpus, though being that they do not appear in an educational context with the same regularity or with an extended educational exposition that accompanies the metaphors listed above, they are cited only where of relevance to the elements of R. Schneerson's educational discourse.³⁰⁴

For a fuller elaboration of fourteen commonly-used educational metaphors employed by R. Schneerson to elucidate the nature of education, see Appendix E.

3.9 SUMMARY: THE NATURE OF EDUCATION ACCORDING TO R. SCHNEERSON

In the exploration of R. Schneerson's writings, an account of education has been provided. Chapter 3 made explicit the educational ideas, theory and thinking expounded by R. Schneerson on the nature of education and upon which a vast number of his educational writings are predicated. His employment of metaphors as documented in Table B and in Appendix E was utilized to help outline R. Schneerson's account of education and to encapsulate its characteristics. Having communicated R. Schneerson's understanding of the nature of education as found in the sample examined, the research will now proceed to examine the various educational writings predicated upon these axioms, the first of which is the

304 These include metaphors that liken education to the construction of the Biblical sanctuary, to parenting, (according to which, concern for children's physical health must be matched by concern for health of the children's soul and a passion to ensure homes are characterized by Jewish practice and custom, See *IK*, IV: 434, Letter 1155; *op.cit.*, V: 56-7, Letter 1272) as well as an extrication metaphor (where education is likened to the extrication of "the precious and honorable from the vile and corrupt") (see *op.cit.*, V: 114, Letter 1324) and is therefore an act whose greatness defies qualification (*op.cit.*, XXI: 81, Letter 7828), a dietary metaphor (*op.cit.*, IV: 227-8, Letter 958) and a pharmaceutical metaphor (*op.cit.*, III: 144-7, Letter 505).

delineation of the educational objectives that R. Schneerson considered to be the primary aims and goals of education.

THE AIMS OF EDUCATION

Education has two basic purposes: a) to impart a quantity of knowledge to the student; b) to educate the student toward proper conduct in his future life. Each of these areas is obviously comprised of many fields; regarding the behavioural aspect of education, there is the field of interpersonal relations, and the field of the student's individual personality development – the manner in which he will regard his own drives and desires.

— Rabbi Menachem M. Schneerson, 1963³⁰⁵

3.10 THE AIMS OF EDUCATION AND R. SCHNEERSON'S EDUCATIONAL DISCOURSE

The “Aims of Education” is an integral element of a comprehensive educational theory, as educational aims are both conceptually connected to understanding the essential meaning of education, and central to capturing what it means to be educated.³⁰⁶ While understanding what it means to be educated, as opposed to being trained or indoctrinated, has clear implications for all other elements of systematic educational theory, the aims of education are a critical aspect of an educational theory. R.S. Peters's chapter on the aims of education (1973:11-29) addressed the “particular interrelatedness” of education and aims, noting that “education in particular [is] associated with aims”. Peters argued (*op. cit.*, 17) that “education...has norms built into it, which generate the aims which educators strive to develop or attain.” He explains the term “aims” to refer to a suggestion “that is not too near at hand or too easy to attain” and suggests “that the action or activity in question is not obviously structured in relation to such an objective, however important.” This is because aims (in both educational and other contexts) motivate people “to specify more precisely what they are trying to do”. As well, aims enable “concentration and the direction of effort towards an objective that is not too

³⁰⁵ *Op.cit.*, XXII: 494-7, Letter 8664.

³⁰⁶ R. S. Peters, 1973, 11-29.

palpable or close at hand”, and they suggest the “possibility of failure or falling short” (Peters, *op. cit.*: 14).

Furthermore, the aims of education are also intertwined with the content and processes or methodologies for education and R. S. Peters argued that an educational aim is actually a fusion of content and procedure.³⁰⁷ Given this understanding, this section of Chapter 3 will outline what R. Schneerson contributes to this discussion with emphasis on what may be uniquely different.

A discussion of the aims, goals and objectives of education pervades R. Schneerson’s educational discourse, and is especially pertinent in light of his view that in all areas of human endeavour, “every action must have an aim and an appropriate outcome.”³⁰⁸ In context of the distinction drawn by Peters (*op.cit.*:13) between ideals and aims, where ideals are “objectives that cannot be realized in practice” and aims are “realizable objectives”, it is readily apparent from even a superficial examination of R. Schneerson’s writings that his delineation of the aims of education is predicated on ideals established in Kabbalistic as well as Habad-Hasidic literature of his predecessors.

According to R. Schneerson, the aims of education encompass a vast area that includes the individual student, society and the universe as a whole. Before exploring his understanding of the aims of education for society and for the universe, the aims of education for the individual student are examined. [The role of the teacher in motivating and activating the student’s involvement in the process of self-transformation is discussed below in the context of the Responsibility of the Educator, section 4. 14 (ii) & (vi)].

³⁰⁷ *Op. cit.*: 24-7.

³⁰⁸ *IK*, IV: 454-5; Letter 1177 [Addenda to *LS*, IX: 306-7].

3.11 R. SCHNEERSON ON THE AIMS OF EDUCATION FOR THE INDIVIDUAL: TO IMBUE BELIEF IN AND AWARENESS OF A HIGHER AUTHORITY

As recorded in Table B and detailed in Appendix E., R. Schneerson employed (along with other metaphors) the horticultural metaphor to both encapsulate the concept of education and to delineate its goals and outcomes.³⁰⁹ He subdivided the aims of education into three broad domains corresponding to the roots, trunk, and fruits of the tree. The first goal symbolized by the roots concerns imbuing belief in a Higher Authority, and instilling piety and values. He wrote:

Corresponding to nurturing the roots of the tree is the inculcation of a belief system and values. Just as the roots, hidden from view, link the tree to the soil, allowing and facilitating absorption of vital nutrients from the soil, so too, education must nurture values and beliefs which underlie and motivate a life of purpose and virtue. These are the ethical principles and ideals that underlie our lives.³¹⁰

By way of clarification, it is important to note that the Hebrew term employed for piety, *yirat shamayim* [lit. “fear of Heaven”] is misleading when literally translated, given a possible association of fear with “fear of darkness” or “fear of criminals”. Due to this association, “awe” is a more accurate translation than “fear” and “respect” is a more appropriate approximation to the term’s inner content. In the context of the husband-wife relationship, the term *yira* refers to the dimension of paying respect and creating boundaries for one’s partner, as distinct from the dimension of affinity that is exemplified by closeness. Similarly, the notion of “a Higher Authority”, in light of contemporary discomfort with authority, is best understood as being akin to standing in awe, or deferring to the will of one whose level of ability is incomparably superior to one’s own.³¹¹ To R. Schneerson, the

³⁰⁹ R. Schneerson qualified this delineation by explaining that the three broad aims of education derived from the horticultural metaphor are to be attained in a genuine way and not merely superficially. (*IK*, II: 314-6, Letter 343).

³¹⁰ *LS*, VI: 308-9; *IK*, I: 247-50, Letter 135 and its variant version in Letter 136.

³¹¹ Address of Rabbi Simon Jacobson to the Habad fraternity of Sydney, Australia, on September 21st, 2014 at Chabad of Double Bay.

student's awareness of a Higher Authority and the acquisition of piety and values that follow from this awareness, are considered essential prerequisites if education is to perform its broader, global aims of transforming society's "wilderness" and rendering it civilisation. In a letter written in 1982 in connection to his establishing the *Tzivot Hashem* initiative for children, R. Schneerson wrote:

Such an acknowledgment [of G-d] is necessary in order to impress upon the minds of the developing child that the world in which he or she lives is not a jungle, where brute force, cunning and unbridled passion rule supreme, but that it has a Master who is not an abstraction, but a personal G-d.³¹²

While the above-cited text clearly enunciates the educational aim of imbuing faith, this goal was repeatedly expressed by R. Schneerson both prior to and following his penning of this correspondence. Educating with the aim that the belief and ideals that we seek to imbue be uncompromised and untainted (see Appendix E) is of such principal importance in R. Schneerson's discourse that even a slight deviation from an ideal in the educational context is seen as threatening the integrity of the human being and his or her fullest self-realization.³¹³ To R. Schneerson, such deprivation is analogous to its horticultural equivalent where without subterranean roots, a tree is unable to receive its vital nurture and its very integrity is thereby jeopardized.³¹⁴ R. Schneerson was therefore insistent that education be *al taharat hakodesh* meaning "of untainted holiness" so that ideals of sanctity and belief are uncompromised.³¹⁵ As confirmation of this view, R. Schneerson cited the dismissal by RSB (the fifth Lubavitcher Rebbe) of his daughters' teacher who had objected to communicating to them anything outside the purely rational, lest teaching about the supernatural might confound the children's intellects. R. Schneerson believed that to imbue belief,

³¹² R. Schneerson cited insubordination and lack of subordination to authority as motivations for his founding *Tzivot Hashem* for children in 1981. See letter of *Tevet* 26th, 5742 [Jan. 21st, 1982] (published in *Di Yiddishe Heim - The Jewish Home*, Winter 1984, XXIV, 2: 1-2) in response to reservations that the *Tzivot Hashem* Campaign was based on "the glorification of the military and aggrandisement of arms, wars and battlefields."

³¹³ *IK*, I: 249-50, Letter 136; *TM-5710* (1992 edition):7-8.

³¹⁴ *IK*, I: 247-8, Letter 135.

³¹⁵ *Op.cit.*, I: 56-7, Letter 34.

education should include miracle stories, however astonishing they may be.³¹⁶ By introducing the belief in the supernatural as a vital component of education, (see below 5.18) R. Schneerson contended that the student is thereby empowered to rise above and overcome obstacles to his or her fullest realization of spiritual ideals, the obstacle often resulting from living in a material world whose appealing materialism deflects from, and at times can even obscure the individual's desire to pursue delights of a spiritual nature.³¹⁷

R. Schneerson was therefore insistent that education not be confined to understanding the purely rational and natural world³¹⁸ and that faith and living by higher principles must take pre-eminence and priority over the rational and practical.³¹⁹ This is also because he believed that a life based exclusively on human logic and rational deduction without reference to a Higher Power can lead to self-deception where one rationalizes the unethical and the immoral.³²⁰ R. Schneerson cited the barbaric acts perpetrated by the Nazis as a timely reminder that without belief in a Divine power, human intellect alone can lead to self-deception. He wrote:

In our generation we have seen, to our great distress, the ineffectuality of relying on the sense of justice and righteousness imparted by the teacher, or on the influence of the student's elder brother, or even on his fear of the policeman.... As for the civilizing influence of the "humanities," we have seen what has transpired in Germany, whose superiority in philosophy, and even "moral philosophy," was world-renowned, but in actuality, that country produced generations of beasts in the form of men.³²¹

³¹⁶ *LS*, XIX: 91-3, §5-§6.

³¹⁷ *Reshimot*, II: 114-22, [*Reshima* No. 19]. In this text, R. Schneerson argued that faith is the foundation of the life of the Jewish people and pertains to children.

³¹⁸ *IK*, I: 249-50, Letter 136.

³¹⁹ *Reshimot*, II: 114-22, [*Reshima* No. 19]. Faith is the foundation of life of the Jewish people and pertains to children.

³²⁰ *Op.cit.*, II: 95-101, [*Reshima* No. 17].

³²¹ *IK*, XXII: 494-7, Letter 8664.

Thus, education must begin precisely with imbuing a faith that transcends both intellect and an exclusively rational approach to morality, so that it encompasses the supernatural faith as the foundation upon which can take place the subsequent introduction of reason and intellectual engagement in the process of spiritual self-realization.

R. Schneerson also advocated a healthy alignment of body and soul,³²² where physical power is based on spiritual foundations, functioning side-by-side with the health of the soul, and integrated with faith and devotion to spiritual and G-dly ideals.³²³ This faith includes realization by the learner that Divinity is the vivifying force and true essence of the material and coarse physicality.³²⁴ The educator's application of the above-mentioned understanding of education where everything is educational and nothing is outside the purview of education (see 3.1 and 3.2 above) is a direct outcome of belief in a Higher Power because belief in G-d's unity implies "there is nothing besides Him."³²⁵ From this, R. Schneerson³²⁶ derived the principle whereby everything in the universe is ultimately created for its utilization for Divine service." Moreover, from the same principle of "there is nothing besides Him", R. Schneerson argued³²⁷ that there follows the imperative for the student's harnessing of even negative energies for Divine service, given that the negative impulse is also ultimately created for Divine ends. Imbuing belief is thus a crucial objective of education, because through it, the student is inspired and empowered to perceive spirituality as the vivification of coarse physicality and to recognize the pre-eminence of Divinity as the true essence of the material world.³²⁸ He wrote:

... among the most primary functions of the school [is] to educate the student to be a human being worthy of his name – as distinguished from a mere beast.

³²² *Op.cit.*, IV: 328-9, Letter 1051.

³²³ *Reshimot*, II: 95-101, [*Reshima* No. 17].

³²⁴ *Op. cit.*, IV: 254-62, [*Reshima* No. 138].

³²⁵ *Deuteronomy*, 4:39 as elucidated in *Tanya*, II: Ch. 6.

³²⁶ *Reshimot*, IV: 175-81; [*Reshima* No. 130]; *op.cit.*, I: 374-96, [*Reshima* No. 13].

³²⁷ *IK*, I: 154-7, Letter 86.

³²⁸ *Reshimot*, IV: 254-62, [*Reshima* No. 138].

And the primary difference between man and beast is that the human being is not subservient to his natural instincts, desires and tendencies, and, at the very least, endeavours to restrain them and control them.³²⁹

R. Schneerson observed that though the roots of a plant are concealed from sight, they are still the primary facilitators of the life-force of the tree, providing unyielding support so that it is not uprooted by winds. He argued that in the same way, belief and values nurtured through education connect the student to the Creator and thus to the very source of his or her existence.³³⁰ Faith imbued when young is of importance for later life, as even when a person matures and advances in wisdom, his or her vitality for Torah and *mitzvot* is drawn from the faith in G-d and Torah, which were nurtured from the earliest years.³³¹ Education that aims to introduce the learner to the supernatural, aspires to thereby elevate him or her from the lowest depths to the highest heights and to perceive light, in the midst of a darkness that might otherwise engulf the individual. He wrote:

It is clear that there exists no other way to implant in the hearts of children and youth a true and functional self-discipline except through the fear or love of a force greater than man. Only in this way can they be truly trained to exercise control over their will and desires. And this is something that cannot be postponed until the child reaches the age of 18, or even the age of 13, while allowing him until then to follow his heart's vagaries, in the hope that the fear of human institutions will direct him along a good and righteous path. One sees no other way than to instil in the hearts of the children, from their earliest years, a strong belief in Him Who created the world and continues to rule it and direct it. In the words of our sages, there is "an eye that sees, an ear that hears, and that all one's deeds are recorded in a book" — a book that cannot be

³²⁹ *IK*, XXII: 494-7, Letter 8664.

³³⁰ *Op. cit.*, I: 247-8, Letter 135. To ensure the nurture of pristine, untainted belief, the educator must ensure that no negative influences corrupt the communication of ideals.

³³¹ *Op. cit.*, I: 249-50, Letter 136.

forged, an eye and an ear that cannot be bribed or outsmarted by any schemes or deceptions.³³²

In the same way that the roots draw nurture from the soil and through the roots the branches and leaves gain their vitality, so too, from nurturing belief together with energizing the latent power of *mesirat nefesh* (literally, “self-sacrifice”) or selfless idealism and dedication in the learner, the learner derives vitality, because these two phenomena inspire all of one’s Torah and *mitzvot*, symbolized by the trunk of the tree.³³³ It is this second educational goal for the individual, namely, producing a student who aspires to living a life of virtue, as found in R. Schneerson’s discourse, that is now analysed.

3.12 R. SCHNEERSON ON THE AIMS OF EDUCATION FOR THE INDIVIDUAL: A LIFE OF VIRTUE AND PIETY

To R. Schneerson, the second aim of education is to impact on the realm of the learner’s deeds and actions and not remain theoretical.³³⁴ Indeed, anything devoid of a practical application was antithetical to R. Schneerson’s educational thinking³³⁵ and he frequently cited Judaism’s prioritization of the practical³³⁶ as confirmation of this principal. Therefore, after imbuing the student with an awareness of G-d, the encouraging of a life of virtuous deeds is a priority outcome of the education process.³³⁷ That this virtuous activity be inspired and accompanied by piety³³⁸ was also a major outcome of education in R. Schneerson’s discourse. Thus, the second central educational goal in R. Schneerson’s educational discourse is to raise a learner who lives a life of virtue, corresponding to the second feature of the tree, namely, the trunk, which is considered indicative of a life of substantive virtuous accomplishment and plentiful good deeds. In R. Schneerson’s discourse, such

³³² *Op. cit.*, XXII: 496.

³³³ *Op. cit.*, I: 249-50, Letter 136.

³³⁴ *SH-5749* [1988-89] I: 415.

³³⁵ *LS*, VIII: 110.

³³⁶ *Avot* 1:17.

³³⁷ *IK*, IV: 213-5, Letter 949.

³³⁸ The Hebrew term is *yirat shamayim*, literally translated as “fear of Heaven”.

virtuous deeds are the fulfilment of the *mitzvot* [Biblical commandments including the Noahide laws for humanity] and their ramifications for moral behaviour and acts of altruism and benevolence.

R. Schneerson's emphasis on virtue in education is compatible with the twenty-first century increased interest in values education and social or emotional learning in order to facilitate more learning behaviour and less off-task behaviour, both of which are of particular benefit to secondary school students.³³⁹ It is also consistent with all capacity-building approaches to education which seek to contribute to healthy interpersonal and intrapersonal functioning by students.

R. Schneerson argued³⁴⁰ that like an undeveloped seedling, without education, a "seed" with great potential may fail to flourish and develop into a "fully grown tree". He thereby explained that the extent to which we actualize our potential will determine just how spiritually significant our lives will be. Education must concern itself with ensuring that students lead spiritually substantive lives characterised by many acts of meaning and positivity. Just as a tree can remain stunted in its growth, remaining little more than a sapling, so too, without education, a "seed-like" child with great potential may, in an educational sense, not become "a fully grown tree". From the application of the horticultural metaphor, R. Schneerson derived confirmation for the notion that a principal goal of education is to set the child on the path of appropriate conduct³⁴¹ and to lead the student in ways of goodness and virtue.³⁴² In the context of general education, R. Schneerson wrote that "Education...should not be limited to the acquisition of knowledge and preparation for a career..."³⁴³ The education system must primarily devote itself attention to developing the character of the learner while attaching great importance to moral

339 See Elias and Arnold, 2006; Merrell and Gueldner, 2010.

340 *IK*, I: 247-250, Letters 138 and 139; *LS*, VI: 308-9.

341 Addenda to *LS*, X: 210-1 (Undated letter of 5704 [1943-4]).

342 *IK*, XXI: 45-6, Letter 7795.

343 Address of *Nissan* 11th, 5738 [April 18th, 1978] in *SK*-5738, II: 116-35, §7-§51.

and principled values. He maintained³⁴⁴ that “the public schools have *not* succeeded in the area of the student’s character development and in training him to curb his desires.” He therefore believed that the aims of education must:

“...[focus] attention on the ancient ethical principles and moral values which are the foundation of our character as a nation and on the time-honored truth that education must be more than factual enlightenment – it must enrich the character as well as the mind.”³⁴⁵

He also wrote³⁴⁶ that “the educational system must...pay more attention, indeed, the main attention, to the building of character, with emphasis on moral and ethical values.” A life of fulfilment is one lived with wisdom and virtuous deeds and where one’s primary, quantitatively-substantive preoccupation is with ever-increasing fulfilment of virtuous deeds.³⁴⁷ While the deeds referred to here include Biblical commands and acts of altruism as mentioned above, even neutral actions which are prerequisites for fulfilment of those deeds, such as eating and sleeping, take on sanctity of their own, as without them the fulfilment of mitzvot cannot take place. As mentioned in 3.11, the healthy alignment of body and soul was an educational aim advanced by R. Schneerson. The aim of education must not be bodily health and physical prowess alone, nor the prioritization of physical strength³⁴⁸ which sanctifies the animalistic³⁴⁹ and can ultimately lead to rejecting the spiritual and eventually to adopting inappropriate conduct.³⁵⁰ Rather, education must aim to produce students whose primary preoccupation is with ever-increasing fulfilment of virtuous deeds. Indeed education’s aim of inspiring a life of wisdom and virtuous deeds is

344 *Ibid.*

345 English letter of *Nissan* 25th, 5742 [April 18th, 1982] addressed to U.S. President Ronald Reagan.

346 English letter of *Shevat* 29th, 5739 [February 26, 1979] addressed to US Vice-President William F. Mondale in *Letters From the Rebbe*, II: 204-5, Letter 96.

347 *IK*, I: 249-50, Letter 136.

348 *Reshimot*, II: 95-101, [*Reshima* No. 17].

349 This was the equivalent of Esau’s perversion of the focus on sanctity derived from authentic education.

350 *Reshimot*, I: 230-3, [*Reshima* No. 7].

symbolized by the tree trunk whose girth, branches and leaves must periodically increase, and through which the tree's maturity is ascertained.³⁵¹

Education must strive to enable the learner to find the “upright path” that provides material and spiritual fulfilment.³⁵² Educators should therefore aim to raise an individual who aspires to become the most elevated dimension of the human being³⁵³ and a learner who seeks a daily enhancement of his or her ethical conduct, in the same way that a tree constantly grows in its quality and essence.³⁵⁴ Furthermore, because “The primary aspect of education and especially the beginning of education is the concept of piety (literally, ‘awe of Heaven’),³⁵⁵ in the hierarchy of aims of an educational institution, proficiency in language is secondary to instilling piety.³⁵⁶ Indeed, all other considerations are less important because piety or ‘awe of Heaven’ are prerequisites for a learner who is mindful of G-d and imbued with an attitude of idealism and integrity.³⁵⁷

The ideal of virtue accompanied by piety which is the aim of education also expresses itself in the value of modesty.³⁵⁸ This principle refers not only to physical modesty in one's attire but also to the ideal of intellectual humility³⁵⁹ and self-discipline where the learner engages in self-cultivation to curb excessive ego and takes control of any self-centred perception of the superior status of his or her intellect. If left uncontrolled, intellectual arrogance can lead the individual to determining moral issues independent of Divine imperatives.³⁶⁰ Moreover, student idealism, devotion and self-sacrifice are expectations which R. Schneerson contends

351 *IK*, I: 247-8, Letter 135 and *op.cit.*, I: 247-8, Letter 135.

352 *Op. cit.*, I: 183-4, Letter 100.

353 *Op. cit.*, III: 350, Letter 652.

354 *Op. cit.*, I: 249-50, Letter 136.

355 *Op. cit.*, IV: 447, Letter 1169.

356 English letter of 4th Day *Chanukka*, Kislev 28th, 5715 [Dec.23rd, 1954] *Letters From the Rebbe*, II: 41-5, Letter 15.

357 *Reshimot*, III: 145-150, [*Reshima* No. 59].

358 *IK*, IV: 67-8, Letter 821.

359 *TM-HIT*, [5711, I] II: 91-2 & 94-5, §13-§14 & §17.

360 *IK*, IV: 216, Letter 950.

should be inspired by an education that aims for virtue and piety.³⁶¹ Educational goals that R. Schneerson believed to be within the grasp of every learner included the overcoming of all trials and temptations that could deflect from a virtuous life, this producing a learner who is guided by a high moral code and who lives accordingly.³⁶²

Awareness of a Higher Authority was integral to education encouraging children to live “by a high moral code”. R. Schneerson wrote:

Children have to be “trained” from their earliest youth to be constantly aware of “the Eye that seeth and the Ear that heareth.” We cannot leave it to the law-enforcing agencies to be the keepers of the ethics and morals of our young generation. The boy or girl who has embarked upon a course of truancy will not be intimidated by the policeman, teacher or parent, whom he or she thinks fair game to “outsmart.” Furthermore, the crux of the problem lies in the success or failure of bringing up the children to an awareness of a Supreme Authority, Who is not only to be feared, but also loved.³⁶³

In the context of Jewish education, nurturing faith is the first educational goal and even when still not developed to its maximum capacity, it remains vital. Nevertheless, education must aim for there to follow an imperative daily advancement by the learner in areas of Torah study and *mitzvah* fulfillment. Imbuing faith must inspire a learner to live a life-style in accordance with that faith. This is essential, for otherwise there is no overriding reason for a student not to merely pursue a life of luxury and indulgence.³⁶⁴ Jewish education must therefore aim to inspire a life of Torah study and *mitzvah* fulfillment on the part of the learner, and

361 *Op.cit.*, IV: 14-6, Letter 780.

362 *Letters of the Rebbe*, III: 17-8, Letter 11.

363 *Op. cit.*, IV: 64-74, Letter 38.

364 *Reshimot*, II: 95-101, [*Reshima* No. 17].

these must be the substantive focus of one's deeds. In this context, Torah study³⁶⁵ is an act whereby the learner becomes one with Torah in a process for which prayer is also a prerequisite.³⁶⁶ This second aim of education stresses that a student should not merely attain the necessary knowledge or even the capacity for gaining knowledge, but that he or she must also acquire the enthusiasm, eagerness and love for the study of Torah³⁶⁷ and the fulfillment of its commandments which are vital for Jewish existence.³⁶⁸

To R. Schneerson, "Piety is everything"³⁶⁹ and Jewish education must aim for the learner to be mindful that life is for action and to engage in Divine service and self-cultivation rather than to engage in physical indulgence,³⁷⁰ with education seeking to draw young people close to the awe of Heaven and to Torah and its *mitzvot*.³⁷¹ That this must be a primary focus of Jewish education is underscored by R. Schneerson's insistence that Jewish education does not aim to produce rabbis and *rebbitzens* but rather to raise moral and exemplary individuals, both male and female, upon whose hearts are engraved a religious identity and who are fully cognizant of the sanctity and purity of Jewish living, even when holding no formal positions as religious functionaries.³⁷²

Similarly, the primary aim of the *yeshivah* or *talmud torah* is not the student's acquisition of Torah knowledge but rather, the imbuing of piety and engendering genuine religiosity and enhancing the practice of *mitzvot*.³⁷³ Jewish education must

³⁶⁵ Here there are dual components of Torah study, namely, the acquisition of Torah knowledge and constant application to study. (See *Reshimot*, II: 260-8. [*Reshima* No. 30]).

³⁶⁶ *IK*, I: 42-4, Letter 25.

³⁶⁷ This ideal of devotion to Torah study is symbolized by Jacob's prioritization of interaction with the elderly Sages of his time (Shem and Eber) over socializing with the contemporaries of Esau. (*Reshimot*, II: 114-22, [*Reshima* No. 19]). Engaging in the study of both Talmud and Hasidic philosophy was to be vitality, enthusiasm and excitement (*IK*, V: 26-7, Letter 1246).

³⁶⁸ *Letters From the Rebbe*, III: 6-7, Letter 5.

³⁶⁹ *TM-HIT*, III [5711, II]: 85-92, §19-§27 & §29.

³⁷⁰ *Reshimot*, III: 145-150, [*Reshima* No. 59].

³⁷¹ *IK*, IV: 109-10, Letter 854.

³⁷² *Reshimot*, II: 260-8. [*Reshima* No. 30]; *IK*, III: 435-6, Letter 730.

³⁷³ *IK*, IV: 113-4, Letter 858 and *op. cit.*, 213-5, Letter 949.

therefore not aim to merely communicate knowledge but rather to produce “complete”, fulfilled individuals in all areas of their lives.³⁷⁴ Thus, closely related to the educational goal of imbuing belief and spiritual values is the aspiration to produce a student who leads a life of virtue and *Yirat Shamayim* or piety [literally, “Fear of Heaven”] as a priority outcome of the education process.³⁷⁵ R. Schneerson argued that education aims to influence Jewish children and draw them close to piety, love of G-d and His Torah, and to their fellow (conscious that each individual is “a child of G-d”³⁷⁶), as well as the fulfillment of *mitzvot*.³⁷⁷ Not surprisingly, the ideal student will be appropriately focused on the fulfillment of six constant *mitzvot* which are “duties of the heart.” R. Schneerson wrote:

Let each one be engaged with the appropriate attention to the Torah domain of “Duties of the Hearts”. As is well-known, there are six *mitzvot* whose obligation applies to everyone, at all times and in every location and they are all ‘Duties of the Heart’. They are:

- (i). To believe in G-d
- (ii). Not to believe in anything besides G-d
- (iii). To believe in G-d’s unity
- (iv). To love G-d
- (v). To be in awe of G-d
- (vi). Not to go astray after the thoughts of one’s heart and visual stimuli.³⁷⁸

Such a student will be cognizant of the objective to return his or her soul to the Creator in an unblemished state after a life of meaning³⁷⁹ and to actualize his or her

³⁷⁴ *Op. cit.*, IV: 469-70, Letter 1188.

³⁷⁵ *Op. cit.*, IV: 213-5, Letter 949.

³⁷⁶ *Op. cit.*, IV: 109, Letter 853.

³⁷⁷ *Op. cit.*, IV: 109-10, Letter 854.

³⁷⁸ *Op. cit.*, XXI: 12-3, Letter 7764.

³⁷⁹ *Reshimot*, IV: 175-81; [*Reshima* No. 130].

potential for *teshuvah* to its most sublime level³⁸⁰ where “the soul returns to G-d Who gave it.”³⁸¹ Not surprisingly, R. Schneerson also reiterated³⁸² ideals of his predecessors that included the *pnimi*³⁸³ (one concerned for inner integrity and the innermost dimension of a person or thing) and the *atzmi* (one who is true to oneself).

While the production of a virtuous student follows from imbuing the student with belief in G-d, living a virtuous life with only minimal impact on one’s community is not the final goal of education.³⁸⁴ Rather, educating a student who inspires virtue and goodness in others, by example or by education, is the third goal of education which will be considered in 3.17. Before proceeding to that goal and its related goals where the learner is empowered to inspire others, other goals that apply to the individual learner’s self-development, as found in other sources within R. Schneerson’s educational discourse, will be first examined.

3.13 R. SCHNEERSON ON THE AIMS OF EDUCATION FOR THE INDIVIDUAL: MAXIMUM REALIZATION OF LEARNER POTENTIAL THROUGH ON-GOING STUDENT ADVANCEMENT

Commenting on the words “A bright flame” in reference to the lighting of the candelabrum in the Sanctuary,³⁸⁵ R. Schneerson wrote:

...The *menorah* may be ready, its oil and wick may be present in the appropriate vessel, yet this is not enough. It is our task to actually light the *menorah*. This means that we may have unlimited spiritual potential but this potential is not enough. We must activate our soul’s fullest potential, so that it grows from being merely a tiny flame to a burning bright flame whose powerful light shines brightly far beyond its immediate environment.³⁸⁶

380 *IK*, I: 186-7, Letter 102.

381 Ecclesiastes, 12:7.

382 *IK*, III: 472-4, Letter 755.

383 *Torat Shalom*, 39ff.

384 See *LS*, III: 880-1.

385 Numbers, 8: 2.

386 Address of *Sivan* 19th, 5751 [June 1st, 1991] (See *SH-5751*, II: 601ff.)

R. Schneerson viewed education as the key to activation of learner potential where a learner engages in both the process of constant self-refinement and on-going spiritual advancement.³⁸⁷ Such a student replenishes his or her aspirations³⁸⁸ and engages in self-transformation to the point that Torah permeates the totality of his or her being and utterly uproots the negative.³⁸⁹ This student is capable of changing the past and uprooting former misdemeanours so that no blemish remains.³⁹⁰ The student then utilizes all talents for sacred purposes,³⁹¹ striving for maximum utilization of abilities, so that when capable of elevated Divine service, one will not be satisfied with menial tasks.³⁹² Commenting on the words “that rises” in relation to the flame of the *menorah*, R. Schneerson wrote:

...Just as a flame starts out small but grows to be a great flame, so too each of us must never stand still in our *Yiddishkeit*. We must always follow the rule of *ma'alim bakodesh*, meaning to constantly ascend to an utterly higher level in all matters of Torah and *mitzvot*.³⁹³

3.14 THE AIMS OF EDUCATION FOR THE INDIVIDUAL: A LEARNER WHO ENGAGES IN ON-GOING SELF-TRANSFORMATION

A corollary of belief in the unity of G-d inspired by education is the realization that “there is nothing besides Him.”³⁹⁴ Given that nothing is independent of G-d, it follows that all phenomena, however negative, can serve a positive role in the Divine plan, which in turn implies the imperative for harnessing and redirecting one’s negative impulse for Divine service.³⁹⁵ Education is thus inextricably intertwined with self-transformation because while teachers initiate the transformative process that is education, the student is thereby inspired to continue this process through

387 *IK*, XXI: 12-3, Letter 7764.

388 *Op. cit.*, I: 122-4, Letter 74.

389 *Op. cit.*, I: 42-4, Letter 25.

390 *Op. cit.*.

391 *Op. cit.*, I: 250-1, Letter 137; See also *IK-RJIS*, VIII: 136.

392 *Op. cit.*, II: 314-6, Letter 343.

393 Address of *Sivan* 19th, 5751 [June 1st, 1991] (See *SK-5751*, II: 601ff.)

394 See Deuteronomy, 4:39 as explained in *Tanya, Shaar HaYichud V’HaEmunah*: Chapters 1-4.

395 *IK*, I: 154-7, Letter 86.

engaging in an on-going process of self-transformation. (The significant role of the teacher in inspiring and activating the student's involvement in the process of self-transformation is discussed in section 4.14 (vi), in the context of discussion of the Responsibility of the Educator). Self-transformation in this context means extricating oneself from one's negative impulse³⁹⁶ and from a preoccupation with material concerns.³⁹⁷ However, for the student to engage in this process of self-transformation, education must provide the knowledge that enables fulfilment of this aim.³⁹⁸ Education is also of critical importance because each individual is obligated to seek guidance regarding the appropriate path of self-transformation, both in regard to one's own service and even regarding that of one's fellow.³⁹⁹ This process requires clarification of the spiritual standing of the learner, identifying his or her path of service and the learner's on-going connection to a spiritual mentor.⁴⁰⁰ Education must also work to extricate the student from the potential danger of subjugation of his or her soul to materialism,⁴⁰¹ until ultimately the shackles of its "slavery" are completely broken. Like Joseph in Egypt who emerged from slavery to become viceroy of Egypt, the G-dly soul can extricate itself to attain the domination of the bodily and material dimensions, thereby enabling the full attainment of its Divinely-assigned goal.⁴⁰²

The learner can approach self-transformation with confidence,⁴⁰³ knowing that Divine assistance ensures victory in this task of dominating the body and material world.⁴⁰⁴ The process⁴⁰⁵ involves probing the inner-most recesses of self⁴⁰⁶ and

³⁹⁶ *Reshimot*, II: 95-101, [*Reshima* No. 17].

³⁹⁷ *Op. cit.*, IV: 254-62, [*Reshima* No. 138].

³⁹⁸ *IK*, I: 183-4, Letter 100.

³⁹⁹ *Op. cit.*, II: 314-6, Letter 343.

⁴⁰⁰ *Op. cit.*, II: 314-6, Letter 343.

⁴⁰¹ *Op. cit.*, IV: 245-6, Letter 975.

⁴⁰² *Letters of the Rebbe*, III: 17-8, Letter 11; *IK*, II: 314-6, Letter 343.

⁴⁰³ *TM*, II [5711: I]: 311-23.

⁴⁰⁴ *IK*, II: 168-9, Letter 246.

⁴⁰⁵ The Biblical obligation to remember the Exodus from Egypt (Deuteronomy, 16:3) is symbolic of this self-transformation. (See *IK*, IV: 14-6, Letter 780)

⁴⁰⁶ English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] Addressee: Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y. (Electronically publicized in 2014 by chabad.org.)

transforming even one's "forces of darkness".⁴⁰⁷ In harmony with Habad Hasidic philosophy,⁴⁰⁸ R. Schneerson cited⁴⁰⁹ the idea that the purpose of the descent of the soul into the world is to achieve an ascent which occurs when the soul transforms the body and its bodily drives and elevates one's physical environment.⁴¹⁰ The ideal student will continually derive life-lessons for Divine service and for the process of self-transformation from all matters, even from worldly phenomena and certainly from matters pertaining to Torah and *mitzvot*.⁴¹¹ The outcome of this process will be a fusion of body and soul in the service of G-d.⁴¹² For example, harnessing one's natural talents and physical aspirations for G-dly purposes, harmonize the physical with the spiritual. For example, when others living a more G-dly life are inspired by one's musical⁴¹³ or artistic⁴¹⁴ expression, this synthesis of natural talent and G-dly causes takes place. Likewise, channelling physical or sporting abilities for spiritual ends, elevates these talents and allows individuals in possession of such abilities to find their truest self-fulfilment.⁴¹⁵

Self-transformation takes place through self-discipline and a comprehension of the greatness of Divine service,⁴¹⁶ with Divine service characterized by the harmonious utilization of even contradictory emotions for Divine ends.⁴¹⁷ In terms of the conflagrational metaphor cited by R. Schneerson (see Appendix E, 3),⁴¹⁸ just as oil is at one with the wick of a candle, so too, the body and G-dly soul must work together to illuminate the animal soul so that these work in harmony to serve G-d.

407 *IK*, I: 62-3, Letter 39; *op.cit.*, I: 63-4, Letter 40.

408 *Tanya*, I: Chapter 31 and *Iggeret HaKodesh*, Chapter 23; *Likkutei Torah*, *Vayikra*, 41a.

409 *IK*, II: 159-61, Letter 241*; *Yemei Bereishit*: 337-41.

410 *IK*, I: 211-3, Letter 118.

411 *Reshimot*, I: 374-96. [*Reshima* No. 13] (Based on BST and Ecclesiastes, 12:13 and Deut. 6:24).

412 *IK*, I: 194-6, Letter 108.

413 Unpublished English letter of Av 15th, 5738 [Aug. 18th, 1978] addressed to "All Participants in the Chasidic Song Festival, Sydney, Australia"; See also *Letters From the Rebbe*, VI: 95-6, Letter 67.

414 *IK*, XXIX (ed. S.B. Levin): 108, Letter 11,082; See *Letters From the Rebbe*, I: 2 & *op. cit.*, V: 91-2, Letter 66.

415 *Reshimot*, IV: 175-81; [*Reshima* No. 130]; *SK-5740*, II: 810-20 §28-§39.

416 *IK*, I: 75-8, Letter 48.

417 *Op. cit.*, II: 159-61, Letter 241.*

418 *Op. cit.*, IV: 228-9, Letter 959.

At its deepest, most mystical dimension, education aims to arouse the quintessential soul of the learner⁴¹⁹ and achieve his or her transformation,⁴²⁰ seeking to achieve a “turn around” in the mind and heart of the student.⁴²¹ In the context of the Habad-Hasidic psychological system,⁴²² life involves a war between one’s G-dly soul and one’s body with its animal soul, where the latter have a “prior claim” over the G-dly soul being that they occupied the body first.⁴²³ Learners must wean themselves off their negative impulses and achieve mastery of their bodily and animalistic impulses.⁴²⁴ Such a learner will not make the animalistic or the materialistic *per se* the focus of life, as these now become the means to ends of spirituality and sanctity.⁴²⁵

It is important that this ideal not be confused with asceticism, as Hasidic philosophy believes that engagement in material and bodily activity is an essential aspect of the totality of one’s spiritual service. This process implies conquest of the body and all negative impulses⁴²⁶ because, as mentioned, one is mindful of the objective to return one’s soul unblemished⁴²⁷ after its earthly sojourn. This raises the potential for *teshuvah* to its most sublime level, as represented by the Biblical verse,⁴²⁸ “the soul returns to G-d Who gave it.” Self-transformation includes “breaking” an inappropriate character-trait by devoted application to its corresponding positive attribute, leading to refinement of one’s desires by utilizing them for exclusively positive ends.⁴²⁹ Trials and temptations are overcome by being guided by the higher moral code that accompanies one in an ever-increasing way, starting from the time a

419 *IK*, I: 112-3, Letter 66. Here, R. Schneerson noted that it is precisely such an education that is the salvation of our nation and the antidote to Haman.

420 *Op.cit.*, I: 214-5, Letter 120.

421 *Op. cit.*, IV: 56-7, Letter 812.

422 See *Tanya*, Section 1.

423 *IK*, II: 168-9, Letter 246.

424 *Reshimot*, IV: 175-81; [*Reshima* No. 130].

425 *Op. cit.*, II: 114-22, [*Reshima* No. 19].

426 *IK*, I: 281-2, Letter 151.

427 *Reshimot*, IV: 175-81; [*Reshima* No. 130].

428 *IK*, I: 186-7, Letter 102.

429 *Op. cit.*, II: 314-6, Letter 343.

child first received education in matters of morality and spiritual accountability.⁴³⁰ This process is on-going because the individual must continually increase in light and sanctity,⁴³¹ constantly seeking mastery of thought, speech and action, with the heart prompting the head to inspire appropriate conduct.⁴³²

3.15 THE AIMS OF EDUCATION IN R. SCHNEERSON'S WRITINGS: A LEARNER WHO BECOMES INDEPENDENT OF TEACHER IN-PUT

R. Schneerson believed education should produce students capable of independence,⁴³³ as encountered in the metaphor of "kindling the 'light of the soul'" (see Appendix E, 3) until it lights by itself for a life-time.⁴³⁴ He cited his predecessor, RJIS, as striving for a learner whose study is eventually independent of external motivation from the educator.⁴³⁵ Utilizing the conflagrational metaphor and the obligation to kindle the candelabra until its flame lights independent of this ignition, R. Schneerson wrote:

On its own: This means that like the flame burning bright, without continued input from the source of its initial ignition, so too must we grow to stand on our own, independent of outside help. We must learn Torah of our own desire and perform *mitzvot* without being told [to do so] by parents and teachers....⁴³⁶

R. Schneerson further utilised this metaphor in support of three ideals central to his educational agenda, namely:

- (i) the maximal realization of learner potential
- (ii) the utmost *tangible* expression of the learner's potential

⁴³⁰ *Letters of the Rebbe*, III: 17-8, Letter 11.

⁴³¹ *IK*, IV: 94-6, Letter 842.

⁴³² *Op. cit.*, III: 239-41, Letter 560.

⁴³³ R. Schneerson himself applied this principle, as indicated by his expectation that his devotees in Canada act independently to decide how to best implement four education suggestions. He thus wrote (*op.cit.*, I: 38-40, Letter 22), "I rely on your understanding."

⁴³⁴ *Op.cit.*, I: 83-4, Letter 53.

⁴³⁵ *Op. cit.*, IV: 53-4, Letter 810.

⁴³⁶ *SH-5749* [1989], II: 526-7.

(iii) the on-going nature of educational endeavour which empowers the student to, of their own volition, continue the process independently. While “ignited” by the educator, education must continue independent of the educator. He thus wrote:

Parashat Beha'alotecha begins with the *mitzvah* of the lighting of the *menorah*. Commenting on the words “when you light the candles”, Rashi points out that instead of the usual word for lighting, *l'hadlik*, the Torah uses the word *Beha'alotecha* which means “to raise up” (its root is the same as that of the word *alyah* meaning “rising up”). Rashi explains that this word is used as it signifies that there is a *mitzvah* for the person lighting the *menorah* not merely to kindle the *menorah* but to ensure that its flame becomes a *shalhevet ha'olah me'aleha*, [a bright burning flame that rises on its own]....⁴³⁷

3.16 R. SCHNEERSON ON THE AIMS OF EDUCATION FOR THE INDIVIDUAL: A LEARNER UNDAUNTED BY DERISION

Another aim of education is raising a learner who, notwithstanding the anti-religious sentiment of his or her environment, ignores derision and who proactively promulgates religious values to others, irrespective of their popularity.⁴³⁸ Such a learner is undaunted by the challenges of being part of a religious minority⁴³⁹ and is imbued with the fortitude to live a life of self-sacrifice and selfless devotion, defying peer pressure that opposes acting morally and maintaining idealist principles irrespective of their lack of popularity.⁴⁴⁰ This student is self-confident and unembarrassed, proceeding undeterred by the challenges of the physical might of others because he or she has the fortitude to withstand and even disregard such opposition.⁴⁴¹

⁴³⁷ *Op.cit.*, II: 526-7. He pointed out, “If we analyse each of the three words used by Rashi in the phrase *shalhevet ha'olah me'aleha* (meaning ‘a bright flame,’ ‘that rises,’ ‘on its own’) we see that each conveys a potent directive for just how we can best serve G-d.”

⁴³⁸ *Reshimot*, III: 145-150, [*Reshima* No. 59].

⁴³⁹ *Op. cit.*, III: 145-150, [*Reshima* No. 59].

⁴⁴⁰ *Op. cit.*, IV: 175-81; [*Reshima* No. 130]; *IK*, IV: 328-9, Letter 1,051.

⁴⁴¹ *IK*, IV: 342-3, Letter 1062.

When a student is at one with the ideals he or she exemplifies for others⁴⁴² and is even undeterred by derision and opposition, he or she exhibits a level of great commitment and idealism and is inspired to the point of being a motivation to others⁴⁴³ and is ready to transform his or her fellow. See Chapter 6.3 and Table C below for practical ramifications of this aim, especially R. Schneerson's application of its ideal in the concept of *Shlichut* (engaging emissaries).

Having documented aims that impact primarily on the individual's self-expression, attention is now focused on aims of education that seek to influence one's fellow, society at large and ultimately the universe.

3.17 R. SCHNEERSON ON THE AIMS OF EDUCATION: A LIFE OF ALTRUISM, TRANSFORMING ONE'S FELLOW AND INFLUENCING SOCIETY

Besides inspiring a learner to be engaged in his or her own virtuous conduct, according to R. Schneerson, education aims to empower students to transform others in a way that those others serve as exemplars and models of change of conduct.⁴⁴⁴ Thus, to R. Schneerson, the third aim of education, symbolized in the horticultural metaphor by the fruits of the tree, is producing a learner who has been empowered to engage in selfless, altruistic endeavour and who strives to exert a positive influence on others. R. Schneerson wrote:

It is, however, *the fruits*, which represent the ultimate "achievement" and the peak of growth and perfection of the tree - especially since the seeds in the fruit are the means by which the tree produces more of its own kind, bringing about the growth of generation after generation of new trees. From *the fruits* we learn that we too reach the peak of our perfection and growth when - in addition to fulfilling all those duties that are *our own* responsibility - we also

442 *Op. cit.*, III: 246-8, Letter 566.

443 For an understanding of this concept, R. Schneerson would cite the frequently-used Jewish legal term of *Tofe'ach Al M'nat L'Hatfi'ach*, meaning, "a state of saturation to the extent whereby this item dampens other items with which it comes in contact."

444 *IK*, I: 110-2, Letter 65.

exert a positive influence on our friends and all people in our environment so that they too become “trees” possessing strong “roots”, a trunk and branches and come to bear fruit. In other words, the people with whom we come in contact, should as a result of our influence also possess basic tenets of faith, Torah and good deeds, as well as exerting further positive influence on many others. By influencing others, we fulfil the goal and purpose of our creation. When we act in this way, our action bears fruits and fruits of fruits, generation after generation, and all the immense merit of this ever-spreading process is attributable to us!⁴⁴⁵

Developing the horticultural metaphor to further clarify the aims of education, R. Schneerson observed that just as the tree’s contribution is on-going from generation to generation, so too, the tree continually bears fruit⁴⁴⁶ and becomes the measure in which one’s life has exerted a transforming effect on others.

Inspiring altruism where the learner aspires to transform others is also crucial to learner self-fulfilment. Human perfection and one’s truest self-realization are attained precisely by exerting a transformational influence on others so that they realize the purpose of their creation.⁴⁴⁷ Altruism is a vital aim of education because a person achieves self-fulfilment when, beside his or her own appropriate behaviour in and of itself, that person exerts a positive influence on others and the environment so that these too act appropriately. This is akin to a “seed” which gives forth roots, a stem and branches and fruits which bear the seeds of more fruits. Indeed, this is one of the purposes of creation, that one’s virtuous deeds should be cumulative, like the fruits which represent the tree’s fulfilment and self-realization.⁴⁴⁸

⁴⁴⁵ *Op. cit.*, I: 247-8, Letter 135.

⁴⁴⁶ *Ibid.*

⁴⁴⁷ R. Schneerson argued (*IK*, I: 249-50, Letter 136) that the notion of the student exerting an influence on others, represented by the fruits of the tree, is in harmony with the plan of creation and its ultimate goal, as evidenced by the belief that prior to the sin of the Tree of Knowledge all trees bore fruit as will all shade-trees in the Time to Come.

⁴⁴⁸ *Op.cit.*, I: 247-8, Letter 135; *op. cit.*, I: 249-50, Letter 136.

The goal and desired outcome of education and its fundamental purpose is to “enliven the dead” by educating others and adding a dimension of “essential life” to the living person who is otherwise oblivious to the vital aspects of life.⁴⁴⁹ This aim of education also includes a goal to influence society in general by producing students who will make a productive contribution to society as a whole. As R. Schneerson wrote:

And because every student grows up to be an educator, whether as a parent or a teacher, or even simply as a member of society in which he or she lives, Jews have been inspired in their educational efforts by an unshakeable belief that the effects of education are lasting and cumulative and reproduce from generation to generation.⁴⁵⁰

Whereas many other educational thinkers⁴⁵¹ are focussed on the learner’s own development and pay scant attention to the need for the learner to “enlighten” others,⁴⁵² R. Schneerson was insistent that a crucial component of education was “agency” and empowerment of the learner, so that the learner becomes an agent of change. Examination of R. Schneerson’s utilisation of both the horticultural metaphor and the conflagrational metaphor (Appendix E, 3 & 4) where lighting the *menorah* is viewed as indicative of the educational process,⁴⁵³ reveals his conviction that the learner’s positive impact on other learners is a *sine qua non* of the learner’s own successful educational achievement.

The ideal student is committed to educating the “child of the unlearned”.⁴⁵⁴ A corollary of this aim is the production of a student who is inspired to the point of

449 *Op.cit.*, III: 265-6, Letter 579.

450 Unpublished letter of *Iyar* 1st, 5740 [April 17th, 1980], addressed to all participants in the dedication of the new building of Yeshiva College, Sydney, Australia. See also *IK*, V: 67.

451 For example, Pestalozzi and Froebel focus on the development of the learner as an individual rather than on the learner's obligations to enlighten others.

452 At the time of R. Schneerson’s assumption of leadership of Habad, this attitude was prevalent among Jewish educators to the point that R. Schneerson dedicated a large number of his early addresses and pastoral letters to identifying the fallacy of this approach. (See *LS*, III:880)

453 *SH-5750*, II: 504ff; *IK*, XXIII: 403-4, Letter 8,990.

454 In the context of Jewish education, this phrase refers to a person from a family devoid of Torah knowledge and the obligation to show that individual “his or her place in Torah.” (*IK*, I: 62-3, Letter 39; *op. cit.*, I: 63-4, Letter 40)

transforming his or her fellow human-being⁴⁵⁵ in fulfilment of the ideals⁴⁵⁶ of transforming the wicked into a repentant and “extracting the precious from the corrupt”⁴⁵⁷ which R. Schneerson saw as the *summum bonum*.⁴⁵⁸ Such a student will seek to transform and actualize the potential of his or her fellow for *teshuvah* to its most sublime level⁴⁵⁹ where “the soul returns to G-d Who gave it.”⁴⁶⁰

Furthermore, education aims to produce students who are prepared to set themselves aside to lead and educate others⁴⁶¹ and thereby make an impact on others.⁴⁶² To R. Schneerson, education thus aims to educate a student with the fortitude to at least exert an influence on his or her immediate environment,⁴⁶³ to take youth “in hand” and capture their hearts.⁴⁶⁴ Education must aim to cultivate an attitude of selfless devotion in the altruism displayed by the student⁴⁶⁵ who is not only preoccupied with his or her self, but whose concern for others, characterized by self-sacrifice, is a pivotal aspect of his or her own self-fulfilment.⁴⁶⁶ Such a student must acquire a feeling of responsibility for the welfare of his or her fellow. This feeling of responsibility must be especially robust amongst youth, because they are recipients of G-d’s generous blessing of enormous powers of enthusiasm, strength and excitement.⁴⁶⁷ R. Schneerson aimed for education to raise a student who influences the environment⁴⁶⁸ and who disseminates belief in G-d and spiritual values in his or her environment.⁴⁶⁹ In summary, to R. Schneerson, education is by

⁴⁵⁵ *IK*, I: 75-8, Letter 48.

⁴⁵⁶ Talmud, *Bava Metzia*, 85a; *Targum & Rashi* to Jeremiah, 15:19.

⁴⁵⁷ *IK*, V: 114, Letter 1324.

⁴⁵⁸ *Op. cit.*, I: 62-3, Letter 39; *op. cit.*, I: 63-4, Letter 40; *op. cit.*, I: 69-70, Letter 44; *op. cit.*, I: 78-9, Letter 49.

⁴⁵⁹ *Op. cit.*, I: 186-7, Letter 102.

⁴⁶⁰ Ecclesiastes, 12:7.

⁴⁶¹ *LS*, I: 63-5.

⁴⁶² *TM*, IV [*HIT-TM* -5712: I]: 227-31.

⁴⁶³ *IK*, V: 107-8, Letter 1317.

⁴⁶⁴ *Op. cit.*, IV: 242-3, Letter 972.

⁴⁶⁵ *Reshimot*, IV: 175-81; [*Reshima* No. 130].

⁴⁶⁶ *Op. cit.*, IV: 182-3, [*Reshima* No. 130].

⁴⁶⁷ *TM*, III [5711, II]: 333-5.

⁴⁶⁸ *IK*, IV: 342-3, Letter 1062.

⁴⁶⁹ *Ibid.*

very definition transformational,⁴⁷⁰ aiming to achieve “the correction and transformation of one’s self, one’s body and vital soul”⁴⁷¹ as well as “one’s fellow and one’s portion in the world.”⁴⁷² Having delineated above the aims of imbuing belief, leading a virtuous life and a life engaged in altruism, the transformational aims of education are now reviewed, particularly the aims of self-transformation, transformation of one’s fellow and the universe. This aim finds its expression in many of R. Schneerson’s practical educational initiatives and examples of these are listed in 6.3 and Appendix F below.

Empowering the student was a crucial element of R. Schneerson’s view of the aims of education. By producing a learner who is an exemplary role-model of virtue ⁴⁷³ and by raising students who are “shining lights” ⁴⁷⁴ and exemplification of ideals,⁴⁷⁵ then these exemplary youth⁴⁷⁶ (who are described as “signs and wonders”) can influence and illuminate their own parents’ homes.⁴⁷⁷ This ideal has been a central aspect of Habad education, since the foundation of the Habad *Tomchei Temimim Yeshiva* by R.S.B. who wanted *Tomchei Temimim* students to be *nerot l’ha’ir* [“lamps to diffuse light”]⁴⁷⁸ or exemplars whose conduct replicates time-honoured Habad ideals,⁴⁷⁹ such as engaging in lengthy, contemplative prayer.⁴⁸⁰

⁴⁷⁰ *IK*, I: 61-2, Letter 38; *op.cit.*, I: 62-3, Letter 39; *op. cit.*, I: 63-4, Letter 40.

⁴⁷¹ *Op. cit.*, II: 159-61, Letter 241*.

⁴⁷² *Op. cit.*, I: 211-3, Letter 118; *op.cit.*, I: 213-4, Letter 119. According to Hasidic philosophy, these transformational tasks are the purpose of the soul’s descent to the body.

⁴⁷³ *Reshimot*, III: 145-150, [*Reshima* No. 59].

⁴⁷⁴ *IK*, IV: 228-9, Letter 959.

⁴⁷⁵ *Op. cit.*, III: 251-2, Letter 570.

⁴⁷⁶ *Op. cit.*, IV: 202-4, Letter 940

⁴⁷⁷ *Op. cit.*, IV: 170-1, Letter 914.

⁴⁷⁸ *HIT-TM*, IV [*HIT-TM* -5712: I]: 227-31.

⁴⁷⁹ *IK*, V: 26-7, Letter 1246. The *yeshiva* was to replicate *Tomchei Temimim* but would incorporate essential contemporary changes appropriate to the contemporary environment.

⁴⁸⁰ R. Schneerson directed (*op.cit.*, XXI:141-2, Letter 7898) that if praying at length was to cause one to miss part of the *yeshivah* schedule, it was to be rectified with additional hours of Torah study after formal conclusion of the *yeshivah* schedule.

3.18 R. SCHNEERSON ON THE AIMS OF EDUCATION FOR SOCIETY: PERPETUATION OF ONE'S SPIRITUAL HERITAGE AND VALUES TO FUTURE GENERATIONS

To R. Schneerson, a pivotal objective of education is to raise an upright generation in all aspects, notwithstanding unfavourable environmental and temporal conditions,⁴⁸¹ by protecting them from “dangerous gusts.”⁴⁸² A clear ideal that emerges from R. Schneerson’s discourse is transmission of one’s spiritual heritage and faith to future generations (especially to youth)⁴⁸³ with a view to raising a new upright generation with pride and glory in their Jewish heritage.⁴⁸⁴

For example, R. Schneerson saw the role of educating girls at *Beth Rivka* schools as one of producing students loyal to Torah who will be sisters, wives and the mothers of the coming generation who will uphold the faith of the Jewish people.⁴⁸⁵ These graduates would be people in whom the entire Jewish people can take pride.⁴⁸⁶

According to R. Schneerson, acting to perpetuate the Torah amongst the young generation in particular contributes toward the “enlightenment” of the world at large and brings real happiness to those engaged in this task, the Jewish people, and humanity as a whole.⁴⁸⁷ Because perpetuation of one’s heritage for three generations represents one’s truest self-fulfilment,⁴⁸⁸ in order to achieve this, education must seek to raise a student who himself aims to raise his children in the path of that education and who will in turn educate their children to aspires to study Torah.⁴⁸⁹

481 *Op.cit.*, I: 284-6, Letter 153.

482 *Op.cit.*, IV: 469-70, Letter 1188.

483 *Reshimot*, II: 95-101, [*Reshima* No. 17]; *Reshimot*, II: 114-22, [*Reshima* No. 19].

484 *IK*, I: 56-7, Letter 34.

485 *Op.cit.*, I: 95-6, Letter 56.

486 *Op.cit.*, I: 183-4, Letter 100; *IK*, XXI: 45-6, Letter 7795.

487 English letter of *Adar-Sheni* 19th, 5711 [March 27th, 1951].

488 Talmud, *Bava Metzia*, 85a.

489 *IK*, IV: 84-5, Letter 833.

3.19 R. SCHNEERSON ON THE AIMS OF EDUCATION: A LEARNER WHO TRANSFORMS THE UNIVERSE

Education does not merely seek to impact on the learner alone or on society at large, but, as observed above in 3.5, is of cosmic significance, exerting an impact on the universe. The ultimate aims of education include revealing the Divine presence in the material world, the subjugation of evil, transformation of darkness into light so that the infinite light of the Divine will shine forth.⁴⁹⁰ Education is crucial to the fulfilment of this goal because it produces a human being who contributes (through engaging in Divine service) to bringing the universe closer to its ultimate perfection.⁴⁹¹

R. Schneerson believed⁴⁹² that education must aim to produce a learner who is mindful of the principle enunciated by Maimonides that one's every thought, speech or action is of cosmic significance.⁴⁹³ Such a learner sees the world as precariously balanced, where one good thought, speech or deed can "tip the balance of the world to good and bring rescue and deliverance."⁴⁹⁴ Universal transformation also takes place because of the educational ideal whereby Torah absorbed by the student influences and permeates the mundane world⁴⁹⁵ (for example, when Torah ideals define and prescribe ethical conduct in the world of commerce).⁴⁹⁶ Similarly, the utilization of material substance for the performance of a *mitzvah* achieves this transformation because the *mitzvah's* fulfilment draws G-d's infinite light into the body and animal soul of the individual and into the material substance through which the *mitzvah* is accomplished.⁴⁹⁷ This ideal of transforming the universe is thus

⁴⁹⁰ *Op.cit.*, IV: 213-5, Letter 949; *op.cit.*, IV: 216, Letter 950.

⁴⁹¹ *Reshimot*, IV: 175-81; [*Reshima* No. 130].

⁴⁹² *IK*, I: 69-70, Letter 44.

⁴⁹³ *Op.cit.*, XXI: 38-9, Letter 7787.

⁴⁹⁴ Maimonides, *Mishneh Torah*, *Laws of Teshuvah*, 3:4.

⁴⁹⁵ The notion of purification of the environment through recitation of Torah (*IK*, I: 38-40, Letter 22) further highlights this notion.

⁴⁹⁶ *LS*, III: 792-4.

⁴⁹⁷ *IK*, II: 168-9, Letter 246.

realized when the Torah enlightens one's most external affairs and illuminates even forces antithetical to holiness.⁴⁹⁸

R. Schneerson's educational thinking is focused on action, with a Habad imperative that abstract deliberations about education inspire tangible initiatives.⁴⁹⁹ R. Schneerson's emphasis and practical orientation will be explored in Chapter 6 where an examination of his views on the practice and policy of education and his dominant concern for tangible outcomes are recorded. In general, these may be seen as an outgrowth of his view⁵⁰⁰ of the educational aim to prepare the physical world to be "all meritorious" in readiness for *Mashiach*, as understood in Talmudic literature.⁵⁰¹

3.20 SUMMARY: THE AIMS OF EDUCATION ACCORDING TO R. SCHNEERSON

In this chapter I have illustrated why the aims of education are important to a comprehensive educational theory. I then outlined an account of R. Schneerson's aims of education with regard to how this delineation impacts on the individual student, on society and on the universe in general. The educational aims that were identified indicated that a discussion of the aims, goals and objectives of education pervades R. Schneerson's educational discourse. R. Schneerson's discussion of this aspect of educational theory also highlighted several inter-related aims.

R. Schneerson considered the foremost aim of education to be the imbuing of belief in a Higher Authority and an awareness of a supernatural dimension to life, whose acquisition is the prerequisite for internalization of values that include self-discipline and selfless idealism. R. Schneerson considered this belief to be a vital precondition

⁴⁹⁸ This ideal is symbolized by the lighting of the *menorah* after dark at the doorway of the home leading to the public thoroughfare, meaning that the "light" must impact "outside", namely in the world of practical application, where darkness has previously been present. (See *TM*, IV [*HIT-TM* -5712: I]: 227-31).

⁴⁹⁹ *LS*, XXIX: 9-17.

⁵⁰⁰ *IK*, IV: 423, Letter 1142.

⁵⁰¹ See Talmud, *Sanhedrin*, 98a based on Isaiah, 60:21.

for inspiring the learner to opt for a life of virtuous deeds and to live life by a higher moral code. Such living, characterized by appropriate conduct and on-going engagement in life-long character development and self-refinement, was also, in R. Schneerson's view, a pivotal aim of the education process. A parallel aim advocated by R. Schneerson was the student's maximum realization of his or her potential, with on-going student advancement and self-transformation, thereby ensuring that the learner will ultimately become independent of the teacher's in-put.

In light of the at-times antagonistic attitude of society to values considered vital in the Jewish tradition, another educational aim enunciated by R. Schneerson was that of raising a learner who is undaunted by derision and who is capable of withstanding even opposition to his or her ideals or values.

Thus far, the aims regarding students' spiritual, intellectual and emotional self-development in and of themselves have been listed. A second cluster of aims concern a student's commitment to exerting a positive influence on others. Thus, R. Schneerson lists the educator's arousing in the learner an aspiration to lead a life of altruism, thereby transforming his or her fellow and influencing society, as a vital aim of the education process. So significant is this aim that R. Schneerson views its fulfilment through the learner's positive impact on other learners as a *sine qua non* of successful education. As a corollary of this all-encompassing educational goal, he considers the empowering of learners to be exemplars to be an important aim of education.

While the learner's exerting an impact on his or her contemporaries is an aim deserving of significant educator effort, the extent of the learner's influence extends even to future generations, with this educational aim including the creation of a learner who perpetuates his or her spiritual heritage to progeny. Moreover, at a cosmic level, education aims to inspire the learner to make a contribution that will significantly play a part in repairing and healing the universe, through the learner's exemplary conduct which itself has a global impact.

The educational goals that pervade R. Schneerson's discourse thus encompass the learner's self-development and aspiration to lead a life of virtue and meaning, as well as the learner's aspiration to empower others, to perpetuate ideals and ultimately change society for the better.

From the analysis of this aspect of R. Schneerson's educational writings, it is apparent that the concern of his educational discourse is not limited to the clarification of theoretical and metaphysical aspects of the nature of education, but that his understandings of the concept of education lead directly to his delineation of well-defined educational aims, which comprise the tangible realization of more abstract educational ideals.

The research undertaken in this thesis has provided confirmation that, as well as addressing the question of the nature of education, R. Schneerson has also mapped out the aims of education that follow from this understanding of the nature of education. In light of the notion that a coherent educational theory will also be concerned to explore educational authority that allows for implementation of these aims and an educational responsibility that impacts on the educator to ensure the realization of these aims, an investigation of R. Schneerson's writings on the authority for education and the parameters of this responsibility is now undertaken in Chapter 4.

CHAPTER 4

ELEMENTS OF R. SCHNEERSON'S EDUCATIONAL DISCOURSE:

EDUCATIONAL AUTHORITY AND RESPONSIBILITY

ACCORDING TO R. SCHNEERSON

The education of children is an enterprise predicated on some authority or right to determine within limits the aims to be achieved, the content to be taught, and the manner in which the enterprise is carried out. This authority is, in the first place, a right to limit the freedom of children pursuant to certain goals and subject to certain constraints...

—Randall Curren, 2007.⁵⁰²

4.1 INTRODUCTION:

Having provided confirmation in Chapter 3 that R. Schneerson has addressed the nature and aims of education, Chapter 4 now proceeds to an investigation of whether the third and fourth of the elements of comprehensive educational thought, namely, educational authority and responsibility, are found in R. Schneerson's educational writings. Consideration is given to the question of upon "whose" authority these aims may be implemented and upon whose jurisdiction the responsibility rests, according to R. Schneerson. In light of this requirement, R. Schneerson's educational discourse is now examined with a view to investigating his understanding of educational authority and responsibility. Thus, Chapter 4 will analyse R. Schneerson's educational thinking in order to determine what elements align with the following questions:

- (i) On what authority does education rest?; and,
- (iii) What responsibilities does education entail?

It has become apparent from Appendix A (which lists samples of the individual entries of R. Schneerson's educational corpus in chronological order and which provides a summary of their content), that in R. Schneerson's educational corpus, significantly less volume is devoted to the question of authority for education than

⁵⁰² Page 151.

to all other prerequisite elements of educational theory.⁵⁰³ This relative brevity is not unexpected, given that R. Schneerson communicated his educational thinking within the parameters of Jewish thought and its mystical teachings which are predicated upon the axioms of Biblical and Rabbinic perspectives of authority. These perspectives are now succinctly examined. Particular attention is paid to the contribution of Emeritus Chief Rabbi Professor Jonathan Sacks who has authored several texts on this topic.⁵⁰⁴

4.2 THE JUDAIC PERSPECTIVE ON QUESTIONS OF AUTHORITY

Rabbi Professor Jonathan Sacks (2006: 67-74) has argued that from the times of Plato and Aristotle until the contemporary era, there has existed a vast questioning and discussion of rights to authority and government in general and on the “contractual” nature of the relationship between “ruler” and “ruled”, as evident from discussion in Plato’s *The Republic*. He⁵⁰⁵ has also noted that while this discussion has engaged political philosophy, it is also relevant to discussion of what gives the educator the right to exert authority over the student.

After pointing out that “the human condition is fraught with the tension of clashing interests, desires, passions and pursuits”, Rabbi Sacks differentiates two approaches to “the problem of freedom” and the question of prevailing wills. The first “contractual” approach uses “force, centralized in the form of the state” as a means “to preventing one person robbing or injuring another” and he notes that Ancient Greece was preoccupied with distinguishing different forms of government and the issue of just who is the state. The question of how intrusive the state may be also

⁵⁰³ As cited in Table A in 2.1.1 above, of 31 anthologies of R. Schneerson’s educational writings, only 3 cite sources of R. Schneerson’s writings on the authority for education, while 23 cite sources on the nature of education, 24 on the aims of education, 21 on the responsibility for education, 24 on the method of education, 21 on the content of education and 18 cite sources in R. Schneerson’s writings on the practice of education.

⁵⁰⁴ Sacks, 2000: 61-5 and Sacks, 2006:67-74.

⁵⁰⁵ Sacks, 2014: 71.

concerned “figures like John Stuart Mill, who argued that the state should never interfere with people’s lives unless they were harming others.”⁵⁰⁶

After portraying the contractual approach, Rabbi Sacks delineated the covenantal approach to broader issues of freedom and authority which is distinctive to Judaic thinking and which stands in sharp contradistinction to Western philosophy:

Imagine that you and I, different in our interests and strengths, realize that we would both gain if we were to work together. Neither of us wants to use force. That would be an assault on the other’s integrity. But neither of us wants to risk betrayal by the other. The alternative to the use of force is trust. Trust is created by the use of language. We talk, communicate, share our dreams; we begin to understand one another and realize that we can work together. We can then go further and make a promise to one another. We can enter into a mutual pledge. This is a highly specialized use of language known as performative utterance. It means, the use of words to create facts, in this case, mutually binding obligations. What then has to happen for trust to be effective is that I must keep my word, and you, yours. The Torah has a special word for a mutual pledge of this kind. It calls it a *brit*, a covenant....⁵⁰⁷

In describing the Judaic notion of covenantal society,⁵⁰⁸ Rabbi Sacks (2006:71) cited marriage as the most basic form of this covenant⁵⁰⁹ and asked, “What if covenant might be the basis not only of marriage but of a society as a whole?” He explained that this notion of a society based on covenant rather than on contract is one where a

⁵⁰⁶ Sacks noted that “one of the ironies of the post-modern West” was “...that the triumph of freedom over totalitarian regimes has gone hand in hand with an erosion of the moral bases of freedom. Morality has been relativized into self-fulfilment. Responsibilities have taken second place to rights. The very idea of objective standards of right and wrong has become suspect. If history teaches any lesson at all it is that this, if unchecked, is a prelude to disaster. The man who said so best was an unlikely figure, Bertrand Russell. Russell, hardly a religious man, thought that the two great ages of mankind were to be found in ancient Greece and Renaissance Italy. But he was honest enough to admit that the very features that made them great contained the seeds of their own demise: What had happened in the great age of Greece happened again in Renaissance Italy: traditional moral restraints disappeared.”

⁵⁰⁷ This approach is enunciated by Rabbi Jonathan Sacks at length in his book entitled “The Politics of Hope”.

⁵⁰⁸ Biblical notions of the covenant abound. See Genesis, 17: 9-14.

⁵⁰⁹ Rabbi Sacks explained that marriage is the ideal expression of a covenantal relationship as it meshes two individuals who concur with uniting their futures as one, with each holding the other in high esteem so that they maintain and defend each other. Marriage also encapsulates covenantal society in that each marriage partner holds the trustworthiness of the other in the highest regard, thereby engendering a relationship characterized by co-operative affiliation. Also, marriage and covenantal society both draw their power from affection, dependability, eagerness to assume care and viewing the other’s concerns as if they were one’s own, rather than through coercion.

nation is united by the force of verbal communication rather than through co-recoin by sovereigns, the military, law enforcers and legal systems. The Israelites pioneered the adoption of this type of society where, given the centrality of verbal communication, the Torah was its charter. While the Torah's words were holy as well as committing, compelling, restricting and obligating to its adherents, it simultaneously inspired a corresponding allegiance and a mutual devotion. The Jewish system of religious belief is thus based on the word of G-d, where G-d forms a marriage-like covenant, where devotion is expressed in regulations and rules are a manifestation of affection.⁵¹⁰

Rabbi Sacks pointed to a common ethical value system and the education of future progeny so that they would absorb the Torah's ideals, as central to covenantal authority and its path to the achievement of true freedom. He further explained that the values of the Torah, while both exalted and realistic, require a modicum of government co-existing with the individual's self-discipline, with the external rule of the body-politic subsidiary to the citizen's self-regulation of desires. Sacks observed that covenantal society has a unique ability to be self-restraining in order to keep alive an enduring governmental structure of freedom. Rabbi Sacks contends that this is because without ethical self-limitation, the community is forced to fluctuate between lawlessness and enslavement and between not enough regulation and more than appropriate control, with both extremes even sometimes occurring simultaneously.

The role of education in such a covenantal society and the implications for educational authority are now discussed.

⁵¹⁰ Rabbi Sacks noted that the covenantal society is an expression of freedom *par excellence* because it depends on moral obligation rather than coercion for its effectiveness. In this way, it differs significantly from societies based on class or cast where hierarchic considerations are all-important. It is thus superior to nationalist or fascist societies which limit the individual's significance to his or her function as a contributor to the nation as a whole. It is also preferable to democracy which, while valuing the individual above all else, is ultimately a contractual system based on the individual's self-interest. In the contractual system, the individual benefits by relinquishing a portion of his or her autonomy to the jurisdiction of the ruling body that regulates through legal enactments to protect the domain and supply various utilities which enhance the life of the individual to a level, far superior to that, had he not relinquished some personal autonomy.

4.3 THE JUDAIC PERSPECTIVE ON THE AUTHORITY FOR EDUCATION

It follows from this distinction drawn by Rabbi Sacks that in contrast to the view of those who considered the authority to educate to be part of a “contractual” relationship, Judaism identifies the relationship between educator and student to be “covenantal”. Thus, rather than focusing on the contractual relationship between educator and student, the Judaic tradition is primarily focused on the “covenantal” aspect of authority, whereby a mutual relationship between G-d and the individual exists, meaning that there are rights whereby the educator exerts authority over the student and a general willingness on the part of the student to be inspired and guided by the educator.

Delineating the educational ramifications of a covenantal approach to educational authority, Rabbi Sacks (2006:71) noted that clearly, the covenantal model imposes a more substantial responsibility on the learner’s acquisition of a sense of right or wrong more than in all other governmental structures. It hence needs unequalled schools and requires unending teaching and guidance. Individuals need to be aware of the commandments which in turn need to be communicated to their offspring. These guiding principles and regulations must also be discussed perpetually until they become an integral dimension of their children’s essential being. Constant, systematic reiteration through graphic ratification on special days of remembrance is also required, so that the Jewish people refresh its memory of its historic mission and its origins.⁵¹¹ Furthermore, in Judaism, the authority for education is considered to be Divinely-invested and educators and parents are Divinely-empowered to influence the student or students to achieve the aims of education.

⁵¹¹ Sacks has noted that this has a great advantage in that the Jewish people, who, if faithful to this mutual commitment, enjoy a liberty that surpasses that experienced by other nations in contemporary or bygone eras. This is because if the covenant is impressed upon the psyche of its civilians, coercion by law-enforcement agencies becomes unnecessary. Real liberty comprises self-restraint without requiring external control and willingly undertaking ethical self-limitation. If this self-restraint is not present, freedom deteriorates into immoderation and the public arena becomes a venue for conflicting predispositions and passions.

Viewed in this context, it can be understood that much discussion that characterizes the “contractual” dimension of education in wider educational literature by those who adopt it does not preoccupy R. Schneerson’s educational discourse. Rather, it is the Divinely-empowered aspect of education and the mutually-agreed, reciprocal or “covenantal” aspect of the authority for education that feature in R. Schneerson’s writings. It is R. Schneerson’s treatment of these areas that are now examined.

4.4. THE ABSENCE OF A BIBLICAL COMMANDMENT AS CONFIRMATION OF AUTHORITY FOR EDUCATION IN R. SCHNEERSON’S DISCOURSE

R. Schneerson observed⁵¹² that notwithstanding the absence of an explicitly-stated Biblical command obligating one to engage in education for moral and virtuous living,⁵¹³ the expectation that all lead a virtuous life-style is expressed in multiple Biblical texts. He wrote “...it is astounding that given that education is the foundation of all the Divine commands that one fulfils as an adult, there is no Biblical imperative to educate....” In addressing the issue why the authority for education is not formally legislated as a Biblical obligation for education and habituation, but is, at best, a rabbinic obligation, he suggested the following four reasons, which, while inter-related, emphasise differing aspects of education’s importance.

(i) A prerequisite act automatically attains the status of the *mitzvah* for which it is preparatory so a formal command is unnecessary for vital preliminary processes

⁵¹² LS, XXXV: 61-2.

⁵¹³ Biblical verses only allude to an imperative for training a child from a young age to act appropriately without legislating a formal commandment. For example, the patriarch Abraham is identified in *Genesis*, 18:19 as an individual “who instructed his children and his household after him to follow in the way of G-d, doing charity and justice...”. While he is a recipient of Divine blessing as a result of this conduct, this is a communication of Abraham’s life-style rather than a specific command for all to emulate his example. Similarly, the Rabbinic interpretation (Talmud, *Yevamot* 114a cited by Rashi) of Leviticus 21:1 derives an obligation where adult *Kohanim* (priests) are cautioned regarding their children that they must ensure that the children who are priests adhere to the laws of priesthood. Still, this is a command that applies exclusively to laws of priesthood and is not an all-encompassing obligation to train children to act appropriately in all circumstances. The Biblical command (Deuteronomy, 6:7) to “speak of them [words of Torah] when you sit in your house, when you walk by the way, when you lie down and rise up” refers to the obligation to teach Torah but does not include training children to practice its commandments. Because the verse “Educate the child according to his way so also when he grows older he will not depart from it” is from Proverbs 22:6, it does not have the authority of one of the six-hundred and thirteen legal commands derived from the Pentateuch, and is considered to be sagely advice from King Solomon rather than a Divine imperative. The absence of a formal, unequivocal Biblical imperative was discussed at length by R. Schneerson as documented in Chapter 5).

In Judaism, at age thirteen for boys and twelve for girls, a child become *Bar-Mitzvah* or *Bat-Mitzvah* and is considered to have gained the status of an adult in regard to the obligation to fulfil the Biblical commandments or *mitzvot*. Since prior education is a self-evident prerequisite for the newly Bar-Mitzvah boy or Bat-Mitzvah girl to be able to fulfil the Biblical obligations which are synonymous with leading a virtuous life, education takes on automatically a status no less than a Biblical command.⁵¹⁴ Thus R. Schneerson wrote:

...Just as we find that there is no Torah command to engage in the preparatory acts that facilitate the fulfilment of a *mitzvah* (for example concerning the Biblical obligation of circumcision, there is no Biblical command to procure the required surgical instrument and in the case of the Biblical obligation of phylacteries, there is no Biblical command to take the animal hide and work it into parchment, and so too with many other Biblical commands).⁵¹⁵

So vital is the preparatory educational process upon which the Biblically-legislated outcome is predicated and so central is it to ensuring a virtuous life-style upon reaching *Bar-Mitzvah* or *Bat-Mitzvah*, that its imperative is self-understood, even to the extent of not necessitating a formal command. Thus R. Schneerson wrote:

...Precisely the very opposite is the case! Because education is of such vital necessity, people will naturally engage in this activity of their own initiative and any specific Biblical obligation is therefore unnecessary....This is because in all these cases the preparatory activity is an indispensable prerequisite for the fulfilment of the Biblical obligation and is self-understood that the existence of a Biblical expectation obligates the performer to engage in the necessary preparatory endeavours.⁵¹⁶

⁵¹⁴ Similar examples of such self-understood, prerequisite requirements cited by R. Schneerson in *LS*, XXXV: 62 to support this contention include acquisition of *tefillin* [phylacteries] prior to a *bar mitzvah* boy's thirteen birthday (See Exodus, 13:16), the construction of a *sukkah* [booth] in readiness for fulfilment of the Biblical command to dwell for seven days in a *sukkah* (See Leviticus, 23:42), and the actual prior acquisition of palm branches, willows, myrtle and *etrog* citrus for the fulfilment of this command during the *Sukkot* festival (See Leviticus, 23: 40) and possessing a *shofar* [ram's horn] and practicing sounding it so as to perform its *mitzvah* (See Leviticus, 23: 23).

⁵¹⁵ *LS*, XXXV: 62.

⁵¹⁶ *Op. cit.*, XXXV:64.

(ii) Biblical status cannot apply to a minor's performance

R. Schneerson suggested⁵¹⁷ that its omission is due to a technical disqualification affecting a *pre-bar-mitzvah* boy or *pre-bat-mitzvah* girl. By virtue of their being minors, their observance of precepts performed while they are “in training” cannot be given the status of the full Biblical obligation of an adult for which the performance as part of educational training is a prerequisite preparatory act. He argued that this is akin to the status of the pre-conversion preparatory study and practice for the conversion procedure and subsequent Jewish living, as the status of a commandment cannot apply to the potential convert prior to undergoing conversion, when one first accepts the authority of the commandment.

(iii) Education is of exalted status and therefore defies formal categorization

In a further clarification of educational authority and the seeming absence of a Biblical obligation for education,⁵¹⁸ R. Schneerson explained that education is of such an exalted status that it transcends formal categorization as a Biblical command. He cited *kabbalat ol* [acceptance of Divine authority] as an example of a vital prerequisite not listed as a *mitzvah*, likening education to it. He wrote:

The fulfilment of Torah and *mitzvot* by young children transcends and defies categorisation as a Biblical command. Just as acceptance of Divine authority is not legislated as one of the 613 Biblical commands, it is nevertheless obvious that it is an attainment in its own right and not merely a prerequisite for fulfilment of a Divine precept [*mitzvah*], because a *mitzvah* can only be meaningful after one accepts G-d's authority to obey the command. Willingness to accept G-d's authority cannot be legislated as an independent activity before the utterance of a specific command, because it is the very meaning of the command.... At the same time, it is self-understood that even

⁵¹⁷ *Op. cit.*, XXXV:62.

⁵¹⁸ R. Schneerson pointed out (*Hitva'aduyot*-5748, IV:231) that “...there is a fundamental and essential distinction to be drawn between education and other preparatory Biblical requirements [in that] the Torah study of children...is not merely a preparation for their Torah study and fulfilment of Biblical commands upon their reaching maturity.... Torah study and fulfilment of Biblical commands by children are superior to those of adults, as confirmed by many statements of our Sages concerning the exceptionally elevated status of “the breath of young infants who study the Torah” which is untainted and characterised by innocence...” This observation renders all the more significant the question of why this all falls under a Rabbinically-ordained obligation rather than a Torah imperative.

without the rabbinic obligation, every individual would educate his children to proceed along the upright and virtuous path. Even prior to the advent of the Giving of the Torah, we find that Abraham “commanded his children and household after him to engage in acts of justice and kindness” (Gen., 18:19).⁵¹⁹

(iv) The self-understood needs no formal commandment

While likening education to acceptance of Divine authority, he further stressed the fundamental, common sense nature of the educational obligation. He stated:

However, such an education is an imperative that follows inexorably from common-sense and fundamental human logic and from the perspective of fostering a civilised society. It is no less imperative than the obligation for the parent to provide physical sustenance for one’s children, an attitude that humans share with the birds of the heavens. So too, in regard to education and training in the performance of *mitzvot*, our intellect and basic logic dictate that it is imperative that we do all within our power to educate our children in the paths of Torah....Furthermore, we can suggest that in matters such as these, where the obligation is not within the formal parameters of a *mitzvah*, these are superior and pre-eminent at their source over matters which are situated within the formal boundaries of a technical *mitzvah*....because their source is above and beyond all constraints and limitations.⁵²⁰

It is readily apparent from analysis of these texts that R. Schneerson considered education to be a self-understood imperative, no less essential than providing physical nurture for one’s own offspring or for children under one’s jurisdiction. Moreover, R. Schneerson viewed education as a Divinely-mandated imperative of crucial significance, without which a virtuous life could not be attained. That

⁵¹⁹ *TM-HIT-5748*, IV:230-2. Address of *Ellul* 7th, 5748 [August 23rd, 1988].

⁵²⁰ See *LS*, XXXV: 64 and *TM-HIT-5747*, III:431-2, Address of *Sivan* 7th, 5747 [June 4th, 1987]. For the full scholarly exposition of R. Schneerson’s analysis of this issue, see *LS*, XXXV: 61-9. A similar rendition of R. Schneerson’s position, written in a style appropriate to a different target audience and with differing emphases, was edited by R. Schneerson and approved for publication. See I.Z. Weisberg’s rendition of this address in Althaus, P.T. (ed.), (1999): 381-93.

education is a fundamental obligation in which all are Divinely-authorized to engage is considered by R. Schneerson to be so self-evident that it does not necessitate formal enunciation. It is in a category of fundamental imperatives that are superior to those specific obligations requiring technical enforcement.

Given that implementation of the ideals of a virtuous life-style does not happen of its own volition, to R. Schneerson it was self-evident that a process, known as education, is required to ensure that this virtuous life-style takes place and is thus a crucial prerequisite for the very fulfilment of life's meaningful fulfilment.

In light of this perception of the authority for education, the absence of prolonged discussion of the issues of "rights" by R. Schneerson can be understood.

4.5 THE AUTHORITY FOR EDUCATION: A RECIPROCAL ARRANGEMENT

In Jewish thinking generally, and R. Schneerson's writings in particular, education and the communication of intellectual ideas entails a "mutual" arrangement where the educator primarily operates out of concern, inspired by altruistic motivations towards the learner (see section 3.5) . At the same time, in the cognitive domain of education, according to R. Schneerson,⁵²¹ the learner willingly responds to the educator's altruism by:

- (i) adopting a position of submitting before the educator's authority as the educator endeavours to communicate a concept;
- (ii) applying thereafter his or her unique individual intellectual abilities to the comprehension of the concept that was communicated; and,

⁵²¹ LS, XVII: 71-7.

(iii) attaining ultimately a mastery of the discipline under study identical to that of the teacher and pursuing self-development to the point that the learner can equal or even surpass the educator's level of understanding.

While R. Schneerson addressed⁵²² all three of these processes, much discussion that characterizes the contractual dimension of education in wider educational literature, does not preoccupy those writing within the parameters of a Judaic framework.

It was not only in the area of cognitive education that self-abnegation before one's teacher was seen as vital, but also in the field of spiritual edification before one's mentor. Indeed, R. Schneerson viewed⁵²³ the absence of student humility to be "a tragic symptom of contemporary education" and urged educational activities that introduce and enhance educator humility and pleaded that these be included in the curriculum of public school education.⁵²⁴ When it comes to internalization and adoption of values from a mentor (as distinct from communication of cognitive skills) the willing acknowledgement by the mentee of the mentor's authoritative pre-eminence is fundamental in Jewish thinking (see *Ethics of the Fathers* 1:6, "appoint a teacher for yourself" and commentaries on this text). Indeed R. Schneerson campaigned⁵²⁵ that every person must have a mentor to whom they turn for guidance in the path of spiritual edification, urging appointing for oneself a personal teacher or *mashpi'ah* [spiritual mentor] (male mentor for male mentees; female mentor for female mentees) to whom one is accountable.⁵²⁶

⁵²² *Ibid.*

⁵²³ See letter of *Tevet* 26th, 5742 [Jan. 21st, 1982] in *Di Yiddishe Heim - The Jewish Home*, Winter 1984, XXIV, 2: 1-2.

⁵²⁴ Hebrew letter of *Ellul* 2nd, 5723 [Aug. 22nd, 1963] addressed to Mr Shalom Levin, President of the International Federation of Free Teachers Association, published in *IK*, XXII: 494-7, Letter 8664 [Addenda to *LS*, XXII: 393-5].

⁵²⁵ Address of *Shabbat Parashat Devarim*, 5746 [Aug. 9th, 1986] in *TM-HIT* 5746, IV: 173-4; Address of the Eve of 3rd night of *Sukkot*, 5747 [Oct. 19, 1986] in *TM-HIT* 5747, I: 206-13.

⁵²⁶ Besides the need for student humility in the cognitive domain of education, R. Schneerson explained (*IK*, II: 314-6, Letter 343 [Addenda to *LS*, XX:584-5]) the required dynamic of willing submission of the mentee before the mentor in the domain of moral education (in the case of learning spiritual growth from one's Hasidic spiritual master) in *Yechidut* or private intimate meeting which will ideally result in: (i) Clarification of the spiritual standing of the mentee. (ii) Identification of his or her ideal path of service. (iii) Forging an on-going spiritual devoted connection from mentee to the mentor. These three aims can only be attained through a genuine heart-to-heart communication, not via a merely superficial, external communication.

4.6 **IMPLICATIONS OF R. SCHNEERSON'S UNDERSTANDING OF THE AUTHORITY FOR EDUCATION FOR THE NATURE, AIMS, METHODOLOGY AND CONTENT OF EDUCATION**

A more thorough explication of the connections between elements of R. Schneerson's theory will be documented in section 6.4 with a view to confirming the existence of a holistic educational theory. Some implications of interrelatedness that emerge from R. Schneerson's view of the authority of education are already apparent and are succinctly discussed at this juncture. For example, it has become readily apparent that the understanding of the authority for education has implications for the nature, aims, methodology and content of education, as well as for the responsibility for education.

4.6.1 IMPLICATIONS FOR THE NATURE OF EDUCATION: EDUCATION AS AN ATTAINABLE GOAL

To R. Schneerson, education was a Divine imperative, even though a specific Biblical commandment is not readily apparent and indeed he considered the Divine imperative to be even underscored by this absence.⁵²⁷ As a corollary of the Divine imperative that all abide by the Biblical code of virtuous conduct and predicated on the Rabbinic principle⁵²⁸ that "G-d only demands of a human being that which is attainable" and that "G-d does not demand unattainable objectives of his creatures",⁵²⁹ R. Schneerson deduced the following observations on the nature of education which became central to his educational theory:⁵³⁰

(i) Education is an attainable process (See Appendix E, 3 (i)). In R. Schneerson's educational thinking, given the Divine imperative and Biblical obligation that the individual lead a virtuous life, it follows that the individual is capable of, and Divinely-empowered to meet this expectation;

⁵²⁷ See footnotes 513 & 514 above.

⁵²⁸ *Bamidbar Rabba*, 12: 3.

⁵²⁹ *Avodah Zara* 3a. This idea is similarly expressed in the dictum (Talmud, *Ketubot* 67a) "According to the camel is the load."

⁵³⁰ See *Reshimot*, IV: 175 & 177.

(ii) R. Schneerson's view of educational authority considered the student to be Divinely-empowered to rule over bodily and base impulses⁵³¹ and to achieve expectations of self-mastery, thereby realizing his or her Divinely-imbued, unlimited potential; and,

(iii) The educator is Divinely-empowered to succeed in attaining educational goals, even in cases that appear exceptionally challenging, both physically and spiritually.

Given the Judaic axiom⁵³² that G-d only requires that of which the individual is capable, to R. Schneerson it follows that the educator is capable of influencing and transforming the most challenging types of students.⁵³³ In his expositions, R. Schneerson illustrated how the Biblical command *per se* empowers the educator to succeed in the task.⁵³⁴ He figuratively interpreted the Biblical command that adults caution their children regarding three specific matters (consumption of blood, consumption of insects and avoidance of impurity by priests) to parallel three circumstances of opposition that confront educators who seek to influence young children.⁵³⁵ These daunting challenges include:⁵³⁶

(a) Entrenched student depravity and adoption of a hedonistic life-style by a student submerged in hedonism and primitive conduct (symbolized by consumption of blood);

(b) Defiance (symbolized by consumption of forbidden insects) on the part of the oppositional student; and,

(c) Disbelief in, and cynicism regarding the supra-rational dimension and an apathetic, assimilationist approach (symbolized by apathy by priests towards ensuring avoidance of impurity and an unwillingness on their part to maintain special responsibilities which are supra-rational commands).

⁵³¹ *Op. cit.*, IV: 175-81; [*Reshima* No. 130].

⁵³² *Bamidbar Rabba*, Ch. 13:1.

⁵³³ *IK*, I: 283-4, Letter 152 [Addenda to *LS*, II: 680-1]; *IK*, I: 284-6, Letter 153.

⁵³⁴ *Op. cit.*, I: 119-20, Letter 72 [Addenda to *LS*, II: 679-80]; *IK*, I: 186-7, Letter 102 [Addenda to *LS*, XIV: 381-2]; *IK*, I: 283-4, Letter 152 [Addenda to *LS*, II: 680-1]; *IK*, I: 284-6, Letter 153;

⁵³⁵ *Ibid.*; *IK*, II: 168-9, Letter 246.

⁵³⁶ *Op. cit.*, I: 283-4, Letter 152 [Addenda to *LS*, II: 680-1]; *IK*, I: 284-6, Letter 153.

R. Schneerson argued⁵³⁷ that each individual learner essentially wishes to comply with *mitzvot* and it is only that one can at times be coerced by a negative disposition.⁵³⁸ In light of the Divine imperative for education and because education is an attainable goal,⁵³⁹ Divine assistance ensures victory in this confrontation, even in the face of daunting odds.⁵⁴⁰ Thus, in education:

- (i) it is for the educator to focus on the student's limitless Divine potential;
- (ii) since G-d has mandated the universal inculcation of Noahide Laws of basic morality, this itself implies the attainability of the goal to influence moral behavior world-wide; and,
- (iii) Education is thus perceived as an endeavour of universal significance. Here, the above-mentioned Maimonides' principle⁵⁴¹ of the learner viewing the world as a precariously-balanced universe where one's next thought, speech or action are of cosmic significance, becomes particularly relevant to this understanding of education.

4.6.3 IMPLICATIONS FOR THE AIMS AND METHODOLOGY OF EDUCATION AND RESPONSIBILITY FOR EDUCATION

An understanding of the authority for education also has implications for the aims of education. It follows from this perception of the Divine-imperative for education, that prerequisite goals of education will include the learner's awareness and mindfulness of the Divine (Higher) Authority as a tangible "presence" in his or her life, guiding one's moral choices. Also, upon this principle is predicated the life of

⁵³⁷ Citing Maimonides, *Laws of Divorce*, end of Chapter 2. This was explicitly enunciated to Rabbi Dr Jung in *IK*, I: 284-6, Letter 153, but merely alluded to in *IK*, I: 247-8, Letter 135 [Addenda to *LS*, VI: 308-9].

⁵³⁸ *IK*, I: 284-6, Letter 153.

⁵³⁹ *Op. cit.*, I: 119-20, Letter 72 [Addenda to *LS*, II: 679-80]; *IK*, I: 138-9, Letter 83 [Addenda to *LS*, XXIII: 422]; *IK*, I: 186-7, Letter 102 [Addenda to *LS*, XIV: 381-2]; *IK*, I: 194-6, Letter 108.

⁵⁴⁰ *IK*, I: 119-20, Letter 72 [Addenda to *LS*, II: 679-80]; *IK*, I: 186-7, Letter 102 [Addenda to *LS*, XIV: 381-2]; *IK*, I: 283-4, Letter 152; *op. cit.*, I: 284-6, Letter 153; *op. cit.*, XXI: 45-6, Letter 7795; *op. cit.*, II: 168-9, Letter 246.

⁵⁴¹ Maimonides, *Mishneh Torah, Laws of Teshuvah*, 3: 4.

virtuous deeds and selfless altruism that are goals of education in R. Schneerson's educational theory (see section 3.17).

Following from his understanding of the authority for education, the responsibility for education will be thus intensified and heightened by the expectation that the educator is engaged in a Divinely-entrusted venture (See sections 3.7 & 4.12). As a result of this Divine imperative to educate, the educator will show meticulous concern for the task, far beyond a financial or contractual arrangement (See 4.14 iv).

The methodology of education will be pro-active, pre-emptive, confident and extraverted (see 4.14 ii) and the policy of education will be influenced by this understanding of education. (See Chapter 6). Similarly, the content of education will reflect this Divine component as inclusion of information that encourages student sensitivity to the super-natural dimension and sustained reflection on Divinity will be integral to the curriculum. (See 5.18).

4.7 SUMMARY: AUTHORITY FOR EDUCATION IN R. SCHNEERSON'S DISCOURSE

The examination of R. Schneerson's understanding of the authority for education reveals that his understanding is consistent with the Judaic or "covenantal" perception of authority as distinct from a "contractual" view. This "covenantal" perception means that the preoccupation with "rights" that characterize discussions of those who adopt the "contractual" position, such as the philosophers of Ancient Greece, Renaissance Italy and the writings of John Stuart Mill, is not found in R. Schneerson's educational discourse. What is present in R. Schneerson's discourse is a view of education as a Divine imperative prerequisite for virtuous living which is so vital and basic that it does not require a specific Biblical command. Moreover, as a prerequisite it takes on a status equivalent to that of the Biblical commands whose subsequent practice it now facilitates. Also, so central and all-encompassing is education that it transcends the category of a particular *mitzvah* that applies to specific regulations, as it surpasses these.

Moreover, this Divine imperative for education has been shown to have implications for the nature and aims of education. For example, in R. Schneerson's educational thinking, given the Divine imperative and Biblical obligation that the individual lead a virtuous life, it follows that the individual is capable of, and Divinely-empowered to meet this expectation. R. Schneerson's understanding of educational authority also has consequences for the responsibility for education as well as for the methodology and content of education.

Indeed, his perception of the parameters and make-up of the authority for education is axiomatic to his understanding of the content, practice and policy of education, as well as to his concept of the responsibility and methodology for education. It is R. Schneerson's view of the responsibility for education that is now examined.

In summary, the educational process is seen as geared to a successful outcome where the redeemability of the individual is achievable,⁵⁴² particularly as children are considered receptive to adopting upright ideals at the hands of those who educate them.⁵⁴³ There is potential within all equally, and the quality of self-sacrifice is shared by all⁵⁴⁴ and the soul is satiated with all abilities needed for it to succeed in its mission⁵⁴⁵ with one receiving Divine assistance in overcoming the negative impulse.⁵⁴⁶ To underscore the attainability of educational aspirations, R. Schneerson highlighted a number of other sources.⁵⁴⁷ R. Schneerson's insistence that self-mastery and self-cultivation, two objectives synonymous with the educational

⁵⁴² *IK*, I: 283-4, Letter 152; *op. cit.*, I: 284-6, Letter 153.

⁵⁴³ *Op. cit.*, I: 119-20, Letter 72 [Addenda to *LS*, II: 679-80]; *IK*, I: 283-4, Letter 152; *op. cit.*, I: 284-6, Letter 153.

⁵⁴⁴ *Op. cit.*, I: 110-2, Letter 65 [Addenda to *LS*, XXI: 492].

⁵⁴⁵ *IK*, I: 186-7, Letter 102 [Addenda to *LS*, XIV: 381-2].

⁵⁴⁶ Talmud, *Sukkah* 52b; *IK*, I: 194-6, Letter 108. R. Schneerson authored (*op. cit.*, I: 141-53, Letter 85) an extended exposition of the redeemability of every Jew whereby every Jew has a place in the World to Come.

⁵⁴⁷ Examples are: (a). The depletion of the soul's love and fear of G-d during its terrestrial existence is compensated by the sublime unity achieved through Torah and *mitzvot*. (*op. cit.*, I: 194-6, Letter 108.) (b). A sudden descent into exile is matched by the sudden ascent (through *teshuvah*) that is without gradation. (*op. cit.*, I: 194-6, Letter 108.) (c). The Midrashic statement that "A staff thrown to the air lands on its root" is interpreted by R. Schneerson (*op. cit.*, I: 197-8, Letter 110) to imply that though the staff is now dry, due to extensive dislocation from its source, the power of its source and root can again be awakened in it. (d). An innate eager anticipation to receive and internalize the Torah is characteristic of the Jewish people as symbolized by counting the *Omer*. See *Haggadah Shel Pesach Im Likkutei Ta'amim, Minhagim U'Biurim*: 11.

process in Habad literature, are attainable educational goals and that the individual is Divinely-empowered to succeed in these tasks, find their earliest precedents in Jewish mystical literature as expounded in early Habad Hasidic texts.⁵⁴⁸ Repeatedly, throughout R. Schneerson's discourse, the educational enterprise is attainable and achievable because "G-d only demands according to the potential possessed by a person" and the person is endowed with that potential."⁵⁴⁹

⁵⁴⁸ See *Chassidut M'vueret – Tanya* (Boymelgreen Edition), Vol. 2, Pages 43-4, citing early Habad sources that developed this idea based on Kabbalistic precedents.

⁵⁴⁹ *IK*, III: 246-8, Letter 566 [Addenda to *LS*, IV: 1248-9] citing *Bamidbar Rabba*, 12:3.

THE RESPONSIBILITY FOR EDUCATION ACCORDING TO

R. SCHNEERSON

Educators must dedicate their first waking thought and final deliberation at the conclusion of each day to the welfare of their students.

— R. Schneerson, 1977⁵⁵⁰

4.8 INTRODUCTION: THE RESPONSIBILITY FOR EDUCATION IN R. SCHNEERSON'S WRITING

Discussion of educational responsibilities - of both society and educators - is a pivotal element of coherent educational thinking. The question of just whose responsibility is education, needs to be addressed.⁵⁵¹ This element encompasses discussion of the extent of the educator's responsibility to educate, to be a catalyst for a better society⁵⁵² and for the development of student potential. This delineation of responsibility for the enhancement of student potential also includes justice in special education, overcoming the "myths" of learning disabilities,⁵⁵³ a capability perspective on impairment, special needs⁵⁵⁴ and advancing mainstream or average students.

Within educational theory, understanding the role and responsibility of the educator follows from a conception of the nature and aims of education. For example, H.C. Black (1954:263-8) viewed the definition of the role of educator and the responsibility for education in light of the basic understanding of education which an educational thinker adopts. Having himself defined education as "the cultivation of life at higher levels", Black (*op. cit.*: 265) wrote:

⁵⁵⁰ Address of Av 20th, 5737 [Aug. 4th, 1977] in *SK-5737*, II: 388-9.

⁵⁵¹ For example, Curren (2007: 223) questions whether educational responsibility is synonymous with "adults' roles as parents, as citizens of political communities that have collective responsibilities to children, as do government officials who act on behalf of those communities, as school administrators, and as teachers."

⁵⁵² See Meira Levinson and Sanford Levinson, *"Getting Religion": Religion, Diversity, and Community in Public and Private Schools*, 2003.

⁵⁵³ See G. E. Zuriff, *The Myths of Learning Disabilities*, 1996.

⁵⁵⁴ See Lorella Terzi, *A Capability Perspective on Impairment, Disability, and Special Needs*, 2005.

Another implication of this point of view is that the training of the teacher is extremely important. It means that the teacher himself must develop a mature, integrated personality, must receive an education which means cultivation of life at its higher levels, and must have a well-rounded knowledge of the social heritage.

Given the centrality of educational responsibility to an educational theory, R. Schneerson's educational discourse is examined with respect to the responsibility for education.

4.9 R. SCHNEERSON'S UNDERSTANDING OF THE RESPONSIBILITY FOR EDUCATION

R. Schneerson's previously-reported understanding of the nature of education (in section 3.1) whereby he viewed "everything as educational" impacts directly on the role of the educator and the responsibility of everyone for education. To R. Schneerson⁵⁵⁵ the educator should emulate the Talmudic ideal⁵⁵⁶ epitomized by the Talmudic exemplar of the consummate pedagogue, Rabbi Shmuel ben Shilat, an educator who was ever-concerned for his charges, even when off-duty. This Talmudic passage relates that Rav once encountered Rabbi Shmuel bar Shilat – a teacher of small children – standing in his garden. Rav confronted him as to how he was able to look at his garden and forsake his students. Rabbi Shmuel ben Shilat replied that thirteen years had passed since he had last seen his garden and that even now, in the garden, his mind was focussed on his students and that he had not deflected his thinking from them. Citing this episode, R. Schneerson explained:

...It is understood that Rabbi Shmuel ben Shilat's students benefited from his thinking about them.⁵⁵⁷ The challenge addressed to him as to why he had left his students was (not just that he was not doing his job but) precisely through this, there was something that the students were missing. Therefore it must

⁵⁵⁵ *SH-5749* [1988-89], I: 29.

⁵⁵⁶ *Talmud Bavli, Bava Batra*, 8b.

⁵⁵⁷ See *LD-RJIS*, I: 1, explaining that "thought is potent".

be that his intention in answering, “My mind is upon them” is that as a result of his thinking about them, the students receive edification.... From this we can derive a lesson for teachers, heads of *yeshivot* and *metivotot*, *mashgichim* and *mashpi'im* regarding the extent to which they must be devoted to their students....⁵⁵⁸ Being that this is his vocation, even if he leaves it once in thirteen years, and even if his departure is connected to spiritual matters⁵⁵⁹... still, if his mind was not on his students in a way that the students also derived benefit from this, he would then be subject to the criticism of abandoning his profession.⁵⁶⁰

R. Schneerson repeatedly stated that in education, no moment is too early,⁵⁶¹ no detail inconsequential,⁵⁶² no interaction incidental⁵⁶³ and no exertion ever unproductive.⁵⁶⁴ Similarly, no teacher is too advanced to have outgrown the responsibility of seeking a moral mentor of his or her own.⁵⁶⁵ No student is too unlettered that he or she cannot be a teacher of others at some level.⁵⁶⁶ Little wonder that to R. Schneerson, the role of the educator entails an awesome responsibility⁵⁶⁷ while at the same time being a unique privilege.⁵⁶⁸

558 At this juncture R. Schneerson dismissed (as simply not an excuse) the argument that “the educator works many times more than required according to the salary which he earns and that he has already exceeded the hours of employment for which he was hired, being that he is not paid his wage on time, etc...”

559 This certainly applies to Rabbi Shmuel ben Shilat who was a Sage of the Talmud and clearly, when he was standing in his garden, he was fulfilling the Biblical injunction (Proverbs, 3:6) to “Know G-d in all your ways” [and “all your ways” in the case of Rabbi Shmuel was complete and an integral part of *his* contribution to refining the world].

560 *LS*, V: 376-7.

561 *TM- HIT-5742* [1982], IV: 2190.

562 Letter of *Adar* 7th, 5712 [March 4th, 1952].

563 *SH-5749* [1988-89], I: 29.

564 *IK*, II, 81-2.

565 In 1986 R. Schneerson inaugurated a campaign that every individual appoint a moral mentor in the fulfilment of the Mechanic dictum “Provide yourself with a teacher (*Avon*, 1:16). See *LS*, XXIX: 247-8, Address of *Shabbat Parashat Devarim*, 5746, [August 9th, 1986].

566 *IK* XV: 371-2, Letter 5697 of *Ellul* 1st, 5717, [August 28th, 1957] to R. Yaakov Eliezer Herzog of Melbourne, Australia. Here R. Schneerson encouraged the empowering of capable senior students with the role of teaching of younger classes for a limited period each day.

567 As previously encountered, Rabbi Shalom Dovber Schneersohn (Address of *Simchat Torah* 5660 [July 27th, 1890], cited in *HaYom-Yom*: 13, entry of *Tevet* 22nd; *IK-RJIS*, IV: 186) had likened the educational obligation towards one’s children to that of the Biblical obligation (Exodus, 13:16; Deuteronomy, 5:8) to don *tefillin*. He stated “Just as wearing *tefillin* every day is a *mitzvah* commanded by the Torah to every individual regardless of standing in Torah, whether deeply learned or simple, so too it is an absolute duty for every person to spend a half hour every day thinking about the Torah education of children and to do everything in one’s power — and beyond one’s power — to inspire children to follow the path along which they are being guided.” Noting that *tefillin* are worn on the head (symbolic of full devotion of intellectual faculties to Divinity) and on the arm facing the heart (symbolizing devotion of one’s emotional attributes to Divinity), R. Schneerson (*LS*, I: 9) argued that Rabbi Shalom DovBer’s comparison

Because he viewed learner potential as awaiting urgent activation and beckoning the educator to reveal it [as explained in the Nuclear Metaphor explained in Appendix E] R. Schneerson's urged an extroverted and pro-active approach to educational responsibility, since the consequence of failure to initiate educational interaction can leave the learner's potential tragically undeveloped. Hence, R. Schneerson urged educators to consider their responsibility as including the obligation to be proactive,⁵⁶⁹ (refer 4.14 ii). From the attitudes encountered above, R. Schneerson's insistence on the educator's application to his or her role is a crucial subject worthy of exploration.

4.10 AN AWESOME RESPONSIBILITY: EDUCATOR APPLICATION AND DEVOTION

It is for the educator to invest all mental and emotional resources (including latent, as-yet unrealized potential) in the education of children.⁵⁷⁰ R. Schneerson applied this responsibility first and foremost to one's own children adding concern for the children of others as will be explained in section 5.11. As encountered in Table B and in Appendix E, point 1, there is a daily obligation to reflect on the educational requirements of the members of one's household, comparable to donning *Tefillin* (phylacteries) which requires total application of mind and heart⁵⁷¹ and it behoves the educator to approach this task with selflessness,⁵⁷² devotion,⁵⁷³ self-discipline⁵⁷⁴ and self-sacrifice⁵⁷⁵ where one devotes oneself with all one's soul to the education of youth.⁵⁷⁶ Similarly, the educator is duty-bound to contemplate the "soul" of his or

underscored the duty and responsibility of the educator and parent to totally devote mind and heart to the task of religious and moral education. See also *IK*, V: 67-8.

568 *LS*, VI: 308-9; *IK*, I, Letter 52: 82-3, Letter of *Shevat* 11th, 5703.

569 Address of *Tammuz* 13th, 5722 [July 19th, 1962]; Letter of *Nissan* 11th, 5715 in *IK*, XV: 33-7.

570 Addenda to *Torat Menachem-Reshimat HaYoman*: 462.

571 *Ibid.*

572 *IK*, I: 165-6, Letter 92.

573 *Op. cit.*, IV: 56-7, Letter 812.

574 *Op. cit.*, I: 75-8, Letter 48.

575 *Op. cit.*, IV: 56-7, Letter 812; *op. cit.*, IV: 305-6, Letter 1029.

576 *Op. cit.*, XXI: 142, Letter 7899.

her student⁵⁷⁷ and seek ways to best draw near, attract and inspire the student wherever possible to Torah and *mitzvot*, and there is a responsibility to exert a positive influence on one's environment that Divine Providence has placed on every individual.⁵⁷⁸

An educator's failure to work to capacity is considered to be in blatant contradiction of G-d's Will.⁵⁷⁹ This responsibility is intensified in context of the realization that the children and students of today are the Sages of tomorrow, as the Midrash⁵⁸⁰ states, "If there are no young goats [kids], there will be no adult goats" and that upon this is contingent the drawing down of the presence of the *Shechina* [Divine Presence]⁵⁸¹ While this responsibility applies to all students, R. Schneerson, in contradistinction to educators who played down the importance of education for women and girls, suggested that this responsibility applies in particular to females, as the graduates of girls' schools will go on to build homes of their own.⁵⁸² To R. Schneerson, this premium importance of girls' education is further underscored by the Midrash's assertion⁵⁸³ that the Giving of the Torah at Mt Sinai was contingent on its prior acceptance by women.⁵⁸⁴ In this light, R. Schneerson also stressed the collective responsibility for supporting girls' educational institutions and seeing to their quantitative expansion by increasing the number of students and qualitative enhancement by upgrading the quality of teaching.⁵⁸⁵

Ideally, the educator should be motivated by whole-hearted dedication to fulfilment of his or her sacred task⁵⁸⁶ Also, an expansiveness is required where the educator

⁵⁷⁷ *Op. cit.*, II: 95-6, Letter 210.

⁵⁷⁸ *Op. cit.*, IV: 242-3, Letter 972.

⁵⁷⁹ *Op. cit.*, I: 57-8, Letter 35.

⁵⁸⁰ *Vayikra Rabba*, 11:7; Prologue to *Esther Rabba*, sec. 11.

⁵⁸¹ *IK*, I: 69-70, Letter 44 citing Jerusalem Talmud, *Sanhedrin*, 10:2.

⁵⁸² *Reshimot*, II: 260-8. [*Reshima* No. 30].

⁵⁸³ *Mechilta* cited by Rashi [and *Shemot Rabba*, 28:2] commenting on *Shemot* 19: 3: "...Thus shall you say to the House of Jacob and tell the Children of Israel."

⁵⁸⁴ *IK* II: 80-1, Letter 203.

⁵⁸⁵ *Op. cit.*, XXI: 102-3, Letter 7851.

⁵⁸⁶ *Op. cit.*, XXI: 142, Letter 7899.

displays “generosity of the soul”⁵⁸⁷ encompassing a devotion to the point of *mesirat nefesh* [self-sacrificing idealism].⁵⁸⁸

In terms of the horticultural metaphor (cited in Table B and Appendix E) utilized by R. Schneerson⁵⁸⁹ to encapsulate educational endeavor, when citing this metaphor, R. Schneerson⁵⁹⁰ would urge educators to be mindful that there are profound, long-term benefits to be derived from even minor educational advancements in the young child. Based on this premise, he argued that the educator’s additional effort for Jewish education was certainly imperative, as it impacted on areas that exert a crucial influence on pivotal aspects of the entire future life of the child. Even small, incremental educational achievement resulting from the educator’s extra application and effort are amplified many-fold, given that every educational action is of utmost consequence.⁵⁹¹ From the ideas delineated above it is apparent R. Schneerson’s view of educational responsibility is greatly influenced by his understanding of the very nature of education. Besides the educator’s personal responsibility in normal educational settings, the application of that responsibility to areas beyond the norms of the classroom is now examined.

4.11 THE EXTENT OF THE RESPONSIBILITY OF THE EDUCATOR

R. Schneerson believed that ultimately, educational leadership must take responsibility for the inappropriateness of people’s conduct⁵⁹² and the educator should not be content so long as one Jewish child is not receiving *chinuch al taharat*

587 *Op. cit.*, IV: 56-7, Letter 812.

588 *Op. cit.*, I: 249-50, Letter 136.

589 *Op. cit.*, II: 82; *op. cit.*, V: 56; *op. cit.*, VI: 3; VIII: 190-1 and multiple Hebrew letters; English letter of *Ellul* 28th, 5730 [Sept. 29th, 1970] published in *Return to Roots*: 222 and *Letters from the Rebbe*, II: 84-5, Letter 33.

590 *IK*, II: 82; *op. cit.*, V: 56; *op. cit.*, VI: 3; VIII: 190-1 and multiple Hebrew letters; English letter of *Ellul* 28th, 5730 [Sept. 29th, 1970] published in *Return to Roots*: 222 and *Letters from the Rebbe*, II: 84-5, Letter 33.

591 *IK*, XXI: 141-2, Letter 7898; *op. cit.*, V: 169-70, Letter 1373. Applying the horticultural metaphor to the study of a *yeshivah* student, R. Schneerson utilized the notion of “ploughing” to refer to the student’s meticulous observance of the *yeshivah* schedule, even when it means less devotion to sleeping and eating and when it means that he will prioritize activity antithetical to his desire to be lazy or lacking in devotion and application. Also, for a *yeshivah* student, “sowing” means studying with appropriate devotion and application.

592 *Reshimot*, III: 75-7, [*Reshima* No. 52] citing Deuteronomy 1: 13, as interpreted by *Sifri* and *Rashi*.

hakodesh [authentic Jewish education]⁵⁹³ nor satisfied with the number of children currently under his or her influence.⁵⁹⁴ The responsibility of the educator extends to the time that the learner is independent of the teacher and thereafter continues for the duration of the learner's life-time.⁵⁹⁵ The educator has an obligation to supervise not only what goes into the mouth of a child (meaning, that this food be kosher) but also what is internalized by the child's mind.⁵⁹⁶ Lest the educator argue that his responsibility is limited to his particular subject area, R. Schneerson pointed out that the educator's potent influence extends beyond such limitations, as a student's affection and honour for a teacher is not constrained by considerations of that teacher's particular subject area of expertise.⁵⁹⁷ He argued that if one can and must disseminate authentic Judaism irrespective of one's particular profession, then this responsibility certainly applies in the teacher-student relationship, where a revealed student's affection exists for a teacher.⁵⁹⁸ In light of the exceptional influence that is bestowed upon the educator, he or she must at all times be mindful of avoiding even subtle negative educational influences that might be inadvertently be exerted on a student.⁵⁹⁹

In addition, the educator's responsibility also extends to education that takes place off the school premises and outside school hours. During the school year, when students in an educational institution apply themselves with diligence to their studies, the obligation rests on their educators not to be distracted from them, but rather to be utterly focused on them, trying with all their power to ensure that their students' conduct and life-style are as they should be even after they have left school for the rest of the day.⁶⁰⁰ It follows *a fortiori* that during summer vacation, it behoves

⁵⁹³ *Op. cit.*, II: 260-8. [*Reshima* No. 30]; *IK*, XXI: 126-7, Letter 7881.

⁵⁹⁴ *Op. cit.*, IV: 54-5, Letter 811.

⁵⁹⁵ *Op. cit.*, I: 83-4, Letter 53.

⁵⁹⁶ *Op. cit.*, IV: 458-9, Letter 1181.

⁵⁹⁷ *Op. cit.*, IV: 357, Letter 1076.

⁵⁹⁸ *Ibid.*

⁵⁹⁹ Note the Habad custom that does not approve of children "snatching" the *Afikoman* and using it to ransom a reward. (*Haggadah Shel Pesach Im Likkutei Ta'amim, Minhagim U'Biurim*: 11)

⁶⁰⁰ *IK*, IV: 371-3, Letter 1090.

educators to take an active interest with additional vigilance about the whereabouts and activities of their individual students, assisting them to conduct themselves in a correct, upright way.⁶⁰¹ Moreover, in light of the life-saving metaphor for education cited above in Table B and enunciated in Appendix E, the educator's role takes on an additional dimension of responsibility. To "save" even one individual is a momentous achievement and especially "rescuing" a child who years later will go on to be the foundation of the home upon becoming a parent.⁶⁰² For practical ramifications of this principle, see 6.3. R. Schneerson also argued that the establishment of educational institutions was contingent on finding an appropriate individual who would willingly take responsibility for the entire project (without exorbitant remuneration) and be devoted to the venture.⁶⁰³ While parents carry a great responsibility for their children, both as parents and educators, this applies particularly in the summer when this responsibility rests primarily on parents' shoulders.⁶⁰⁴

As mentioned briefly above, educational responsibility even extends to children described as depraved, defiant and cynical. R. Schneerson thus wrote:

Our Sages⁶⁰⁵ comment that the Torah mentions the obligation incumbent upon the elders (in knowledge) to educate the youth (in knowledge) in three contexts: (i) the prohibition against partaking of blood... [to teach one that one should never argue that] 'Since those whom I am trying to educate are sunk in the desires of their hearts, of what avail will my efforts be to give them a good education?' (ii) the prohibition against partaking of small crawling animals. A person who partakes of these does so solely to anger his Creator⁶⁰⁶ for even he is disgusted by them. And so a person might think: What hope is there in speaking to him? (iii) the priests' obligation to observe ritual purity:

⁶⁰¹ *Ibid.*, citing Talmud, *Bava Batra*, 8a and *Chiddushei Aggadot*, *loc. cit.*

⁶⁰² *Reshimot*, II: 260-8 [*Reshima* No. 30].

⁶⁰³ *IK*, III: 231-2, Letter 555.

⁶⁰⁴ *Op. cit.*, IV: 328-9, Letter 1051.

⁶⁰⁵ Talmud, *Yevamot*, 114a.

⁶⁰⁶ Talmud, *Horayot*, 11a.

The concepts of ritual purity and impurity are not able to be explained within the scope of the intellect.⁶⁰⁷ Moreover, the subject is relevant only to priests who were chosen to stand before G-d. Therefore an educator may think: "How is it possible for me to explain these matters?" And particularly, there is the possibility that the listener will reply: "I will be like all the other nations."⁶⁰⁸ I don't want to be part of "a nation of priests, a holy people."⁶⁰⁹ Therefore in these instances, the Torah commanded us regarding education, so that a person should not despair. On the contrary, we are commanded to try to do whatever is possible on behalf of every member of the Jewish people, endeavouring to set him on the path of truth and to arouse the Jewish spark within him.⁶¹⁰

Having delineated R. Schneerson's understanding of the extent to which educational responsibility applies, R. Schneerson's insistence on the educator's awareness of this responsibility is now examined.

4.12 EDUCATORS' AWARENESS OF THEIR RESPONSIBILITY

The educator must be aware he or she is Divinely empowered⁶¹¹ and in receipt of Divine assistance for the educational task.⁶¹² This awareness should inspire in educators a sense of responsibility, mindful of the Heavenly delegation of care for His vineyard, namely children.⁶¹³ The educator must also be aware of the pre-eminence of his or her role, as evidenced by the Torah's reference⁶¹⁴ to Abraham's activity as an inclusive educator serving as the climax of his life's work, even

⁶⁰⁷ Rambam, *Mishneh Torah*, the conclusion of *Hilchot Mikvaot*.

⁶⁰⁸ *Ezekiel*, 25:9.

⁶⁰⁹ *Exodus*, 19:6.

⁶¹⁰ *IK*, I: 119-20, Letter 72. This theme also pervades (with textual variations and variant derivations) two other letters, namely, *op. cit.*, I: 283-4, Letter 152 and *op. cit.*, I: 284-6, Letter 153.

⁶¹¹ *Op. cit.*, I: 283-4, Letter 152; *op. cit.*, I: 284-6, Letter 153.

⁶¹² *IK*, III: 310-1, Letter 618. "One who seeks to purify [others] receives assistance" (Talmud, *Yoma* 38b, as explained by RSZ in *Likkutei Torah*, discourse *Havaya Lee B'Ozray*: 89d-90a, §5).

⁶¹³ *IK*, I: 82-3, Letter 52.

⁶¹⁴ This notion is confirmed by *Bereishit*, 18:19 which identifies the cause of G-d's choosing Abraham to be "...because he commanded his household after him" and because Abraham was an individual "who instructed his children and his household after him to follow in his way."

surpassing his overcoming of other trials and challenges.⁶¹⁵ All of this applies to all parents who “carry the great responsibility for their children as parents and educators simultaneously”.⁶¹⁶

Moreover, the Habad educator is expected to have engraved on his memory that he or she is an agent ⁶¹⁷ of RJIS who, during the time when he or she could have been engaging in the most profound, mystical Torah matters, showed self-sacrifice and devoted his or her energies to sustaining even basic Jewish education, thereby providing a lesson to all concerning the imperative of participation in Jewish education superseding one’s own interests.⁶¹⁸ This educator self-sacrifice is a prerequisite for successful Jewish education for it is only a genuinely G-d-fearing educator speaking with *mesirat nefesh* (self-sacrifice) and sincerity who can access and penetrate the listener.⁶¹⁹ No self-sacrifice can be too great, especially where there are no other volunteers to undertake an educational task.⁶²⁰ The educator must also be constantly aware of the goals and outcome of education delineated above, and their fundamental, pivotal point, namely, the resuscitative responsibility in the case of the student whose potential lies dormant. In the case of the student who is already “alive”, there is an obligation to add a further dimension of “essential light”⁶²¹ to his or her life.

R. Schneerson understood education to be of universal significance (See section 3.2) and an endeavour of enormous consequence, particularly in light of Maimonides’ requirement⁶²² that every individual view his or her every ensuing

⁶¹⁵ *IK*, I: 139-40, Letter 84.

⁶¹⁶ *Op. cit.*, IV: 328-9, Letter 1051; See also *op. cit.*, III: 435-6, Letter 730 where R. Schneerson expressed his belief that parents must entreat G-d that their children, irrespective of the challenges their children face in their future lives, remain Jews and good Jews, both in areas “between man and G-d”, as well as in their relationship with their parents and in the area of interpersonal relationships.

⁶¹⁷ *Op. cit.*, III: 316-7, Letter 623 citing Talmud, *Kiddushin*, 42b.

⁶¹⁸ *Op. cit.*, IV: 170-1, Letter 914.

⁶¹⁹ *Op. cit.*, I: 249-50, Letter 136.

⁶²⁰ *Letters from the Rebbe*, III: 15-6, Letter 12.

⁶²¹ *IK*, III: 265-6, Letter 579.

⁶²² Maimonides, *Mishneh Torah*, *Laws of Teshuvah*, 3:4.

action, speech or thought as of crucial cosmic significance in a precariously-balanced universe. From this it follows that likewise an educator has a responsibility to view the world as evenly balanced and his or her educational activity as the key to both a moral human being and a better world.⁶²³

Having documented R. Schneerson's emphasis on education involving responsibility, the section that follows now qualifies these writings by presenting R. Schneerson's writings on the positive aspect of educational involvement. R. Schneerson repeatedly stressed that tending G-d's vineyard involves not only a tremendous responsibility, but also a simultaneous, awesome privilege⁶²⁴ where involvement in an educational initiative benefits the educator no less than the student.⁶²⁵ The seriousness of the educational responsibility is thus counterbalanced by an accompanying emphasis on the blessing and privilege that accompany education. It is the privilege of engaging in education and R. Schneerson's focus on the educator's prerogative that is now examined.

4.13 THE EDUCATOR'S AWESOME PRIVILEGE [AND THE ADDITIONAL PRIVILEGE OF HABAD EDUCATORS]

One area which is repeatedly and prominently accented in R. Schneerson's discourse is the privilege of engagement in education.⁶²⁶ This element of R. Schneerson's educational thinking shows that he considered education to involve enormous advantages. R. Schneerson spoke of the great merit of "illuminating hearts and homes through education"⁶²⁷ and asked, "What can resemble or equal the pleasure generated Above through education?"⁶²⁸ Again this element of R. Schneerson's educational theory differed markedly from contemporary perceptions. In contrast to practitioners of education who were preoccupied with the educator's "unfortunate"

⁶²³ *IK*, I: 110-2, Letter 65.

⁶²⁴ *Op. cit.*, I: 82-3, Letter 52; *op. cit.*, XXI: 107, Letter 7857; *op. cit.*, V: 66-8, Letter 1281, §6.

⁶²⁵ *TM*, IV [*TM* -5712: I]: 237-8.

⁶²⁶ A collection of pivotal expressions of R. Schneerson's enunciation of this theme are anthologized in Kehot Publication Society's "The Educator's Privilege" (2010) compiled by Rabbi Eliyahu Friedman.

⁶²⁷ *IK*, IV: 93-4, Letter 841.

⁶²⁸ *Op. cit.*, IV: 113-4, Letter 858.

circumstances and who perceived their rewards and satisfactions to be incommensurate with the stress to which they were subjected, R. Schneerson emphasized the privilege of involvement in education. In response to correspondence from teachers who would bemoan the challenges of their situation,⁶²⁹ R. Schneerson would point out that theirs was the “fortunate lot”⁶³⁰ and a “blessed vocation”.⁶³¹ (Practical ramifications of this perception of teaching are found in 6.3 and Appendix F). In the Jewish context, initiating a child into Jewish tradition and moral instruction in all things Jewish, were key means of providing a child with education for their life-time and even for generations to come.

One unique privilege of which the educator needs to be aware is that his or her small deeds bring inestimable positive outcomes,⁶³² especially as the educator is able to imbue the student with moral values and piety which last for the duration of a life-time.⁶³³ For example, R. Schneerson wrote:

Happy is your lot in that you have been given the opportunity to exert a positive influence on and participate in forming the character of Jewish youths, which will quite possibly exert an influence for the entire duration of their lives, meaning for decades to come and including their setting up of their homes when they marry. My application of the term “happy is your lot” to your educational assignment has a dual implication: If the “happy lot” refers to the possibility of you assisting someone materially or spiritually even in a one-off instance and only for a short duration, how much more so does this apply to providing simultaneous assistance to both the material and spiritual aspects of life, for a lengthy duration and perhaps for even their entire lifetime!...⁶³⁴

⁶²⁹ See *op. cit.*, XV: 28-31, Letter 5355 and *IK*, XVII: 339-41, Letter 6490.

⁶³⁰ *Op. cit.*, VIII: 227; *op. cit.*, XIV: 511-2; *op. cit.*, XIV: 525-6; *op. cit.*, XX: 236; *LS*, XVI: 553; *op. cit.*: XXII: 356, *op. cit.*: 399; *op. cit.*, XXIV: 347.

⁶³¹ *Op. cit.*, III: 254-5, Letter 572; *op. cit.*, XXI: 126-7, Letter 7881; *op. cit.*, XXIII: 357, Letter 8962.

⁶³² *Op. cit.*, XXI: 30-1, Letter 7779.

⁶³³ Address of Shabbat *Parashat Vayeishev*, *Shabbat Chanukka*, Kislev 26th, 5733 [Dec. 2nd, 1972].

⁶³⁴ *IK*, XX: 336-8.

The ideals communicated and the good deeds inspired by the educator are unending, as expressed in the concept that “the words of the righteous live on forever”.⁶³⁵ R. Schneerson applied this principle to many practical areas of education, citing it particularly when encouraging extraverted educational initiatives. For example, he argued that the merit of enrolling students in a *yeshivah* defies description, and that if saving a single child physically is most meritorious, this principle certainly applies *a fortiori* to rescuing a child spiritually.⁶³⁶

He further argued that the privilege of education in particular is such that educators “must stand in the front row” as those “that ignite the light of ‘the candle of G-d [which] is the soul of man’ in children, position them in a ‘position of light’ so that those children will go on to become exemplary members of the Jewish people”.⁶³⁷ The educator’s fortunate lot also means he or she should be appreciative because while earning a livelihood, educators are spared the ordeal of “treading in mud”, meaning that they avoid enduring the rigors of involvement in the world of commerce in order to earn their income.⁶³⁸

R. Schneerson viewed education as a vessel that contains blessing,⁶³⁹ and which has an accompanying reward associated with involvement in its activity.⁶⁴⁰ Moreover, the full greatness of involvement in educational activity cannot be truly estimated or assessed⁶⁴¹ because educating others brings about positive effects for the educator.⁶⁴² R. Schneerson’s ideal is one of educators working to the very best of their abilities without extrinsic motivations or self-interest, such as inducements of honour and pride.⁶⁴³ He nevertheless saw nothing wrong with an educator

⁶³⁵ *Op. cit.*, XXI: 126-7, Letter 7881.

⁶³⁶ *Op. cit.*, IV: 371-3, Letter 1090.

⁶³⁷ *TM-5710* (1992 edition): 7-8.

⁶³⁸ *SK-5689-5710* [1929-1950]: 154-5, Paragraph 15.

⁶³⁹ *IK*, XXI: 126-7, Letter 7881.

⁶⁴⁰ *Op. cit.*, IV: 423-4, Letter 1143; *TM*, IV [*TM-5712*: I]: 237-8.

⁶⁴¹ *IK*, IV: 423, Letter 1142.

⁶⁴² *Op. cit.*, IV: 113-4, Letter 858 citing Talmud, *Temura* 16a.

⁶⁴³ *Op. cit.*, I: 57-8, Letter 35.

undertaking an educational activity, consciously motivated and imbued with additional vigour by the determined attempt and purpose of thereby actualizing Divine blessing.⁶⁴⁴ Through engaging in education one acquires in one moment for oneself and for others, a portion in the World to Come.⁶⁴⁵ Thus R. Schneerson wrote:

Happy is your lot in that Divine Providence has placed you in the most fortunate position of one engaged in *chinuch*, which draws near the hearts of Jewish children to our Father in Heaven. The great reward for this defies description, apart from the primary and ultimate reward, whereby “the reward of the *mitzvah* is the *mitzvah* itself.”⁶⁴⁶ Furthermore, this activity is one of those things about which it is written, “One eats of the fruits in this world while the principal remains for the World to Come.”⁶⁴⁷ This endeavour incorporates the *mitzvah* of Torah study, which “is the equivalent of all the other *Mitzvot*”⁶⁴⁸ as well as *gemilut chasadim*, (kindness) which is even greater than *tzedakah* (charity)⁶⁴⁹ and is the primary form of divine service in our time,⁶⁵⁰ just prior to the advent of *Mashiach*.⁶⁵¹

Having delineated central aspects of R. Schneerson’s view of the responsibility for education and the need for the educator to be aware of that responsibility, mention has also been made in general concerning his concurrent emphasis on the benefits and privileges of engaging in education. In order to perceive the duality of his argument for continued engagement in education even when facing challenges, it is now timely to examine the specific privileges that R. Schneerson associated with engaging in education. These are as follows:

644 *TM-HIT*, III [5711, II]: 333-5.

645 *IK*, III: 320-1, Letter 626.

646 *Pirkei Avot*, 4:2.

647 *Pe’ah*, 1:1.

648 *Ibid.*

649 Talmud, *Sukka*, 49b.

650 *Tanya, Iggeret HaKodesh*, Chapter 9.

651 *IK*, XVII: 313.

(I) THE EDUCATOR'S REWARD IS MEASURE FOR MEASURE

An awareness of the privilege of education is even more inspirational when one considers that the rewards and blessings for education are “measure for measure” and therefore commensurate with effort.⁶⁵² In the context of Jewish education, R. Schneerson constantly reminded others of his predecessor's teaching regarding educators, that “G-d does not remain indebted” and G-d repays all those engaged and assisting in establishing kosher Jewish education with their needs such as both spiritual needs and the material means required to fulfil these spiritual aspirations.⁶⁵³ R. Schneerson viewed educational activity as the portal for success in all one's endeavours⁶⁵⁴ and repeatedly cited examples of those benefits and blessings which include:

(ii) *NACHAT* [PRIDE] IN ONE'S OWN CHILDREN

Predicated on the above-cited premise that the educator's reward is “measure for measure” from G-d, R. Schneerson argued that the educator will derive satisfaction from his or her own children as the reward for involvement in drawing others' children close to G-d.⁶⁵⁵ Involvement in education elicits G-d's blessing in particular, so that the educator derives true fulfilment and pride from his or her own children.⁶⁵⁶ Because G-d repays whoever engages in kosher *chinuch* “measure for measure”, they raise their own children in “the candle [which] is the *mitzvah* and the light [which is] the Torah...”⁶⁵⁷ He cited his predecessor's statement that “to exhaust oneself for the welfare of ‘G-d's children’ is repaid by G-d with *Yiddishe* satisfaction from one's own children....”⁶⁵⁸

(iii) MUTUAL ENLIGHTENMENT

⁶⁵² *Op. cit.*, IV: 458, Letter 1180; *op. cit.*, IV: 469-70, Letter 1188; *op. cit.*, IV: 503-4, Letter 1218.

⁶⁵³ *Op. cit.*, XXI: 126-7, Letter 7881.

⁶⁵⁴ *Op. cit.*, IV: 83-4, Letter 832.

⁶⁵⁵ *Op. cit.*, IV: 469-70, Letter 1188; *op. cit.*, IV: 503-4, Letter 1218.

⁶⁵⁶ *Op. cit.*, XXI: 126-7, Letter 7881, citing RJIS.

⁶⁵⁷ *Op. cit.*, IV: 423-4, Letter 1143.

⁶⁵⁸ *Op. cit.*, IV: 458, Letter 1180.

Another reward for the educator's endeavour is the mutual enlightenment of educator and student,⁶⁵⁹ so that through teaching others, the educator gains a quantitatively enhanced, qualitatively improved and swifter comprehension in his or her own studies.⁶⁶⁰ Because education by definition is a form of "spiritual charity" (see the Philanthropic Metaphor in Table B and Appendix E), it follows that just as charity refines the philanthropist's mind so that one succeeds in one's study "a thousand times more than one would have otherwise achieved"⁶⁶¹ – and this is without exaggeration – similarly, engagement in education achieves the same.⁶⁶²

(iv) EXALTED SPIRITUAL STATUS

Educators merit an exalted spiritual status in both this world and beyond, as in this world through their educational endeavours they are located in "a position of light".⁶⁶³

(v) HEALTH OF EDUCATORS AND THEIR OFFSPRING

Educational engagement is the facilitator of physical healing for the educator⁶⁶⁴ and the educator's offspring.⁶⁶⁵

(vi) MATERIAL SUSTENANCE

As education is spiritual charity, it secures and actualizes for salvation, livelihood and sustenance, no less than the blessings achieved by giving material charity.⁶⁶⁶

(vii) A LIFE OF HAPPINESS

Education assists the educator in his or her search for a marriage partner⁶⁶⁷ and benefits the educator, his fiancée and their settling down to a life of happiness.⁶⁶⁸ As

⁶⁵⁹ *TM*, IV [5712, I]: 77.

⁶⁶⁰ *IK*, IV: 113-4, Letter 858.

⁶⁶¹ *Op. cit.*, IV: 113-4, Letter 858 citing Talmud, *Temura* 16a on Proverbs 29: 13 and end of *Hakdamat HaMelaket* to *Tanya*. (*TM-HIT*, III [5711, II]: 224-6).

⁶⁶² *IK*, V: 66-8, Letter 1281, §6.

⁶⁶³ *Op. cit.*, IV: 113-4, Letter 858; *op. cit.*, XIII: 198-200, Letter 858.

⁶⁶⁴ *IK*, III: 251, Letter 569*; *op. cit.*, V: 304, Letter 1503; see also *op. cit.*, XVIII: 189-90, Letter 6693.

⁶⁶⁵ *Op. cit.*, III: 251, Letter 569*.

⁶⁶⁶ *Op. cit.*, III: 462-4, Letter 749.

⁶⁶⁷ *Op. cit.*, IV: 72-3, Letter 825.

⁶⁶⁸ *Op. cit.*, III: 396, Letter 695.

well, educating youth was also seen as a means of correction for the failings of one's youth.⁶⁶⁹

(viii) THE ADDITIONAL PRIVILEGE OF HABAD EDUCATORS

Addressing Habad educators, R. Schneerson spoke of "the fortunate lot of those on 'RJIS's wagon'".⁶⁷⁰ Indeed, engagement in activities urged by his predecessor, RJIS, is of critical contemporary importance and eternal significance, given that "the words of the righteous live on forever".⁶⁷¹ The Habad educator is also privileged to be granted a portion in the radiance and splendour of Torah, namely, the Hasidic philosophy that he or she disseminates.⁶⁷²

For the educator to succeed in this calling, he or she is responsible to acquire several attitudes. It is these attitudes and attributes and the processes whereby they are attained that are now examined.

4.14 THE CHARACTERISTICS OF THE IDEAL JEWISH EDUCATOR

(i) THE CONFIDENT EDUCATOR

One reason that educators often declined educational opportunities or sought to abandon a teaching position was their lack of confidence.⁶⁷³ R. Schneerson challenged educators' self-doubt, where they thought they should be doing something more worthwhile than education,⁶⁷⁴ and he also urged them to overcome the seductive argument of the destructive impulse which challenged them with arguments like "Just who are *you* to influence others?"⁶⁷⁵ Even in those exceptional cases of aspiring educators who discovered that irrespective of training, application

⁶⁶⁹ *Op. cit.*, IV: 109-10, Letter 854.

⁶⁷⁰ *Op. cit.*, III: 396, Letter 695.

⁶⁷¹ *Op. cit.*, XXI: 126-7, Letter 7881.

⁶⁷² *Op. cit.*, III: 284-6, Letter 595.

⁶⁷³ English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] Addressee: Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y.

⁶⁷⁴ *IK*, IV: 56-7, Letter 812; *LS*, III: 792-4.

⁶⁷⁵ *Op. cit.*, III: 265-6, Letter 579. He urged (*op. cit.*, III: 469-71, Letter 753) such individuals to emulate "a soldier who does not understand the workings of a rifle or military tactics but devotes himself to the general [in this case RJIS] and does so with joy and is thereby victorious." As well, regarding one's shortcomings, R. Schneerson taught that one may not speak negatively about even oneself.

and external intervention they were simply not successful in the classroom, R. Schneerson urged them to make some contribution to education such as recruiting students or fund-raising for educational causes. He argued that the fact that one had been assigned an educational task was indicative that one is capable of fulfilling it successfully in one way or another.⁶⁷⁶ In most cases, the very responsibility is indicative of Divinely-bestowed abilities to meet this responsibility in the optimum manner.⁶⁷⁷

Nor should discouragement or a spirit of defeatism be permitted to creep into the educator's mind-set, with doubts such as "what can I do?" or "I am alone in the field" causing potential loss of enthusiasm if unrefuted. He responded to these claims by referring to Abraham, our patriarch, who taught us the extent of what one individual can achieve, citing the Biblical verse,⁶⁷⁸ "One was Abraham, yet he inherited all the earth." (See 4.14 (vii) for an explanation of R. Schneerson's recommendation for the positive way that the educator must view the learner, because his or her mistaken negative perception of students may often be a contributing cause of teacher despondency). R. Schneerson further argued that an educator's minimizing his or her self-worth is a ploy of the destructive inclination⁶⁷⁹ because only educators with self-assurance,⁶⁸⁰ inner strength and steadfast resolve are respected and their directions observed. The words of such individuals, even when spoken gently, are heeded⁶⁸¹ because sooner or later, words from the heart have an effect.⁶⁸² Furthermore, an educator's lack of desire, confidence or enthusiasm leads him to believe that he or she is unable to achieve and this causes him or her to abandon the task at hand and enter a state of emotional disarray.⁶⁸³

⁶⁷⁶ *Op. cit.*, IV: 390, Letter 1107.

⁶⁷⁷ *Op. cit.*, IV: 10-1, Letter 775.

⁶⁷⁸ Ezekiel, 33:24.

⁶⁷⁹ *IK*, I: 73, Letter 46.

⁶⁸⁰ *Op. cit.*, IV: 489-90, Letter 1205; *TM-HIT*, III [5711, II]: 333-5.

⁶⁸¹ *IK*, III: 481-2, Letter 761.

⁶⁸² *Op. cit.*, I: 138-9, Letter 83 citing Rabbi Moshe Ibn Ezra in *Shirat Yisrael*.

⁶⁸³ *Op. cit.*, III: 284-6, Letter 595.

R. Schneerson believed that the educator must display independence⁶⁸⁴ and confidence and the educator's self-concept must allow no room for despondency⁶⁸⁵ or despairing regarding a learner's situation.⁶⁸⁶ He believed educators had a responsibility to be undaunted by challenges (*ibid.*). Though repeated attempts by the educator may be required before they are effective, he urged educators not to tire of speaking once, twice or thrice until eventually, be it sooner or later, their words are effective.⁶⁸⁷ There was no place for melancholy or unnecessary doubts which are the implements of the *yetzer hara*⁶⁸⁸ and he argued extensively concerning the folly of despair.⁶⁸⁹

He thus encouraged hesitant educators to know their strengths, suggesting that many apparent difficulties disappear upon commencement of an endeavour, when one sees that with G-d's help, one is able to achieve.⁶⁹⁰ Disappointment and frustration alone (for example, that children are not observant) are never sufficient,⁶⁹¹ as one must never give up⁶⁹² but rather one must act by using good ways, words and entreaties.⁶⁹³ Feelings of frustration never justify inactivity about a challenging situation.⁶⁹⁴ In the American context, he argued for the educator to have an inner resolve, confidence and optimism (akin to the Biblical spies, Joshua & Caleb)⁶⁹⁵ that the "conquest" of the American Jewish landscape for authentic Jewish

684 *Op. cit.*, I: 38-40, Letter 22.

685 *Op. cit.*, I: 73, Letter 46.

686 *Op. cit.*, I: 118-9, Letter 71; *op. cit.*, I: 283-4, Letter 152. In a particular case, R. Schneerson argued (*op. cit.*, V: 80-1, Letter 1293) that it was imperative that his correspondents communicate with their daughter-in-law about observance of Family Purity, *Kashrut* and Shabbat observance upon which the happiness of her husband and her children is contingent. He argued that their involvement was obligatory.

687 *Op. cit.*, V: 80-1, Letter 1293.

688 *Op. cit.*, III: 353-4, Letter 655.

689 *Letters from the Rebbe*, III:16, Letter 13.

690 *IK*, I: 66-7, Letter 42. Arguing against despair despondency, R. Schneerson (*op. cit.*, II: 384-5, Letter 398) cited RJIS's aphorism citing his father RSB (*HaYom Yom*, entry of *Adar-Sheini* 8th, that "One positive deed is better than a thousand sighs."

691 *Op. cit.*, V: 70-1, Letter 1285.

692 *Op. cit.*, II: 384-5, Letter 398; *IK*, V: 80-1, Letter 1293.

693 *Op. cit.*, V: 80-1, Letter 1293.

694 *Op. cit.*, II: 384-5, Letter 398.

695 Numbers, 14:6-9.

education is indeed possible.⁶⁹⁶ Joy and unreserved trust in G-d⁶⁹⁷ were also viewed as a prerequisite for educational success, with joy and humility working “hand in hand”.⁶⁹⁸ The educator’s success in influencing others was to become the educator’s own joy and purpose.⁶⁹⁹

An unenthusiastic educator must realize that the very word *mitzvah* [commandment] is derived from the root *tzavta* [literally, “connection”] because the fulfilment of a *mitzvah* like education enables the educator to connect to the Designator of the command and there is no greater eliciting of vitality than this realization and its practical application.⁷⁰⁰ Moreover, an educator’s lack of perception of this mystical connection, given the power of the negative impulse in the life of the human being, in no way lessens the reality of the G-dly connection.⁷⁰¹ Similarly, in keeping with this belief that there is no room for melancholia or a low-spirited attitude in educating others,⁷⁰² R. Schneerson proposed that in order to provide an antidote to melancholia, an educator should reflect on Divine benevolence and that there is a Biblical requirement⁷⁰³ to “serve G-d with joy.”⁷⁰⁴

(ii) THE PROACTIVE EDUCATOR

In light of the educators’ responsibilities and privileges delineated, every educational effort and exertion is worthwhile from the educator’s perspective (as well as from that of the learner, as discussed).⁷⁰⁵ The educator must initiate and repeatedly try to make even a singular, minor improvement in educational policies impacting on students’ conduct, especially in those areas requiring fundamental educational reforms because these can exert influence through the entire lifetime of

⁶⁹⁶ *Op. cit.*, I: 295-6, Letter 157.

⁶⁹⁷ *Op. cit.*, III: 316-7, Letter 623; *op. cit.*, III: 353-4, Letter 655.

⁶⁹⁸ *Op. cit.*, III: 316-7, Letter 623 citing RJIS- *SM [RJIS]- 5710*: 238-41, §9-§10.

⁶⁹⁹ *Op. cit.*, III: 320-1, Letter 626.

⁷⁰⁰ *Op. cit.*, II : 308-9, Letter 337.

⁷⁰¹ *Ibid.* An individual soul thereby also becomes connected to its “all-encompassing soul”.

⁷⁰² *Op. cit.*, III: 366, Letter 668; *op. cit.*, III: 401, Letter 700.

⁷⁰³ Psalms, 100:2.

⁷⁰⁴ To Habad devotees R. Schneerson (*op. cit.*, III: 366, Letter 668) urged that they reflect on how Habad *Admurim* had shown self-sacrifice that their missions be carried out with kindness and mercy.

⁷⁰⁵ *Op. cit.*, XXI: 129-30, Letter 7885.

the learner.⁷⁰⁶ Such policy issues include gender separation beyond the hours of prayers and religious studies.⁷⁰⁷ Similarly, unflinching and proactive efforts should be made to enrol students so that they receive authentic religious education.⁷⁰⁸ From his earliest writings, R. Schneerson advocated taking a proactive approach to educational initiatives.⁷⁰⁹ For example, he urged communal workers who were involved in education to endeavour, even during their vacation in the country-side, to enlist those whom they encounter for the first time to assist *yeshivot*, and to explain to them the exalted benefits of supporting Torah education.⁷¹⁰

(iii) THE SENSITIVE, INCLUSIVE EDUCATOR

In light of the horticultural metaphor encountered above, the educator, as a sensitive gardener,⁷¹¹ must extend concern to every individual⁷¹² because paying attention to the collective welfare of the class as a whole is insufficient. R. Schneerson found Biblical support⁷¹³ for the ideal of concern for the individual in the lessons of Judah's taking personal responsibility for Benjamin.⁷¹⁴ R. Schneerson himself, even prior to becoming Habad's seventh *Admur* and throughout his years of leadership, showed concern for the individual. For an example of a practical derivation of this principle in R. Schneerson's personal practice, see 6.3, Table C.

(iv) THE EDUCATOR'S METICULOUS CONCERN FOR DETAIL

An educator's responsibility extends to the cognitive domain and includes a preparedness to extract from a text the lessons that pertain to learner self-edification. R. Schneerson believed that educators must display a willingness to emphasize to students the derivation of life-lessons from a text as well as a text's higher-order application and relevancy.⁷¹⁵ The educator is also duty-bound to use age-

⁷⁰⁶ *Op. cit.*, II, 81-2, Letter 204.

⁷⁰⁷ *Op. cit.*, XIV: 433-4, Letter 5212; *op. cit.*, XV:28-31, Letter 5355.

⁷⁰⁸ *Op. cit.*, I: 114-5, Letter 68.

⁷⁰⁹ *Op. cit.*, I: 63-4, Letter 40.

⁷¹⁰ *Op. cit.*, IV: 371-3, Letter 1090.

⁷¹¹ *Op. cit.*, I: 82-3, Letter 52.

⁷¹² *Op. cit.*, I: 81-2, Letter 51.

⁷¹³ *Bereishit*, 43:9 and *ibid.*, 44:18-34.

⁷¹⁴ *LS*, I: 94-5.

⁷¹⁵ *IK*, XXI: 12-3, Letter 7764.

appropriate terminology and to show a meticulous concern for detail, prioritising that which is user-friendly to the learner over all other considerations.⁷¹⁶ This requires deletion of any information that detracts from the principal area of focus and that will cause student confusion or over-load.⁷¹⁷ The required meticulous concern for detail and his insistence that educators make every effort to ensure that public perception of an educational initiative is appropriate was also exemplified by R. Schneerson himself, when he disapproved of a plan to distribute tickets for *Mesibat Shabbat* attendees, due to anticipated misperception that these can be carried on *Shabbat* to the *Mesibat Shabbat* meetings.⁷¹⁸ For an example of further practical application of this principle in R. Schneerson's personal practice, see 6.3 and Appendix F.

(v) THE EDUCATOR'S TIME-MANAGEMENT AND ORGANIZATION

As well as an educator's responsibility for proficiency in areas of classroom pedagogy, a responsibility exists in the domain of educational policy. The educator must be aware that time that is unutilized is an irretrievable loss⁷¹⁹ and therefore the educator has a responsibility to be well-organized to optimize the time spent with a student.⁷²⁰ The educator's responsibility to be conscious of the value of time is particularly relevant when engaged in educating youth, as youth themselves have additional responsibility, in light of their gifts from G-d, and given the reality that there is limited time to actualize these gifts and fulfil these duties.⁷²¹

A methodical and organized approach applies not only to the educator's personal work-habits. R. Schneerson believed that similarly, a teacher's precision and exactness in his teaching, as well as his or her personal organization, are particularly applicable when teaching subjects like science and secular wisdom (unlike less formal educational activities) which are subjects based on clearly-defined rules of

⁷¹⁶ *Op. cit.*, I: 36-7, Letter 20.

⁷¹⁷ *Ibid.*

⁷¹⁸ *Op. cit.*, I: 120-1, Letter 73.

⁷¹⁹ *Op. cit.*, I: 53-4, Letter 32.

⁷²⁰ *Op. cit.*, IV: 56-7, Letter 812.

⁷²¹ *Ibid.*

logical deduction. By virtue of the subject matter they are studying, students of science have been educated to value a serious, orderly and methodical approach to life. R. Schneerson extended this requirement into teaching in the domain of religious studies. He argued that when these students of science study Jewish studies, they must be taught to utilize these same attitudes that they apply in their scientific endeavour to the area of their special Jewish duties and responsibilities.⁷²²

(vi) **THE EDUCATOR MUST ACT AS AN EXEMPLAR OF IDEALS**

R. Schneerson was insistent that the educator exemplify the ideals he or she seeks to convey⁷²³ and that the sincerity of the educator was imperative, especially in light of the Judaic teaching⁷²⁴ frequently cited by R. Schneerson⁷²⁵ that “words emanating from the heart penetrate the heart”. As all educators are looked on by others as exemplars, they are duty-bound to correct themselves so as to be completely “in order”⁷²⁶ as a pre-condition of influencing others.⁷²⁷

From this perspective, R. Schneerson encouraged educators that sooner or later their words, when communicated “from the heart”, will take effect.⁷²⁸ For this reason he argued that no student is too “impenetrable”. Ultimately, a G-d-fearing educator who is at one with the ideals exemplified⁷²⁹ and who speaks with genuine *mesirat nefesh* (self-sacrifice), can make inroads into the mind and heart of the listener.⁷³⁰ It is the educator’s own Torah observance which enables his or her self-assurance and confidence⁷³¹ that was discussed in 4.14 (i). In keeping with his predecessor’s teaching,⁷³² R. Schneerson considered an educator who cannot motivate others to be

⁷²² TM, III [5711, II]: 333-5.

⁷²³ Reshimot, III: 75-7, [Reshima No. 52].

⁷²⁴ Rabbi Moshe Ibn Ezras in *Shirat Yisrael*.

⁷²⁵ IK, I: 138-9, Letter 83; *op. cit.*, IV: 56-7, Letter 812; IK, IV: 170-1, Letter 914.

⁷²⁶ TM-HIT, III [5711, II]: 224-6.

⁷²⁷ TM, III [5711, II]: 333-5.

⁷²⁸ IK, I: 138-9, Letter 83.

⁷²⁹ *Op. cit.*, III: 246-8, Letter 566.

⁷³⁰ *Op. cit.*, I: 249-50, Letter 136.

⁷³¹ TM-HIT, III [5711, II]: 333-5.

⁷³² HaYom Yom for Adar-Rishon 30th.

pitiful,⁷³³ given that it is imperative that one inspire others, either by directly influencing that individual or indirectly influencing by serving as a role-model, unbeknown to the exemplar the specific impact he or she is exerting and on whom.⁷³⁴ The role of exemplar applies to the home as well as to educators in a formal educational setting. Parents teach by example, and it is through a mother's modesty and father's integrity that their children internalize these values.⁷³⁵

R. Schneerson noted that an awareness of this educational assignment is particularly pertinent to students of his predecessor, RJIS.⁷³⁶ These students are not "private individuals" but rather embody the ideal of "candles that illuminate" and of "living people who give vitality to others", thereby fulfilling their purpose in life.⁷³⁷

(vii) THE EDUCATOR'S POSITIVE PERSPECTIVE

To R. Schneerson, a vital prerequisite for educators to be able to fulfil their responsibilities is their adopting a positive view of their students. In Biblical times, on the breast-plate of the High Priest who served in the portable Sanctuary or the Jerusalem Temple were twelve precious stones corresponding to the twelve tribes of Israel. These precious stones were embedded in "settings" that surrounded them and served to highlight the beauty of the stones which they framed.⁷³⁸ R. Schneerson's predecessor, RJIS had likened engagement in the task of education to this function of the Biblical settings enhancing and highlighting a pre-existent beauty. R. Schneerson was similarly insistent that educators adopt a positive view of the student, viewing all children as possessing vast latent potential and all students as able to be influenced.⁷³⁹

⁷³³ *Chiddushei HaRim* based on *Psalms* 106: 32.

⁷³⁴ *IK*, III: 320-1, Letter 626.

⁷³⁵ *LS*, III: 792-4.

⁷³⁶ Rabbi Yosef Yitzchak Schneersohn was viewed by R. Schneerson (*IK*, III: 328-9). to be the exemplification of application to the rescue of Jewish children, particularly through education. R. Schneerson (*op. cit.*, III: 333-4, Letter 637) told his adherents that all must seek to emulate his example, adding that "if we but desire, we are capable of emulating RJIS's personification of self-sacrifice, his being a *Gaon*, possessing exemplary character traits, a *Tzaddik*, a recipient of Divine inspiration and one accustomed to miracles".

⁷³⁷ *Op. cit.*, III: 375-6, Letter 677, citing *Avot*, 4:2.

⁷³⁸ *Klallei HaChinuch V'HaHadracha* [The Principles of Education and Guidance], Chapter 14, (Prerequisite 5).

⁷³⁹ *IK*, I: 119-20, Letter 72; *op. cit.*, I: 283-4, Letter 152; *op. cit.*, I: 284-6, Letter 153.

The educator must never be despondent or despair of the learner's situation,⁷⁴⁰ nor be daunted by obstacles or hindrances, but must constantly proceed and advance the student to higher levels.⁷⁴¹ Even an inability to achieve one's educational objective is not a cause for dejection, but rather a motivation to creatively seek other ways to ensure its optimum implementation.⁷⁴² This applies particularly to the case of the depraved, defiant and cynical learner. As explained in 4.17, to fulfil educational responsibilities,⁷⁴³ all endowed with a pedagogical talent must provide assistance to "dislocated" souls.⁷⁴⁴ Because the educator is Divinely empowered to undertake this responsibility, the educator's self-concept must be that of the indefatigable, undaunted educator⁷⁴⁵ for whom challenges serve to further bring forth latent power.⁷⁴⁶ For application of this to Methodology for Education in the education of Down-syndrome children see 5.11 and 6.3.

Besides addressing the educator's responsibility for the Down-syndrome learner, R. Schneerson was also insistent that there is a parallel responsibility for individuals facing physical disability,⁷⁴⁷ detainees of corrective institutions,⁷⁴⁸ the elderly,⁷⁴⁹ the

⁷⁴⁰ *Op. cit.*, I: 119-20, Letter 72; *op. cit.*, I: 284-6, Letter 153.

⁷⁴¹ *Op. cit.*, III: 316-7, Letter 623.

⁷⁴² *Ibid.*

⁷⁴³ *Op. cit.*, I: 119-20, Letter 72.

⁷⁴⁴ *Op. cit.*, I: 197-8, Letter 110; See also *op. cit.*, I: 199-200, Letter 112 where R. Schneerson explains that one assists a "dislocated" soul by disturbing [the teaching staff's] lethargy and tranquillity to ensure a return to the source.

⁷⁴⁵ *Op. cit.*, I: 284-6, Letter 153.

⁷⁴⁶ *Sefer Zikaron-Michtavim, Teshuvot U'Ma'anot MiKvod Kedushat Admur R. Menachem M. Schneerson MiLubavitch* [Memorial Book in Honour of Rev Aron Dov Sufrin], I: 10-1. R. Schneerson (*TM-HIT*, IV [*HIT-TM* -5712: I]: 227-31) also found confirmation of this concept in the mystical meaning of the Chanukka lights – which take place precisely after dark, when all oils have been contaminated, and which were instituted after the destruction of the Temple. The *menorah*'s position on the left means that one is empowered and obliged to light up someone who is really one's other. [See *Bamidbar Rabba*, end of XXII; *Tanya*, Chapter 32: "... but someone who is not his friend.... One needs to draw them close To bring them near to Torah and the service of G-d".]

⁷⁴⁷ *SK-5736* [1975-76], II: 633-8; Address of Av 23rd, 5736 [August 19th, 1976]; *SH-5748* [1988], II: 590 addressed to the Israeli Team participating in the 1976 Paraplegic Olympics. R. Schneerson elaborated on the principle that a physical deficiency is indicative of a greater spiritual potential, enabling the individual to more than compensate for the deficiency.

⁷⁴⁸ *SK-5736* [1975-76], I: 548-549; *LS*, XXV: 514-515. This letter comprised a response to several correspondents who had sought R. Schneerson's advice on how to attain peace of mind, given their incarceration. R. Schneerson's response began by pointing out that the *Chanukka* Candelabra is lit precisely after sunset, indicative of one's ability to attain "light" even in the "darkest of situations". R. Schneerson argued that through a positive attitude, the individual can overcome the most negative external circumstances and thus transcend these external constraints.

disenfranchised,⁷⁵⁰ the disadvantaged⁷⁵¹ and the antagonistic.⁷⁵² He wrote to Jewish detainees in a pastoral Chanukkah letter:

When a person finds himself in a situation of “after sunset,” when the light of day has given way to gloom and darkness – as was the case in those ancient days under the oppressive Greek rule – one must not despair, G-d forbid, but on the contrary, it is necessary to fortify oneself with complete trust in G-d, the Essence of Goodness, and take heart in the firm belief that the darkness is only temporary, and it will soon be superseded by a bright light, which will be seen and felt all the more strongly through the supremacy of light over darkness, and by the intensity of the contrast. And this is the meaning of lighting the *Chanukkah* Lights, and in a manner that calls for lighting an additional candle each successive day of *Chanukkah* – to plainly see for oneself, and to demonstrate to others passing by in the street, that light dispels darkness; and that even a little light dispels a great deal of darkness, how much more so a light that steadily grows in intensity. And if physical light has such quality and power, how much more so eternal spiritual...⁷⁵³

In short, no set-back was too daunting in R. Schneerson’s educational thinking. The elderly are never too old⁷⁵⁴ and the juvenile are never too immature.⁷⁵⁵ Society’s so-called “confirmed” failures are never beyond hope. In light of this view of the student, it follows that society has a responsibility to address and not despair the education of the most challenging educational circumstances. Educators have a responsibility for those incorrectly deemed to be society’s long-established failures. Because they must be seen as never beyond hope, it follows that society has a

749 Addresses of *Shabbat* of Av 20th and Saturday night, Av 21st, 5740 [August 3rd, 1980], in *SK-5740* [1979-80], III: 880-903.

750 Pastoral letter of *Nissan* 11th, 5717 [May 12th, 1957] in *IM*, II: 14-8.

751 R. Schneerson’s view was predicated on the *Midrashic* statement (*Bamidbar Rabba*, 12:3), that G-d only requires of individuals according to their abilities. From this principle, R. Schneerson argued that negative circumstances are indicative of Divine bestowing of greater latent abilities.

752 Address of the Last Day of *Pesach*, *Nissan* 22nd, 5712 [April 17th, 1952] in *LS*, I: 128; *op.cit.*, I: 27-53; Letter of *Nissan* 11th, 5712 [April 6th, 1952] in *Igrot Melech*, II: 6-8.

753 Hebrew/English letter of *Kislev* 15th, 5738 [Nov.25th, 1977] in *Letters from the Rebbe*, II: 187-9, Letter 87.

754 *LS*, XXIX: 263-271.

755 *TM-HIT-5742* [1981-2], III: 1456.

responsibility to initiate educational opportunities to transform their lives. As well, R. Schneerson viewed the education of elderly as no less vital than providing education for the youngest age groups⁷⁵⁶ and the responsibility for educational advancement of such individuals is no less applicable than education of the youthful. Moreover, because even an individual can transform an entire community (as did Abraham), every individual is duty-bound to do so⁷⁵⁷ with a responsibility to exert a positive influence on society in general and certainly not to allow the environment to exert its influence over the individual.⁷⁵⁸

4.15 THE EDUCATION OF THE EDUCATOR.

(i) THE EDUCATOR'S PEDAGOGICAL TRAINING AND PROFESSIONAL DEVELOPMENT

As it is rare for an educator to instinctively possess the above-mentioned qualities, and even potential educational talent requires nurture and enhancement, it is not surprising that the process of pedagogical education was seen as imperative in R. Schneerson's vision of the responsibility for education. Thus, besides on-going personal self-cultivation, a pivotal means of an educator meeting his or her educational responsibility is by regularly engaging in pedagogical training and on-going professional development.

Prior to assuming the leadership of the Habad movement in 1942, as head of its educational arm, R. Schneerson highlighted the need for evening classes for pedagogical training of teachers and educators as a priority on the agenda of *Merkos L'Inyanei Chinuch*⁷⁵⁹ and his predecessor, RJIS wrote:⁷⁶⁰

⁷⁵⁶ Address of *Shabbat Parashat Ekev*, 5740.

⁷⁵⁷ *TM*, II [5711: I]:315-9, §20-§23.

⁷⁵⁸ *IK*, III: 475-6, Letter 756.

⁷⁵⁹ *Op. cit.*, I: 56-7, Letter 34.

⁷⁶⁰ *IK-RJIS*, IX, Letter of *Adar* 29th, 5707 [March 21st, 1947], Letter 2999, in a letter addressed to the Board of *Merkos L'Inyanei Chinuch*, suggested the speedy implementation of courses to enable *Yeshiva* heads, primary and secondary Jewish Studies teachers, to expand and develop their knowledge concerning educational methodology. In a letter of the same day (*ibid.*, letter 3000) RJIS wrote to the educators of the New York *Lubavitcher Yeshivah* and its subsidiary branches throughout America. He urged all education faculty of *Tomchei Temimim* to attend those courses for the above-mentioned purpose and to obtain formal accreditation for these skills. As a result of this directive, weekly pedagogic courses were conducted for senior students of RJIS's *Yeshiva* and *Kollel*, the post-graduate academy for Talmudic studies for married students. (Multiple interviews between 2010 and 2014 with

...even the most gifted and experienced educators need to periodically discuss educational methodologies which are most appropriate for their particular student body. This principle certainly applies to younger, less experienced educators who are duty bound to do all possible to widen their knowledge of education and guidance. It is upon this knowledge that much of their success in this area of utmost responsibility is dependent.

As seventh *Admur*, one of R. Schneerson's first educational initiatives was the establishment and expansion of educational activities in North Africa. He made it clear that the objective was for North African communities to train their own educators.⁷⁶¹ He argued for the imperative for professional teacher training and the importance of educators gaining their educational qualifications,⁷⁶² believing that special attention should be applied to provide teacher training through appropriate courses in pedagogy.⁷⁶³ For practical application of this principle, see 6.3 and Table C. Besides formal pedagogical training, R. Schneerson also argued that the educator must engage in constant self-development.

(ii) THE EDUCATOR'S SELF-DEVELOPMENT

To spiritually enliven others, the educator must be "spiritually alive".⁷⁶⁴ A stagnant, stationary spirituality is therefore insufficient for this undertaking and educators must replenish their aspirations, akin to RJIS demanding additional exertion each day in comparison to the previous day.⁷⁶⁵ In the Habad context, the ideal where one's service must be on an ever-increasing incline⁷⁶⁶ is a pivotal teaching, as taught by Habad's fourth *Admur*, the Rebbe Maharash, and applied by R. Schneerson to the educational context with the question, "Because good is good, better isn't better?"⁷⁶⁷

Rabbi Moshe Pesach Goldman). Dr Brickman worked in close contact with R. Hodakov on this and other educational projects. (Conversation with Rabbi Y.D. Groner on June 30, 1996, Melbourne, Australia).

761 *IK*, III: 237-8, Letter 559.

762 *Op. cit.*, III: 308-9, Letter 616.

763 *Op. cit.*, IV: 242-3, Letter 972.

764 *Op. cit.*; 265-6, Letter 579.

765 *Op. cit.*, XXI: 28-9, Letter 7,777; *op. cit.*, I: 103-4, Letter 61.

766 *Op. cit.*, I: 57-8, Letter 35.

767 *Op. cit.*, XXI:28-9, Letter 7,777.

Consequently, R. Schneerson argued that just as education is akin to lighting the *Menorah*, the educator must step up to a higher level before seeking to enlighten others. Besides the educators' own on-going self-development in the domain of educational exertion, they must periodically increase their educational efforts for others.⁷⁶⁸ The educator's primary focus must be on constantly increasing his or her educational deeds and activity rather than on concentrating on receiving the fruits of his or her labours.⁷⁶⁹ To this end, it is imperative that the educator conduct an honest reckoning regarding what is truly happening in the area of tangible action, assessing the situation without embellishments and without even an enhancement based on his or her love of the Jewish People.⁷⁷⁰ An examination is now made of R. Schneerson's conviction that educational responsibility should not be delegated to religious institutions or to law-enforcing agencies.

4.16 EDUCATION: A RESPONSIBILITY NOT TO BE ABANDONED OR DELEGATED TO RELIGIOUS INSTITUTIONS OR LAW-ENFORCING AGENCIES

R. Schneerson likened the educator who opted out of the teaching profession to a soldier who "abandons the front".⁷⁷¹ Because he viewed educator involvement to be imperative,⁷⁷² he considered cases of educator indifference to be immoral, challenging passive educators as to how they could possibly "stand on the sidelines" and not engage with full force in education.⁷⁷³ (For examples of his practical application of this principle, see 6.3). He was particularly concerned lest an educator forsake educating those distant from Torah and *mitzvot*, thereby disregarding the significance of extracting of "the precious, upstanding person from the corrupt,"⁷⁷⁴ an undertaking whose exalted nature defies qualification.⁷⁷⁵ He believed that an

⁷⁶⁸ *Op. cit.*, II: 314-6, Letter 343.

⁷⁶⁹ *Op. cit.*, III: 320-1, Letter 626.

⁷⁷⁰ *Ibid.*

⁷⁷¹ *Op. cit.*, XI: 125, Letter 3509.

⁷⁷² *Op. cit.*, IV:298, Letter 1024.

⁷⁷³ *Op. cit.*, V: 66-8, Letter 1281, §6.

⁷⁷⁴ Jeremiah, 15:19; Targum & Rashi, *loc. cit.*

⁷⁷⁵ *IK*, XXI: 81, Letter 7828.

educator's efforts cannot be curtailed without causing a diminution in the area of a child's spiritual well-being and thereby, inevitably setting off ill-effects for the child's spiritual well-being.⁷⁷⁶ Similarly, R. Schneerson was insistent that implementing the aims of education must not be exclusively relegated either to religious institutions or to law-enforcing agencies. Having written⁷⁷⁷ that "It is necessary to engrave upon the child's mind the idea that any wrongdoing is an offense against the Divine authority and order", he disapproved of delegating this educational responsibility to houses of worship. He wrote:

At first glance this seems to be the essential function of a house of prayer and of spiritual leaders. However, anyone who does not wish to delude himself about the facts of house of prayer attendance, both in regard to the number of worshippers and the frequency of their visits, etc., etc., must admit that shifting the responsibility to the house of prayer will not correct the situation. Nor can we afford to wait until the house of prayer will attain its fitting place in our society, and in the lives of our youth in particular, for the young generation will not wait with its growing-up process.⁷⁷⁸

In the same correspondence he similarly argued that implementing the aims of education cannot be relegated to law-enforcement agencies, writing, "We cannot leave it to the law-enforcing agencies to be the keepers of the ethics and morals of our young generation. The boy or girl who has embarked upon a course of truancy will not be intimidated by the policeman, teacher or parent, whom he or she thinks fair game to 'outsmart.'"⁷⁷⁹

R. Schneerson believed that imbuing the new generation with ethics and morals was the responsibility of the educator and parent and indeed every individual shares this responsibility. It is this responsibility of each individual which is now examined.

⁷⁷⁶ *Op. cit.*, III : 1-2, Letter 406.

⁷⁷⁷ English letter of Nissan 26th, 5724 [April 8th, 1964] to an unidentified addressee (*Letters from The Rebbe*, IV: 64-74, Letter 38).

⁷⁷⁸ *Ibid.*

⁷⁷⁹ *Ibid.*

4.17 THE RESPONSIBILITY FOR EDUCATION: NO INDIVIDUAL IS ABSOLVED

R. Schneerson's account of education (see section 3.1) carries implications for his educational thinking on who is an educator. To R. Schneerson, education is a collective responsibility shared by all.⁷⁸⁰ All are educators on some level, just as the pauper must apportion some charity from his meagre income in the case of material charity,⁷⁸¹ so too, the spiritually poor individual has an obligation to give spiritual charity.⁷⁸² Every individual is duty-bound to contribute according to his or her individual ability.⁷⁸³ Similarly, R. Schneerson considered⁷⁸⁴ the educational directives delineated in his writings to be universally imperative and clearly not restricted to the professional educator.⁷⁸⁵

Whilst all the more applicable to the individual whose professional focus is on the inculcation of moral ideals and spiritual values, R. Schneerson⁷⁸⁶ believed the process of education to be an all-encompassing responsibility not limited by one's professional obligations.⁷⁸⁷ He argued that all are capable of making an educational contribution if determined to do so, and therefore nothing should stand in the way of that desire.⁷⁸⁸

⁷⁸⁰ *IK*, XXI: 107, Letter 7857. He wrote here, "Every man and woman shares some responsibility for education."

⁷⁸¹ *Shulchan Aruch, Yoreh De'ah*, Section 248.

⁷⁸² *IK*, III : 462-4, Letter 749.

⁷⁸³ *TM*, III [5711, II]: 85-92, §19-§27 & §29. See also *IK*, IV:242-3, Letter 972 where education is viewed as leading the student out of darkness to light, and where R. Schneerson argued that everyone must assist in this process of showing the way from darkness to light.

⁷⁸⁴ Whilst viewing the educational task to be the obligation of all, including those in other professions, R. Schneerson simultaneously supported the cause of pedagogic training for those who would take on the educational role in a professional capacity. See *IK*, XV:353, Letter 5698 of *Ellul* 1st, 5717 [August 28th, 1957].

⁷⁸⁵ R. Schneerson (*LS*, III: 792-4, §13) believed that everyone shares a responsibility for education and not only the professional educator, in the same way that all must contribute to extinguishing a fire, not only professional fire-fighters. This analogy is in harmony with R. Schneerson's citation (*op. cit.*, I: 98-102) of RJIS's utilization of a conflagrational metaphor which likened the futility of compromising educational ideals to attempting to extinguish a fire with kerosene.

⁷⁸⁶ *IK*, XV:28, Letter 5355.

⁷⁸⁷ *Op. cit.*, III : 466-7, Letter 751. Also, and even especially, *yeshiva* students are duty-bound to devote a portion of their time to awakening and educating others.

⁷⁸⁸ *Op. cit.*, I: 61-2, Letter 38; *op. cit.*, I: 62-3, Letter 39; *op. cit.*, I: 63-4, Letter 40; *op. cit.*, I: 65, Letter 41; *op. cit.*, III: 333-4, Letter 637.

Whilst he did acknowledge⁷⁸⁹ a category of individual whose paramount and principal task was education, with other religious responsibilities preparatory⁷⁹⁰ and subservient to that task, R. Schneerson nevertheless wrote categorically:

No one is exempt from this sacred task for at least a certain amount of time every day, week and month. The more gifted the individual in this educational work, the more time they should devote to it. . . . Everyone must serve as an educator to G-d, Torah and *mitzvot*, and participate in the educational “call of the hour.”⁷⁹¹

To R. Schneerson,⁷⁹² no one is of a status so elevated that it precludes responsible involvement in the education of the youngster or the beginner.⁷⁹³ Furthermore, education must never be below anyone’s dignity or not befitting one’s standing,⁷⁹⁴ as the most elevated individual must still interact with, and exert influence on those less elevated “outsiders”, particularly in our day and age.⁷⁹⁵ Moreover, the teaching of simple matters such as *Aleph-Beit* is never beneath one’s standing.⁷⁹⁶ He further

789 In the same letter (*IK*, XV: 2), R. Schneerson wrote, “The circumstances of the individual endowed with special talent in communal affairs, differ from those whose communal undertakings are done out of a sense of duty and self-discipline.” Concerning those individuals who are totally committed to religious education, R. Schneerson wrote, (Unpublished letter to R. Yehuda Cohen) that “One who has been active in *chinuch* has special G-d-given gifts and capacities for it, and whose qualifications go hand-in-hand with his total commitment to Torah and *mitzvot* — is obviously duty-bound to continue to carry on this great responsibility, which is also a great *zechut* (merit).” To R. Schneerson the educator thus possesses a Divinely bestowed pre-disposition to the pre-requisite ability and potential to discharge his or her educational responsibility. The educator is, in fact, the delegated representative of the creator, who as emissary and envoy, must not shirk from the educational responsibility. This is in keeping with the theme of pre-ordained victory.

790 The Talmudic concept (*Shabbat* 118b) of an individual *mitzvah* “with which one is more meticulous,” is cited by R. Schneerson (*IK*, XV: 28-31) as evidence for this distinction. This Talmudic source is elaborated by RSZ (*Tanya, Igeret HaKodesh*, end of Ch.7) and by RJIS (*SH-RJIS-Summer-5700* [1940]: 22) to imply the existence of a particular religious observance through which all other human initiatives proceed and through which a Divine response is primarily activated.

791 *IK*, XV: 29.

792 Pastoral letter of *Adar* 7th, 5712 [March 4th, 1952], addressed to “All Participants Involved in Authentic Religious Education and Especially Those Involved in the Education of Small Children.”

793 He believed (*IK*, III: 256-7, Letter 574) that there is a responsibility to provide leadership as well as with financial, material and spiritual assistance to the masses of simple people.

794 *Op. cit.*, IV: 56-7, Letter 812.

795 *Op. cit.*, VIII: 254-255, Letter 1443; *IM*, I, Letter 49:197-200).

796 *LS*, III: 792-4, 12.

argued⁷⁹⁷ that “no matter what one’s station in life or how important one’s activities seem to be, one must first and foremost dedicate at least some part of [one’s] time and efforts to the most important of all causes, saving our young generation . . .” and cited⁷⁹⁸ further confirmatory Rabbinic sources.⁷⁹⁹

Given the all-encompassing nature of this responsibility, it follows that certainly, all those endowed with a pedagogical talent must engage in contributing to education and especially to providing assistance to “dislocated” souls,⁸⁰⁰ and all capable must step up to take on an educational role and not display misplaced modesty.⁸⁰¹ Even though a student might aspire to contribute to Jewish education through pursuing a commercial career and thereafter providing financial assistance, the contemporary dearth of successful educators coupled with a paucity of venues providing authentic, inspirational teachers meant that the education profession was to take priority.⁸⁰² Concerning the educator’s responsibility, R. Schneerson wrote:

The extent of one’s duty is in direct proportion to one’s station in life. It is all the greater in the case of an individual who occupies a position of some prominence, which gives him, or her, an opportunity to exercise influence over others, especially over youths. Such persons must fully appreciate the privilege and responsibility which Divine Providence vested in them to spread the light of the Torah and to fight darkness wherever and in whatever form it may rear its head. This is your duty and privilege as one of the student officers in relation to your co-religionist colleagues and student body in

⁷⁹⁷ Pastoral letter of *Adar 7th*, 5712 [March 4th, 1952], addressed to “All Participants Involved in Authentic Religious Education and Especially Those Involved in the Education of Small Children.” (*IK*, VIII: 254-255, *Letter* 1443; *Igrot Melech*, I, 197-200, *Letter* 49).

⁷⁹⁸ *Ibid.*

⁷⁹⁹ The *Midrash (Esther Rabba* 8:7, 9:4; *Yalkut Shimoni, Esther*, paras. 1057-1058) relates that when Haman’s intended decree of annihilation of the Jews became known, Mordechai, the leader of Jewry at that time, went out into the streets, gathered some twenty-two thousand children, whom he taught Torah and with whom he prayed for G-d’s mercy. R. Schneerson observed that Mordechai was a head of the *Sanhedrin* (religious court), indeed the greatest Jew of his time, who nevertheless disregarded his elevated status and proceeded to imbue young children with a spirit of selfless devotion to Torah.

⁸⁰⁰ *IK*, I: 197-8, *Letter* 110.

⁸⁰¹ *Op. cit.*, III: 481-2, *Letter* 761.

⁸⁰² R. Schneerson (*op. cit.*, III : 466-7, *Letter* 751 [Addenda to *LS*, IX: 305-306]) argued that providing education in this day and age is in the category of “a *mitzvah* that cannot be delegated to others.”

general. I should also like to convey this message to your colleagues in the JCF. You are all no doubt aware of this, but perhaps there is room for added emphasis and the conviction that “it cannot be otherwise.”⁸⁰³

The unusual strength and energy of youth bestow a distinctive responsibility on the young to be in the forefront of those who are active and who inspire others to generously dispense “spiritual charity” to those who are “underprivileged” in their understanding of spiritual matters.⁸⁰⁴ So great are the responsibility and privilege that accompany education that these led R. Schneerson to argue often that an educator’s dissatisfaction was not justified⁸⁰⁵ and that the educator should not discard his or her task. It is this concept that is now examined. While the focus of the sections above has been on the responsibility of the individual educator or parent, R. Schneerson argued that all share in this responsibility. Moreover, he believed that every society has a collective responsibility to ensure the optimal education of all of its citizens.

4.18 SOCIETY’S EDUCATIONAL RESPONSIBILITY

As noted in 4.14 (vii), society’s educational responsibility includes justice in special education, overcoming the “myths” of learning disabilities,⁸⁰⁶ developing a capability perspective on impairment, disability, and special needs,⁸⁰⁷ on nurturing gifted children⁸⁰⁸ and advancing average students. Addressing the education of mainstream students, R. Schneerson urged educators to apply the principles of educational responsibility and effort to this category of student. He explained:

Of every 100 students, there is a 20% minority that are of such standing that they will develop even independent of the influence of the educator. There is

803 English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] addressed to Ms Dena Mendelowitz, Vice-President of the Jewish Culture Foundation of N.Y.

804 *IK*, III: 466-7, Letter 751. Youth who engage in this work also share the privilege of being connected to G-d and the Torah.

805 *Op. cit.*, III: 284-6, Letter 595; *op. cit.*, XIII: 198-200.

806 See G. E. Zuriff, *The Myths of Learning Disabilities*, 1996.

807 See Lorella Terzi, *A Capability Perspective on Impairment, Disability, and Special Needs*, 2005.

808 See Laura Purdy, *Educating Gifted Children*, 2000.

another 20% upon whom the educator has a very minimal influence. It is the remaining 60% who are “in the middle”. One must devote oneself to them to ideally move them towards the standard of the elite 20%. If one neglects them they can fall by the way to follow the negative example of the problematic 20%.⁸⁰⁹

R. Schneerson argued for an inclusive approach for students considered by many to be unworthy of investment of serious educational effort. R. Schneerson’s insistence on the educational responsibility for inclusion of the Down-syndrome learner has been detailed in 4.14 (vi). The responsibility of the individual educator to assist society’s so-called failures applies no less to society as a whole. In short, no set-back was too daunting in R. Schneerson’s educational thinking. Because society’s “failures” are never beyond hope and in light of his view of the student, it follows that society has a responsibility to address and not despair the education of the most challenging educational circumstances.

4.19 THE CONTEMPORARY INTENSIFICATION OF EDUCATIONAL RESPONSIBILITY

Having outlined the parameters of educational responsibility in R. Schneerson’s writings, it is important to document his argument for the intensification of this responsibility when assessed in the context of the contemporary situation. To R. Schneerson, the decline in moral standards and rise of inappropriate behaviour by youth meant an intensification of the responsibility for education, which he considered to be the antidote for these problems. In his correspondence⁸¹⁰ and addresses⁸¹¹ he referred to a state of emergency and a situation requiring urgent

⁸⁰⁹ *Yechidut* of Rabbi Moshe Herscovitz of the Rabbinical College of Morristown, New Jersey, with R. Schneerson.

⁸¹⁰ For an example of the linkage of contemporary crisis to enhanced responsibility, see English letter of 1964 entitled “The House is on Fire and our Children are Inside” in *Chayenu* of the week of *Parashat Lech L’cha*, 5714 [Oct. 26th – Nov. 1st]. R. Schneerson wrote: “When an emergency arises, however, all theoretical differences must be put aside in order to deal with the emergency.... At such a time there can be no difference of opinion as to the imperative need to fight the blaze and save the trapped ones. This is the duty of everyone who is nearby, even if he is not a trained firefighter, and even if those trapped inside the burning house are strangers. The obligation is immeasurably greater, of course, if those inside are one’s own relatives, and especially if one has had experience and has been successful in fire-extinguishing activity.... More compelling still is this duty to one who has tried his ability in the field of education and has met with success.”

⁸¹¹ See edited address of 2nd night of *Pesach*, Nissan 16th, 5714 [April 19th, 1954] in *LS*, I: 98-102.

attention, in which education has a key role to play in resolving this problem. He saw the alarmingly low attendance at Jewish educational institutions and a rising rate of intermarriage as two pressing problems and he linked this contemporary crisis to an intensification of educators' responsibility to address and rectify the situation.⁸¹²

In an address of 1981 which addressed the unsuccessful assassination attempt on the life of US President, Ronald Reagan, R. Schneerson argued that education is not, as some suppose, the mere acquisition of skills and knowledge. This situation meant a greater responsibility for educators to extend the breadth of the curriculum to include values education (as outlined in Chapter 5) as R. Schneerson believed that it is the inculcation of ethics and morals that serves to equip children to be decent and productive citizens. He believed that if education is amoral or value-free, it represents a dangerous indifference to one's obligations to society. Addressing the root causes of the assassination attempt, he stated:

...The blame can be laid squarely on the education that he, and many other children, have received and continue to receive. An education, which imparts only knowledge, and gives no direction as to how that knowledge is to be applied usefully and constructively, is not worthy of the name 'education'. Technical skills are essential instruments for later life; but when unaccompanied by education in ethics and morality to form character, to learn right from wrong they are dangerous tools. Although they may be used for good, they can also destroy. The failure to instil in children an awareness of G-d, an omnipresent real G-d who sees and judges, has inevitably produced the selfish, egocentric lifestyles so prevalent today – the "Me" generation. The desistance of parents and schools from "intrusion" into a child's life replaced by blanket permission to run free of any moral restraints or limits, has seen its tragic results. It has created an entire generation of unbridled passions, the inevitable offspring of an amoral, value-free

⁸¹² Address of Shabbat *Parashat Lech L'cha*, Cheshvan 8th, 5741 [Oct. 18th, 1980] in *SK-5741*, I: 367-76, *Sicha* #2, §33-§52 & *op.cit.*: 392-4, *Sicha* #4. §84-§87 [*Sichot in English*, VII: 223-7].

education. Rather than inculcating children with the knowledge that the foundation and aim of their learning is to equip them to be decent and productive citizens, schools propagate the pathetically inadequate warning to refrain from crime solely to avoid punishment. The inevitable result is the belief that one need not necessarily refrain from wrongdoing, but only be “smart” enough to avoid being caught and punished....⁸¹³

In the context of Jewish education, R. Schneerson also believed that the above-mentioned obligation to rescue souls through education is even more applicable after the Holocaust unexpectedly deprived the Jewish people of millions of its members.⁸¹⁴ As well, today there exists a greater educational responsibility as the educational landscape has been made ready and the concept of kosher education is accepted and sought in fullest measure.⁸¹⁵ Furthermore, prior to *Mashiach*, there is an additional obligation to fulfil the *mitzvot* of loving one’s fellow as oneself and bringing merit to the community, both of which find tangible expression in education.⁸¹⁶

Thus, in R. Schneerson’s educational discourse, the unique opportunities and responsibilities of the times in which educators currently find themselves mean that the general principles for the responsibility for education as expounded by R. Schneerson are all the more valid and pertinent, with an added dimension of urgency.

4.20 SUMMARY: RESPONSIBILITY FOR EDUCATION IN R. SCHNEERSON’S DISCOURSE

Having examined R. Schneerson’s understanding of the responsibility for education as an awesome responsibility which demands the educator’s application and

⁸¹³ Address of *Nissan* 11th, 5741 [April 15th, 1981].

⁸¹⁴ *IK*, IV: 176-7, Letter 920.

⁸¹⁵ *Op. cit.*, IV: 455-7, Letter 1178. While in this correspondence R. Schneerson applied this principle specifically to the people of Morocco, the contemporary acceptance of kosher education world-wide infers its applicability to a variety of situations.

⁸¹⁶ *Op. cit.*, I: 56-7, Letter 34.

devotion, his views on the extent of this responsibility were presented. It was for educators to be aware of their responsibility (and that of Habad educators in particular) as well as the unique privilege entailed by educational involvement, with examples of these privileges being specified. The characteristics of the ideal educator as these appear in R. Schneerson's discourse and his recommendation for the education of educators through pedagogical training and encouragement of their ongoing self-development were delineated. The contemporary intensification of educational responsibility due to a variety of factors, as argued by R. Schneerson, means that no individual is absolved from making at least some educational contribution. Education remains a major responsibility of every society and every individual. Still, this responsibility must not be delegated by the individual to society and nor by society to religious institutions or law-enforcing agencies. R. Schneerson believed that imbuing the new generation with ethics and morals was the responsibility of society, the educator and each parent.

For the educator to succeed in this endeavour, besides his or her acquisition of several attitudes, namely, to be self-confident, pro-active, sensitive, to show meticulous concern for detail, to be organized, methodical and an exemplar of ideals, the application of various methodologies is also imperative. Having outlined specific responsibilities to be adopted by the educator, now in Chapter 5, the procedures and processes whereby an educator can move towards the above-mentioned ideals are now explored. It is the methodologies and content of education whereby the above-mentioned goals are attained and educational responsibilities realized that are now examined.

CHAPTER 5

ELEMENTS OF R. SCHNEERSON'S EDUCATIONAL DISCOURSE: THE METHODOLOGY AND CONTENT OF EDUCATION

Education and guidance constitute a comprehensive discipline with many principles concerning the proper preparation of both educator and pupil.

— Rabbi Yosef Yitzchak Schneersohn⁸¹⁷

5.1 INTRODUCTION: EDUCATIONAL METHODOLOGY IN R. SCHNEERSON'S DISCOURSE

R. Schneerson's account of education would appear to be predicated upon his understanding of the aims of education and an understanding of the nature of educational authority and responsibility. In the sections explored in the chapters above, many points of an educational methodology recommended by R. Schneerson have already become tentatively apparent as implications of the metaphors for education that he provided.

Thus, for example, emergent from his discussion of the nature of education in section 3.1, R. Schneerson's understanding that "everything is educational" has implications for the methodology where utilization of all educational opportunities becomes a key educational strategy. This perception in turn influences R. Schneerson's understanding of educational responsibility which now also implies a process which requires the educator to "seize" teachable moments when they present and to be alert and very much "in the moment". The notion of education being an endeavour of cosmic significance with implications for the individual, the wider community and for cosmic redemption, thereby rendering education a matter of life akin to a life-saving rescue, lead inexorably to a methodology where urgency and proactivity are pivotal. Thus, urgency and enthusiasm must characterize

⁸¹⁷ Rabbi Yosef Yitzchak Schneersohn, *The Principles of Education and Guidance*, Chapter 1.

educational endeavour. R. Schneerson's utilization of the horticultural and conflagrational metaphors to encapsulate education implies a methodology where a non-static approach to education is characterized by constant, incremental advancements. These, and the further examples of methodological implication that follow from R. Schneerson's understanding of the nature and aims of, and authority and responsibility for education, may be early indicators of coherence to elements of his educational discourse. As such, this will be explored in more detail in Chapter 6.

R. Schneerson's delineation of the aims of education explored in sections 3.11-3.19 includes:

- (a) imbuing in a student an awareness of a Higher Authority;
- (b) inspiring a life of virtue and piety;
- (c) maximum realization of the learner potential through on-going student advancement;
- (d) raising a learner who engages in on-going self-advancement;
- (e) raising an independent learner;
- (d) raising a learner who is undaunted by derision; and,
- (g) producing a learner who, as an independent individual, will be dedicated to a life of altruism, transforming his or her fellow, influencing society and perpetuating his or her spiritual heritage and values to future generations, thereby transforming the universe.

These aims call for a methodology where education is permeated with self-sacrifice, devotion and sanctity as key components, and where ideals are not compromised. Moreover, aim (g) leads directly to a methodology of empowering students to be exemplars and role models and becoming educators in their own right and even disciplinarians themselves, as will be explained in this chapter.

Finally, R. Schneerson's understanding of the parameters of responsibility for education is one where the educator shows concern and sensitivity for the needs of the individual. This concern is based on an inclusivism that must characterize

educational endeavour and which involves a positive perspective of the learner (including those learners requiring special education).

Other methodologies, hitherto not apparent from the texts and topics discussed above, are also documented. These methodologies include ensuring that a unity and harmony characterize efforts by educators, employing educational methodologies that encourage student focus and guarantee that the language of instruction is secondary to an emphasis on content.

Corresponding to the earlier findings and so as to avoid unnecessary repetition, the discussion of methodology will be subdivided into the following categories:

(A) METHODOLOGIES EMERGENT FROM R. SCHNEERSON'S VIEW OF THE NATURE OF EDUCATION

- (i) utilization of all educational opportunities;
- (ii) urgency and enthusiasm must characterize educational endeavour;
- (iii) a non-static approach to education with constant incremental advancements;

(B) METHODOLOGIES EMERGENT FROM R. SCHNEERSON'S VIEW OF THE AIMS OF EDUCATION

- (iv) education must be permeated with self-sacrifice, devotion and sanctity;
- (v) ideals must be communicated without compromise;
- (vi) teaching must take place in a way that empowers the learner to be an exemplar;
- (vii) empowering the learner to be an educator;
- (viii) empowering the learner to be a disciplinarian;

(C) METHODOLOGIES EMERGENT FROM R. SCHNEERSON'S VIEW OF THE RESPONSIBILITY FOR EDUCATION

- (ix) showing concern and sensitivity for the needs of the individual;
- (x) inclusivism must characterize educational endeavour;
- (xi) the positive view of the learner must prevail;

(D) METHODOLOGIES NOT EMERGENT FROM TEXTS ENCOUNTERED

- (xii) unity and harmony must characterize educators' efforts;
- (xiii) education must encourage student focus; and,

(xiv) language of instruction must be secondary to content.

5.2 METHODOLOGY: UTILIZATION OF ALL EDUCATIONAL OPPORTUNITIES

It was R. Schneerson's belief (cited above in 3.1) that all information can provide inspirational teachings for moral edification.⁸¹⁸ Based on this premise he derived multiple lessons from chess⁸¹⁹ and other worldly phenomena, which will be delineated in Chapter 6.3 and Appendix F.⁸²⁰ Similarly, he was insistent that seasons and festivals in the course of the Jewish year provide auspicious moments for education.⁸²¹ Such festivals include *Purim*,⁸²² *Pesach*⁸²³ and *Shavuot*⁸²⁴ with the festival providing unique educational opportunities. Thus, R. Schneerson wrote regarding *Shavuot*:

G-d Almighty said to the Jewish people, "Bring for Me reliable guarantors that you will guard the Torah and I will then give it to you." When those who were to receive the Torah declared, "Our children will be our guarantors", (meaning that they would educate their children in the path of Torah) G-d responded, "These are certainly good guarantors and because of them, I will give the Torah to you."⁸²⁵ *As it was then, so it is now.* It behooves each and every one of us, in preparing him or herself for the forthcoming festival of Shavuot, the "Season of the Giving of the Torah", to now do all in his or her capacity for the education of Jewish boys and girls in the path of the Torah. We should make a firm resolve and take upon ourselves to endeavor

818 *Yemei Bereishit*: 337-41. Undated address at a *farbrengen* of 1947-1948, where Sabbath-observant chess champion, Samuel H. Reshevsky was present.

819 *Ibid.*

820 Similarly, he suggested that "...while at school, a boat trip, a soccer game, or an art class provide opportunities for moral edification." (See *TM-HIT-5743* [1982-1983], III: 1207ff; *op. cit.-5747* [1986-1987], IV: 233-236; Address of Nissan 26th, 5740 [April 12th, 1980] in *SK-5740* [1979-1980], II: 815-18 and letter to artist R. Hendel Lieberman publicized in *The Lamplighter*, Vol.59:3, published by Chabad House, Caulfield, Melbourne, Australia.

821 *IK*, IV: 305-6, Letter 1029. Semi-pastoral Hebrew letter of Erev *Rosh Chodesh Sivan*, Iyar 29th, 5711 [June 4th] Sent to multiple addressees; *LS*, VIII: 267-8.

822 *IK*, V: 252-3, Letter 1029. *op. cit.*, V: 252-3, Letter 1453; *LS*, VI: 370; Addenda to *op. cit.*, VI: 387-8.

823 *IK*, IV: 245-6; *LS*, *op. cit.*, IV: 1297.

824 English letter of *Shevat* 15th, 5708 [January 26th, 1948] in *Letters from the Rebbe*, III: 8-9, Letter 7.

825 *Shir HaShirim Rabba*, 1:4 (1).

in this matter with even greater enthusiasm after the festival of the Giving of the Torah. *All Jews are responsible for one another*. The above-mentioned effort, when focused exclusively on the *chinuch* of our own sons and daughters, is utterly insufficient. Each of us is *undoubtedly* [definitely] able to influence, at least to some extent, the *chinuch* of Jewish boys and girls in our immediate environment and also exert influence on the *chinuch* received by those geographically removed from us, even those children in another country... ⁸²⁶

In the life of the individual, birthdays⁸²⁷ provide such inspirational opportunities. In utilizing such educational opportunities, the educator must be both pre-emptive and pro-active,⁸²⁸ ever-ready to “seize” teachable moments, thus being alert and “in the moment”. This implies that an urgency and enthusiasm must characterize educational methodology, as now discussed.

5.3 METHODOLOGY: URGENCY AND ENTHUSIASM MUST CHARACTERIZE EDUCATION

The critical urgency⁸²⁹ that characterized R. Schneerson’s recommended methodology for education⁸³⁰ can be viewed as a direct outgrowth of the metaphor in which he likens education to life-saving rescue (See 3.8, Table B, Point 5 and Appendix E, Point 5). Because education is seen as the spiritual equivalent of saving lives, it requires immediate and energetic special attention, and must become the focus of all one’s powers and with extra ardour.⁸³¹ As well, because R. Schneerson viewed education as the key to activation of learner potential as encountered in section 3.3, education takes on an urgency where it assumes priority over virtually all other considerations. R. Schneerson would repeatedly advocate beginning

⁸²⁶ *IK*, IV: 305-6.

⁸²⁷ *Reshimot*, I: 230-3, [*Reshima* No. 7].

⁸²⁸ English letter of *Shevat* 15th, 5708 [January 26th, 1948] in *Letters from the Rebbe*, III: 8-9, Letter 7.

⁸²⁹ *IK*, I: 78-9, Letter 49.

⁸³⁰ He argued that engaging in educational endeavour must be done immediately & energetically. See also *IK*, I: 38-40, Letter 22, *op. cit.*, III: 252-3, Letter 571 and *op. cit.*, IV: 93-4, Letter 841.

⁸³¹ *Op. cit.*, III: 328-9, Letter 634.

working towards an educational objective immediately, without deferring or delaying it.⁸³²

From the horticultural metaphor that assures the educator that from one seed there may sprout many seedlings, R. Schneerson extrapolated that just as the farmer must be at the right place at the right time, so too this success is contingent upon the educator's being at the right place at right time⁸³³ and that time for an educational endeavor is to be activated immediately and energetically.⁸³⁴

Factors that R. Schneerson believed were to be set aside to facilitate urgent fulfillment of the task at hand, included even pressing financial issues. Thus, in a letter of *Shevat* 22nd, 5735 [February 3rd, 1975], R. Schneerson wrote:

Time is particularly of the essence in the area of education . . . for when one embarks upon ambitious educational programs, involving financial problems, it is clear that the financial difficulty can be overcome in due course, while, if it were to curtail an educational activity, or even to delay it, the loss may be irretrievable. A Jewish child who is deprived of proper Torah *Chinuch*, not only suffers an immediate loss, but he or she may fall under undesirable influences from which it might later be difficult to extricate him or her.⁸³⁵

In line with this thinking, he also encouraged⁸³⁶ the investment of substantial resources into education, arguing that G-d is the source of financial wealth⁸³⁷ and he urged people to devote generously to education, with an awareness of Judaism's view that expenses of one's children's religious education were predetermined at the outset of the creation.⁸³⁸ Moreover, R. Schneerson⁸³⁹ extended the application of this

⁸³² *Op. cit.* III: 350, Letter 652; *TM*, IV [*HIT-TM* -5712: I]: 227-31.

⁸³³ *IK*, V: 56-7, Letter 1272.

⁸³⁴ *Op. cit.*, I: 38-40, Letter 22.

⁸³⁵ Addressed to I.I. Cohn of Detroit, Michigan, published in *The Uforatzto Journal*, Summer 5735 (1975), III, No.4 (12): 19, (ed.) M.S. Rivkin.

⁸³⁶ *TM*, III [5711, II]: 85-92. §19-§27 & §29.

⁸³⁷ *Haggai*, 2:8.

⁸³⁸ *Beitza*, 16a; *RSZ, Laws of Torah Study*, 1:7.

principle to the Torah study of one's fellow's children,⁸⁴⁰ arguing that the extra expense incurred was "on G-d's account".⁸⁴¹ Even working on one's own self-improvement did not justify an educator keeping others waiting for one's educational assistance.⁸⁴²

In keeping with the urgency and proactivity which he saw as vital educational methodologies, citing Halachic evidence,⁸⁴³ R. Schneerson argued⁸⁴⁴ that religious education must not be deferred, but rather is to be commenced from the earliest moments, insisting that it is never too early to embark upon education.⁸⁴⁵ It was not just in regard to the time-frame that R. Schneerson urged proactivity, but quantitatively he believed that the more meaningful education that one gives, the better.⁸⁴⁶ It is therefore not surprising that he encouraged a variety of educational initiatives for children from the age of new-born to pre-*Bar-* and *Bat-Mitzvah*. The practical application of these methodological principles is discussed in 6.8.

Along with the alacrity and eagerness which in general R. Schneerson demanded be applied to education⁸⁴⁷ and in particular to the education of young Jewish children,⁸⁴⁸ in the spirit of the above-mentioned urgency, he agitated for pre-emptive intervention and action.⁸⁴⁹ He believed that to act proactively ensures that

839 *TM*, III [5711, II]: 85-92.

840 He applied this principle to the case of providing aid for the education of children from Yemen, Morocco and Iraq upon their arrival in Israel, and R. Schneerson implored educators and benefactors who were sensitive to his recommendations that they ensure these children study *Aleph-Beit*, *Chumash-Rashi*, and wear a *tallit* and lay *tefillin* (which he saw as part of *Talmud Torah*).

841 The Russian equivalent of this phrase is that it is "on the King's account". *TM*, III [5711, II]: 85-92.

842 Excerpt of an English letter of *Adar-Sheni* 19th, 5711 [March 27th, 1951] distributed as monograph.

843 See *Shulchan Aruch* of RSZ, beginning of *Laws of Talmud Torah*.

844 *IK*, IV: 110-1, Letter 855.

845 *op. cit.*, IV: 11-2, Letter 776; *op. cit.*, IV: 155-6, Letter 897; *op. cit.*, IV: 374-5, Letter 1093; *op. cit.*, IV: 447, Letter 1169; *op. cit.*, V: 11-2, Letter 1233; *op. cit.*, V: 21-2, Letter 1242.

846 *Op. cit.*, IV: 11-2, Letter 776.

847 *Op. cit.*, XXI: 107, Letter 7857.

848 *Op. cit. IK*, III: 337, Letter 642.

849 He noted that RJIS had demanded that urgency be applied to education along with an extraverted and proactive approach to spirituality. (*op. cit.*, I: 53-4, Letter 32). R. Schneerson's emphasis on a proactive and pre-emptive approach to education stands based on the horticultural metaphor explained in Appendix C, 4 (iv) stands in sharp contradistinction to Pestalozzi's and Froebel's utilization of the horticultural metaphor to justify educator desisting from intervention. See 3.8 above.

one is in time to guarantee an education that guides children along the good and upright path from childhood on.⁸⁵⁰ Any matter concerning youth was to assume priority status.⁸⁵¹ A practical way whereby he believed this proactivity was to be exemplified was through establishing educational institutions which ensure Jewish continuity⁸⁵² and particularly institutions of girls' education. He was insistent that their urgency meant that an educator must be aware that these all-important tasks must never be delayed.⁸⁵³ This urgency was reflected in the educator's full application to the task at hand.⁸⁵⁴ As noted in 4.16, R. Schneerson considered an educator's responsibility to preclude his abandoning his calling. He thus wrote to an educator who was desisting from educational involvement:

...how it is possible for you to stand on the side and not be involved with all your energy and strength? Consider the following scenario: were you to stand on the bank of a river studying a Talmudic theme at a point where your heart desires to study and you were to see an individual drowning in the river, surely you would interrupt your study and involve yourself in rescuing a human life?⁸⁵⁵

Thus, R. Schneerson's was an extraverted and proactive approach to education, with a constant call for the widest possible circulation and maximum dissemination of educational material to circles in one's community.⁸⁵⁶ He encouraged utilization of the media to publicize educational activities and active outreach⁸⁵⁷ and recommended adoption of lenient acceptance policy to a Psalm-Recital Society that he was promoting.⁸⁵⁸ This extraverted outreach which aimed to draw near to G-d the irreligious through gentle words⁸⁵⁹ rather than by rejecting them⁸⁶⁰ required one

850 *Op. cit.*, XXI: 45-6, Letter 7795.

851 *Op. cit.*, XXI: 142, Letter 7899.

852 *Op. cit.*, XXI: 45-6, Letter 7795.

853 *Op. cit.*, I: 110-2, Letter 65.

854 Hebrew letter of *Kislev* 7th, 5712 [Dec. 7th, 1951] in *Op. cit.*, V: 66-8, Letter 1281, §6.

855 *Op. cit.*, V: 67.

856 *Op. cit.*, I: 61-2, Letter 38; *IK*, I: 62-3, Letter 39 and *IK*, I: 69-70, Letter 44.

857 *Op. cit.*, IV: 455-7, Letter 1178; *Yechidut* of *Shevat* 5751 [Late Jan. or early Feb., 1951] with Gershon Kranzler in *A Visit with the New Lubavitcher Rebbe*: Jewish Life, Sept.-Oct., 1951.

858 *IK*, I: 63-4, Letter 40.

859 While advocating "gentle words", he wanted these words to be spoken with inner strength. (See *TM-HIT*, III [5711, II]: 224-6).

860 *IK*, V: 114, Letter 1324.

individual to proactively desire for there to be another.⁸⁶¹ While he spoke of “stretching out ‘a long arm’ to provide assistance”, he was equally insistent that this outreach be with care not to compromise one’s own standards but only by elevating others to one’s own level of religiosity.⁸⁶²

However challenging a situation, such was R. Schneerson’s insistence on an urgent approach that he displayed little tolerance for complacency (and considered sighing and bemoaning the situation to be an unsatisfactory response)⁸⁶³ and silence was never acceptable in terms of an educational crisis.⁸⁶⁴ For R. Schneerson, the only acceptable response was to proactively address the shortcomings immediately.⁸⁶⁵ Only the dual method of proactively reaching out to others coupled with a refusal to compromise one’s ideals (see 5.6) provides the winning strategy for successfully “extricating the precious from the corrupt”.⁸⁶⁶ Also, the proactive methodology that he advocated requires an expansive, inclusive approach to education rather than a parochial, “cloistered” view of those whom one strives to impact, as will be discussed at this juncture.

5.4 METHODOLOGY: A NOT-STATIC APPROACH TO EDUCATION WITH CONSTANT INCREMENTAL ADVANCEMENTS

R. Schneerson’s predecessor, RJIS, viewed educational activity as being like any living entity which must proceed and grow, constantly developing and broadening.⁸⁶⁷ To R. Schneerson, based on this premise, education must proceed from the premise that “tomorrow must be different⁸⁶⁸ where even small, steady incremental changes are vital. When viewed in this light, R. Schneerson’s constant

861 *Op. cit.*, I: 127-8, Letter 77.

862 *Op. cit.*, V: 114, Letter 1324.

863 *Op. cit.*, III: 328-9, Letter 634.

864 *Op. cit.*, IV: 121-2, Letter 865.

865 *Op. cit.*, IV: 455-7, Letter 1178; *TM*, IV [*HIT-TM* -5712: I]: 227-31.

866 *IK*, V: 114, Letter 1324.

867 *Op. cit.*, III: 320-1, Letter 626.

868 *Op. cit.*, III: 308-9, Letter 616.

call for educators to expand the student population of their institutions and to increase the numbers of helpers⁸⁶⁹ can be understood. Besides this quantitative expansion, he believed that also qualitatively, one's educational efforts must progressively increase periodically.⁸⁷⁰ He envisaged a constant advancement in education where a mediocre education was improved to a good education and from a good education to an even better one.⁸⁷¹ Educators must therefore always replenish their aspirations.⁸⁷² The vital methodologies that aimed to ensure an educator's replenishing of his or her aspirations were an outgrowth of R. Schneerson's understanding of the responsibility for education encountered in 4.15 (ii).

Arguing that sanctity must be on the ascendancy, he cited the obligation to kindle one's *menorah* at the outer doorway of the home without shame as symbolic of the ideal where one illuminates the outer environment (represented by the public thoroughfare) in an increasing measure each day.⁸⁷³ He believed that small beginnings can and must lead to most exalted ends.⁸⁷⁴ Citing mystical teachings that confirmed this ideal, R. Schneerson observed that the progressive increase in revelation of supernal light⁸⁷⁵ requires a corresponding increase in "awakening from below" or at least an increase in the creation of practical "vessels" to "contain" this light.⁸⁷⁶

869 *Op. cit.*, III: 310-1. Letter 618; Addenda to *LS*, XXIII: 497.

870 *IK*, II: 314-6, Letter 343; Addenda to *LS*, XX: 584-5.

871 *IK*, XXI: 81, Letter 7828.

872 *Op. cit.*, I: 102-3, Letter 60 [Addenda to *LS*, XXI: 494]; *IK*, I: 103-4, Letter 61.

873 *TM-5710* (1992 edition): 7-8.

874 *IK*, III: 236, Letter 558; Addenda to *LS*, XI: 204.

875 *Tanya, Iggeret HaKodesh*, Chapter 14.

876 *IK*, II: 308-9, Letter 337.

5.5 METHODOLOGY: EDUCATION MUST BE PERMEATED WITH SELF-SACRIFICE, DEVOTION AND SANCTITY

Selfless altruism without an ulterior motive⁸⁷⁷ was an ideal of Habad Hasidism since the movement's inception.⁸⁷⁸ Not surprisingly, self-sacrifice for education, fearless resistance to efforts to inhibit Jewish education and heroism for the sake of education in particular were the hallmark of Habad,⁸⁷⁹ particularly in its fight against Communist oppression in the USSR under the leadership of RJIS.⁸⁸⁰ In keeping with this time-honoured ideal, R. Schneerson urged that efforts for education be to the point of self-sacrifice.⁸⁸¹ In discussing the responsibility for education, the imperative for educator devotion and sincerity has been observed in 4.14 (i) & (vi). Genuine self-sacrifice, where the educator is permeated by a whole-hearted dedication to fulfilment of this sacred task,⁸⁸² is an essential educational methodology in R. Schneerson's writings. Viewed in this light, self-sacrifice is always successful on some level.⁸⁸³

The need for the educator to devote himself or herself with self-sacrifice⁸⁸⁴ and nullification of the ego⁸⁸⁵ is underscored by R. Schneerson's observation that historically, whenever there was self-sacrifice, the matter for which the sacrifice was displayed resulted in a permanent victory.⁸⁸⁶ As well, such is the power of self-sacrifice that R. Schneerson⁸⁸⁷ pointed out that it was the self-sacrifice of women that saved our people. Moreover, the educator must show self-sacrifice for the

877 *Op. cit.*, I: 165-6, Letter 92.

878 The founder of Habad, RSZ, had interrupted his prayers in order to chop wood and prepare soup so as to personally provide food for a woman after childbirth who was without support at home. (See R. Schneerson's Discourse *Bati L'Gani-5711*, Paragraph VI in *Sefer HaMa'amarim Melukat*, I: 7).

879 *IK*, IV: 170-1, Letter 914.

880 See A.B.Z. Metzger's "The Heroic Struggle".

881 *IK*, IV: 202-4, Letter 940; *Sefer HaMa'amarim-5711*:178; Addenda to *LS*, XI: 346-7; *IK*, IV: 204-6, Letter 941; Addenda to *LS*, VI: 369.

882 *IK*, XXI: 142, Letter 7899; *op. cit.*, V: 124-5, Letter 1333.

883 *Op. cit.*, *IK*, IV: 342-3, Letter 1062.

884 *Op. cit.*, V: 124-5, Letter 1333; *Op. cit.*, IV: 84-5, Letter 833.

885 *Op. cit.*, IV: 305-6, Letter 1029.

886 *Ibid.*

887 Addenda to *LS*, XXX: 311-4; *TM*, IV[*TM-5712*: I]: 232-6.

individual, not just for the group as a whole.⁸⁸⁸ In this context one can understand the intense and ardent educational campaigns recommended by R. Schneerson.⁸⁸⁹ This self-sacrifice was to be accompanied by teacher sincerity, where words that emanate from the heart were able to penetrate the heart of the learner⁸⁹⁰ as frequently cited by R. Schneerson.⁸⁹¹

R. Schneerson endorsed and argued for the ideal of *chinuch al taharat hakodesh* meaning “education in pure sanctity”.⁸⁹² In realization of this ideal, both the educator and student were to approach the study of Torah with reverence, and rather than seeking to merely master factual Torah knowledge, the student must be mindful that the Torah being studied is G-d’s Torah and education is focused on gaining an appreciation of the Torah’s inner truth.⁸⁹³ The learner must be conscious of the supra-rational essence of the Torah⁸⁹⁴ while actively engaging his rational faculties in probing its meaning as much as humanly possible. This approach to Torah study is predicated on the concept of the on-going gift of Torah today as it was at Sinai⁸⁹⁵ where the Giving of the Torah is an on-going event, and Torah study today is a reliving of the Giving of the Torah.⁸⁹⁶ Even the legalistic dimensions of Torah such as *halacha* [Jewish law] are a source of spiritual content.⁸⁹⁷ Moreover, such Torah-study both inspires and is characterized by self-sacrifice⁸⁹⁸ and even disregard for one’s personal considerations.⁸⁹⁹ This disciplined attitude to Torah study is an integral part of the process that leads ultimately to acquisition of a

888 LS, I: 94-5.

889 IK, IV: 93-4, Letter 841.

890 “Words emanating from the heart penetrate the heart” was attributed to Rabbi Moshe Ibn Ezras in his *Shirat Yisrael*.

891 IK, I: 138-9, Letter 83; *op. cit.*, IV: 56-7, Letter 812; *op. cit.*, IV: 170-1, Letter 914, *et. al.*

892 *Op. cit.*, IV: 245-6, Letter 975.

893 *Op. cit.*, I: 122-4, Letter 74.

894 TM, IV [TM -5712: I]: 232-6; Edited address of *Tishrei* 27th, 5725 [Oct. 3rd, 1964] in LS, XV: 1-6.

895 *Ibid.*

896 IK, I: 128-9, Letter 78.

897 *Op. cit.*, I: 130-31, Letter 79.

898 *Op. cit.*, IV: 384, Letter 1102. In the Habad context, R. Schneerson noted that this devotion was exemplified and inspired by RJIS.

899 *Op. cit.*, I: 126-7, Letter 76. This devotion includes the requirement that one maintain a spiritual connection with one’s Torah teacher and spiritual masters even when they are in a distant location, with the student viewing them as tangibly present.

genuine passion for Torah study.⁹⁰⁰ R. Schneerson also argued that even the communication of general knowledge should be *al taharat hakodesh* [in pristine sanctity].⁹⁰¹ So too, penetrating the heart of the student can only occur when the educator is G-d-fearing and speaks with *mesirat nefesh* (self-sacrifice). The educator must address “the point of faith” within the learner, however concealed it may be. Even though openly the educator communicates only intellectual reasoning (in the same way that the seed is concealed within the fruit and its peel which have taste, external appearance and fragrance)⁹⁰² and the factors that really infuse the educator’s words and communication with vitality and enthusiasm are the educator’s devotion and idealism. R. Schneerson believed that from this convergence of factors will emerge a student like a tall tree bearing fruit and branches.⁹⁰³

Selfless idealism was not only the domain of the educator, but was also to be the hallmark of the student. R. Schneerson believed the greater the level of selflessness and self-cultivation that permeates the educational setting, the more “receptive” the learner can be.⁹⁰⁴ Even the student’s rational and intellectual capacities must aspire to attain a level of dedication and self-sacrifice that transcends rationality.⁹⁰⁵ The greater one’s rational or strong-willed nature and the more self-assured one is, the more challenging is the self-transformation that the learner aspires to achieve and the more deficient the learner’s spiritual preparedness.⁹⁰⁶

900 *TM*, [5711, I] II: 91-3, §13-§16.

901 *IK*, XVII: 140, Letter 6287.

902 Hebrew letter of *Shevat* 21st, 5704 [Feb, 15th, 1944] and *Shevat* 27th, 5704 [Feb. 21st, 1944] [February 8th, 1944] in *op. cit.*, I: 249-50, Letter 136.

903 The seed with no taste from which the tall tree ultimately emerges is symbolic of selfless idealism.

904 *IK*, II: 314-6, Letter 343 [Addenda to *LS*, XX: 584-5].

905 *Ibid.*

906 *Ibid.*

5.6 METHODOLOGY: IDEALS MUST BE COMMUNICATED WITHOUT COMPROMISE

Another ramification of this methodology where education is permeated with self-sacrifice, devotion and sanctity is that education must be without compromise of ideals.⁹⁰⁷ Arguing that the time has come to recognize the absolute necessity to abandon the approach of compromise, R. Schneerson wrote:

If in years passed there was room to discuss the legitimacy of sacrificing one aspect of faith in order to retain another, more basic principle, certainly now, after the trial of several decades, the matter should be perfectly clear. (I write explicitly “discuss” being that the conclusion even then was unequivocal: Once one begins to sacrifice a portion of the foundation, one ends up forsaking it entirely). One can clearly see that the various forms of compromise have led to awful results. Clearly, one must stand strong, resisting any compromise on the foundations of Torah education. Then and only then can we hope to rescue the young generation, and effectively the middle-aged and elderly as well. The trial of the previous generation has also shown us that the children themselves denounce those who adopt the approach of compromise, saying, “had those who compromised genuinely believed in the opinions they professed, they wouldn’t have compromised at all, especially with matters concerning G-d’s Torah.” For, certainly, no person or authority has the right to compromise with the affairs of the Almighty.⁹⁰⁸

Elsewhere he explained that young people raised on compromises are “deprived of enthusiasm and zeal for *Yiddishkeit* for the rest of their lives. The scar and defect inflicted on their soul during their youth may, Heaven forbid, render them ‘crippled’ Jews or deformed individuals.”⁹⁰⁹ R. Schneerson urged an extensive campaign in every appropriate manner for all Jewish children and adolescents to be given an authoritatively Jewish education in the time-honoured traditions of our people and without compromise.⁹¹⁰

In keeping with this principle and Habad’s disdain for compromise and for whatever might lead to deflection from the scrupulous maintaining of an educational ideal, the Habad custom was, and still is, for children to desist from the

⁹⁰⁷ *IK*, III: 370-1, Letter 672.

⁹⁰⁸ *Op. cit.*, VII, 238-9, Letter 2100.

⁹⁰⁹ *LS*, I: 81-5.

⁹¹⁰ *IK*, III: 466-7, Letter 751.

wide-spread practice of “snatching” the *Afikoman*⁹¹¹ at the Passover *seder* service, with tacit parental approval and using it as leverage for extortion of gifts before returning it, thereby allowing the Passover *seder* service to proceed to its conclusion.⁹¹² For practical ramifications of this methodology see 6.8.

5.7 METHODOLOGY: TEACHING MUST BE IN A WAY THAT EMPOWERS THE LEARNER TO BE AN EXEMPLAR

As alluded to in 3.17, empowering the student will be a crucial methodology in R. Schneerson’s educational writings. The ideal of empowering the learner reaches its fullest realization with the notion of *shlichut* (an emissary or one empowered to be an agent) which was a central theme of R. Schneerson’s educational writings. The role of a *shaliach* is based on the Talmudic principle⁹¹³ of the individual in whom the principal has invested his powers.⁹¹⁴ R. Schneerson wrote:

...It is a truism that every student grows up to be an educator, whether as a parent or a teacher, or even simply as a member of society in which one lives. Directly or indirectly every person influences the immediate surroundings, to a greater or a lesser degree, since no person lives in isolation. No effort should therefore be spared in providing for the young generation the kind of education that will produce the best possible “educators.” This is particularly true in regard to Torah education. What children and youths will absorb in their formative years will set the stage for their adult and family life and will be reflected in their children and grandchildren in an unbroken chain. . . . An investment in Torah education is certain to produce the cumulative dividends of inestimable value for all who will be touched by it in this and future generations.⁹¹⁵

911 *Afikoman* refers to the portion of the middle of three *matzot* (unleavened bread), which is divided and set aside at an early stage of the Passover evening to be eaten as the conclusion and culmination of the festive meal.

912 *Haggadah Shel Pesach Im Likkutei Ta’amim, Minhagim U’Biurim*: 11. This ideal is based on the Talmud, *Berachot* 5b., which speaks of ‘tasting the taste of theft’ in a similar context.

913 *Kiddushin*, 41a and explanation of this concept in *Lekach Tov* by R. Yosef Engel, General Principle 1.

914 *IK*, III: 472-4, Letter 755.

915 Unpublished letter of *Iyar Ist*, 5740 [April 17th, 1980], addressed to “All Participants in a Dedication of the new building of the Yeshiva College, Sydney, Australia”.

A pivotal methodology recommended by R. Schneerson was the empowering of students in two critical roles: both as exemplars of ideals⁹¹⁶ as well as active educators for others.⁹¹⁷ A general observation for all students of *Tomchei Temimim yeshivot* was that they become “shining lights” or exemplars of the ideals of the *yeshivah*.⁹¹⁸ R. Schneerson wrote of his predecessor’s educational ideal that “He demanded the kind of Torah *Chinuch* that would make the students “*neirot leha’ir*” – shining lights, spreading the light of Torah and *Mitzvot* around them even after concluding their studies at the *Yeshivah*; and the boys did not disappoint him.”⁹¹⁹ Lest a student feel that they had been unsuccessful in this role as exemplar, he explained in a letter to a resident of Northridge, California, that there is always a positive outcome, even if unbeknown to the exemplar:

...If this seems far-fetched and mystical, the following episode will illustrate what even a comparatively small effort can accomplish. You may have heard that many of our senior students volunteer their summer vacation to travel to distant places in order to reach out to fellow-Jews in need of encouragement to strengthen their identity with, and commitment to, our people and the Torah way. In the course of this program it so happened that one of the students visited a small Jewishly isolated town where he found only a few Jewish families, and, as he later reported, he was disappointed to have accomplished nothing there. But several months later, our *Merkos L’Inyonei Chinuch* which sponsors this program received a letter from one of the families in that town. The writer, a woman, related that one summer day she happened to stand by her front window when she saw a bearded young man, wearing a dark hat, his *Tzitzis* showing, approaching her door. She confessed that when she admitted the young man and learned of the purpose of his visit, she was not responsive, for she and her family were not prepared at that moment to change their life style. Yet for a long time after that encounter, the appearance of the young man haunted her. He reminded her of her grandfather and had refreshed her memories of the beautiful Jewish life she had seen at her grandparents’ home, though the material circumstances were incomparably more modest than she had come to know in her married life. Finally - the letter went on - she decided to make the change. She made her home kosher, and the family began to observe Shabbat and Yom Tov, and she is raising the children in a Torah way. Since then

916 *TM*, IV [*HIT-TM* -5712: I]: 227-31.

917 *TM*, III [5711, II]: 224-6.

918 *IK*, IV: 94-6, Letter 842.

919 *Letters from the Rebbe*, III: 231-2, Letter 153. English letter of *Erev Shabbat Kodesh Mevarchim Chodesh Tammuz, Sivan 25th*, 5745 [June 14th, 1985] addressed to “All Participants in the Annual Event in Aid of *Yeshivat Lubavitch*, Manchester”.

her home was filled with such contentment and serenity that she decided to write to the *Merkos L'Inyonei Chinuch* and express her profound gratitude.

Now, if all that was the result of a brief encounter with that young man, though unbeknown to him of his lasting impact, how much more can be achieved by an American Jewish family, whose influence is not limited to a few minutes conversation, but serves as a shining example of the kind of daily life and conduct that should be the privilege and blessing of every Jewish family....⁹²⁰

Besides this more passive role to which every learner must be empowered, the ideal is one where learners are actively engaged in sharing knowledge with others less knowledgeable than themselves, especially by serving as educators.

5.8 METHODOLOGY: EMPOWERING THE LEARNER TO BE AN EDUCATOR

R. Schneerson believed firmly in the empowering of students to participate in what he defined as life-saving educational endeavours.⁹²¹ For example, in fulfilment of this methodology, R. Schneerson encouraged the empowering of newly-arrived Yemenite children that they become educators and guides of other Yemenite children.⁹²²

Similarly, he empowered students to publicly review Hasidic discourses for those of limited understanding, urging that students be prepared so that in a short time, each would be able to recite a Hasidic discourse in a way that it has an effect on the listeners, including also those who are not *maskilim* [intellectuals] or experts in the

⁹²⁰ English letter of *Erev Purim*, *Adar* 13th, 5737 [March 3rd, 1977] published in *Letters from the Rebbe*, II: 184-6, Letter 85 and *The Letter and the Spirit*, I: 384-6. See also *LS*, II: 366-70 and *SK-5711*, address of *Av* 20th [August 22nd, 1951] as well as *TM-5715*, XIV (5715, II) [July 3rd, 1955] address of *Tammuz* 13th, 5715 [July 3rd, 1955].

⁹²¹ *IK*, V: 131-2, Letter 1342.

⁹²² *Op. cit.*, V: 26-7, Letter 1246. In the Hasid context, he urged students to aspire to be “a vessel” or means for the greater success of his predecessor’s initiatives, where the greater the level of subservience of the student to the mission, the faster and more successful they would be in their fulfilment of the particular educational mission. See *TM- III* [5711, II]: 224-6.

study of Hasidic philosophy. In 1953, R. Schneerson wrote⁹²³ that he was most gratified to learn of the dispatching of students to address Synagogue worshippers. He expressed his hope that this would succeed in influencing not only those who listened to the students, but also to the students delivering the addresses.

He advocated⁹²⁴ that individuals who considered their religious knowledge to be currently insufficient should nevertheless take on an educational role. R. Schneerson interpreted the Mishnaic directive that one “establish many students” to imply more than that one teach a large number of students. Another means to fulfill this directive is to develop one student to a point where the student goes on to inspire his or her own students, in a way that one’s educational initiative has an ongoing effect.⁹²⁵ He also established a system where students of Habad *yeshivot* would be “travelling rabbis” to far-flung communities for the duration of their summer vacation.⁹²⁶

And then, in what Professor Reuven Feuerstein, world expert on the education of Down-syndrome children, confirmed⁹²⁷ to have been a radical suggestion when viewed against the backdrop of the educational climate of 1979,⁹²⁸ R. Schneerson suggested that the Down-syndrome child also be empowered to assume a leadership role. In a ground-breaking correspondence, R. Schneerson wrote:

Part of the above approach which, as far as I know has not been used before, is to involve some of the trainees in some form of leadership, such as captains of teams, group leaders, and the like, without arousing the jealousy of the others. The latter

⁹²³ *IK-MM*, XXI: 194-197, Letter 7953 dated *Shevat* 25th, 5713 [February 10th, 1953].

⁹²⁴ *Op. cit.*, XVII: 333-4, Letter 6484 dated *Ellul* 19, 5718 Sept.4th, 1958]. In this letter, R. Schneerson argued that a feeling of inadequacy always accompanies significant attainment, as confirmed by R. Saadia Gaon’s principle (*Ikkarim* 2:30), that the more that we know, the more we are aware of what there is to know.

⁹²⁵ *IK*, IV: 94-6, Letter 842.

⁹²⁶ *TM*, III [5711, II]: 224-6.

⁹²⁷ Interviews with Professor Reuven Feuerstein, January 19th and 20th, 1998, in Sydney, Australia.

⁹²⁸ Professor Reuven Feuerstein (1921-2014), world expert on the education of Down-syndrome children, confirmed that the empowerment of Down-syndrome children with leadership roles was a radical suggestion when viewed against the backdrop of the educational climate of 1979 when the suggestion was made by R. Schneerson. (Interviews with Professor Reuven Feuerstein, January 19th and 20th, 1998, in Sydney, Australia.)

could be avoided on the basis of seniority, special achievement, exemplary conduct, etc.⁹²⁹

As well, R. Schneerson also believed in empowering young children and teenagers.⁹³⁰

5.9 METHODOLOGY: EMPOWERING THE LEARNER TO BE A DISCIPLINARIAN

R. Schneerson⁹³¹ similarly urged that students be empowered with the responsibility for maintaining discipline of other students. He urged that those students themselves, though not particularly disciplined, be included in this project, recommending a rotating system, whereby everyone for a month would take responsibility for this area.

5.10 METHODOLOGY: SHOWING CONCERN AND SENSITIVITY FOR THE NEEDS OF THE INDIVIDUAL

The methodology of a mindful concern for the individual learner's situation and paying special attention to the learner's specific circumstances was tangibly realized in many of R. Schneerson's own educational practices and those that he oversaw. For practical applications of this methodological approach see 6.3 and Table C.

⁹²⁹ See *IK*, IV: 229-30, Letter 960 [Addenda to *LS*, XII: 148]. The principle was of particular relevance in the Habad context of the educator being the *shaliach* (emissary) of RJIS. In this paradigm, students who see themselves as agents of a spiritual mentor have the mentor's power. While the agent, such as one engaged in education, is independent to choose the correct details to best implement the mentor's vision, the educator seeks to emulate his mentor. The educator's action is not independent but rather it is that of the mentor whose power inspires the act.

⁹³⁰ For example, Rabbi Mordechai Einbender (2014) recorded R. Schneerson telling him in a *yechidut* at around the time of his *Bar Mitzvah*, "When you grow older you will become my personal emissary." These words were communicated after R. Schneerson had spoken to R. Einbender's father, thereafter turning to the 13-year-old Einbender and communicating these words "in a manner of a general speaking to a soldier." He recorded that "these words touched [him] deeply, even at that young age. And they set forth [his] purpose in life and became [his] guiding light. In 1980, a decade later, he became R. Schneerson's emissary in an area north of Los Angeles known as The Valley. Similarly, media personality and author Rabbi Shmuel Boteach (2002: xiii-xiv) recalled a *yechidut* episode when he was a disheartened thirteen-year-old, with R. Schneerson telling him, "You are too young to be a cynic..." and thereafter empowering him to utilize his potential for positive ends.

⁹³¹ *IK*, XV: 435, Letter 5760 dated *Ellul* 23rd, 5717 [August 19th, 1957]. He cited Talmudic evidence for this policy. R. Schneerson thus wrote "when the students themselves will be concerned with implementing discipline, this will comply with the Talmudic dictum that "from the very forest itself is taken the axe wherewith to fell it." This principle is also exemplified in *Op. cit.*, XX: 42.

5.11 METHODOLOGY: INCLUSIVISM MUST CHARACTERIZE EDUCATIONAL ENDEAVOUR

In R. Schneerson's educational writings, inclusivism is a pervasive theme with an insistence that the educational agenda must encompass all⁹³² and be non-parochial.⁹³³ In a paradigmatic expression of this ideal penned at the outset of his leadership, he wrote:

When a young man who is a Torah scholar is found in a city, it must be evident that there is a Jewish person in the city... You must take the youth in hand. All of the four types of sons are included in this category: The wise, the wicked, the simple and the one who does not know how to ask. There are no exceptions, as implied by the promise (Joshua, 24:3) "I will multiply his descendants."⁹³⁴

In this same letter he explained that only "by adopting an approach that is appropriate for every young man and woman", Divine assurance for success in the educational task at hand is actualized. When he wrote about outreach, he included even the deeply estranged youth whom he referred to (in the context of the four sons of Pesach *seder* service) as "the fifth son":

...While the "Four Sons" differ from one another in their reaction to the *Seder* Service, they have one thing in common: they are *all* present at the *Seder* Service. Even the so-called "Wicked" son is there, taking an active, though rebellious, interest in what is going on in Jewish life around him. This, at least, justifies the hope that some day also the "Wicked" one will become wise, and all Jewish children attending the *Seder* will become conscientious, Torah-and-Mitzvot-observing Jews. Unfortunately, there is, in our time of confusion and obscurity, another kind of a Jewish child: the child who is conspicuous by his absence from the *Seder* Service; the one who has no interest whatsoever in Torah and *Mitzvot*, laws and customs; who is not even aware of the *Seder-shel-Pesach*, of the Exodus from Egypt and the subsequent Revelation at Sinai.

This presents a grave challenge, which should command our attention long before Passover and the *Seder*-night. For no Jewish child should be forgotten and given up.

⁹³² *Op. cit.*, I: 139-40, Letter 84; *TM*, III [5711, II]: 85-92.

⁹³³ *IK*, I: 75-8, Letter 48.

⁹³⁴ *Op. cit.*, IV: 242-3, Letter 972.

We must make every effort to save also that “lost” child, and bring the absentee to the *Seder* table. Determined to do so, and driven by a deep sense of compassion and responsibility, we need have no fear of failure.... There is no room for hopelessness in Jewish life, and no Jew should ever be given up as a lost cause. Through the proper compassionate approach of love of one’s fellow, including even those of the ‘lost’ generation can be brought back to the love of G-d and love of the Torah, and not only be included in the community of the ‘Four Sons,’ but in due course be elevated to the rank of the “Wise” son.⁹³⁵

It is not surprising that in light of this ideal, he was insistent that his educational endeavours be accessible to all, writing of the “*Mishnah* by heart” initiatives that he co-ordinated prior to becoming the seventh *Admur* of Habad, “...Ideally, the address [of the organization promoting the programme] should not be that of the Habad *yeshivah* [in Montreal], so as to underscore that this was in no way the initiative of one particular group....”⁹³⁶ R. Schneerson advocated⁹³⁷ compassion and understanding for those whom he termed “as-yet non-observant”, refusing to categorize them as definitively irreligious.⁹³⁸ He advanced the argument that the Biblical command⁹³⁹ to love one’s fellow as oneself must inspire the feeling of great compassion for someone who has not yet returned to observance through *teshuvah* at this time.⁹⁴⁰

R. Schneerson was adamant that one avoid adopting the approach of closing oneself within one’s community, at the same time cautioning that inclusivism does not mean connecting to all aspects of secular society.⁹⁴¹ He also advocated that matters be structured so that children would not feel compelled to adopt norms of observance that they would consider overly-stringent.⁹⁴²

⁹³⁵ *Op. cit.*, XV: 33-7, Letter 5357.

⁹³⁶ *Op. cit.*, I: 105-7, Letter 63. He similarly wanted (*IK*, I: 122-4, Letter 74) a subscription to *HaChaver* for all homes.

⁹³⁷ *Op. cit.*, I: 66-7, Letter 42.

⁹³⁸ *Op. cit.*, IV: 142-4, Letter 885.

⁹³⁹ Leviticus, 19:18.

⁹⁴⁰ *IK*, I: 66-7, Letter 42.

⁹⁴¹ *Op. cit.*, III: 355-7, Letter 657.

⁹⁴² *Ibid.*

R. Schneerson was insistent that this inclusive approach not only be applied to one's own children and he cited sources⁹⁴³ to argue that it extended to all of one's students. For R. Schneerson, in the same way that at the Giving of the Torah, had there been present 600,000 minus one individual, the Torah could not be given, so too, no individual can be missing from one's educational activity.⁹⁴⁴ R. Schneerson's inclusivism implied that it was imperative that one love each member of the Jewish people simply because that individual is a member of the Jewish people. Loving a member of the Jewish people is the gateway for one's Divine service⁹⁴⁵ as is focusing attention on simple people⁹⁴⁶ with a view to drawing them close to their spiritual heritage. For other practical outcomes of R. Schneerson's inclusivism see 6.3 and Appendix F.

R. Schneerson argued⁹⁴⁷ for the inclusion of special children in Jewish educational activities⁹⁴⁸ writing that it is through these that the child will receive "a sense of belonging and attachment, and a firm anchorage to hold on to, whether consciously or subconsciously." He wrote that "Eventually a subconscious feeling of inner security would pass into the conscious state, especially if the teacher will endeavor to cultivate and fortify this feeling." In keeping with this inclusivism, R. Schneerson believed that one is able to assist and re-embrace a "dislocated" soul by disturbing his or her lethargy and tranquillity to ensure that soul's return to its source.⁹⁴⁹

943 *TM*, III [5711, II]: 85-92 citing Maimonides, *Laws of Torah Study*, 1:2 based on *Sifri* and Rashi to Deuteronomy, 6:7.

944 *IK*, IV: 423, Letter 1142.

945 Whereas BST revealed the interconnectedness of love of G-d, Torah & Israel and the Maggid revealed the intellectual understanding that underlies this unity, RSZ revealed how one can, should and must tangibly express love of G-d, Torah and Israel. (*Op. cit.*, III: 469-71, Letter 753.)

946 *Op. cit.*, III: 284-6, Letter 595; *op. cit.*, III: 469-71, Letter 753.

947 R. Schneerson strongly disapproved of what he considered an unfortunate, "prevalent misconception" that argued that given their more limited capacities, special children "should not be 'burdened' with Jewish education on top of their general education, so as not to overtax them." He decried this "fallacious and detrimental attitude, especially in the light of what [had] been said . . . about the need to avoid impressing the child with his handicap."

948 R. Schneerson explained that this inner security would result "if the child is involved in Jewish education and activities — and not in some general and peripheral way, but in a regular and tangible approach, such as in the actual performance of *mitzvot*, customs and traditions . . ."

949 *IK*, I: 197-8, Letter 110; *IK*, I: 199-200, Letter 112. In these letters, as evidence of the individual's positive essence, R. Schneerson cites the statement of *Bereishit Rabba*, end of Chapter 53, 'When a staff is thrown into the air, it will land on its root' meaning that it falls on the thick portion near the root. From this R. Schneerson derived "that even

Clearly, adopting this inclusive educational ideal puts the educator face-to-face with students who were at times apathetic or even hostile to the educator's attempt at communication. Just how this barrier was to be overcome required adoption of another educational methodology, namely the positive view of the learner irrespective of evidence to the contrary.

5.12 METHODOLOGY: THE POSITIVE VIEW OF THE LEARNER MUST PREVAIL

That the teacher must maintain a positive attitude to student has been encountered in 4.14 (vii) as an educational responsibility. It is also a methodology as R. Schneerson⁹⁵⁰ wanted the educator to remain focused on the learner's positive potential, citing evidence from Talmudic⁹⁵¹ and Halachic⁹⁵² texts that confirmed the appropriateness of this attitude. For example, he cited the legitimacy in Jewish law of a divorce given under duress where "We compel [the husband] until he complies". He explained this in light of Judaism's perception of the husband's inner desire to cooperate, notwithstanding the need for external enforcement to enable him to reveal his inner-most desire for good over a revealed non-compliance. R. Schneerson thus urged educators to always focus on the redeemability of every person and not to despair of any individual, for however deep one's failing, one can emerge to great light, especially as Divine assistance always awaits that person.⁹⁵³ The educator must therefore encourage the individual to awaken his inner will and "the inner point" of his Jewishness⁹⁵⁴ and the educator must also be mindful that one will ultimately achieve with one's students.⁹⁵⁵

though the staff is now dry, for it is a long time since it has been cut from its source, it is still possible to awaken within it [the power of] its source and root" and "the staff needs assistance in this. This assistance is rendered by disturbing it, [removing it from its state of] rest, lifting it up from the earth, and throwing it in the air." R. Schneerson added that "Every person according to his capacity and particularly those whom G-d endowed with teaching skills should occupy themselves and endeavor to render such assistance."

950 *TM*, IV [*HIT-TM* -5712: I]: 227-31, especially, page 228, footnote 3.

951 *Rosh Hashana*, 6a.

952 Maimonides, *Mishneh Torah*, *Hilchot Gerushin*, 2:20.

953 *IK*, I: 122-4, Letter 74.

954 *Ibid.*

955 *IK*, IV: 434, Letter 1155.

R. Schneerson's belief in the educator's need to focus on the power of the individual and to adopt an optimistic approach⁹⁵⁶ is consistent with his nuclear metaphor for education encountered in Table B (Point 13) and Appendix E, where the minuteness of the atom parallels the small individual's power of self-sacrifice and nullification of ego which enable him or her to transform even entire cities and to direct the world to positive ends.⁹⁵⁷ The educator must be utterly convinced of the redeemability of the individual learner⁹⁵⁸ thereby leaving no place for despondency or a weakening of application.⁹⁵⁹

R. Schneerson believed that in the context of the *Chanukka* episode, this principle applied to the extent that even when people say there is insufficient oil, one must be convinced there is sufficient oil to continually and increasingly illuminate.⁹⁶⁰ He also derived from *Chanukka's* miraculous existence of one untarnished and uncontaminated cruse of oil that it is therefore almost never recommended that one totally abandon a successful enterprise like education.⁹⁶¹ This methodology where one sees the positive in every individual finds its practical expression in R. Schneerson's recommended educational policy where one is sensitive to, and shows concern for the needs of each individual, including those whom others would tend to overlook.⁹⁶²

956 *Reshimot*, IV: 175-81; [*Reshima* No. 130].

957 *TM*, II [5711: I]:315-8, §19-§22.

958 *IK*, I: 284-6, Letter 153.

959 *Op. cit.*, I: 73, Letter 46; *IK*, III: 239-41, Letter 560; English letter of *Cheshvan* 12th, 5712 [Nov. 11th, 1951] to Rev. A. D. Sufrin in *Sefer Zikaron: Michtavim, Teshuvot U'Ma'anut MiKvod Kedushat Admur R. Menachem M. Schneerson MiLubavitch* [Memorial Book in Honour of Rev Aron Dov Sufrin], I: 10-1.

960 *TM-5710* (1992 edition):7-8; *Seligson*: 307.

961 *IK*, III: 254-5, Letter 572.

962 Response of R. Schneerson to Rabbi Yosef Wineberg. The latter had apologized for inserting an urgent note to R. Schneerson in the door of his office, in anticipation that R. Schneerson's personal secretary, Rabbi Hodakov, would notice it. R. Hodakov's failure to detect it had caused R. Schneerson to subsequently stoop to retrieve it. R. Schneerson had dismissed Rabbi Wineberg's apology, stating, "Is not my whole function to elevate, and especially that which others have overlooked?" (Interview of *Tammuz* 3rd, 5756 [June 19th, 1996] with senior Habad emissary, Rabbi Yosef Wineberg).

This positive, optimistic approach which was considered utterly appropriate⁹⁶³ had ramifications for the dispelling of apathy and lethargy from the educational environment. Both teachers and students were to be imbued with a pervasive belief that all will be successfully achieved, the only question being whether that achievement would come about sooner or later.⁹⁶⁴ This removal of apathy was considered by R. Schneerson to be vital, as apathy leads to rationalizing one's inactivity when in truth, all should be doing everything possible, each person according to his or her ability.⁹⁶⁵ Indeed, an intensification of one's educational endeavors was considered imperative for anyone who wishes to "receive the Torah".⁹⁶⁶

R. Schneerson believed that the optimistic approach that he recommended for those charged with the education of Down-syndrome children is "a pre-condition for greater success."⁹⁶⁷ He thus argued that the educator's "very confidence that such progress is in the realm of possibility will inspire greater enthusiasm in this work, and hopefully will also stimulate more intensive research." Here we have application of the Habad principle⁹⁶⁸ of "positive thoughts engender positive outcomes" to an area of education. A second rationale for this positive application to this challenge was advanced by R. Schneerson in an argument reminiscent of Robert K. Merton's 1948 "Self-fulfilling Prophecy",⁹⁶⁹ but radical in its application to Down-syndrome children, particularly when viewed in the context of the widely-held view

⁹⁶³ *IK*, IV: 242-3, Letter 972.

⁹⁶⁴ *TM*, III [5711, II]: 85-92, §19-§27 & §29.

⁹⁶⁵ *Ibid.* Examples of such confident, positive endeavours (which were antithetical to apathy) in the case of rescuing the Children of Yemen where the appropriate path must be found, included voicing cries of protest, authoring letters, publishing articles, making telephone calls or sending telegraphs to object to failure to educate Yemenite children in traditional paths.

⁹⁶⁶ *IK*, IV: 299-300, Letter 1025; *Op. cit.*, IV: 305-6, Letter 1029 and *LS*, VIII: 267-8.

⁹⁶⁷ Rabbi Schneerson further believed that "considering the enormous strides that have been made in medical science, human knowledge, methodology, and know-how, there is no doubt that in this area, too, there will be far-reaching developments".

⁹⁶⁸ Rabbi Yosef Yitzchak Schneersohn, *IK-RJIS*, II: 537, Letter 636; *op.cit.*, VII, Letter 1,990, p.197. R. Schneerson elaborated on this principle, cited in the name of Tzemach Tzedek, in *LS*, XXXVI: 4-6.

⁹⁶⁹ Robert K. Merton, [1948] 1968. See also Robert T. Tauber, 1997.

of Down-syndrome children at the time of this 1979 correspondence,⁹⁷⁰ R. Schneerson argued:

Just as the said [positive] approach is “important from the view-point of and for the worker and educator, so it is important that the trainees themselves should be encouraged - both by word and the manner of their training -to feel confident that they are not, G-d forbid, “cases,” much less unfortunate or hopeless cases, that their difficulty is considered . . . only temporary and that with a concerted effort of instructor and trainee the desired improvement could be speeded and enhanced.⁹⁷¹

He was particularly concerned “to avoid impressing the child with his or her handicap”. At the same time, R. Schneerson did caution that “care should be taken not to exaggerate expectations through far-fetched promises, for false hopes inevitably result in deep disenchantment, loss of credibility and other undesirable effects.”⁹⁷²

Professor Reuven Feuerstein⁹⁷³ stated that when consulting with R. Schneerson regarding a particularly challenging circumstance that was fast depleting the professor’s characteristic optimism, R. Schneerson’s confidence in a positive outcome was undiminished and his encouragement to Feuerstein unrelenting until a breakthrough became apparent.

⁹⁷⁰ Interviews of January 19 and 20, 1998, in Sydney, Australia, with Professor Reuven Feuerstein, world expert on the education of Down-syndrome children.

⁹⁷¹ Correspondence of August 15, 1979, addressed to R. Wilkes, the Assistant Program Director of the Council for Retardation at Brooklyn’s Coney Island Hospital.

⁹⁷² He expressed confidence that “a way can surely be found to avoid raising false hopes, yet giving guarded encouragement.”

⁹⁷³ Interviews with Professor Reuven Feuerstein over January 19th and 20th, 1998, in Sydney, Australia.

5.13 METHODOLOGY: UNITY AND HARMONY MUST CHARACTERIZE EDUCATORS' EFFORTS.

Citing his predecessor's positive, [figurative] interpretation of the Talmudic dictum⁹⁷⁴ "All Jews are *areivim* [responsible] for one another" where *areivim* is understood to mean:

- (i) "sweetness" i.e., to view one's fellow as sweet;
- (ii) "intermingled" i.e., to realize that our destinies are inextricably intertwined; and,
- (iii) "guarantor" i.e., to realize we have a mutual responsibility (one is responsible for one's fellow).

R. Schneerson was insistent⁹⁷⁵ that education be above factionalism and party-political considerations and that one's educational endeavours, which are the equivalent of life-saving rescue, be directed to rescuing all groups.⁹⁷⁶ The educator must rise above party affiliations and one's foremost concern must be for issues affecting our people collectively, which are of paramount importance.⁹⁷⁷

Similarly, he viewed division and disharmony as utterly undesirable.⁹⁷⁸ He was adamant⁹⁷⁹ that children should not be caught up in an internal disagreement between educators, nor suffer because of a temporary dispute between parents and administration,⁹⁸⁰ noting that while the dispute may be temporary, when it comes to educating children, one cannot change negative consequences at whim. To R. Schneerson, working peacefully is always the preferred option and it is only when there is no other option, that protest should be used.⁹⁸¹ For other practical ramifications of this methodological approach see 6.3.

974 *Shavuot*, 39a.

975 *IK*, III: 328-9, Letter 634. Elsewhere

976 He likewise urged (Postscript to *Op. cit.*, IV: 1-2, Letter 766) a peaceful resolution regarding the status of youth migrating to Israel.

977 *Op. cit.*, IV: 121-2, Letter 865.

978 *Op. cit.*, III: 355-7, Letter 657.

979 *Op. cit.*, IV: 2, Letter 767.

980 He urged the peaceful resolution of parental complaints against the school administration.

981 *TM*, III [5711, II]: 85-92. §19-§27 & §29.

5.14 METHODOLOGY: EDUCATION MUST ENCOURAGE THE STUDENT TO BE FOCUSED ON LEARNING

R. Schneerson believed that education must not be preoccupied with *tachlit* [livelihood, both spiritual and physical]⁹⁸² and that this applies *a fortiori* to children at the outset of their education, who cannot predict the source of their income when they grow up.⁹⁸³ Student memorization of religious texts has traditionally been seen as a means for students to focus their intellect on meaningful cognition during free time and to avoid distraction. An example of Habad Hasidism's recognition of the value of this activity is found in the writings of R. Schneerson's predecessor, RJIS who encouraged rote recitation of *Mishnah* and wrote:

When someone walks down the street and mentally reviews passages from *Mishnayot* or *Tanya*, or sits in his store with a *Chumash* or *Tehillim*, this is more cherished [above] than [in previous ages], when the streets shone with the light of Torah. We must not go about in the street empty-handed. One must be equipped with words of Torah with which one can walk in the street [words of Torah that he can review from memory as he walks].⁹⁸⁴

Associating this with the "purification" of the air, RJIS stated:

The world needs to have its air purified and this can be accomplished only through the letters of Torah [that one recites]. These letters of Torah afford both universal and individual protection. The division of the Six Orders of the *Mishnah* (to be studied by heart) fulfils [the mandate to study Torah] "while you walk on your way." (Deuteronomy, 6:7) Every single *Mishnah* that a person reviews [from memory], wherever he may be, lights up the connection between the Jewish people and G-d. Significantly, the word *Mishnah* shares the same letters as *neshamah* – "soul". It is difficult to find the appropriate words to express the great benefit, and the universal and individual protection that will be gained through the constant review of *mishnayot*. And

982 Talmud, *Pesachim* 54b.

983 *IK*, III: 475-6, Letter 756 and Addenda to *LS*, XXII: 418.

984 *Sefer HaMa'amarim*-5711:241 cited in *HaYom Yom*, entry for *Adar-Rishon* 9th.

there are no words to describe the great gratification that [such review] gives the Creator of the World.⁹⁸⁵

RJIS further enunciated this idea of “purifying the air” through recitation of religious texts, stating:

A person’s life is depends upon the air around him: without air one cannot live. Moreover, the kind of air in which one lives determines the quality of one’s life. When a person lives in an atmosphere of Torah and *mitzvot*, his life is healthy. When he lives in an atmosphere that denies G-d, his life is sickly and he is under constant risk of contagion. The first, comprehensive remedy is to purify the air, and this is the responsibility of those who are educated in Torah studies. It is the letters of Torah that purify the air. When a person verbalizes words of Torah while standing in his store, walking down the street, or riding the subway, one purifies the air. Whoever is familiar with Torah learning must have something on call that he has learnt by heart, be it Chumash, *Tehillim*, *Mishnah*, *Tanya*. This will enable him to review the holy words of Torah – mentally and verbally- at any time and in every place.⁹⁸⁶

R. Schneerson embraced this concept⁹⁸⁷ and authored extended expositions⁹⁸⁸ of the value of memorization and recitation and the resultant “purification of one’s environment” especially regarding memorization of *Mishnah* by heart,⁹⁸⁹ arguing that even when the student was not actually reciting these texts they remained “engraved” in a learner’s mind.⁹⁹⁰ Moreover, he believed Torah learnt by rote recitation provided the antidote to untoward thoughts given that a more focused

985 *Ibid.*

986 *SH*-5702: 116; cited in *HaYom Yom*, entry for *Tevet* 11th.

987 *IK*, I: 105-7, Letter 63; *Op. cit.*, I: 126-7, Letter 76 [Addenda to *LS*, XXIII: 421].

988 Hebrew letter of *Shevat* 14th, 5704 [February, 8th, 1944] addressed to R. Menachem Ze’ev Greenglass in *IK*, I: 235-44, Letter 132; Kovetz *Lubavitch*, IV: 66ff; *Teshuvot U’Biurim*:13-21.

989 *IK*, I: 154-7, Letter 86 [Addenda to *LS*, II: 691-2 and Addenda to *LS*, II (Heb.): 365-6].

990 *IK*, V: 169-70, Letter 1373 [Addenda to *LS*, XXIV: 509-10].

mind is less prone to allow inappropriate thoughts and when such notions do occur they can be easily dismissed.⁹⁹¹

5.15 METHODOLOGY: LANGUAGE OF INSTRUCTION MUST BE SECONDARY TO CONTENT

Given the centrality of piety to the aims of education as documented in 3.11, language of instruction was viewed by R. Schneerson as a means that must never impede the desired ends of education and which must never become an end in itself. Already in 1943 he had recommended that students be initially taught religious studies in English and only later, (after separate extra-curricular efforts had been made to ensure students had mastered *Yiddish*) was religious instruction permitted in *Yiddish*.⁹⁹²

In a *yechidut* [private meeting] he told English educator Rev. Aron Dov Sufrin,

Tell the parents who want everything taught in *Yiddish*, that they most probably also want their children to grow up to be *Shomrei Torah Umitzvot* – Torah observant Jews. If the children will be taught in *Yiddish*, which is a strange language to them, they may develop distaste to everything they learn. This will affect them in their future development of their *Yiddishkeit*. It is appropriate to speak to them in *Yiddish* during playtime, or breaks, or when telling a story; this will help expand their familiarity with the language.⁹⁹³

Similarly, regarding the *Ivrit b'Ivrit* method, he wrote,

⁹⁹¹ *Ibid.*

⁹⁹² Hebrew letter of Kislev 5th, 5704 [Dec. 2nd, 1943] Addressee: R. Yehuda Tzvi Fogelman in *IK*, XXI: 38-9, Letter 7787.

⁹⁹³ *Yechidut* of Adar-Sheini 20th, 5725 [March 24th, 1965] with Rev. A. D. Sufrin (recorded in *Sefer Zikaron: Teshuvot U'Ma'anut* ["Memories" in Honour of the 3rd Yartzheit of Rev Aron Dov Sufrin]: 5-7. Rev. Sufrin had communicated the following to R. Schneerson: "Most of the children in our school (Lubavitch House – Ed.) speak English at home. However in each class there are at least half the parents who would like their children to be taught in *Yiddish* and one child has left (the school – Ed.) because of this. There are one or two others who may leave because we do not teach in *Yiddish*. On the other hand there are one or two who may take their children away to other schools if we *do* start teaching the children in *Yiddish*, and it will also deter parents of the English and German type from sending their children to us. Yet there is the possibility that if we would go over to teaching in *Yiddish*, a small percentage of *frumer* [religious] children may join our school. Under the present system we have adopted we are introducing *Yiddish* into each class (as the Rebbe Shlita may have noticed from the curriculum I handed in) but there is still dissatisfaction amongst some parents. We therefore wish to know what our policy should be for running the school to teach in *Yiddish* or English...?"

The method of *Ivrit b'Ivrit* has its origin in the anti-religious drive inaugurated by the so-called *Haskalah* ('Enlightenment') movement, many years ago, which paved the way to mass assimilation. The original ambitions and motivations of this method have long been discredited. Even non-orthodox educators recognize the great loss of time involved in this method, which is prepared to sacrifice the child's time and education for the sake of teaching him a few phrases in Hebrew, or a Hebrew speech, which the child will anyway forget eventually. Yet, blinded by considerations which are certainly not in the interests of the child's Jewish education, some circles still cling to this method.⁹⁹⁴

This relegation of language to a position secondary to content is consistent with R. Schneerson's view that in the classroom setting, it was imperative for the educator to exclusively use age-appropriate terminology and to delete information that might detract from the student's main area of focus.⁹⁹⁵

5.16 SUMMARY: METHODOLOGY FOR EDUCATION IN R. SCHNEERSON'S DISCOURSE

It has become apparent from the research undertaken in Chapter 5 that various methodologies emerge from R. Schneerson's understanding of the nature and aims of education and from his perception of the parameters of educational responsibility. Fourteen methodologies were discovered, of which eleven emerge directly from his previously-examined discourse discovered in the sections above (either as implications of the metaphors for education that he provided or as ideals that he enunciated independent of metaphors) and three methodologies have as-yet not been encountered in texts hitherto examined.

The documented methodologies are:

- (i) utilization of all educational opportunities;
- (ii) urgency and enthusiasm must characterize educational endeavour;

⁹⁹⁴ English letter of 4th Day *Chanukka*, Kislev 28th, 5715 [Dec.23rd, 1954] in *Letters from the Rebbe*, II: 41-5, Letter 15.
⁹⁹⁵ *IK*, I: 36-7, Letter 20 [Addenda to *LS*, IV: 1260-1].

- (iii) a non-static approach to education with constant incremental advancements;
- (iv) education must be permeated with self-sacrifice, devotion and sanctity;
- (v) ideals must be communicated without compromise;
- (vi) teaching must take place in a way that empowers the learner to be an exemplar;
- (vii) empowering the learner to be an educator;
- (viii) empowering the learner to be a disciplinarian;
- (ix). Showing concern and sensitivity for the needs of the individual;
- (x) inclusivism must characterize educational endeavour;
- (xi) the positive view of the learner must prevail at all times;
- (xii) unity and harmony must characterize educators' efforts;
- (xiii) education must encourage the student to be focused on learning; and,
- (xiv) language of instruction must be secondary to content;

In this section on methodology, language is seen as secondary to educational content which is indicative of the importance that R. Schneerson attached to the content of education. As stated in Chapter 2, the delineation of the content of education is a pivotal element of a coherent educational theory and it is R. Schneerson's clarification of the content of education that will now be explored.

THE CONTENT OF EDUCATION ACCORDING TO R. SCHNEERSON

Education begins with teaching a child the letters of the Hebrew alphabet....What are the physical components of the aleph [the first Hebrew letter]? It comprises a point above, a point below and a line in between. A child must know the first principle of the Torah: that G-d is above, the individual is below and they are connected by a line of faith.

— Rabbi Schneur Zalman of Liadi ⁹⁹⁶

5.17 INTRODUCTION: THE CONTENT OF EDUCATION IN R. SCHNEERSON'S DISCOURSE

When examining R. Schneerson's view of the content of education, two positions (which could seemingly be viewed as contradictory) become readily apparent. The first is his emphasis on the inclusion in the curriculum of the most lofty, indeed sublime or esoteric subject matter, coupled with his insistence on the primary importance of teaching topics that are of immediate practical relevance. He also sought the harmonization of both of these positions and wanted that there be no schism between the esoteric and legalistic dimensions of study, exemplifying this ideal in his own expositions.

As well, whether it was the study of the most esoteric topic or of a mundane matter, R. Schneerson was insistent that all knowledge must be used for purposes of moral edification. He therefore believed that a component of moral education must be included in the curriculum, an idea he conveyed in 1982 to President Reagan, arguing that an education which is restricted to the communication of information while neglecting to provide students with guidance as to how to utilize such data for beneficial and worthwhile purposes, has failed to comply with even the most

⁹⁹⁶ Documented by RJIS in *IK-RJIS*, II: 491 (letter 616) and cited in *HaYom Yom*, entry of 8th of *Adar-Rishon*. In the same entry, RJIS recorded another version of the same teaching with R. Schneuri suggesting that the soul is symbolized by the point above, the individual is represented by the point below and these are connected by a line of the fear of heaven in the middle. R. Schneerson expounds concept in an address of *Ellul* 8th, 5718 [Aug. 24th, 1958]. (See *TM-HIT*, XXIII [5718, III]: 266-8).

fundamental and essential definition of the term ‘education.’”⁹⁹⁷ It is noteworthy that R. Schneerson would recommend that this dimension of moral education be integrated into the curriculum rather than providing a mere “add on” to an existing curriculum, as evidenced by his insistence (see 3.1 and 5.2) that phenomena encountered in the course of the learning process be utilized by the educator as opportunities for moral edification.

5.18 INCLUDING THE SUPERNATURAL AND MYSTICAL DIMENSION

It has been recorded in section 5.5 that R. Schneerson was insistent that education be *al taharat hakodesh* [meaning “untainted sanctity”], so that ideals of sanctity and belief are uncompromised.⁹⁹⁸ He argued that education must begin precisely with imbuing a faith that transcends human intellect and which goes beyond an exclusively rational approach to morality. It must encompass the supernatural faith, which first lays the vital foundation for subsequent introduction of reason and intellectual engagement in the process of spiritual self-realization.

R. Schneerson believed the curriculum should include miracle stories, however astonishing they may be.⁹⁹⁹ By introducing the belief in the spiritual or supernatural as a central component of education, R. Schneerson contended that the student is thereby empowered to rise above and overcome any obstacles to his or her fullest realization of spiritual ideals. These impediments often result from living in a material world whose appealing materialism deflects from, and at times can even obscure the individual’s innate desire for pursuing delights of a spiritual nature.¹⁰⁰⁰

⁹⁹⁷ Letter dated *Nissan* 25th, 5742 [April 18th, 1982] addressed to US President, Ronald Reagan.

⁹⁹⁸ *IK*, I: 56-7, Letter 34.

⁹⁹⁹ *LS*, XIX: 91-3, §5-§6.

¹⁰⁰⁰ *Reshimot*, II: 114-22, [*Reshima* No. 19]. In this text, R. Schneerson argued that faith is the foundation of the life of the Jewish people and pertains to children.

R. Schneerson was therefore insistent that education not be confined to understanding the purely rational and natural world.¹⁰⁰¹ Citing RSB's rejection of a teacher who sought to delete from the curriculum all matters pertaining to the supernatural, R. Schneerson derived support for the view that faith must take pre-eminence and priority over the purely rational and utilitarian.¹⁰⁰²

From the mystical concept¹⁰⁰³ that a pre-natal is taught the entire Torah prior to birth, he found support for his agenda of making accessible the deepest dimensions of Hasidic wisdom to all sections of the Jewish people, irrespective of their current religious standing. He elaborated:

This Talmudic teaching provides the answer to those who seek a pretext for their opposition to the study of *Hassidut* and its explication of the inner-most secrets of the Torah: The Talmud tells us that the child has been taught 'the entire Torah' prior to birth. "The entire Torah" includes the Torah's inner-most truths and mystical dimensions as expressed in *Hassidut*. This teaches that every individual has an innate receptivity to the most spiritual teachings of the Torah. In fact, when we teach these deep spiritual concepts contained in *Hassidut*, our students are actually revising, reviewing and relearning those ideals to which they possess a prior intrinsic affinity.¹⁰⁰⁴

Moreover, the introduction of supra-rational subject matter was not to be delayed until mastery of all legalistic and rational subject-matter had been achieved. Rather, citing the above-mentioned story of RSB, R. Schneerson firmly believed in education which actually begins with a faith that transcends intellect. The supra-rational approach¹⁰⁰⁵ and supernatural stories were therefore to be included in the curriculum, even if they have an astonishing quality.

1001 *IK*, I: 249-50, Letter 136.

1002 *Reshimot*, II: 114-22, [*Reshima* No. 19]. Faith is the foundation of life of the Jewish people and pertains to children.

1003 Talmud, *Nida* 30b.

1004 Address of First Day (Shabbat) *Chanukka*, 5743 [Dec. 11th, 1982] in *TM-HIT-5743*, II: 677-80, §6-§8.

1005 *LS*, XIX: 91-3, §5-§6.

He further argued¹⁰⁰⁶ the inspirational power of teaching about the supernatural to elevate the individual from the lowest depths to the most sublime spiritual heights and to thereby enable the individual to perceive light notwithstanding the darkness in which he or she may be hitherto engulfed. Given the inspirational power of teaching about the supernatural to perceive the pre-eminence of Divinity as the true essence of the material and coarse physicality, he argued¹⁰⁰⁷ for the central place of miracles in the Divine service and in the curriculum. In the Habad tradition he argued for inclusion of the study of Hasidic philosophy before prayer,¹⁰⁰⁸ stressing that the second century Talmudic sage and mystic, Rabbi Shimon Bar Yochai, had recommended that even young children be exposed to concepts of Jewish mysticism.¹⁰⁰⁹

5.19 PRIORITIZING THE PRACTICAL: THE PRIMACY OF DEED

At the same time, R. Schneerson believed that however exalted and elevated the areas of educational engagement, the dimension that is of practical consequence in the learner's life must always take priority. Given the positive view of the learner and the imperative for concern for the individual's needs, R. Schneerson was often confronted by the question of what should be the priority areas of curriculum that one must endeavour to impart. As a corollary of his emphasis on the urgency of education as encountered in 5.3, when addressing the question of what must take priority in education, R. Schneerson frequently argued that those matters which are of most practical application must be the principle focus.¹⁰¹⁰

¹⁰⁰⁶ *Reshimot*, IV: 254-62, [*Reshima* No. 138].

¹⁰⁰⁷ *Ibid.*

¹⁰⁰⁸ *IK*, IV: 213-5, Letter 949 [Addenda to *LS*, XXIV: 470-1].

¹⁰⁰⁹ *IK*, III: 295-6, Letter 603 [Addenda to *LS*, XII: 227] citing the discourse beginning with the words, *Ki Ka'asher HaShamayim*-5678, in *Sefer HaMaamarim*-5678, p. 283.

¹⁰¹⁰ *IK*, IV: 228-9, Letter 959.

He cited¹⁰¹¹ the Biblical ideal¹⁰¹² of “Today is to perform them [the *mitzvot*]” as well as pointing to¹⁰¹³ the Talmudic ideal¹⁰¹⁴ of Rabbi Chiya, whose practical actions assured the continuation of Torah traditions. Thus, action is not only an educational goal where educators strive for the student’s actions to be aligned with ideals communicated by the educator, but educators themselves must prioritize action in their own agenda.¹⁰¹⁵ The educator must not be satisfied with a “compassionate eye” and showing a generous nature, but must strive to bring merit to the many and advantage to the community by engaging in activity from which the wider community can benefit.¹⁰¹⁶

R. Schneerson also maintained¹⁰¹⁷ that it is precisely action, in contradistinction to philosophical discussion and theoretical deliberations, that succeeds in impacting on the learner. He simultaneously reminded educators that practical action is the exclusive domain of the educator while the success of those educational endeavours is ultimately in G-d’s Hands. He believed that it is therefore necessary for educators to provide encouragement at the correct opportunity and in an appropriate way so as to thereby ensure tangible action on the part of the student, in the spirit of “Today is to perform them” (Deut., 7:11). Thus, when it comes to the content of education, the practical outcome and tangible application of an ideal which is taught are of primary importance. This practical outcome must be one that is appropriate to the learner’s qualities of both intellect and emotion.¹⁰¹⁸ For practical application of this attitude to content of education see Chapter 6.3 and Appendix F.

1011 *IK*, I: 57-8, Letter 35.

1012 Deuteronomy, 7:11.

1013 *IK*, III: 337, Letter 642.

1014 Talmud, *Ketubot* 103b records that it was R. Chiya who suspended his personal Torah scholarship in order to engage in the arduous task of trapping deer and thereafter producing parchment for the writing of Torah scrolls with which to perpetuate Torah study whose survival at that time was otherwise precarious. The Talmud applauds R. Chiya’s efforts and exclaims “How great are the deeds of R. Chiya!”

1015 *IK*, I: 57-8, Letter 35.

1016 *Op. cit.*, I: 66-7, Letter 42.

1017 *TM*, III [5711, II]: 85-92. §19-§27 & §29.

1018 *IK*, III: 333-4, Letter 637.

5.20 SYNTHESIZING THE MYSTICAL AND THE PRACTICAL

The ideal which synthesizes the above-mentioned mystical and practical dimensions is evident in R. Schneerson's analysis of even rudimentary and elementary educational practice, such as a child learning the Hebrew alphabet. He argued (as did his predecessors)¹⁰¹⁹ that teaching the Hebrew alphabet must follow the time-honored process of ensuring the student knows the names of the vowels as independent entities, [referred to as the *Kametz-Aleph-O* method]. R. Schneerson's insistence on following this traditional, practical procedure and on its vital importance to authentic Jewish education was traced by him¹⁰²⁰ to a Kabbalistic source. R. Schneerson linked¹⁰²¹ the *Aleph* studied by the child at age three to the first letter of the Decalogue, which encapsulates the entire Torah. In this way, the teacher of Torah communicates to all pupils an appreciation that the Torah is the Will and Wisdom of G-d. R. Schneerson wrote:¹⁰²²

My father-in-law explained that when we teach a child "*kametz-aleph-o*" [the first letter of the Hebrew alphabet and the accompanying vowel], this is connected to the *Aleph* [the first letter] of *Anochi* ["I"] of "I am the L-rd your G-d" (Exodus, 20:2). In this *Aleph* - which refers to "The Master of the Universe", is thus encapsulated the first of the Ten Commandments, "I am the L-rd your G-d", which in turn incorporates all of the Ten Commandments which in turn allude to the entire Written Law. And so too, the entire Oral Law [is alluded to in the initial *Aleph*] because "there is nothing not alluded to in the Torah". In other words, even before the child knows reading and writing, we implant in his heart and we imbue him with the *Aleph* - [a reference to] the Master of the Universe... The Talmud states¹⁰²³ that the Hebrew word *Anochi* is an acrostic for the phrase "*Ana Nafshi K'tavit Yehavit* ["I [G-d] wrote and communicated My Very Self"]. *Yehavit* ["I [G-d] communicated..."] is indicative of "drawing down", *Ketavit* ["I [G-d]

1019 RJIS in *SH-RJIS*-5703: 144 & 164, cited in *Likkutei Hanhagot*, Section , Chapter 4, Paragraphs 4, 5 & 6.

1020 *IK*, I: 188, Letter 103 [Addenda to *LS*, XXI: 402].

1021 *IK*, I: 163-4, Letter 91.

1022 *TM-HIT*-5742, IV: 2123.

1023 *Shabbat*, 105a.

wrote...”] refers to the activity, and even *Nafshi* – [“My Self”] is representative of a certain level of G-dliness. However, *Ana* – “I” refers to the very essence of Divinity – G-d’s true reality and it is from this “true reality that all existence comes about.”¹⁰²⁴

R. Schneerson explained that the very first rudimentary act of formal education thus contains profound mystical implications, indicative of a synthesis of the practical and the mystical. Similarly, R. Schneerson devoted an entire tract¹⁰²⁵ whose central exposition addressed the daily opening Morning Prayer [*Modeh Ani*] in a way that its levels of explication from literal to Kabbalistic were seen as indicative of Habad mystical interpretation. His ideal in the domain of Jewish education was one that sought the integration of exoteric and esoteric dimensions of Torah.¹⁰²⁶ Further evidence of R. Schneerson’s linkage of legalistic and mystical is found in his requirement¹⁰²⁷ that supervision of *yeshiva* students in the legalistic, Talmudic dimensions of Torah studies requires the supervisor’s [*mashgiach*’s] prerequisite self-development in Torah’s esoteric and mystical dimensions. Also, his encouragement for those struggling with their Talmudic studies was one which encouraged perseverance based on the student’s awareness of the mystical concept that notwithstanding the difficulties, the Talmud’s subject-matter was an expression of

¹⁰²⁴ R. Schneerson elaborated: “So too it can be understood in regard to the word *Anochi* that the vowels accompanying the letter indicate some concept of form (e.g. the specifications and ramifications of this letter, for example, *Aleph* with a *Kamatz* vowel is the beginning of the word *Anochi* and *Aleph* with a *Patach* vowel is the beginning of the word *Anachnu* meaning ‘we’ and the like. Therefore, the very simplicity of the letter *Aleph* – the Master of the Universe – is reflected in the letter *Aleph* as it transcends an actual application – the essential letter without any additional vowel. Therefore, if one begins to teach a child the letter *Aleph* with the *Kamatz* vowel, without any possibility of teaching the *Aleph* on its own, per se; not only does this not assist with the teaching of a child, but rather, one senses the possibility of implanting in the heart of a child the essential aspect of the *Aleph*, i.e. the Master of the Universe. Through this we can now understand the great emphasis that our Rebbe of Habad laid so that, first and foremost, we teach the form of the letters independent of the vowels, thereby implanting in the heart of a child the idea that *Aleph* represents, namely, the Master of the Universe and only afterwards do we teach the child *kametz-aleph-o* as this idea is revealed in the Torah of light (when one’s father teaches one Torah (*Shulchan Aruch*) i.e. the *Aleph* of the word *Anochi*.”

¹⁰²⁵ The closest equivalent to an authoritative tract by R. Schneerson as a formulation of his essential philosophy is *Kuntres Inyana Shel Torat HaChasidut* [translated as *On the Essence of Chassidus*], which was edited and reworked by him from the transcripts of his addresses of Kislev 19, 5726-December 13, 1965 and the last day *Pesach*, 5730 (1970). *On the Essence of Chassidus*, by Greenberg and Handelman, given its inclusion of both a translation and explanation of R. Schneerson’s original scholarly annotations, conveys much of the profundity of R. Schneerson’s thought. The essay is a pivotal document in R. Schneerson’s corpus.

¹⁰²⁶ *Reshimat HaMenorah*: 74-141.

¹⁰²⁷ *IK*, IV: 112, Letter 857.

the Will and Wisdom of G-d.¹⁰²⁸ It was for the student of Torah to seek a synthesis of its spiritual and physically-tangible dimensions.¹⁰²⁹

5.21 A CURRICULUM FOR MORAL DEVELOPMENT

There is a further implication of R. Schneerson's integration of the esoteric and exoteric dimensions of Torah and his insistence on the inclusion of the mystical implications of exoteric texts, especially the ramifications for spiritual self-awareness. When addressing the content of Torah study, he urged¹⁰³⁰ study at a level that prioritizes the derivation of lessons for learner self-edification, which he referred to as "in a way of *Chayei HaNefesh*" [that pertains to the life of the soul], which entails integrating exoteric and esoteric dimensions of Torah. R. Schneerson simultaneously clarified that while this approach may appear new, it is really a time-honoured methodology. He thus prioritized¹⁰³¹ content that provides lessons that pertain to "Duties of the Heart" and the life-long battle for self-mastery and self-cultivation over learning that serves only the student's accumulation of knowledge and *pilpul* [The method of rabbinic interpretation and extrapolation that uses subtle distinctions and which subjects a text to rigorous logical scrutiny]. Matters of educational content were to provide children with something of value for them to read "to warm their hearts and light up the child's home."¹⁰³² Included in the content of education was "train[ing] children in courtesy, manners, civil or socially acceptable behaviour such as appropriate conduct during a meal, helping a friend, etc."¹⁰³³ He believed¹⁰³⁴ that education without belief in G-d addresses the bodily dimension of the learner but actually "undermines" his or her soul. See 6.3 and Appendix F below for R. Schneerson's practical application of this approach to

¹⁰²⁸ *Op. cit.*, IV: 234, Letter 964.

¹⁰²⁹ *Op. cit.*, I: 130-31, Letter 79 [Addenda to LS, IV: 1295-6].

¹⁰³⁰ *Reshimat HaMenorah*: 74-141 and *IK*, XXI: 12-3, Letter 7764.

¹⁰³¹ *IK*, XXI: 12-3, Letter 7764.

¹⁰³² English letter of *Shevat*, 5710 [Feb., 1950] entitled "A Message to Children on the Passing of Rabbi Joseph Isaac Schneersohn".

¹⁰³³ *IK*, IV: 170-1, Letter 914.

¹⁰³⁴ *Op. cit.*, III: 144-7, Letter 505 [Addenda to LS, XI: 297-9].

educational content that saw him agitate for practical introduction of a Moment of Reflection in all schools at the start of the school day.

5.22 AN EXPANSIVE VIEW OF THE CURRICULUM

As noted in 3.1, R. Schneerson recommended an expansive view of education and his view of the curriculum reflected this position. Thus, he urged educators to exert a positive influence even outside their specific curriculum domain. For example, a teacher of agriculture should not see his sphere of influence confined to teaching his particular subject but he can and must also exert a positive influence in the area of religious education.¹⁰³⁵ Similarly, he repeatedly emphasized¹⁰³⁶ the vital importance of extra-curricular education, paying particular attention to the vacation period which he considered¹⁰³⁷ to be a time to intensify spiritual well-being and therefore to provide educational content.

While acknowledging that vacation is a time of rest and reinvigoration in preparation for the new school year, he stressed¹⁰³⁸ that it does not imply a cessation of Torah study. He wrote:

...The summer recess is meant to give you an opportunity to strengthen your health of body and soul, which should, of course, go hand in hand together. For Jewish boys and girls to be truly healthy means, first of all, to have a healthy *Neshama* (soul). And a Jewish soul derives its health from the Torah and *Mitzvot*, which are "our life and the length of our days," as we say in our prayers. Needless to say, life and health must be *continuous*, and one cannot take a "vacation" from them.

¹⁰³⁵ *IK*, XVIII: 296.

¹⁰³⁶ *Op. cit.*, III: 344-5, Letter 646 [Addenda to *LS*, VIII: 369].

¹⁰³⁷ *IK*, *ibid.*, citing Rambam, *Hilchot Deot*, IV: 1.

¹⁰³⁸ *Op. cit.*, IV: 328-9, Letter 1051 [Addenda to *LS*, VIII: 370].

The Torah and *Mitzvot* are to the Jewish soul what breathing and nourishment are to the body. A healthy person seldom thinks about the vital necessity of breathing and food. However, on certain occasions one becomes acutely aware of these things. For example, when one swims under water and holds his breath, then comes up and feels the urge to fill his lungs with fresh air. Or, after a fast-day, when the body has been temporarily weakened from lack of food and drink - one immediately feels the invigorating effect of food and drink. Now, during the school year, when a great deal of time that would be spent in studying the Torah and doing *Mitzvot*, is taken up with other unavoidable occupations, such as the study of English and arithmetic, the soul gets somewhat undernourished. At such times, your soul “holds its breath,” so to speak, which makes it more eager to get back to Torah and *Mitzvot* whenever time is available. Come the summer recess, and your soul can now breathe more freely and more fully, for you are then released from those other unavoidable studies and occupations.

Thus, the summer vacation gives you an opportunity to apply yourselves to Torah study and Torah activities with the utmost eagerness and enthusiasm - not only to make good use of your free time, but also to make up for lost time during the past school period, and, what is not less important, to give your soul a chance to fortify herself and “take a deep breath” for the school period ahead. As a matter of fact, the summer vacation seems to be so well planned for this purpose, for it is a time when you can devote yourselves to Torah study and Torah activities in particularly agreeable circumstances: in a relaxed frame of mind and in pleasant natural surroundings of sunshine and fresh air....¹⁰³⁹

The purpose of vacation was rejuvenation to re-energize and continue on, and for beginners, to begin Torah study and kosher *chinuch* with piety with great application and vitality.¹⁰⁴⁰ During the long vacation days when students are free from their

¹⁰³⁹ *IK*, XXIX (ed. S.B.Levin): 171-3, Letter 11,151.

¹⁰⁴⁰ *Op. cit.*, IV: 454-5; Letter 1177 [Addenda to *LS*, IX: 306-7].

school, *Talmud Torah* or *yeshivah*, they have the possibility and privilege to dedicate their free time to Torah study with greater intensity for themselves. He considered¹⁰⁴¹ this intensification of spiritual activity during vacation to be essential lest “bodily strength weaken the vigour of the soul.”

It was not only during vacation time that R. Schneerson urged a curriculum of study be put in place, but also during Shabbat and festivals when formal *yeshivah* studies were suspended. He believed¹⁰⁴² that the time after and physically away from school was a time when an educator can exert a significant influence on his or her students so that activity with educational content should not be neglected at this time.

Besides vacation and Shabbat and Festivals, R. Schneerson believed that a child’s free time, even during the school year, was to be used constructively. It has been observed in 5.14 that student memorization of religious texts was a Habad tradition encouraged by R. Schneerson’s predecessors¹⁰⁴³ which R. Schneerson embraced,¹⁰⁴⁴ expounded¹⁰⁴⁵ and encouraged¹⁰⁴⁶ as a means for students to focus their intellect on meaningful cognition during free time. Such memorization and rote recitation enables the learner to avoid distraction,¹⁰⁴⁷ even when not actually reciting these texts, as they remain “engraved” in a learner’s mind.¹⁰⁴⁸ For practical applications of this view of the content of education for summer vacation, extra-curricular learning and during a child’s free time, See 6.3 and Table C.

1041 *IK*, III: 344-5, Letter 646 [Addenda to *LS*, VIII: 369] citing *Zohar* I: 180b & *Talmud, Shabbat*: 147b.

1042 *IK*, IV: 357, Letter 1076.

1043 *Sefer HaMa’amarim-5711*:241 cited in *HaYom Yom*, entry for *Adar-Rishon* 9th; *Sefer HaSichot-5702*: 116; cited in *HaYom Yom*, entry for *Tevet* 11th.

1044 *IK*, I: 105-7, Letter 63; *IK*, I: 126-7, Letter 76 [Addenda to *LS*, XXIII: 421].

1045 Hebrew letter of *Shevat* 14th, 5704 [February, 8th, 1944] addressed to R. Menachem Ze’ev Greenglass *IK*, I: 235-244, Letter 132; Kovetz *Lubavitch*, IV: 66ff; *Teshuvot U’Biurim*:13-21.

1046 *IK*, I: 154-7, Letter 86 [Addenda to *LS*, II: 691-2 and Addenda to *LS*, II (Heb.): 365-6].

1047 *IK*, V: 170, Letter 1374.

1048 *IK*, V: 169-70, Letter 1373 [Addenda to *LS*, XXIV: 509-10]; *IK, ibid.* 170, Letter 1374.

5.23 R. SCHNEERSON'S CONTRIBUTION TO THE JEWISH STUDIES CURRICULUM

While R. Schneerson was primarily engaged in promoting a “curriculum” of global Jewish education and a renaissance of Jewish study through his emissaries, he himself created hitherto uncharted wider curricula of Jewish studies. For example, in 1964, R. Schneerson first pioneered a highly original approach to the study of Rashi’s commentary to the Torah which was on-going for almost three decades. A detailed presentation of the methodology utilized in R. Schneerson’s analyses of Rashi, was compiled by Rabbi T. Blau and published in 1980 as *Klallei Rashi* [“Principles of Rashi”] published by The Kehot Publication Society of N.Y. The work provides an extensive compilation of some 217 exegetical principles emergent from R. Schneerson’s analyses of *Rashi’s* commentary, as well as exemplifications of R. Schneerson’s application of these principles in his explanation of Rashi’s commentary. An expanded version¹⁰⁴⁹ of this work was published in 1990, listing an additional 182 exegetical principles and exemplifications of their application throughout R. Schneerson’s discourse.

As with the study of Rashi’s commentary to the Torah, R. Schneerson would devote one of his public addresses to the analysis of the section of *Mishneh Torah* being studied globally at that time, introducing a highly original approach to study of the work. In 1991, R. Mordechai M. Laufer published *Klallei Rambam* [“Principles of Maimonides”] which cited 268 underlying axioms of Maimonides’ *Mishneh Torah* brought to light through R. Schneerson’s analyses of *Mishneh Torah* during his over forty years of leadership.¹⁰⁵⁰ For the application of this aspect of R. Schneerson’s emphasis in the area of educational content to the domain of practice see 6.3 and

¹⁰⁴⁹ In a letter of *Adar* 11th, 5740 [February 28th, 1980], R. Schneerson expressed his appreciation to R. Blau for the first edition of this work and encouraged his publication of a more extensive edition.

¹⁰⁵⁰ Several of R. Schneerson’s commentaries on *Maimonides’ Mishneh Torah* are collected in Pewsner’s *Yein Malchut* (I: 1987 and II: 1988). His *Siyumim* and *Hadranim* (scholarly discourses delivered upon completion of a section of a Rabbinic work), on *Maimonides’ Mishneh Torah* and on various Talmudic tractates, are collected in *Torat Menachem - Hadranim Al HaRambam V'Shas* by Lahak Hanachot (1992).

Table C where his global campaign for the study of Maimonides' *Mishneh Torah* and *Sefer HaMitzvot* as well as other global educational campaigns are delineated.

In regard to the teaching of Jewish history, he was of the view¹⁰⁵¹ that exploration of past history must lead the learner to an optimistic view of the future. He cautioned¹⁰⁵² educators that in all subjects, educational content must be appropriate to the mind-set of the learner¹⁰⁵³ and communication in a way appropriate to its recipients.¹⁰⁵⁴ He charged educators¹⁰⁵⁵ with the task of enabling students to become capable students of *Chumash* [Pentateuch]. As observed in 5.19, R. Schneerson recommended¹⁰⁵⁶ prioritization of the practical, especially when time was limited. In light of this policy he urged that the curriculum include familiarization of students with key prayers¹⁰⁵⁷ as well as the practical dimension of Judaism and Jewish observance.

5.24 GENERAL STUDIES AND THE CURRICULUM

There are many writings or addresses by R. Schneerson to the Hasidic fraternity where he advocated a preoccupation with religious studies to the point of exclusion of general studies, where this is approved by the governing educational authorities. It would appear from these writings that R. Schneerson, following his conviction that education is transformative and not value-free, considered information that exerts an incorrect effect on the learner as potentially altering values in a negative way.¹⁰⁵⁸

¹⁰⁵¹ *Reshimot*, IV: 175-81; [*Reshima* No. 130].

¹⁰⁵² *IK*, I: 36-7, Letter 20 [Addenda to *LS*, IV: 1260-1].

¹⁰⁵³ For example, when a euphemism [for death] will not be understood by children, (namely, *niftar* meaning 'discharged' or 'absolved' or 'released' from earthly existence), he recommended setting aside the more respectful euphemism, particularly when the less-euphemistic more harsh term has previously been encountered by the student and is thus more familiar to the student.

¹⁰⁵⁴ *IK*, I: 38-40, Letter 22.

¹⁰⁵⁵ *Op. cit.*, V: 148-9, Letter 1355 [Addenda to *LS*, XXII: 399-400].

¹⁰⁵⁶ *Ibid.*

¹⁰⁵⁷ These included "the *Shema*, *Amidah*, Morning Blessings, Blessings on food, etc."

¹⁰⁵⁸ This is in keeping with the view of Proactive Inhibition, or proactive interference, which explains the psychological phenomenon of individuals who are unable to learn a new skill set-that is counterintuitive to a previously learned

Moreover, internalization of a negative influence makes all the more difficult any subsequent assimilation of an influence that is appropriate. This ideal was primarily communicated by R. Schneerson in addresses to, or correspondence with the Habad Hasidic fraternity and its adherents. This suggestion was not the subject of his addresses to the wider community where in his talks communicated via cable television, R. Schneerson's educational message would focus on inculcation of morality through education or belief in G-d as an antidote to juvenile delinquency and other social ills.¹⁰⁵⁹ From this, some infer that the ideal of undiluted religious studies was primarily for the Hasidic fraternity, rather than to those segments of his audience where general studies were "a given".¹⁰⁶⁰

In situations where the offer of a viable secular studies program was a non-negotiable prerequisite for parents enrolling their children in a religious school, R. Schneerson was insistent that general studies be of a high standard in these Habad schools.¹⁰⁶¹ At times, he asked Habad emissaries to maintain their children in these general studies where the viability of a Habad institution was contingent on the success of these classes, even though this required a level of selflessness on the emissaries' part. Moreover, when a student was incapable of engaging in a full-time

skill-set. Proactive Inhibition argues that an individual's old memories interfere with the way he or she retains new information. See B. J. Underwood, 1948, 1957 & 1969.

1059 For examples of R. Schneerson's dedication of his televised public addresses to educational themes of relevance to society at large, see (televised) address of *Nissan* 11th, 5742 [April 4th, 1982] where R. Schneerson spoke on the importance of character education and the educator as a personal role-model, in *Hitva'aduyot-5742*, III: 1197-8, §9. & 1210, §28; (televised) address of *Shevat* 10th, 5743 [Jan. 24th, 1983] on an awareness of a Higher Authority as the foundation of education and the antidote to delinquency in *TM-HIT-5743*, II: 891§11;899-904 §23-§30;907-9 (§36-§39) & 917 and his (televised) address of eve of *Nissan* 11th, 5743 [March 24th, 1983] on the importance of the introduction of a "Moment of Silence" in Public schools, on teaching Noahide Laws and on utilization of birthdays as an educational opportunity.

1060 Interview of July, 2014 with a senior New York Habad educator and author who believed that R. Schneerson addressed multiple audiences, advocating intense religious studies and the minimization of secular studies for members of the Hasidic fraternity and accepting the reality of secular studies in the case of what the interviewee called "the Jew in Manhattan". A further hypothetical explanation was suggested by Rabbi Yossi Jacobson in the course of his address to a Habad gathering in Sydney on *Tammuz* 3rd, 5772 [July 11th, 2002]. Jacobson reminded his audience of the further consideration where R. Schneerson's addresses to his Hasidic following aimed to create a Habad fraternity who would serve as an "army" of global outreach in the spirit of the *Tomchei Temimim Yeshivah*, where a preoccupation with religious study at the most profound level was an ideal that precluded general studies.

1061 See R. Schneerson's response negating the suggestion of curtailment of general studies at Beth Rivka Ladies' College of Melbourne in order to enable an increase in religious studies, cited in Gurewicz, 2015:195.

Torah-study programme, withdrawal from secular studies was not recommended.¹⁰⁶²

Axiomatic to R. Schneerson's discussion of the place of general studies in these discussions is the Judaic understanding¹⁰⁶³ that in Torah is contained all wisdom including general studies.¹⁰⁶⁴ R. Schneerson outlined¹⁰⁶⁵ a "taxonomy" which categorized general disciplines according to their utilization for Divine service. Listed in an ascending order these include:

- (i) their utilization to enhance one's livelihood;
- (ii) their utilization to improve comprehension of Torah law [e.g. through astronomy];
- (iii) their utilization to heal one's fellow, such as through medicine; and,
- (iv) derivation of lessons from general disciplines to resolve queries that obscure sanctity

He clarified that his words about utilization of general studies for sacred purpose applied to those who had already engaged in their study and he was not suggesting that one undertake to study general disciplines *ab initio* in order to attain such ends, but was rather speaking on an *ipso facto* basis. Thus, while he did not encourage university study for his adherents, he encouraged academics who made contact with him after having studied at university, to advance in their studies and to utilize their academic expertise for the advancement of Judaism.

¹⁰⁶² This can be understood as a reflection of Judaism's disdain for time used unproductively which it perceived to be a cause of devastation of an individual. The Babylonian Talmud (*Ketubot*, 59b) states that idleness leads to mental illness and immorality.

¹⁰⁶³ See *Devarim* 4: 6. Commenting on this verse, the Talmud in *Shabbat* 75a cites mathematical calculations of the *tekufot* and astronomical calculations as specific examples of areas of knowledge being included in Torah knowledge). See also *Ethics of the Fathers*, 5:21 [according to Rabbi Schneur Zalman of Liadi's allocation of *mishnayot*]: "Ben Bag Bag said: 'Delve and delve into it [the Torah], for everything is in it...'" The Maharal of Prague explained (*Derech Chaim*, comments to *Ethics of the Fathers*, 5:22 on page 275 of the L. Honig & Sons 1960, Jerusalem edition) that this *Mishnah* implies that "understanding the depths of Torah leads to comprehension of all of creation."

¹⁰⁶⁴ *SK-5689-5710* [1929-1950]:153-4, Paragraph 12. In this address, R. Schneerson cited geometry as a specific example of an area of knowledge included in Torah knowledge.

¹⁰⁶⁵ *TM*, II [5711: I]: 311-23.

R. Schneerson decried the utilitarian attitude that viewed education as a means to ensuring a more prosperous livelihood rather than as an ideal *per se*, unconstrained by financial considerations and thus downplayed the study of Torah.¹⁰⁶⁶ Noting American parents' wide-spread perception of education serving as a means to a child's future financial success, he likened this to Pharaoh's submerging Jewish male children in the Nile River, writing;

...Practically speaking: When it comes to educating children, one need not and may not immerse them in the 'Nile,' i.e., the national idolatry. One may not drown the children in 'career-seeking.' The only road to true life is a complete education in our Torah, which is the "Torah of life." There is no point in looking at other parents whose children appear well-provided for – one with a home and another with a car; one a doctor and another a lawyer, or at the very least a shoe-polisher – and to think that by sending a child to a *yeshivah* he will grow up to be an idler and unpractical person, unable even to polish shoes for not knowing how to hold a brush. In truth, it is the Almighty who sustains and provides for all. When we fulfill His will, "and these [words of Torah] you shall teach diligently to your children, and you shall converse in them when you dwell in your house and when you go on your way, and when you lie down and when you rise", - [Deuteronomy 6:7] – then He will fulfill our requests of Him for both ourselves and our children.¹⁰⁶⁷

R. Schneerson was well-aware that Habad schools in Australia, Great Britain and elsewhere were legally obligated to teach general studies each day and therefore offered a dual curriculum.¹⁰⁶⁸ He was insistent that in such circumstances Jewish studies be accorded the position of first area to be studied in the daily time-table when the learner was freshest and most receptive. He stated;

We should try to ensure that the time allocation for *Limmudei Kodesh* (Jewish Studies) will be time-tabled specifically for the beginning of the day, as close

¹⁰⁶⁶ *IK*, III: 475-6, Letter 756 [Addenda to *LS*, XXII: 418].

¹⁰⁶⁷ *LS*, I: 98-102.

¹⁰⁶⁸ Conversation with Rabbi Y.D. Groner on June 30th, 1996.

as possible to the waking hours of the student, because when a child is calm and fresh, he or she is then able to study in a qualitatively superior way. [This is] in contradistinction to the end of the day, when exhaustion sets in etc. The obligation to study Torah also applies when a person is exhausted; however, it is obvious and self-evident that one cannot compare the quality of study, when one is tired to study when one is well rested. Therefore one should try in all schools to establish that the time for *Limmudei Kodesh* (Jewish Studies) is at the beginning of the day.¹⁰⁶⁹

He found support for this requirement in the metaphorical interpretation of the Biblical injunction¹⁰⁷⁰ which states, “You should set aside the first of your dough ...for G-d.” He explained:

The Hebrew word *arisa* meaning “dough” also means “a bed”. “The first of your dough” [*Reishit arisoteichem*] can thus also be read as “the first of your bed”, meaning that the very first hours after one rises from sleep, when the body is alert and fresh, are to be devoted to Torah Study, whether taking place at *chedar*, *talmud torah*, or *Beit Rivka*, *Beit Ya’akov* and so forth. And only in the hours after that should general studies take place in those places where due to the law of the land one teaches the students general studies.¹⁰⁷¹

Besides designating sacred studies for the inaugural part of the day, R. Schneerson wanted a predominance of spiritual engagement over the mundane and material. He thus wrote, “So too must you try however possible to ensure that the hours devoted to Torah Studies will at least be no less than those apportioned for general studies, and ideally they should exceed them . . .”¹⁰⁷² He similarly wrote:

What is imperative - and there can be no compromise in this matter is that the time devoted to *Limmudei Kodesh*, [Sacred Studies] must exceed the time allocated to vocational studies (ideally two thirds of the time should be

¹⁰⁶⁹ *TM-HIT-5745*, V: 3034; See also *IK*, XIII: 125-6.

¹⁰⁷⁰ *Bamidbar*, 15:20 as explained in Habad Hasidic texts.

¹⁰⁷¹ From an address of *Sivan* 19th, 5747 [June 16th, 1987] to the Graduating Students of *Beit Rivka* and the Counselors of Chabad Summer Day Camps; *TM-HIT-5747*, III: 521.

¹⁰⁷² *IK*, X: 299.

allocated to *Tefilla* [Prayer] and *Limmudei Kodesh* [Sacred Studies] and one third to vocational studies.¹⁰⁷³

Another interesting aspect of R. Schneerson's view of "general studies" was his definition of this domain:

...I mean "general" only when compared to the studies which are actually sacred studies [*limmudei kodesh*], because even the general studies must be utilized for sanctity [*kedusha*] in the way of preparing for a *mitzvah* [*hechsher mitzvah*] in order that as a result the student better understands his or her sacred studies.¹⁰⁷⁴

He thus encouraged educators of schools where general studies were entrenched to do all possible to ensure that general studies should themselves be *al taharat hakodesh* [in pristine sanctity].¹⁰⁷⁵ This implied that every facet of general learning and permissible non-sacred matter should be guarded from any "impurity" with no less diligence than applies to matters of sanctity.¹⁰⁷⁶

While R. Schneerson advocated prioritization of sacred studies in the time-table as a non-negotiable prerequisite for inclusion of general studies in the curriculum, and he urged utilizing general studies as a means for greater advancement in religious studies, he also advocated implementation elsewhere of the ideal where a total immersion in Torah study was pursued with minimal attention to the most basic general study. Seeking to revive in America and the free world this time-honoured approach to Jewish education that prevailed in religious communities throughout the centuries, he argued:

¹⁰⁷³ *Op. cit.*, IX: 115; see also *op. cit.*, XII: 277.

¹⁰⁷⁴ From an address of *Sivan* 19th, 5747 to the Graduating Students of *Beit Rivka* and the Counselors of Chabad Summer Day Camps; *TM-HIT-5747*, III: 521.

¹⁰⁷⁵ *IK*, XXVIII (ed. S.B. Levin): 233-6, Letter 10,803; *op. cit.*, XXVII (ed. S.Y. Chazan): 310-2, Letter 10,192 [Addenda to *LS*, XIII: 166-8]; *IK*, XXVIII (ed. S.B. Levin): 236-7, Letter 10,804; *IK*, XXVII (ed. S.Y. Chazan): 313, Letter 10,193 [Addenda to *LS*, XIII: 168-9]; *IK*, XXVIII (ed. S.B. Levin): 238-40, Letter 10,806; *IK*, XXVII (ed. S.Y. Chazan): 314-6, Letter 10,194 [Addenda to *LS*, XIII: 169-71].

¹⁰⁷⁶ As support for this notion, R. Schneerson referred the reader to Talmud, *Chagiga* 19b; *Torah Ohr* 12b and other references as well as the end of Discourse *Zachor Et Yom HaShabbat-5626* concerning the command (Proverbs, 3:6) "Know G-d in all your ways." (as expounded in *Tur* and *Shulchan Aruch, Orach Chaim*, Chapter 231) [*Sefer HaMa'amarim-5626*: 4. (Kehot Publication Society, 5749)].

... Due to the law of the land, in the USA, and those countries similar to it ... It has been ruled regarding a child...that a day cannot go by in the course of the school year without the teaching of general studies. Concerning this we must learn from ... my father-in-law of saintly memory, who endangered his life in practice and even inspired other Jews to risk their lives to establish *chadarim* for Jewish children and that the Torah study in these *chadarim* should be *al taharat hakodesh* – in utter sanctity and purity, without changing, G-d forbid, the method of *chinuch* that was practised by the Jewish people throughout all the generations. How much more so should we make every additional effort in our day and age in this country of America, and in similar countries where the situation is not one of physical danger, G-d forbid, that the Jewish education of Jewish children should be founded utterly upon sanctity and purity, without mixing in general studies except for where the law does not allow this, and even there, in the most minimal measure that is mandatory....¹⁰⁷⁷

As a result of the diversity of approaches to the accommodation of general studies taken by R. Schneerson, while all contemporary Habad educational institutions begin the school day with a significant proportion of religious studies, Habad schools offer a spectrum of possibilities that aspire to comply with R. Schneerson's directives, each facilitating a differing emphasis on Torah studies in relation to general studies. Still, the ideal graduate remains one whose preoccupation with and application to Torah studies takes priority over his or her engagement in general studies.

As stated, R. Schneerson did not advocate university attendance for his devotees. For example, R. Schneerson advised against a Habad emissary attending college as he felt it would deflect him from his mission and involve matters antithetical to that mission. He also felt the emissary's choice would serve as a poor example to the

¹⁰⁷⁷ LS, XVI: 145-7.

emissary's congregants, who as a consequence of the emissary's decision, would from the very outset send their sons and daughters to college.¹⁰⁷⁸

A concern which led R. Schneerson to discourage his adherents from College study was the impact and disorientation that it might have on "the sense of awe and holiness" of a religious student. He thus wrote:

...One of the serious dangers that is inherent in college education has to do with its influence on the thought process of the college student. The college student is trained to think in secular terms and categories. In all courses (except theology) G-d is banished from the classroom. This often leads to the tendency of leaving G-d out of the Torah study as well. When, and if, the college student returns to the *Gemara*, he is likely to approach it with the same mental process. He may still admire the wisdom of the Torah, and may still derive pleasure from its study, but he will not be able to recapture the sense of awe and holiness with which he had once approached G-d's Torah...¹⁰⁷⁹

Another area of concern was the lack of morality which characterized life on College campuses. He wrote:

...the obvious dangers when a Yeshiva boy is subjected several times during the week to such radical changes of atmosphere and ideology as exist between the *yeshivah* and the college, where the majority of students are gentiles, and the majority of the Jewish students are unfortunately not religious, etc. It is impossible for a student to avoid contact with fellow students and professors. Hence, even if your son would have liked to go to college, it would have been highly problematical as to the advisability of it, as it is impossible to foresee what conflicts and dangers it would entail....¹⁰⁸⁰

¹⁰⁷⁸ *IK*, III: 472-4, Letter 755 [Addenda to *LS*, XVII: 485-7]. R. Schneerson also suggested that his correspondent's congregants would reason that if after *yeshivah* study the emissary felt the necessity for college to attain human perfection, then it certainly would be of benefit to their own children.) Finally, R. Schneerson told his correspondent that as an emissary of the sixth Lubavitcher Rebbe in whom the powers of the sixth Rebbe are invested, he was "dragging the sixth Rebbe onto the university campus".

¹⁰⁷⁹ Undated English letter of 5722 [1963-4] addressed to the editor an unspecified NY newspaper published in *Sparks of Chassidus for Young and Old*: 111-5.

¹⁰⁸⁰ *Letters from the Rebbe*, I: 111-113, Letter 55.

He thus defended students whose parents sought to forcibly withdraw them from *yeshivah* studies in order that they take up college study, writing:

I am sure you will agree with me that in the case of everyone without exception, the first basic condition for happiness in life is peace of mind and the least amount of inner conflict. This has always been a fundamental principle, and it is even more so in our present generation, with its world-shattering events, confusions, conflicting ideas and ideologies. Nothing speaks more forcefully about the existing state of mind of present-day youth than the unheard-of rebellion against society in the form of juvenile delinquency and demoralization of character, all of which is a symptom of our confused age.

Therefore, the first and best thing one can do to help one's child is to endeavour to spare him the inner conflicts and to help him cultivate good religious and moral principles, so that he would not fall prey to human influences. This is especially important at the critical age of youth, when one's character and world outlook are being formed and stabilized. With this brief introduction, I return to what you consider such a problem, namely, your attempt to persuade your son to go to college and his reluctance to do so. I am sure his motives are of his purest nature, desiring to dedicate a certain period of time to the exclusive study of the Torah. At his age, to try to force him to give up something which he rightly considers in his best interests, something that is good and holy which he desires very much, would certainly upset him and inevitably endanger his peace of mind. Even if he should not show outward signs of resentment, he might well develop such a feeling subconsciously, which is sometimes even worse. It is also doubtful whether such attempts to make him change his mind would be successful.¹⁰⁸¹

R. Schneerson also rejected economic arguments for university attendance, replying:

¹⁰⁸¹ *Ibid.*

...You think that a college education would give him greater security economically. Actually only a small percentage of college graduates directly derive their income from their college degree. In the final analysis, however, one cannot make calculations and plans about the future without taking G-d into account. For after all, G-d is not only the Creator of the world, whose direct Providence extends to every individual and detail, and success or failure is from Him; but he is also the Giver of the Torah...¹⁰⁸²

When conceding to desire of a student outside the Hasidic fraternity to attend university, his approval was conditional on the student's prior study for a year or two in a *yeshivah* as fortification against the perceived dangers of university study. He argued that "it would be obviously illogical and impossible that when a Jewish boy dedicates a few years to the exclusive study of G-d's Torah, it would lessen his chance for happiness in life."¹⁰⁸³ While discouraging his followers from undertaking college studies, he did encourage those who had already entered university to advance within the realm of academia and to exert an influence on students who look to them as role models. Thus he wrote in 1986 to "The Esteemed Faculty Members of Cornell University and Ithaca College":

I trust you do not underestimate your personal influence that is inherent in your respective prominent positions in the community and especially among the academic youth. It is a prevalent experience, human nature being what it is, that students are "often" strongly influenced by the example of their professors' everyday life and conduct regardless of the academic field that brought them together. This being so, each of you will surely readily recognize your special responsibility and extraordinary *Zechus* [merit] that Hashem has given you, individually and as a group, to help the young people who are fortunate to be exposed to your influence to reinforce their identity with our Jewish people and its eternal heritage; and, with emphasis on the basic principle of *Yiddishkeit* that "the essential thing is the deed," to actually

¹⁰⁸² *Ibid.*

¹⁰⁸³ *Letters from the Rebbe*, I: 111-3, Letter 55.

strengthen their commitment to the way of the Torah and *Mitzvot* in their personal life and conduct.¹⁰⁸⁴

While advocating pursuit of religious studies in an all-encompassing way, at the same time it is important to remember that R. Schneerson interacted constantly with the world of academia and gave advice on matters concerning the content of academic theses and academic conferences. Interestingly, in communication with those already engaged in academic pursuits and with those whom he believed to have the ability to withstand or manage the nature of transformation by such study, R. Schneerson actually encouraged even greater academic achievement and more substantive scholarly output.

Knesset member¹⁰⁸⁵ Yonah Kessa (1907-1985), a childhood neighbour of R. Schneerson in Yekaterinoslav (Dnepropetrovsk), made reference to R. Schneerson's childhood diligence in Torah study together with him being well-versed in physics and mathematics. (Kessa, 1977)¹⁰⁸⁶ R. Schneerson offered advice to then doctoral student Dr. Susan Handelman,¹⁰⁸⁷ currently a professor of English at Bar Ilan University, regarding her prospective dissertation, and he edited her essays for *Di Yiddishe Heim* magazine.¹⁰⁸⁸ He also read and commented on the doctoral thesis written by Professor Jonathan Sacks¹⁰⁸⁹, Chief Rabbi Emeritus of the British Commonwealth (Sacks, 1995:4). In 1958, R. Schneerson encouraged Prof. Yitzchak [Irving] Block, (Emeritus Professor of Philosophy at the University of Western Ontario, Toronto) to publish parts of his doctoral dissertation on Aristotle in scholarly journals. R. Schneerson advised Block to enlist the support of his supervisor, Dr Roger Albitton of Harvard University in his efforts to have the article

¹⁰⁸⁴ *Op. cit.*, IV: 196-7, Letter 125.

¹⁰⁸⁵ Yona Kessa served in Knesset between 1949 and 1965.

¹⁰⁸⁶ Kessa referred to “an incredible combination of knowledge” to R. Schneerson being “very modest and hidden” and that “his whole existence was Torah”.

¹⁰⁸⁷ Chabad.org/574988.

¹⁰⁸⁸ Chabad.org/161694.

¹⁰⁸⁹ From R. Schneerson's comments, R. Sacks derived that “...we cannot understand even the *law* of collective Jewish responsibility without first grasping its basis in mysticism.”

published by Dr Ludwig Edelstein in John Hopkins University's prestigious "American Journal of Philology".¹⁰⁹⁰ R. Schneerson took a personal interest in the research undertaken by Professor Herman Branover, professor of magneto-hydrodynamics at Tel Aviv and Beer Sheva universities, encouraging Branover to deliver a critical paper at Stanford University during Branover's first visit to America (Branover, 1982:134-8).¹⁰⁹¹ He similarly asked Dr Velvel Greene¹⁰⁹² that he provide him with his reports and keep him abreast of developments in microbiology, with R. Schneerson often offering his own valuable insights.¹⁰⁹³ American novelist, Harvey Swados, (Swados, 1994) was amazed by R. Schneerson's reference, in the course of a 1964 *yechidut*, to the "early works of Upton Sinclair and proletarian literature." Similarly, Pulitzer Prize-winning author Herman Wouk related that in a private audience with R. Schneerson, R. Schneerson had offered advanced insights into the genre of fiction writing that was Wouk's area of expertise.¹⁰⁹⁴ In light of the above, exclusive reading of citations from R. Schneerson's corpus that apply highly selective criteria might lead one to ignore the possibility of R. Schneerson making a rich intellectual contribution to education.

5.25 R. SCHNEERSON'S ENCOURAGING THE TESTING OF STUDENTS ON COMPLETED AREAS OF THE CURRICULUM AND THEIR COMPILING NOVEL TORAH THOUGHTS

Testing has its historical precedent in Habad tradition. The third *Admur* of Habad, the Tzemach Tzedek, would test his grandchildren on areas of religious knowledge and particularly on the meaning of the words of prayer. As R. Schneerson wrote:

¹⁰⁹⁰ *Living Torah*, Disc 80, Program 319. R. Schneerson constantly encouraged Block to attend international conferences on Greek Philosophy and to present papers at these. See "Rationalist Acting Above Reason" in *Living Torah*, Disc 56, Program 221.

¹⁰⁹¹ During one private audience with R. Schneerson, Branover was asked by R. Schneerson to communicate the content of material he would lecture to his students at Beer Sheva University.

¹⁰⁹² *Living Torah*, Disc 73, Program 289. Professor Velvel Greene (1928-2011) was professor of Public Health and Microbiology at the University of Minnesota for 27 years who became an Emeritus Professor of Public Health and Epidemiology at Ben Gurion University, a former Fulbright scholar, a pioneer in his field of bacteriology invited by NASA to join a select team of scientists studying the possible effects of space travel on human life. Green was an original participant in NASA's Exobiology program searching for life on Mars. A professor of Public Health and Microbiology at the University of Minnesota for 27 years, he was also the director of the Jakobovits Center for Jewish Medical Ethics, at Ben Gurion University, Beer Sheva.

¹⁰⁹³ *Living Torah*, Disc 65, Program 258.

¹⁰⁹⁴ Conversation of June 19th, 2015 with Rabbi Yisrael Deren of Connecticut.

The Tzemach Tzedek as is well known, was a giant among the giants of the Torah of his time, the authority on *Halacha* as well as on *Chassidut* and *Kabbalah*, as his many works attest. In addition, he was the *Manhig* [leader] of the generation who had, on more than one occasion, been invited by the Government in Petersburg for consultations on the Jewish position. It is easy to imagine how very busy he was. Nevertheless, he used to tear himself away from his own duties and writings, and from his many public duties, in order to examine his small grandchildren once a month in order to determine their progress. He also gave them monetary prizes in order to stimulate them to further accomplishments. Since we have been told this story in the life of the Tzemach Tzedek, it is clear that it contains a message for each and every one of us. It is that no sacrifice should be too great in our efforts in the cause of *Chinuch*, especially the education and the upbringing of the younger generation.¹⁰⁹⁵

R. Schneerson similarly urged¹⁰⁹⁶ parents to review their children's knowledge of the weekly Torah reading over duration of the Sabbath, stating:

As has been customary in Jewish communities that on Shabbat evening and Shabbat day, fathers would teach their children and test them on what they had learnt during the week and especially on the weekly Torah reading.¹⁰⁹⁷ During the remainder of the week the fathers are busy with matters of earning a livelihood, but on the day of Shabbat they are able to devote time and attention in a relaxed way.¹⁰⁹⁸

¹⁰⁹⁵ *Letters from the Rebbe*, VI: 64-5, Letter 45. See also *SK-5726*: 87-94 §5-§7 and *op. cit.*, -5726: 123-4, §12 regarding *The Tzemach Tzedek* testing his grandchildren.

¹⁰⁹⁶ *TM-HIT-5750*, III: 172; *SH-5750* [1989-90]: II, 443-59.

¹⁰⁹⁷ See address of *Shabbat Parashat Shelach, Shabbat Mevarchim Chodesh Tammuz, Sivan 23rd*, 5750, [June 16th, 1990] *TM-HIT-5750*, III: 364: "and how much more so after he grows and studies Torah, including the weekly Torah portion in particular, as is the Jewish custom for previous generations that on Shabbat day a father tests his children on their studies for the week, and especially *Parashat HaShavua* [The Weekly Torah Reading] that he studied in *cheder* and heard just now during synagogue Torah reading."

¹⁰⁹⁸ See also Address of *Shabbat Hagadol, Nissan 10th*, 5749, [April 15th, 1989] *TM-HIT-5749*, II: 15.

At the same time, mothers were also to be active participants in this “testing” process at home.¹⁰⁹⁹ For practical applications of this aspect of educational content see 6.3 and Appendix F.

R. Schneerson¹¹⁰⁰ believed that students authoring novel insights pertinent to the curriculum would inspire their greater engagement and diligence in the area of study¹¹⁰¹ and motivate other students to engage in refutation and clarification of their hypotheses. The wide dissemination of such compilations would be of benefit for such fruitful scholarly interchange. The traditional ideal of students authoring novel Torah insights, was predicated on a wealth of Rabbinic precedents,¹¹⁰² foremost of which was the requirement of the *Zohar* (1:12b) to “be fruitful in creative Torah study each day” and was encapsulated by the statement of the founder of Habad, Rabbi Schneur Zalman of Liadi who wrote in *Tanya*:¹¹⁰³

Every Jew is able to reveal secrets of wisdom, [to reveal] and to discover a new insight, whether it be in the area of *Halacha* (Jewish law) or in *Aggadat* [homiletics], in *Nigel* [the revealed, exoteric dimension of Torah] or in *Instar* [the mystical planes of the Torah], according to the nature of his soul’s root. Indeed, one is obliged to do so, in order to perfect his soul by elevating all the sparks that have been allotted to it, as is known.¹¹⁰⁴

1099 See address of *Shabbat Parashat Emor*, Iyar 17th, 5750 [May 12th, 1990] *TM-HIT-5750*, III: 172 concerning the obligation of Jewish women in *Chumash* and Torah study, “Their learning with the child is in a way of ‘testing’, as is customary that the father tests his sons on their Torah study on Shabbat and such occasions.

1100 *LS*, XXIII: 18-9; Address of *Shabbat Parashat Vayigash*, Tevet 5th, 5751 [Dec. 22nd, 1990]; *TM-HIT-5751*, II: 90; *Sefer haSichot-5751*, I: 90, footnote 47 & supra-notes and footnote 58; Address of *Shabbat Parashat Bamidbar*, Sivan 5th, 5751 [May 18th, 1991]; Address of *Shabbat Parashat Mishpatim*, Shevat 27th, 5752 [Feb. 1st, 1992].

1101 “When one’s novel Torah insights are published in printed form for others, then it is a person’s nature (be it due to self-respect or the way of the world) that even his animal soul shows greater caution and one will look over and review in depth whatever one is submitting for publication.” (Address of *Shabbat Parashat Bamidbar*, 5751.)

1102 For a fuller presentation of the theological and practical underpinnings of this idea, see Rabbi Shmuel Yechezkel Cohen’s *Shlavei HaChinuch LaTorah B’Or HaHalacha U’Mishnat Admurei Chabad-Lubavitch* [Stages of a Torah Education in Light of Jewish Law and the Teachings of the Rebbes of Chabad-Lubavitch], Nachalat Har Chabad, Kiryat Malachi, Israel. 5752 [1992], Pages 52-60.

1103 *Iggeret HaKodesh*, Chapter 26, page 145a.

1104 Rabbi Schneur Zalman also wrote in his *Shulchan Aruch [HaRav]* (*Hilchot Talmud Torah*, Chapter 1, end of section 4.): “The Sages of the true [wisdom] also taught (*Sefer Gilgulim*, Chapter 4; *Sha’ar HaGilgulim*, *Hakdamah* 11, page 16a; *Ibid.*: Introduction to *Sha’ar HaMitzvot*; *Aitz Chaim*, Gate 49, chapter 5) that in order to perfect itself, every soul must engage in the *Pardes* [the “orchard” of the Torah] according to its capacity to comprehend and perceive. Any person with the potential to comprehend and perceive much, but due to indolence comprehended and perceived

5.26 PERSONAL DEVELOPMENT, GENDER EDUCATION AND THE CURRICULUM

While R. Schneerson considered teaching matters of intimacy independent of their Torah context to be potentially dangerous, he recommended¹¹⁰⁵ educators avoid omitting matters pertaining to intimacy when teaching *Chumash* [Biblical text] as this was in no way problematic. He argued that omitting matters of intimacy from their Torah context is fraught with danger as it arouses student curiosity and when taught in the context of Torah they are pervaded by sanctity.¹¹⁰⁶

Regarding the teaching of sexuality in and of itself, he was adamant that it not take place in a co-educational setting. Moreover, any “insincere” interest by students in such discussions that might be inspired by improper motivations would need to be pre-empted and curtailed by the expert in charge of such discussions. In the context of these aspirations, only small group discussions of three or four students with a mentor could be considered appropriate. He thus wrote:

Regarding explaining to male and female adolescents regarding the topic of problems related to the physical impulse and sexuality, it is difficult to take a definitive position in this matter because, notwithstanding the statement of our Sages regarding the verse you cite in your correspondence, that “worry in the heart [of youth] should be discussed with others”, our Sages also say in regard to this matter, “man possesses a small limb: starve it and it is satiated; satisfy it and it is hungry.” It would seem that such discussions on matters

only little, must reincarnate until he comprehends and perceives everything that his soul can comprehend and perceive in the knowledge of the Torah. This includes the simple [meaning of] the laws, the allusions, the exegetical derivations, and the mystical secrets. For whatever the soul can comprehend and perceive in the knowledge of the Torah consummates its perfection. It cannot reach consummate perfection in the Bond of Life – G-d, in the Source from which it was hewn (See *Metzudat David*, *loc. cit.*) without this knowledge. Therefore our Sages declared (Talmud, *Pesachim*, 50a and references cited there): “Happy is he who arrives here [to *Gan Eden* in the spiritual realms] with his knowledge in hand,” so that he will not have to reincarnate and [descend] again to this [material] world.”

¹¹⁰⁵ SK-5689-5710 [1929-1950]:167-8, Paragraphs 7 & 8. See Addenda to SK-5728 [1967-1968], I: 506.

¹¹⁰⁶ He considered omitting such matters when found in Rashi’s Torah commentary to be acceptable, as student curiosity would not be aroused by this omission as the omission of difficult commentary by Rashi on matters of Hebrew grammar (often due to the teacher’s lack of understanding) is commonplace and does not arouse learner curiosity.

pertaining to sexuality also fall within the category of satiating it, except for when the discussion is conducted by the most outstanding expert so as to avoid certain inappropriate expressions and associations. And as I have seen in some places, the appropriate outcome is that with consultation with teachers on the spot, who establish the ground rules for the conduct and nature of the discussions with a particular boy (or girl) and at most another two or three compatible students who would join [the small group-discussions]. Of course, under all circumstances, these discussions must be conducted for either boys only or girls only, [and not with the publicity and fanfare that is customary in some places]. Even then, great care must be taken to ensure that no one is tripped up in any prohibition, (be it a Torah prohibition or even a Rabbinic prohibition¹¹⁰⁷) of “do not bring me to contemplate [that which is inappropriate]”.¹¹⁰⁸

5.27 SUMMARY: THE CONTENT OF EDUCATION IN R. SCHNEERSON’S WRITINGS

The research which was documented in sections 5.18-5.26, disclosed a variety of curriculum recommendations which pervade R. Schneerson’s educational corpus. These are indicative of his contribution to the area of the content of education and include:

- (i) Inclusion of mystical and esoteric dimensions, including the miraculous and supernatural, to be studied within the curriculum;
- (ii) Prioritization of the tangible and practical in the curriculum;
- (iii) Integration of the esoteric and exoteric dimensions of curriculum where the most exalted aspects of the curriculum must impact on the domain of action;
- (iv) A component on moral development must be included in the curriculum and a “Moment of Silence” must be part of the curriculum;

¹¹⁰⁷ *Shulchan Aruch, Even HaEzer*, Chapter 23, par. 3; *Tanya*, I, Ch. 11.

¹¹⁰⁸ *IK*, XX: 173-5, Letter 7597 [Addenda to *LS*, XXII: 404 & 424-5].

- (v) An expansive approach to curriculum must ensure the inclusion of educational content during vacations and during Sabbaths and Festivals, with curriculum defying constraints of one's subject expertise;
- (vi) Memorization of sacred texts should be included in curriculum, thereby engaging a student beyond formal hours of study;
- (vii) Curriculum must facilitate the ideal of sacred studies and this ideal must not be compromised for financial considerations, nor constrained by a preoccupation with the future livelihood of the learner. These sacred studies must set the tone for the day;
- (viii) R. Schneerson's method of teaching Rashi's Torah commentary and his method of teaching Maimonides were to be included in the curriculum for senior classes and adult education;
- (ix) Frequent tests are to take place upon completion of units of the curriculum and publication of novel Torah insights by students is integral to the curriculum; and,
- (x) Teaching about sexuality must not take place in a co-educational setting and can only take place in small groups (of three or four students) under the leadership of an expert who teaches with great sensitivity and ensures student appropriateness;

It has become readily apparent from the examination of R. Schneerson's educational corpus that R. Schneerson was highly aware of the centrality of the curriculum to his educational theory and that he made significant contributions to this domain.

Upon undertaking this research, six characteristic elements of educational philosophy and theory were adopted in order to determine if a comprehensive educational theory would be apparent in R. Schneerson's educational corpus and to ascertain the areas addressed by him. As part of this task, in Chapter 5, two pivotal elements were selected as characteristic of a cohesive educational theory, namely,

- (i) The methodology of education
- (ii) The content of education

In Chapter 5, an exploration of R. Schneerson's educational corpus has been undertaken, investigating whether R. Schneerson's corpus was indeed found to embrace the two pivotal elements. It was found that R. Schneerson addressed these areas and provided insights that are consistent with his definitions of the nature and aims of education documented in Chapter 3 and his understanding of educational authority and responsibility recorded in Chapter 4.

CHAPTER 6

THE PRACTICE AND POLICY OF EDUCATION

ACCORDING TO R. SCHNEERSON

The connection between education and experience of life is intimate and mutually effective, for each contributes to the other in significant and profound ways.

— Ross, 1966: 98-9.

6.1 INTRODUCTION: THE CENTRALITY OF PRACTICE AND POLICY TO EDUCATIONAL THEORY

Having established the importance of disclosing the presence of a comprehensive educational theory within R. Schneerson's discourse and having determined characteristic elements whereby an attempt at such a disclosure could be made, Chapters 3, 4 and 5 methodically investigated whether R. Schneerson addressed the six pivotal elements of a comprehensive educational theory. These elements were:

- (i) What is the nature of education?
- (ii) What are the aims of education?
- (iii) On what authority does education rest?
- (iv) What responsibilities does education entail?
- (v) How, or in what manner, should education be carried out?
- (vi) What should be the content of education?

The research undertaken in Chapters 3-5 confirmed that the elaboration of his view on these matters constitutes a major concern of R. Schneerson's educational writings. Further to the above, a view has been encountered¹¹⁰⁹ that argues that besides

¹¹⁰⁹ Strang, 1955: 163; Woods. & Barrow, 1975: 181-9; Peters, 1977: viii and Burbeles, 2000: 5. Woods and Barrow (1975: 181-9) argue that the potency and significance of an educational philosophy can be evidenced by its practical application to highly specific educational circumstances. As stated above, W. H. Kilpatrick (1924:57) underscored the prescriptive dimension of educational philosophy or theory when he defined it as "the determined effort to find out what education should do in the face of contradictory demands, coming to it from the deeply rooted but relatively distinct interests of life." Stephen Ross (1966: 98) has also observed that "The connection between education and experience or life is intimate and mutually effective, for each contributes to the other in significant and profound ways....Education is a dimension of life or experience, and life of necessity is educative...."

addressing the above-listed six elements, a cohesive educational theory must have tangible implications and applications for educational practice and policy.¹¹¹⁰ In Chapter 6, the research will therefore first proceed to an examination of R. Schneerson's educational corpus with a view to investigating whether it has direct implications for the practice of education and for educational policy.

Thereafter, in Chapter 6, further research will be undertaken to identify the existence of two characteristics that are further crucial features of a cohesive educational theory. The first is that its elements exist in relationship to each other, thereby confirming the existence of *coherent* educational theory rather than that of a conglomeration of unrelated elements. The second feature is that the elements are united by a meta-theme or by meta-themes from which they are derived and to which the elements "pay homage".

Having noted the importance of an educational theory having ramifications for practice and policy, the research now proceeds to examine the existence of R. Schneerson's practical application of the themes discovered in Chapters 3-5. Chapter 6 seeks to identify the direct implications for the practice of education and for educational policy that emerge from R. Schneerson's contribution to the elements of a theory of education documented.

¹¹¹⁰ Strang (1958: 163) noted that "education is an applied science and a practical art" and argued that "...scholarship in education is concerned with the application of knowledge..." Illustrating this aspect of educational philosophy, Strang (*ibid.*) cited Woodrow Wilson's statement that "We should take the truth out of cupboards and put it into the minds of men who stir abroad", with Strang tentatively adding "into the hearts and minds." T.W. Moore (1982: 6) likewise noted that "the problems thrown up by education are not usually problems arising from conceptual confusion, but are real substantial problems arising out of practice." He saw educational theorists as "concerned with a scrutiny of what is said about education by those who practise and by those who theorize about it" and he specifically saw its impact to be "on activities like teaching, instructing, motivating pupils, advising them and correcting their work..." Peters (1983: 39) also viewed philosophy [or theory] of education as "the complement of practice – a body of precepts and generalizations that guide actions of various sorts." Thompson (1974) argued that theory of education must be such that it can be utilized by "anyone seriously concerned to think purposefully and rationally about educational issues." In the category of those who would benefit from exposure to theoretical educational writings he included teachers and parents and he argued that theory must be capable of being utilized "to deal with practical problems." Similarly, Rusk (1979: 4) considered a pivotal criterion whereby one qualifies as a great educator to include making an impact "...in classrooms and studies, in high schools, nurseries and orphanages, in relations with real children, sometimes recalcitrant, sometimes 'underprivileged' ... that the truth and validity of the ideas proposed were confirmed." Rusk (*ibid.*) was thus insistent that great educators' ideas be "capable of being put into practice by many different teachers in many different situations."

6.2 THE PRACTICE OF EDUCATION IN R. SCHNEERSON'S WRITINGS

To R. Schneerson, education must not remain theoretical but must impact in the realm of the learner's deeds and actions¹¹¹¹ as he considered any educational endeavour devoid of a practical application to be antithetical to Judaism¹¹¹² and its concept of educational thought. So focussed on action is R. Schneerson's educational theory, that throughout his discourse he was insistent that the more abstract the excursions and theoretical deliberations, the more imperative is a resultant practical initiative with enhanced tangible educational outcomes.¹¹¹³

A characteristic conclusion to each of R. Schneerson's discourses was his effort to make explicit any *hora'ah* [practical directive] to be derived from the area he had been discussing, irrespective of however theoretical his discussions may have been. In light of this, it is not unlikely that a corresponding implication for educational practice or policy will accompany his theoretical deliberations documented in Chapters 3-5. Indeed, an entire 86-page anthology, *Chinuch L'Ma'aseh – Likkut Hora'ot V'Hadrachot HaRabbi MiLubavitch MeSichot 5748-5752* ["Education in Practice – An Anthology of Teachings and Instructions of the Lubavitcher Rebbe, Delivered Between 1987 and 1992"] edited by R. Levi Stolik and R. Nechemia Kaploun, lists over 200 of his practical educational suggestions which he communicated exclusively between September 24th, 1987 and late February, 1992. Indeed, a vast volume of practical educational recommendations pervades his discourse delivered between 1951 and 1992.

6.3 PRACTICAL RAMIFICATIONS OF ELEMENTS OF R. SCHNEERSON'S EDUCATIONAL DISCOURSE

In Table C, there appears an outline of practical ramifications that emerge from the themes discovered in Chapters 3-5. While there are in all likelihood many further

¹¹¹¹ *SH-5749* [1988-89], I: 415.

¹¹¹² *Avot* 1:17 states that "not study but deed is the essential thing"; see also *LS*, VIII: 109-10, Paragraph 10.

¹¹¹³ *LS*, XXIX: 9-17.

practical educational directives that are direct implications of the above-mentioned elements of his educational theory, those listed are primarily derived from popular anthologies of R. Schneerson's practical educational advice.¹¹¹⁴ Thereafter, in Appendix F below, there will be listed 25 samples from the elements which provide a fuller illustration of the transferal of the educational ideals and recommendations pivotal to these elements into the domains of practice and policy.

The substantive scope of R. Schneerson's practical educational initiatives implemented over his more than 42 years of leadership of Habad and during the ten years prior when he headed the educational wing of the Habad Movement under the direction of his predecessor, RJIS, will be evident from Table C below. In light of this extensive corpus of his practical educational initiatives which are each predicated upon the elements of his educational theory delineated above, to fully enunciate these directives and to explain the rationale underlying their transferal from educational theory to educational practice or policy is beyond the scope of this dissertation. Such an exhaustive documentation would be no less extensive than the researcher's previous dissertation which mapped transferal of generic themes that pervaded R. Schneerson's corpus into his educational discourse. Hence, in Table C below, there is presented only a sample of practical directives along-side the corresponding elements of educational theory from which they emerge.

¹¹¹⁴ These include forty of R. Schneerson's educational projects for practical implementation (mentioned in Appendix F below) which are listed in Rabbi Elyashiv Kaploun's *Takanot HaRabbi — Hora'ot V'Takanot HaRabbi D'Dor HaShevi'i* [The Rebbe's Directives: Instructions and Ordinances by the Lubavitcher Rebbe for the Seventh Generation of Habad] and *Chinuch L'Ma'aseh - Likkut Hora'ot V'Hadrachot HaRabbi MiLubavitch MeSichot - 5748-5752* ["Education in Practice – An Anthology of Teachings and Instructions of the Lubavitcher Rebbe, Delivered Between 1987 and 1992"] edited by R. Levi Stolick and R. Nechemia Kaploun.

TABLE C

PARA- GRAPH NO. IN THESIS	PARA- GRAPH NO. IN APPENDIX F.	ELEMENT DISCLOSED IN CHAPTER 3	THE ELEMENT'S SPECIFIC ASPECT FROM WHICH PRACTICAL RAMIFICATIONS ARE DERIVED	APPLICATION FOR PRACTICE
3.1	SEE APPENDIX F. 1	THE NATURE OF EDUCATION	Everything is Educational: Adopting the Broadest Definition of Education: Education as derivation of inspirational directives from all phenomena.	*Derivation of multiple lessons from chess. ¹¹¹⁵ * Derivation of lessons from a boat trip. ¹¹¹⁶ * Derivation of lessons from a soccer game. ¹¹¹⁷ * Derivation of lessons from an art class. ¹¹¹⁸ *Derivation of lessons from the splitting of the atom. ¹¹¹⁹ *Derivation of lessons from space exploration. ¹¹²⁰ *Derivation of spiritual lessons from engineering & geometry. ¹¹²¹ *Derivation of lessons from "incidental" aspects of Torah. ¹¹²² *Derivation of life lessons from contemporary events.
3.1	SEE APPENDIX	THE NATURE OF EDUCATION	Everything is educational: An expansive view of	*Surrounding the new-born with matters ¹¹²³ pertaining to purity ¹¹²⁴

¹¹¹⁵ Undated address to a *farbrengen* of 1947-1948, where Sabbath-observant chess champion, Samuel H. Reshevsky was present. See Zaklikowski & Greenberg (eds.), *Yemei Bereishit: Yoman MiTkufat Kabbalat HaNesi'ut Shel Kvod Kedushat Admur Shlita BeShanim 5710-5711 Al Pi Yomanim, Mikhtavim V'Zikhronot SheBichtav U'Baal Peh*. Kehot Publication Society, Brooklyn, New York.1993: 337-341.

¹¹¹⁶ *TM-HIT-5743* [1982-1983], III: 1207ff; *TM-HIT-5747* [1986-1987], IV: 233-6.

¹¹¹⁷ Address of *Nissan* 26th, 5740 [April 12th, 1980] in *SK-5740* [1979-1980], II: 815-8.

¹¹¹⁸ Letter to R. Hendel Lieberman in *The Lamplighter*, Vol. 59: 3, published by Chabad House, Caulfield, Melbourne, Australia.

¹¹¹⁹ *TM-HIT-5711* [1950-51], I: 315-7.

¹¹²⁰ Address of *Tevet* 7th, 5729 [December 28th, 1968], in *SK-5729* [1968-1969], I: 252-258.

¹¹²¹ Address of *Chol HaMoed Sukkot*, 5704 [October, 1943] *Farbrengen* for yeshiva students including students who studied secular studies as part of their day. *SK-5689-5710* [1929-1950]: 153-4, Paragraph 12. [See also *op.cit.*: 141].

¹¹²² Examples are the derivation of life-lessons from names of Torah portions, from why a rabbinic teaching is enunciated by a particular scholar and seemingly incidental details included in a Talmudic discourse. See single volume The Gutnick Edition *Chumash*: xxxix-lviii.

	F. 2		education: Education is from youngest age.	and sanctity. ¹¹²⁵ *Education starts from birth. *Education for young children to wash hands. *Education for young children to recite <i>Modeh Ani</i> . *Education for young children to recite blessings. *Girls from three-years of age ¹¹²⁶ to light a Shabbat candle. ¹¹²⁷ * Young boys wearing <i>kippa</i> [skull-cap] from youngest age. *Global campaign to encourage acquisition by children under the age of <i>bar-</i> or <i>bat-mitzvah</i> of a letter in a Torah scroll written exclusively for them. ¹¹²⁸ *Language of instruction must be secondary to content.
3.1	SEE APPENDIX F. 3	THE NATURE OF EDUCATION	Everything is educational: An expansive view of education: Education is life-long.	*Global campaign to encourage education for the elderly and discouraging unnecessary retirement. ¹¹²⁹
3.1	SEE APPENDIX F. 4	THE NATURE OF EDUCATION	Everything is educational: An expansive view of education: Concern beyond	* <i>Chadrei Torah Ohr</i> * <i>Mesibat Shabbat</i> informal education for pre- <i>Bar-</i> or <i>Bat-Mitzvah</i> children.

1123 See address of *Shabbat Parashat Bamidbar*, *Sivan 2nd*, 5750 [May 26th, 1990] 5750, *TM-HIT-5750*, III: 246 footnote 48.

1124 See address of *Shabbat Parashat Emor*, *Erev Lag B'Omer*, 5750; *TM-HIT-5750*, III: 179.

1125 See address of *Shabbat Parashat Shelach*, *Mevarchim HaChodesh Tammuz*, *Sivan 23rd*, 5750, [June 16th, 1990], *op. cit.*, III: 364.

1126 *LS*, XVII: 146.

1127 Address of *Ellul 24th*, 5734 [Sept. 11th, 1974]; Addresses of *Cheshvan 20th* [Nov. 15th, 1973] and *Shabbat Parashat Chayei Sarah*, *Cheshvan 22nd*, 5735 [Nov. 17th, 1973] (in *LS*, XV: 168ff); Addresses of *Shabbat Parashat Metzora*, *Nissan 10th*, 5736 [April 10th, 1976] and *Shabbat Parashat Metzora*, 5735 (in *LS*, XVII: 146-7); Letter of *Iyar 11th*, 5735 [April 22nd, 1975] (in *LS*, XVI: 577); *LS*, XI:288; *SH-5750*, II:481; Letter of *Adar-Sheini 28th*, 5741 [March 3rd, 1981] (in *LS*, XXI: 382); Letter of *Cheshvan 28th*, 5735 [Nov. 13th, 1974] (in *LS*, XI: 288); Address of *Tishrei 6th*, 5735 [Sept. 22nd, 1974]; *IK*, XIV, Letter 5316.

1128 Address of *Nissan 11th*, 5741; Pastoral letter of *Tishrei 11th*, 5742 [*LS*, XXIV: 583) and *op. cit.*, XXIII: 296].

1129 Addresses of *Shabbat Av 20th*, 5740 [Aug 2nd, 1980] and Saturday night, *Av 21st*, 5740 [August 3rd, 1980], in *SK-MM-5740* [1979-80], III: 880-903; Address of *Shabbat Parashat Ekev*, *Av 20th*, 5740 [Aug 2nd, 1980].

			hours of formal instruction. ¹¹³⁰	*Vacation. *Global campaign for acquisition of Jewish books for one's home. ¹¹³¹
3.1		THE NATURE OF EDUCATION	Everything is educational: An expansive view of education: Concern beyond subject area. ¹¹³²	*Teach students, not subjects. *Utilize all opportunities.
3.1		THE NATURE OF EDUCATION	Everything is educational: An expansive view of education: Concern for the unrelated. ¹¹³³	*Returning the missing "Fifth Son" to the Pesach <i>Seder</i> . ¹¹³⁴ *Release Time. *Merkos Shlichut (Travelling Rabbis) *Friday afternoon <i>miotza'im</i> [outreach to and interaction with the wider community].
3.1	SEE APPENDIX F. 5	THE NATURE OF EDUCATION	Everything is educational: An expansive view of education: Concern for broader moral education. ¹¹³⁵	*Global campaign to promulgate Noahide Laws. *Global campaign to encourage introduction of a "Moment of Silence" or a "Moment of Reflection" into the start of the school day, particularly in public schools. ¹¹³⁶
3.2		THE NATURE OF EDUCATION	Education is Everything: Education as an endeavor of universal significance: Minute advances are of universal significance and are never trivial.	*One blessing by a child is of universal importance. ¹¹³⁷
3.2		THE NATURE OF EDUCATION	The universal significance of education: The individual	*Efforts for a young WW2 survivor in Vancouver. ¹¹³⁸

¹¹³⁰ *IK*, III: 344; *op. cit.*, IV: 357; *op. cit.*, I: 322; *op. cit.*, XXII: 380-2; *op. cit.*, XII: 445; *op. cit.*, XIII: 359; *op. cit.*, XIV: 16; *op. cit.*, XIV: 404-6 & 409.

¹¹³¹ *SK-5734*, II:179.

¹¹³² *IK*, XVII: 180 where R. Schneerson urges a teacher of agriculture to exert a positive influence in the area of religious education.

¹¹³³ See semi-pastoral Hebrew (with Yiddish citation from RJIS) letter penned at the outset of his leadership of Habad, on *Nissan* 11th, 5711 [April 17th, 1951] addressed to multiple recipients, published in *IK*, IV: 242-3, Letter 972; *Haggadah Shel Pesach*: 567; *IM*, II: 1-2 Letter 94; *I.W.W.I.T.H.*: VII: 196-8.

¹¹³⁴ Address of last day of *Pesach*, 5743.

¹¹³⁵ Address Last Day *Pesach*, 5743 [1983] in *TM-HIT-5743*, III: 1342ff citing *Ethics of the Fathers*, 2:1.

¹¹³⁶ Addresses of *Shevat*. 10th, *Nissan* 11th, Last Day *Pesach* and *Tammuz* 12th, 5743; Addresses of *Tishrei* 6th, *Kislev* 19th and *Nissan* 11th, 5744; Address of *Tishrei* 6th, 5745.

¹¹³⁷ Addresses of *Nissan* 23rd, 5731, Paragraph 8 and *Nissan* 29th, 5731, Paragraph 3.

			is a universe.	
3.2		THE NATURE OF EDUCATION	The universal significance of education: Education is a Heavenly, sacred assignment: Education means initiation into sanctity.	*Education begins with parental intimacy guided by the principles of taharat <i>hamishpacha</i> & sanctity that continues to conception and beyond for the duration of a life-time. ¹¹³⁹ *Boys and girls ideally separate for all schooling, especially during religious studies. ¹¹⁴⁰ *Negating toys or children's decorations with images of impure animals. ¹¹⁴¹
3.3		THE NATURE OF EDUCATION	Arousal of the Essential Soul: *Awakening limitless potential.	*An employee of <i>Hadar HaTorah</i> was instructed that he must view students as <i>Heiligge Neshamot</i> [Holy Souls]. ¹¹⁴²
3.3		THE NATURE OF EDUCATION	Society, Community and Nation: *Education achieves national salvation.	*Teachers to communicate the profound message of life's purpose for all humanity: freedom of the soul. ¹¹⁴³ *Teachers to address issues of the meaning of life. ¹¹⁴⁴
3.4		THE NATURE OF EDUCATION	*Education and the Wider Community and Nation; Influencing generations to come.	*Children to petition the US Government to introduce a Moment of Silence into the Public School day. ¹¹⁴⁵ *Children to exert a respectful, positive influence on their parents' and family members' level of religious observance. ¹¹⁴⁶ *In the Jewish community, <i>yeshivah</i> students publicly review Hasidic

1138 *IK*, I: 81-2, Letter 51; *op. cit.*, I: 110-2, Letter 65 & *op. cit.*, I: 118-9, Letter 71.

1139 Address of *Sivan* 9th, 5749 [June 12th, 1989] to the collective *Yechidut* (*TM-HIT-5749*, III: 304 footnote 42).

1140 *IK*, IV: 156-7, Letter 898.

1141 Address of *Cheshvan* 20th, 5744.

1142 Addresses of *Nissan* 23rd, 5731 Paragraph 8 and *Nissan* 29th, 5731, Paragraph 3.

1143 English letter of *Tevet* 5th, 5712 [Jan. 3rd, 1952] in *Letters of the Rebbe*, III: 17-8, Letter 11.

1144 English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] addressed to Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y., electronically publicized in 2014 by chabad.org.

1145 *LS*, XXVI: 132-44.

1146 Address of *Rosh Chodesh Nissan*, 5740.

				discourses in non-Habad synagogues on Shabbat. ¹¹⁴⁷ *Establishing a “Jewish ‘Peace Corps’ equivalent to President Kennedy’s establishment in 1961 of an American ‘Peace Corps’.” ¹¹⁴⁸
3.5	6.4.14	THE NATURE OF EDUCATION	Education and the Universe: Catalyst for Redemption: A child’s thought, speech or action can tip the balance for good and a child exemplifies and achieves redemption.	* <i>Mishnah</i> by heart. ¹¹⁴⁹ * Children to memorize and review “Twelve Torah Verses and Rabbinic Dicta”. ¹¹⁵⁰ *Global campaign to encourage study of the concept of <i>Inyanei Ge’ulah U’Mashiach</i> [Texts Pertaining to Redemption and the Messianic Era]. ¹¹⁵¹ *Study of <i>Hilchot Beit HaBechira</i> [The Laws Pertaining to the Jerusalem Temple] during the mourning period known as the “Three Weeks”. ¹¹⁵² *Completion of study of Talmudic tractates during the nine days of mourning prior to and including the night pursuant to the fast of the Ninth of <i>Av</i> and during the days leading up to and including the Fifteenth of <i>Av</i> . ¹¹⁵³
3.6		THE NATURE OF EDUCATION	Education is a Foremost Priority and a Matter of Life: An extraverted approach is vital.	* <i>Shlichut</i> : emissaries to far-flung communities. *Global campaign for Torah study. ¹¹⁵⁴ *Global campaign to encourage

¹¹⁴⁷ *IK*, IV: 94-6, Letter 842 [*LS*, X: 242].

¹¹⁴⁸ Address of *Purim*, *Adar* 14th, 5721 [March 2nd, 1961] in *SK-5721*:119-24, Paragraphs 19-21.

¹¹⁴⁹ *IK*, I: 38-40, Letter 22; *IK*, I: 38-40, Letter 22; *IK*, I: 105-7, Letter 63 and multiple letters and addresses.

¹¹⁵⁰ Addresses of eve of First Day of *Rosh Chodesh Iyar*, 5736 and *Lag B’Omer*, 5736.

¹¹⁵¹ Addresses of *Shabbat Parashat Chayei Sarah*, 5752 and Nissan 28th, 5751; *SH-5751*, II: 733 and see address of *Shabbat Parashat Tazria-Metzora*, 5751; *SH-5748*, I: 355; Address of the eve of Pesach, 5748; *TM-HIT-5751*, III: 132.

¹¹⁵² Address of *Tammuz* 24th, 5736.

¹¹⁵³ Address of eve of *Rosh Chodesh Menachem-Av*, 5735 and *SH-5751*, II: 733.

¹¹⁵⁴ *LS*, VI: 312.

				<i>Chinuch</i> [Jewish education]. ¹¹⁵⁵ * Year of the Jewish Child. *All must use vacation time to enroll students in religious Day-Schools for the coming school year. ¹¹⁵⁶
3.7		THE NATURE OF EDUCATION	*Education is the Heavenly Endeavour and a Pre-eminent Activity of Great Potency	*Daily study of <i>Chumash</i> [Pentateuch] as apportioned for each of the seven days of the week of that weekly Torah reading], recital of <i>Tehillim</i> [The Book of Psalms as apportioned for the days of the Hebrew month] and <i>Tanya</i> as apportioned for completion over the course of the year. ¹¹⁵⁷
		THE NATURE OF EDUCATION	Education is the Foundation of a life-time: Education must address the purpose of life.	*Teachers to communicate the profound message of life's purpose for all humanity: freedom of the soul. ¹¹⁵⁸ *Teachers to address issues of the meaning of life. ¹¹⁵⁹
3.11	SEE APPENDIX F. 6	AIMS OF EDUCATION	*Imbue belief in & awareness of Higher Authority, thereby instilling piety and values.	*Introduce a "Moment of Silence" at the start of the Public School day. ¹¹⁶⁰ * Children inscribe their prayer book, Pentateuch and charity box with the verse (Psalms, 24:1) "The earth and all its fullness is G-d's." ¹¹⁶¹ *Global campaign to encourage children under the age of <i>bar-</i> or <i>bat-mitzvah</i> to join <i>Tzivot Hashem</i> ["The Army of Hashem" informal educational initiative]. ¹¹⁶²

¹¹⁵⁵ SK-5736, II: 118.

¹¹⁵⁶ IK, IV: 371-3, Letter 1,090.

¹¹⁵⁷ Addresses of *Shavuot*, 5713 and of second-day *Shavuot*, 5743 [*op. cit.*, X: 252; Letter of *Ellul* 6th, 5717 in *op.cit.*, XV: 385; Letter of *Ellul* 3rd, 5716].

¹¹⁵⁸ English letter of *Tevet* 5th, 5712 [Jan. 3rd, 1952] in *Letters of the Rebbe*, III: 17-8, Letter 11.

¹¹⁵⁹ English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] addressed to Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y., electronically publicized in 2014 by chabad.org.

¹¹⁶⁰ Addresses of *Shevat*. 10th, *Nissan* 11th, Last Day *Pesach* and *Tammuz* 12th, 5743; Addresses of *Tishrei* 6th, *Kislev* 19th and *Nissan* 11th, 5744; Address of *Tishrei* 6th, 5745.

¹¹⁶¹ Address of second day *Chol HaMo'ed Sukkot*, *Tishrei* 18th, 5750 to children of *Tzivot Hashem* [TM-HIT-5750: 170].

¹¹⁶² English letter of *Tevet* 26th, 5742 [Jan 21st, 1982]; Address of Third Day of *Chol HaMoed Sukkot*, 5741 (in SK-5741, I: 176ff).

3.12		AIMS OF EDUCATION	*Inspire students to lead a life of virtue and piety.	*Transforming a child's room into a mini-sanctuary or <i>Beit Habad</i> . ¹¹⁶³ *Avoidance of television in the home in light of its negative influence on those who watch its programs, many of which are inappropriate. ¹¹⁶⁴
3.13		AIMS OF EDUCATION	*Maximum realization of student potential through on-going advancement.	*Appointing for oneself a personal teacher or <i>mashpi'ah</i> [spiritual mentor] (male mentor for male mentees; female mentor for female mentees) to whom one is accountable. ¹¹⁶⁵ *Appoint a committee of three individuals to whom one is accountable for increasing activity and who will respectfully urge the school administration to attain loftier goals. ¹¹⁶⁶
3.14		AIMS OF EDUCATION	*On-going self-transformation.	*Keep a connection with past students.
3.15		AIMS OF EDUCATION	*Independent of teacher input.	*Learners who themselves become teachers.
3.16		AIMS OF EDUCATION	*Undaunted by derision.	*Dispatching emissaries to communities with no Habad infrastructure.
3.17	SEE APPENDIX F. 7	AIMS OF EDUCATION	*A life of altruism, transforming one's fellow and influencing society.	*A learner who inspires others: learners as exemplars. * Affixing a charity box at home and in the child's room, along with a <i>Siddur</i> [prayer book] and <i>Chumash</i> [Pentateuch]. ¹¹⁶⁷ * Distribution of <i>Chanukka gelt</i> [coins for the festival of <i>Chanukka</i>] and extra

¹¹⁶³ Address of 5th, 6th and 7th nights of *Chanukka*, 5747; Address of *Shabbat Parashat Beshalach*, 5747; *TM-HIT*-5747, II: 414 & 421; Address of *Shevat*. 13th, 5747.

¹¹⁶⁴ *Yechidut* of first day of *Rosh Chodesh Ellul*, 5714 [See at length *TM-HIT*, XII: 190ff].

¹¹⁶⁵ Address of *Shabbat Parashat Devarim*, 5747; Eve of 3rd night of *Sukkot*, 5747.

¹¹⁶⁶ Address of *Shabbat Parashat Ekev*-5748, para.12. and addenda to *Ekev*-5748, *SK*-5748: 186.

¹¹⁶⁷ Address of *Ellul* 24th, 5748.

				<p><i>tzedakka</i> [charity for children to distribute] during <i>Chanukka</i>.¹¹⁶⁸</p> <p>*Empowering new-borns to be exemplars.</p> <p>*Learners teach and teachers must still learn.</p> <p>*Returning the missing “Fifth Son” to the Pesach <i>Seder</i>.¹¹⁶⁹</p> <p>* “The Great Matza Ball Contest”.</p>
3.18		AIMS OF EDUCATION	*Perpetuation of values to future generations.	<p>*Children to exert a respectful, positive influence on their parents’ and family members’ level of religious observance.¹¹⁷⁰</p> <p>*Girls light Shabbat candles with their mothers.</p>
3.19		AIMS OF EDUCATION	*A learner who transforms the universe (and who influences society).	*Global campaign to encourage promulgation of the “Seven Noahide Laws” as the common moral curriculum for all nations. ¹¹⁷¹
4.5		AUTHORITY FOR EDUCATION	*A reciprocal arrangement: Student humility.	<p>*Communal establishment of <i>mashpi'im</i> [spiritual mentors] (male mentors for male mentees; female mentors for female mentees).¹¹⁷²</p> <p>*The student and his/her family must be respectful of a teacher’s authority.</p>
4.6.1		AUTHORITY FOR EDUCATION	*Education as an attainable goal.	*Educators take a positive view of the learner.
4.6.1		AUTHORITY FOR EDUCATION	*Divinely-empowered educator.	<p>*The preconditions for engaging in <i>chinuch</i> as an educator:</p> <p>*Employ teachers with positive attitude to religious matters.</p> <p>*Boys and girls separate during</p>

¹¹⁶⁸ Address of *Shabbat Parashat Vayeishev*, 5748.

¹¹⁶⁹ Address of last day of Pesach, 5743.

¹¹⁷⁰ Address of *Rosh Chodesh Nissan*, 5740.

¹¹⁷¹ Addresses of *Kislev* 19th and second day of *Shavuot*, 5743.

¹¹⁷² Addresses of *Adar* 28th, 5737 and *Shabbat Parashat Bo*, 5743.

				<p>religious studies.</p> <p>*Head covering for boys.</p> <p>*Educator to view student potential</p> <p>*No moment too early.</p> <p>(i). Attaching <i>Shir HaMa'alot</i> to neo-natal ward and room of new-born.¹¹⁷³</p> <p>*No detail inconsequential.</p> <p>*No interaction is incidental.</p> <p>*No exertion is ever unproductive.</p> <p>*Appointing for oneself a personal teacher or <i>mashpi'ah</i> [spiritual mentor] (male mentor for male mentees; female mentor for female mentees) to whom one is accountable.¹¹⁷⁴</p>
4.10		RESPONSIBILITY FOR EDUCATION	*Education requires application of mind and devotion of heart (see also <i>Tefillin</i> metaphor in Appendix E).	<p>*Educators must dedicate their first waking thought and final thought each day to the welfare of their students.¹¹⁷⁵</p> <p>*Educator time-management and organization.¹¹⁷⁶</p>
4.11		RESPONSIBILITY FOR EDUCATION	R. Schneerson's views on the extent of the educator's responsibility.	<p>*Responsibility for depraved, apathetic & antagonistic students.</p> <p>*Concern that all receive optimum education.</p> <p>*Educator reflects on the student.</p> <p>*Educator self-sacrifice.</p>
4.12	SEE APPENDIX F. 8	RESPONSIBILITY FOR EDUCATION	R. Schneerson's urging educators to be aware of their responsibility.	<p>*Educators must see themselves as Torah scribes whose appropriate conduct brings cosmic rectification and whose errors cause cosmic fracture.</p> <p>*Educators must see themselves as "Biblical priests" and they should not</p>

¹¹⁷³ Address of *Kislev* 19th, 5747.

¹¹⁷⁴ Address of *Shabbat Parashat Devarim*, 5747; Eve of 3rd night of *Sukkot*, 5747 [*LS*, XVII: 494].

¹¹⁷⁵ Address of *Av* 20th, 5737 [*SK*-5737, II: 388-9].

¹¹⁷⁶ *IK*, XII: 172, Letter 3,981.

				need to beg for remuneration. Rather, if educators receive their remuneration with dignity, they can devote themselves to their students' welfare in an undistracted way. ¹¹⁷⁷
4.13		RESPONSIBILITY FOR EDUCATION	*R. Schneerson's conceptualization of education as an awesome privilege where reward is measure for measure. ¹¹⁷⁸	*Educators must not completely abandon an educational position.
4.14		RESPONSIBILITY FOR EDUCATION	*R. Schneerson's conceptualization of the characteristics of the educator: Educator self-confidence.	*Educators must exemplify ideals in unsupportive environments.
4.14	SEE APPENDIX F. 9	RESPONSIBILITY FOR EDUCATION	*R. Schneerson's conceptualization of the characteristics of the educator: Educator pro-activity.	
4.14	SEE APPENDIX F. 10	RESPONSIBILITY FOR EDUCATION	*R. Schneerson's conceptualization of the characteristics of the educator: *Educator sensitivity and inclusion.	*Educators must maintain a perspective of all learners.
4.14	SEE APPENDIX F. 11	RESPONSIBILITY FOR EDUCATION	*R. Schneerson's conceptualization of the characteristics of the educator: *The educator's meticulous concern for	i).Precise and accurate depiction of the Tablets of the Decalogue. ¹¹⁷⁹ (ii).Precise and accurate depiction of the Temple <i>menorah</i> [candelabrum]. ¹¹⁸⁰

¹¹⁷⁷ Address of *Shabbat Vayakhel-Pekudei*, Adar 23rd, 5748 [March 12th, 1988])

¹¹⁷⁸ This reward manifests itself in pride in one's own children, mutual enlightenment, an exalted spiritual status, the health of educator and offspring, material sustenance and a life of happiness.

¹¹⁷⁹ Address of *Shabbat Parashat Ki-Tissa*, 5741 and see *IK*, XXII: 252; Address of *Simchat Torah* day, 5742.

¹¹⁸⁰ Addresses of *Shabbat Parashat Matot-Massai* and *Shabbat Parashat Devarim*, 5742 (in *LS*, XXI: 168-71); Address of *Shabbat Parashat Tetzaveh*, 5743 (in *LS*, XXVI: 72 and many letters).

			detail.	
4.15	SEE APPENDIX F. 12	RESPONSIBILITY FOR EDUCATION	*R. Schneerson's insistence on the education of the educator.	*Educator on-going pedagogical training and courses for teachers. *Educator on-going self-development.
4.16	SEE APPENDIX F. 13	RESPONSIBILITY FOR EDUCATION	*Not to be relegated to religious institutions or law-enforcement agencies.	*Education must be like medicine where prevention is preferable to cure.
4.17	SEE APPENDIX F. 14	RESPONSIBILITY FOR EDUCATION	*No individual is absolved.	*Those not skilled as educators should assist in recruiting new students for Jewish education or in fund-raising for educational activity.
4.18		RESPONSIBILITY FOR EDUCATION	*Society's responsibility for providing special education.	*Global campaign to encourage education for the elderly. ¹¹⁸¹ *Responsibility for those suffering physical disability. *Responsibility for the disenfranchised. *Responsibility for the disadvantaged. *Responsibility for the antagonistic.
4.19	SEE APPENDIX F. 15	RESPONSIBILITY FOR EDUCATION	*Contemporary intensification of educational responsibility.	* <i>Shlichut</i> .
5.2	SEE APPENDIX F. 16	METHOD OF EDUCATION	*Utilization of all educational opportunities.	Constructive commemoration of birthday as an educational opportunity for spiritual edification. ¹¹⁸²
5.3	SEE APPENDIX F. 17	METHOD OF EDUCATION	*Urgency and enthusiasm must characterize educational endeavour.	Prioritize education: In a 1960 meeting with the lay leadership of American Jewry, he stated: "...Education is not a question of making someone who is not so learned, more learned, someone who is not so fluent, more fluent,

¹¹⁸¹ Address of *Shabbat Parashat Ekev*, 5740.

¹¹⁸² Address of *Adar 25th*, 5748; *SH-5748*, II: 406; Address of *Nissan 11th*, 5743; Address of *Ellul 18th*, 5742 (and see *LS*, II: 601ff); Address of Last Day of *Pesach*, 5748 (See *TM-HIT-5748*, III: 160-1; Address of *Cheshvan 20th*, 5737; *TM-HIT-5722*, *Nissan 11th*, 5722; *LS*, V: 86; *IK*, XVIII: 12; Address of the eve of *Ellul 18th*, 5742; Address of *Shabbat Parashat Chukat-Balak*, *Tammuz 12th*, 5722 (*LS*, II: 606); Address of *Adar 25th*, 5748 (in *SK-5748*, I: 405).

				<p>someone who is not charitable, to become charitable or more charitable. Education now is a question of saving souls, saving a human being for the Jewish people and saving him even for humanity.”¹¹⁸³</p> <p>*Educate families now through explaining the importance of matters of Jewish observance even while gathering information for surveys for later educational enhancements that will only come to fruition and impact on the same families decades later.¹¹⁸⁴</p>
5.4		METHOD OF EDUCATION	*A non-static approach to education with constant incremental advancements.	<p>*Teachers (however advanced) must have their own mentor.</p> <p>*Successful educators must expand their areas of influence.¹¹⁸⁵</p>
5.5		METHOD OF EDUCATION	*Education must be permeated with self-sacrifice, devotion and sanctity.	<p>*Judaism must be disseminated with selfless devotion.¹¹⁸⁶</p> <p>*Educator must speak with self-sacrifice.¹¹⁸⁷</p> <p>*R. Schneerson called for a text for Hebrew grammar that is <i>al taharat</i></p>

¹¹⁸³ *Cabinet Communiqués*, an undated report on the *Yechidut* of Representatives of the Young Leadership Cabinet of the UJA with R. Schneerson on March 4, 1973. In a letter of 1965, R. Schneerson similarly wrote, “Under such [previous] circumstances the important thing was to make a Torah scholar out of the ignoramus, and a greater *Lamdan* (Torah scholar) out of a smaller *Lamdan*. In our days, unfortunately, it is not a question of raising the level of Torah knowledge among Jews. It is rather a question of *Pikuach Nefesh* (the saving of human life), actually saving Jews that they should remain Jews in the very plain sense of the word. Obviously *Pikuach Nefesh* takes precedence over everything else.”

¹¹⁸⁴ *Cabinet Communiqués*, an undated report on the *Yechidut* of Representatives of the Young Leadership Cabinet of the UJA with R. Schneerson on March 4, 1973.

¹¹⁸⁵ *SH-5748* [1988], II: 486-9, §12; *TM-HIT-5748*, III: 487-98; See address of *Shabbat Parashat Beha'alotecha*, 5749.

¹¹⁸⁶ *IK*, I: 56-7, Letter 34; *op. cit.*, I: 75-8, Letter 48; *op. cit.*, I: 75-8, Letter 48.

¹¹⁸⁷ *Op. cit.*, I: 249-50, Letter 136; *op. cit.*, IV: 56-7, Letter 812.

				<i>hakodesh</i> . ¹¹⁸⁸ *Global campaign to encourage children's <i>Lag B'Omer</i> Parades. ¹¹⁸⁹
5.6		METHOD OF EDUCATION	*Ideals must be communicated without compromise.	*Outreach must take care not to compromise one's own standards but rather to elevate others to one's own level. ¹¹⁹⁰ * <i>Farbrengen</i> as a means of influence. ¹¹⁹¹
5.7	SEE APPENDIX F. 18	METHOD OF EDUCATION	*Teaching must take place in a way that empowers the learner to be an exemplar.	*Empowering even new-borns. ¹¹⁹² *Encouragement of authoring and compiling for publication one's <i>Chiddushei Torah</i> [novel Torah insights]. ¹¹⁹³
5.8		METHOD OF EDUCATION	*Empowering the learner to be an educator.	*Every student can and must teach at some level.
5.9		METHOD OF EDUCATION	*Empowering the learner to be a disciplinarian.	*Problematic students to take on a discipline role. ¹¹⁹⁴
5.10	SEE APPENDIX F. 19	METHOD OF EDUCATION	*Showing concern and sensitivity for the needs of the individual.	*In light of a mother's special ability as an educator of her child, due to her empathy and warmth, ¹¹⁹⁵ mothers must imbue infant children with a love of Torah through lullabies. ¹¹⁹⁶
5.11		METHOD OF EDUCATION	*R. Schneerson's insistence that inclusivism characterize educational endeavor.	*Teach Judaism to special children. ¹¹⁹⁷

1188 *IK*, XXI: 38-9, Letter 7,787.

1189 Address of *Shabbat Parashat Acharei-Kedoshim*, 5748; *TM-HIT-5750*, III: 149.

1190 *IK*, V: 114, Letter 1,324.

1191 *IK*, IV: 154-5, Letter 896 [Addenda to *LS*, VII: 306-7 (partial citation)]

1192 Address of *Adar 23rd*, 5750 [March 20th, 1990]; *TM-HIT-5750* [1989-90], II: 433.

1193 Address of *Shavuot*, 5751; Address of first day of *Rosh Chodesh Cheshvan*, 5736 (*SK-5736*, I: 630), Address of *Shevat 15th*, 5748.

1194 *IK*, XV: 435, Letter 5760 dated *Ellul 23rd*, 5717 [August 19th, 1957]. He cited Talmudic evidence for this policy. R. Schneerson thus wrote "when the students themselves will be concerned with implementing discipline, this will comply with the Talmudic that "from the very forest itself is taken the axe wherewith to fell it." This principle is also exemplified in *IK*, XX: 42.

1195 Address of *Iyar 28th*, 5751 to *N'shei U'Bnot Habad*.

1196 Addresses of *Shabbat Parashat Yitro* and *Shevat 22nd*, 5752. [See *SH-5752*: 357]

1197 English letter of *Av 22nd*, 5739 [August 15th, 1979] addressed to Dr. R. Wilkes.

5.12	SEE APPENDIX F. 20	METHOD OF EDUCATION	*R. Schneerson's insisting educators adopt a positive view of the learner.	*A positive view of the Down syndrome learner must prevail.
5.13		METHOD OF EDUCATION	*R. Schneerson's urging that unity and harmony must characterize educators' efforts.	*Educational institutions should communicate with each other regarding overseas fund-raising trips to either run a united financial campaign or individual campaigns that do not contradict each other. ¹¹⁹⁸
5.14		METHOD OF EDUCATION	*R. Schneerson's encouraging an education that encourages student focus on learning.	*Memorization of sacred texts should be included in curriculum. *Call for children to memorize and review "Twelve Torah Verses and Rabbinic Dicta". ¹¹⁹⁹
5.18		CONTENT OF EDUCATION	*R. Schneerson's advocating inclusion of the miraculous and mystical dimension in the curriculum.	*Weekly study of the Hasidic companion to the Torah portion in RSZ's <i>Torah Ohr</i> and <i>Likkutei Torah</i> . ¹²⁰⁰ *Inclusion of Hasidic philosophy (where there is less diversity of opinion than in the exoteric Torah dimensions) in the curriculum. ¹²⁰¹ *Learning <i>Hasidut</i> in a general way. ¹²⁰² *Students should review texts of Hasidic philosophy of a level that can be internalized by the listeners' rational faculties. ¹²⁰³ *Study <i>Hasidut</i> in a way that when dealing with the essence, the main thing is absorption and internalization

1198 *IK*, IV: 483, Letter 1,200.

1199 Addresses of eve of First Day of *Rosh Chodesh Iyar*, 5736 and *Lag B'Omer*, 5736.

1200 Address of *Shabbat Parashat Vayeishev*, 5715; Address of *Shabbat Parashat Vayakhel*, 5725; Address of *Shabbat Parashat Lech-Lecha*, 5749.

1201 *IK*, IV: 489-90, Letter 1205.

1202 *Op. cit.*, V: 131-2, Letter 1342; *op. cit.*, XI: 333, Letter 3,719.

1203 *TM-HIT*, IV [*TM* -5712: I]: 237-8.

				<p>rather than abstract intellectual comprehension.¹²⁰⁴</p> <p>*Study of a chapter of RSZ's <i>Tanya</i> prior to daily prayer.¹²⁰⁵</p> <p>*Encouragement of Hasidic discourses prior to one's wedding.¹²⁰⁶</p>
5.19	SEE APPENDIX F. 21	CONTENT OF EDUCATION	*R. Schneerson's advocating a prioritization of the practical and the primacy of deed.	<p>*Prioritization of the tangible and practical, especially when time is limited e.g. (i) Enable students to become capable students of <i>Chumash</i>; (ii) Deal with the practical dimension (iii) Pray with them daily so they become accustomed to <i>Shma</i>, <i>Amida</i>, Morning Blessings, Blessings on food, etc.¹²⁰⁷</p> <p>*The most theoretical aspects of the curriculum must impact on the domain of action.¹²⁰⁸</p> <p>*Encouragement of study of areas of <i>Halacha</i> and subsequent examination for receipt of rabbinical ordination prior to marriage.¹²⁰⁹</p> <p>* Daily study of <i>Chumash</i> [Pentateuch] as apportioned for each of the seven days of the week of that weekly Torah reading], recital of <i>Tehillim</i> [The Book of Psalms as apportioned for the days of the Hebrew month] and <i>Tanya</i> as apportioned for completion over the course of the year.¹²¹⁰</p>

1204 *TM* [5712, I] IV: 197-8, §20.

1205 Address of *Shabbat Parashat Acharei*, 5749.

1206 Address of *Sivan* 7th, 5712 [May 31st, 1952].

1207 *IK*, V: 148-9, Letter 1355.

1208 Letter of *Nissan* 10th, 5741 [April 14th, 1981] addressed to all participants in the International Symposium on Jewish Mysticism, Sponsored by the Lubavitch Foundation, London, England, published in *To Touch the Divine: A Jewish Mysticism Primer*: 5-6.

1209 Address of *Tevet* 24th, 5712 [Jan. 22nd, 1952]; address of *Tammuz* 12th, 5712 [July 5th, 1952].

1210 Addresses of *Shavuot*, 5713 and of second-day *Shavuot*, 5743; *IK*, X: 252; Letter of *Ellul* 6th, 5717 in *op. cit.*, XV: 385; Letter of *Ellul* 3rd, 5716.

5.20		CONTENT OF EDUCATION	*R. Schneerson's advocating a synthesis of the mystical and the practical.	*Inclusion of mystical and esoteric dimensions in the curriculum of Habad <i>yeshivot</i> . *Integration of the esoteric and exoteric dimensions of curriculum. ¹²¹¹ *Global campaign to encourage Shabbat candle-lighting by both married women and [a single candle] by single girls from three-years of age and above. ¹²¹²
5.21	SEE APPENDIX F. 22	CONTENT OF EDUCATION	*R. Schneerson's encouraging a curriculum for moral development.	*R. Schneerson's urging inclusion in the curriculum of a component on moral development. *Global campaign to encourage promulgation of the "Seven Noahide Laws" as the common moral curriculum for all nations. ¹²¹³ *Global campaign to encourage introduction of a "Moment of Silence" or a "Moment of Reflection" into the start of the school day, particularly in public schools. ¹²¹⁴
5.22	SEE APPENDIX F. 23	CONTENT OF EDUCATION:	*R. Schneerson's expansive view of the curriculum for vacation and extra-curricular.	*An expansive approach to curriculum must ensure the inclusion of educational content during vacations. *Summer camps with Jewish content. *Roving rabbis dispatched to far-flung communities during vacation time. *An expansive approach to curriculum must ensure the inclusion of educational content during Sabbaths

1211 *Ibid.*

1212 *LS*, XVII: 146.

1213 Addresses of *Kislev* 19th and second day of *Shavuot*, 5743.

1214 Addresses of *Shevat* 10th, *Nissan* 11th, Last Day *Pesach* and *Tammuz* 12th, 5743; Addresses of *Tishrei* 6th, *Kislev* 19th and *Nissan* 11th, 5744; Address of *Tishrei* 6th, 5745.

				<p>and Festivals.</p> <p>*Convening on <i>Shabbat</i> to hear Torah addresses.¹²¹⁵</p> <p>*<i>Mesibat Shabbat</i> informal educational activities on Shabbat.</p> <p>*Encouragement of study of <i>Pirkei Avot</i> [Ethics of the Fathers] throughout the summer months with in-depth analysis of one <i>mishnah</i>.¹²¹⁶</p>
5.23	SEE APPENDIX F. 24	CONTENT OF EDUCATION:	*R. Schneerson's contribution to the Jewish Studies curriculum.	<p>*Implementation of daily study of (either three chapters or one chapter of) Maimonides' <i>Mishneh Torah</i> or daily study of Maimonides' <i>Sefer HaMitzvot</i> outside the hours of formal instruction.¹²¹⁷</p> <p>*R. Schneerson's method of teaching Maimonides was to be included in the curriculum.</p> <p>*R. Schneerson's method of teaching Rashi's Torah commentary was to be included in the curriculum for senior classes and adult education.</p> <p>*R. Schneerson's encouragement for communal collective study of the entire Talmud in the course of each year by apportioning tractates.¹²¹⁸</p>
5.24		CONTENT OF EDUCATION:	*R. Schneerson's understanding of the place of general studies and the curriculum.	<p>*Curriculum must not be focused on ensuring the livelihood of the learner.</p> <p>*Sacred studies must be the first subject studied each day, setting the tone for the day.</p> <p>*Sacred studies must be the first subject studied each day, in order to</p>

¹²¹⁵ Address of *Shabbat Parashat Noach*, 5750.

¹²¹⁶ Address of *Shabbat Parashat Nasso*, 5747.

¹²¹⁷ Address of Last Day of Pesach, 5744; Addresses of *Shabbat Parashat Kedoshim*, 5744 and *Shabbat Parashat Emor*, 5744; Address of the eve of *Sivan* 11th, 5744; Address of the evening of *Sivan* 12th, 5744; Address of the eve of *Kislev* 10th, 5745; Address of *Shabbat Parashat Korach*, 5744; *TM-HIT-5745*, address of *Nissan* 11th, 5745 and address of the eve of *Tevet* 20th, 5749.

¹²¹⁸ Addresses of *Tevet* 24th, 5712 and *Kislev* 19th, 5713.

				set the tone for the day. *General studies to be studied after the prior study of sacred studies. *Curriculum must embrace the ideal of sacred studies unaffected by all other considerations.
5.25	SEE APPENDIX F. 24	CONTENT OF EDUCATION:	*R. Schneerson's encouraging the testing of students and publishing novel Torah insights by students as integral to the curriculum.	*Call for the authoring and compiling for publication of one's <i>Chiddushei Torah</i> [novel Torah insights]. ¹²¹⁹ *Frequent pre-recorded tests are to take place upon completion of units of the curriculum. ¹²²⁰
5.26	SEE APPENDIX F. 25	CONTENT OF EDUCATION:	*R. Schneerson understands of personal development, gender education and the curriculum.	*Teaching about sexuality must only take place in small groups (of three) and by an expert who teaches with great sensitivity and ensures student appropriateness.

See Appendix F below for a fuller explication of Table C's list of samples of R. Schneerson's derivation of practical applications from the elements of educational theory that were uncovered in Chapters 3-5. Table C illustrates that the elements of education that comprise R. Schneerson's discussion of the nature and aims of education, the authority and responsibility for education and the methodology and content of education all have direct ramifications for the educational practice that he encouraged. This direct relationship between the elements and educational practice is thus indicative of a characteristic that is considered by many to be an essential feature of a coherent educational theory.

¹²¹⁹ Address of *Shavuot*, 5751; Address of first day of *Rosh Chodesh Cheshvan*, 5736 (*SK*-5736, I: 630); Address of *Shevat*. 15th, 5748.

¹²²⁰ *IK*, VI: 283, Letter 1,789; *IK*, VI: 360-1, Letter 1,864; *IK*, XIV: 449, Letter 5,230.

6.4 THE INTER-RELATEDNESS OF THE ELEMENTS OF R. SCHNEERSON'S EDUCATIONAL THEORY

In the sections above and in Appendix F, many points of an educational methodology recommended by R. Schneerson have already become apparent, either through his explicit directives or as implications of educational metaphors that he provided. For example, when discussing the nature of education in section 3.2, R. Schneerson's understanding that "everything is educational" has implications for the educator's methodology of "capturing" a very wide range of teachable moments when they present. The notion of education being an endeavour of cosmic significance with implications for the individual, the wider community, for cosmic redemption, and indeed rendering it a matter of life, leads inexorably to a methodology where urgency and proactivity are pivotal. His delineation of the aims of education which include imbuing belief in a Higher Authority, inspiring a life of virtue and piety, maximum realization of learner potential through on-going student advancement and his goal of producing a learner who engages in on-going self-transformation, imply a methodology where idealism and devotion are key components and where teachers exemplify ideals.

Moreover, the aims of producing a learner who will, as an independent individual, live a life of altruism, transforming his or her fellow and influencing society and perpetuating his or her spiritual heritage and values to future generations lead directly to the methodology of empowering students to be role models and even educators and disciplinarians themselves. Also, R. Schneerson's understanding of the parameters of responsibility for education is one where the trained educator does not delegate the responsibility to others. Rather, the educator's own application and devotion, self-confidence, pro-activity, sensitivity, inclusive approach, organization and meticulous concern for detail and personal exemplification of ideals all result from, and culminate in his or her positive perspective of the learner (including those learners requiring special education).

A delineation of the inter-relatedness of and connections between those elements of R. Schneerson's educational theory that were discovered and recorded in Chapters 3 to 6 is set out below. For a chart illustrating graphically the interrelatedness of these key elements, see Table D. Illustrated below is the pattern of interrelatedness. Within the element of the nature of education certain key themes lead to other themes. For example, if everything is educational and all phenomena await utilization for educational purposes, then it follows that education is pivotal to creation and then educational is everything. The nature (or definition) of education impacts profoundly on the aims of education, the understanding of the authority for education, the responsibility for education, the methodology of education and the content of education.

In turn, key themes of the aims of education lead to other themes within the same element. As well, aims of education have implications for the responsibility for and methodology and content of education. Interestingly, authority for education reflects back on the nature, aims, methodology and content of education as well as for the responsibility for education.

Responsibilities for education impact on methodology and content of education and methodology influences content. Content exerts its influence on aims.

6.4.1 NATURE TO NATURE

- The Nature of Education [everything is educational (and all phenomena await utilization for educational purposes)] → The Nature of Education [educational is everything (as it is pivotal to creation)]
- The Nature of Education [education is everything] → The Nature of Education [education is instrumental in transforming the universe]

6.4.2 NATURE TO AIMS

- The Nature of Education: [everything is educational] → Aims of Education: [A student who can extract life-long lessons from all situations]
- The Nature of Education: [education brings about the individual's self-fulfilment by actualizing the essential soul of the learner] → Aims of Education: [living lives of virtuous deeds]
- The Nature of Education: [revealing the quintessential soul] → Aims: [initiation into sanctity rather than only cognitive skills]
- The Nature of Education: [revealing the quintessential soul] → Aims: [student engagement in self-transformation]
- The Nature of Education: [education is an act of altruism] → Aims: [perpetuating values for future generations]
- The Nature of Education: [education is a Heavenly calling] → Aims: [a learner who is aware of and in awe of G-d]
- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Aims of Education: [an inspired learner who inspires others]
- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Aims: [a learner who becomes independent of educator input]
- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Aims: [the maximal tangible realisation of learner potential]
- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Aims: [the maximal realisation of learner potential]
- The Nature of Education: [education is akin to igniting the flame of the candelabra and to horticulture] → Aims: [learner altruism]
- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Aims: [empower the learner to become an exemplar]
- The Nature of Education: [education is akin to igniting the flame of the candelabra and to horticulture] → Aims: [learners who influence society]
- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Aims: [the learner illuminates his or her outer environment].

- The Nature of Education [the horticultural metaphor] → Aims : [an awareness of a Higher Authority]
- The Nature of Education [the horticultural metaphor] → Aims : [a learner who lives a virtuous life]
- The Nature of Education [the horticultural metaphor] → Aims : [an altruistic learner]
- The Nature of Education: [the metaphor of guarantors] → Aims: [students who ensure continuity and perpetuation of values]

6.4.3 NATURE TO AUTHORITY

- The Nature of Education: [education is critical to the Divine plan for the universe] → [Authority for Education] : educational authority is covenantal, not contractual

6.4.4 NATURE TO RESPONSIBILITY

- The Nature of Education: [everything is educational] → Responsibility: [a teacher who grasps every educational opportunity]
- The Nature of Education [education is everything (as it is pivotal to creation)] → Responsibility : [The enormity of this responsibility as universal destiny depends on education]
- The Nature of Education [education is everything (as it is pivotal to creation)] → Responsibility : [educator devotion]
- The Nature of Education [education is of universal significance] → Responsibility: [educator responsibility to view his/her action as of universal importance].
- Nature of Education: [education is a life-saving priority] → Responsibility: [educator application and devotion]
- The Nature of Education [the broadest definition] → Responsibility : [educator responsibility goes beyond hours of formal instruction]

- The Nature of Education [the broadest definition] → Responsibility :
[educator responsibility goes beyond subject-area taught]
- The Nature of Education [the broadest definition] → Responsibility :
[everyone is an educator]
- Nature of Education: [education is a life-saving priority] → Responsibility: [a teacher who is pro-active]
- The Nature of Education [the conflagrational metaphor] → Responsibility :
[educator optimism]
- The Nature of Education [the conflagrational metaphor] → Responsibility :
[educator focus on the positive potential of the learner]
- The Nature of Education [the conflagrational metaphor] → Responsibility :
[educational ideals must not be compromised or diluted]
- The Nature of Education [the conflagrational metaphor] → Responsibility :
[an educator must never be complacent]
- The Nature of Education [the conflagrational metaphor] → Responsibility :
[an educator is responsible to ensure on-going educational endeavour which empowers the student to continue the process of their own volition]
- The Nature of Education [the conflagrational metaphor] → Responsibility :
[educator self-improvement is a prerequisite for success in influencing others]
- The Nature of Education [the empathetic metaphor] → Responsibility : [an educator must be sensitive]
- The Nature of Education [the horticultural metaphor] → Responsibility :
[educator must be optimistic]
- The Nature of Education [the horticultural metaphor] → Responsibility :
[educator must be proactive and prepared to intervene to preclude negative possibilities]
- The Nature of Education [the horticultural metaphor] → Responsibility :
[educator enthusiasm and application]
- The Nature of Education [the horticultural metaphor] → Responsibility :
[educator concern for every individual]

- The Nature of Education [the horticultural metaphor] → Responsibility : [educator's privilege]
- The Nature of Education [the horticultural metaphor] → Responsibility : [educator awareness that minor advancements are highly significant]
- The Nature of Education [the horticultural metaphor] → Responsibility : [educator punctuality]
- The Nature of Education [the horticultural metaphor] → Responsibility : [educator replenishing aspirations]
- The Nature of Education [the *tefillin* metaphor] → Responsibility : [educator efforts must be ever-increasing]
- The Nature of Education [the *tefillin* metaphor] → Responsibility : [educator must contemplate the "soul" of the learner]
- The Nature of Education [the *tefillin* metaphor] → Responsibility : [educator dedication and application]
- The Nature of Education [the home-purchase metaphor] → Responsibility : [educator invests all energy and ability]
- The Nature of Education [the rescue metaphor] → Responsibility : [responsibility is intensified]
- The Nature of Education [education is a Heavenly calling] → Responsibility : [educator awareness of responsibility to care for the learner]

6.4.5 NATURE TO METHODOLOGY

- The Nature of Education: [everything is educational] → Methodology: [utilization of all educational opportunities]
- The Nature of Education: [education is life-saving rescue] → Methodology: [prioritization, urgency and enthusiasm must characterize educational endeavour]
- The Nature of Education: [education is life-saving rescue] → Methodology: [emphasis on even one individual]

- The Nature of Education: [education is akin to igniting the flame of the candelabra] → Methodology: [a non-static approach to education with constant incremental advancements]
- The Nature of Education [educational is everything (as it is pivotal to creation)] → Methodology: [small steps are of universal importance]
- The Nature of Education [universal significance] → Methodology : [education with critical importance and urgency not to be delayed]
- The Nature of Education [a Heavenly calling of universal significance] → Methodology : [even small educational advances are worth pursuing]
- The Nature of Education: [education is akin to the pure oil of the candelabra] → Methodology: [education must be permeated with self-sacrifice, devotion and sanctity]
- The Nature of Education: [education is akin to the pure oil of the candelabra] → Methodology: [ideals must be communicated without compromise]
- The Nature of Education: [nuclear metaphor] → Methodology: [financial considerations must never curtail education]
- The Nature of Education: [nuclear metaphor] → Methodology: [extraverted and pro-active education]
- The Nature of Education [the horticultural metaphor] → Methodology : [small gradual improvements]
- The Nature of Education [the horticultural metaphor] → Methodology : [constant growth of educational institutions]
- The Nature of Education [the horticultural metaphor] → Methodology : [educational qualitative improvements]
- The Nature of Education [the horticultural metaphor] → Methodology : [focus on the positive in the learner]

6.4.6 NATURE TO CONTENT

- The Nature of Education: [everything is educational] → Content: [Integrating all phenomena into the curriculum]

- The Nature of Education: [everything is a matter of life] → Content: [curriculum must address the purpose of life]
- The Nature of Education: [the expansive view of education] → Content: [expansive view of the curriculum including vacations]
- The Nature of Education: [expansive view of education] → Content: [expansive view of the curriculum beyond hours of formal study]
- The Nature of Education: [Heavenly calling] → Content: [Moment of Reflection starts the curriculum each day]

6.4.7 AIMS TO AIMS

- The Aims of Education: [a learner aware of G-d] → The Aims of Education: [a learner's virtuous actions]
- The Aims of Education: [virtuous living] → The Aims of Education: [an altruistic learner]
- The Aims of Education: [a learner aware of G-d] → The Aims of Education: [a learner who realizes his or her spiritual potential]

6.4.8 AIMS TO RESPONSIBILITY

- The Aims of Education: [a learner who lives a virtuous life] → Responsibility: [a responsible educator who exemplifies the ideals that s/he teaches so there is no disconnect between what s/he teaches and what s/he lives]
- The Aims of Education: [an altruistic learner] → Responsibility: [an educator who shows genuine self-sacrifice and dedication]
- The Aims of Education: [education is akin to the pure oil of the candelabra] → Methodology: [education must be permeated with self-sacrifice, devotion and sanctity]

6.4.9 AIMS TO METHODOLOGY

- The Aims of Education: [an inspired learner who inspires others] → Methodology: [Teaching must take place in a way that empowers the learner to be an exemplar]
- The Aims of Education: [an inspired learner who inspires others] → Methodology: [empowering the learner to be an educator]
- The Aims of Education: [a learner who inspires others] → Methodology: [empowering the learner to be a disciplinarian]
- The Aims of Education: [a learner who is aware of G-d] → Methodology: [education must be permeated with self-sacrifice, devotion and sanctity]
- The Aims of Education: [a learner who is aware of G-d] → Methodology: [teaching must take place in a way that empowers the learner to be an exemplar]
- The Aims of Education: [a learner who is aware of G-d] → Methodology: [ideals must be communicated without compromise]

6.4.10 AIMS TO CONTENT

- The Aims of Education: [a learner who is conscious of G-d] → Content [language of instruction must be secondary to content]
- The Aims of Education: [a learner who pursues virtuous conduct] → Content [language of instruction must be secondary to content]
- The Aims of Education: [a learner who transcends the limitations of the physical world] → Content [spirituality]
- The Aims of Education: [initiation into sanctity rather than only cognitive skills] → Content [teach about spiritual ideals]
- The Aims of Education: [initiation into sanctity rather than only cognitive skills] → Content [the supernatural should be part of curriculum]
- The Aims of Education: [A learner who is conscious of G-d] → Content: inclusion of miraculous or supernatural stories]
- The Aims of Education: [A learner who is conscious of G-d] → Content: [A Moment of Reflection in the curriculum]

- The Aims of Education: [a learner who is conscious of G-d] → Content: [religious subjects precede general studies in the daily time-table]
- The Aims of Education: [A learner who is conscious of G-d] → Content: [gender studies must be taught in small groups of only one gender and with great sensitivity]

6.4.11 AUTHORITY TO NATURE

- [Authority for Education] : [educational authority is covenantal and not contractual] → The Nature of Education: [education is Divinely-empowered therefore attainable]
- [Authority for Education] : [educational authority is covenantal and not contractual] → The Nature of Education: [education is Divinely-empowered and therefore of universal significance]

6.4.12 AUTHORITY TO AIMS

- Authority for Education : [educational authority is covenantal requiring self-regulation] → Aims: [a learner who submits to a mentor]
- [Authority for Education] : educational authority is covenantal and not contractual → The Nature of Education: [education aims to achieve student self-mastery]
- [Authority for Education] : educational authority is covenantal and not contractual → The Aims of Education: [a learner who is aware of G-d]

6.4.13 AUTHORITY TO RESPONSIBILITY

- [Authority for Education] : educational authority is covenantal and not contractual → The Responsibility for Education: [a heightened responsibility]
- [Authority for Education] : educational authority is covenantal and not contractual → The Responsibility for Education: [educator self-confidence]
- [Authority for Education] : educational authority is covenantal and not contractual → The Responsibility for Education: [educator inclusivism]

- [Authority for Education] : educational authority is covenantal and not contractual → The Responsibility for Education: [educator must focus on positive]

6.4.14 AUTHORITY TO METHODOLOGY

- [Authority for Education] : educational authority is covenantal and not contractual → Methodology: [a non-coercive educator]
- [Authority for Education] : educational authority is covenantal and not contractual → The Methodology for Education: [education that focuses on the positive]
- [Authority for Education] : educational authority is covenantal and not contractual → The Methodology for Education: [pro-active education]
- [Authority for Education] : educational authority is covenantal and not contractual → The Methodology for Education: [confident education]

6.4.15 AUTHORITY TO CONTENT

- [Authority for Education] : educational authority is covenantal and not contractual → The Content of Education: [content the encourages awareness of G-d]

6.4.16 AUTHORITY TO PRACTICE

- Authority for Education : [educational authority is covenantal requiring self-regulation] → Practice: [learners to acquire a mentor]

6.4.17 RESPONSIBILITY TO METHODOLOGY

- The Responsibility for Education: → Methodology: [showing concern and sensitivity for the needs of the individual]
- The Responsibility for Education: → Methodology: [inclusivism must characterize educational endeavour]

- The Responsibility for Education: → Methodology: [the positive view of the learner must prevail]
- Responsibility for Education: [educator responsibility goes beyond subject-area taught] → Methodology: [the teaching of values by teachers irrespective of specific subject-areas]
- Responsibility for Education: [educator responsibility is a Heavenly calling to care for “G-d’s children”] → Methodology: [showing concern and sensitivity for the needs of the individual]
- Responsibility for Education: [educator responsibility is a Heavenly calling to care for “G-d’s children”] → Methodology: [inclusivism must characterize educational endeavour]
- Responsibility for Education: [educator responsibility is a Heavenly calling to care for “G-d’s children”] → Methodology: the positive view of the learner must prevail]
- Responsibility for Education: [educator responsibility is a Heavenly calling to care for “G-d’s children”] → Methodology: [every exertion is worthwhile]

6.4.18 RESPONSIBILITY TO CONTENT

- Responsibility for Education: [educator responsibility is a Heavenly calling to care for “G-d’s children”] → Content: [curriculum must include values education]
- Responsibility for Education: [educator responsibility is a Heavenly calling to care for “G-d’s children”] → Methodology: [every exertion is worthwhile]

6.4.19 METHODOLOGY TO CONTENT

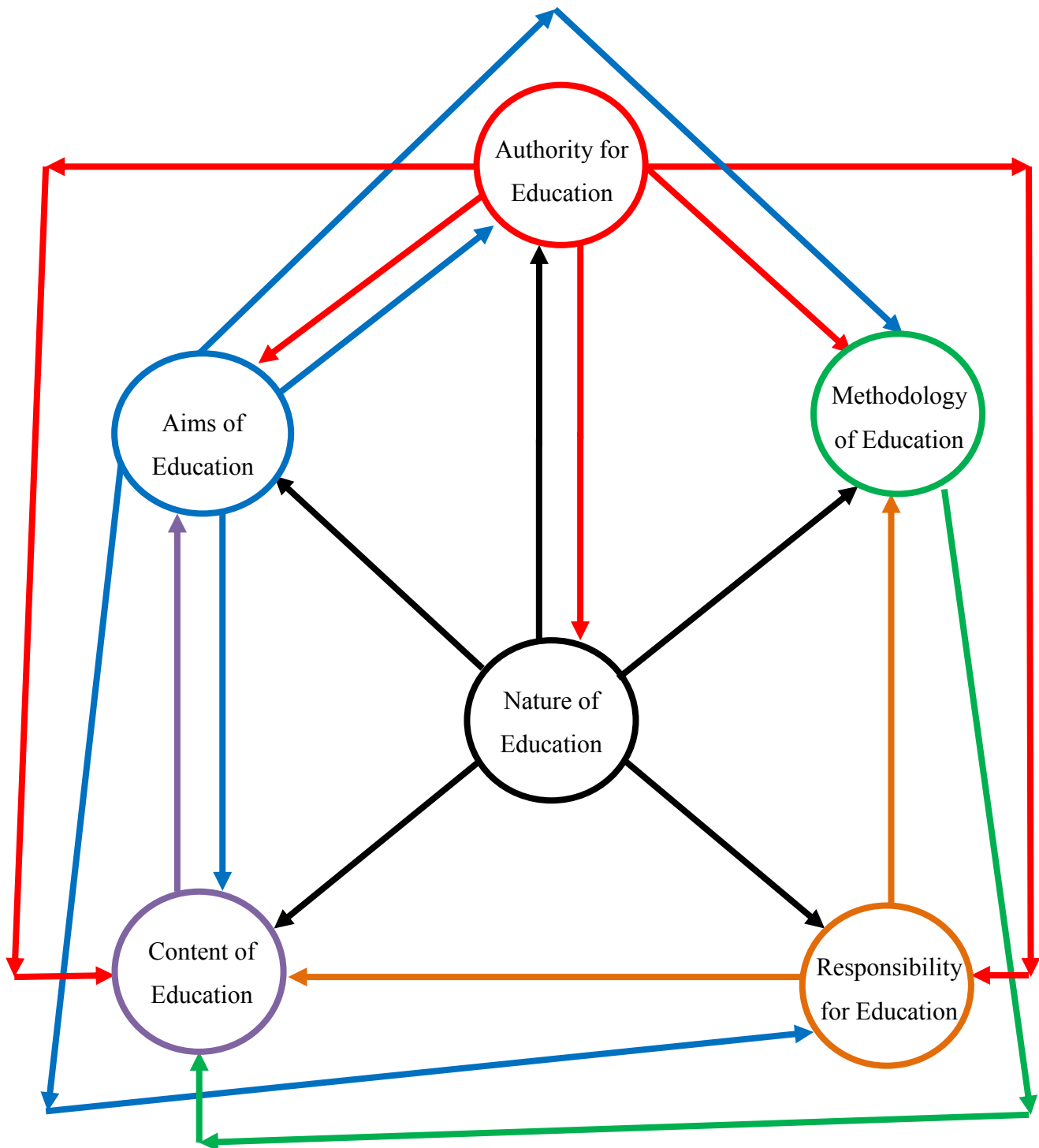
- Methodology: [Education must encourage student focus] → Content [Mishnayot by heart]
- Methodology: [Education must be addressed urgently] → Content [the practical takes priority]

- Methodology: [lessons from all phenomena] → Content [general disciplines provide life lessons]
- [Authority for Education] : educational authority is covenantal and not contractual → The Content of Education: [content the encourages awareness of G-d]

6.4.20 CONTENT TO AIMS

- Content [learning about spirituality and the supernatural] → The Aims of Education: [a learner who transcends the limitations of the physical world]

TABLE D



6.5 META-THEMES AT THE HEART OF R. SCHNEERSON'S EDUCATIONAL THEORY

6.5.1 A VIEW FROM THE ESSENCE

An argument can be made that at the heart of R. Schneerson's world-view is the meta-theme which unites all sub-themes, namely the Kabbalistic perception of the world from the elevated vantage-point of *Atzmut* [the essence of G-dliness (as opposed to G-d's manifestations or attributes)]. If one views life from this elevated vantage-point of *Atzmut* or the essence of G-dliness, there is purpose in everything as "G-d is desirous of a dwelling place precisely in the lower realms".¹²²¹ This implies the inclusion and central role of precisely those dimensions furthest removed from spirituality. G-d's infinity implies a concern that is not confined to the sublime and lofty, but rather, it includes the minutiae of human existence. *Atzmut*, the ultimate expression of G-d's loftiness, specifically accommodates the mundane and physical. It is precisely the lower, more physical aspects of life that reach *Atzmut*, the Divine Essence. They do so more than higher forms of worship that reach only the *sefirot* or Divine attributes. It follows from this understanding that specifically those dimensions of life that are furthest removed from spirituality must be imbued with holiness. Even those remote features that are seemingly antithetical to spirituality can and must become vehicles that express Divinity. A derivative of the idea of adopting a view from *Atzmut* is R. Schneerson's focus on the *etzem* or the essence of a person or a phenomenon. This view looks beyond external forms and seeks the inner unity in all phenomena.

In this system, there is a purpose in everything, whereby every phenomenon has a role to play in the Divine scheme. In educational terms, this means that all phenomena take on an educational dimension which is the starting point of R. Schneerson's educational discourse delineated above. It is this point that pre-empts and is axiomatic to many of the educational elements that emerge from it, as

¹²²¹ *Midrash Tanchuma, Nasso* 16.

documented in Chapters 3-5 above. This idea that everything is educational, a clear derivative of “*Atzmut* thinking”, can be seen as the axiom that underpins R. Schneerson’s understanding of the nature of education, leading to his delineation of aims of education that flow from this understanding with further implications for authority, responsibility, methodology and content. In turn, these influence the Practice and Policy of education that emerge from these elements. Interestingly, and varying slightly from the findings of the previous research, (although alluded to there as a distinct possibility), R. Schneerson’s positive view of the individual is not the defining characteristic of his discourse but is “symptomatic” of the view from *Atzmut*, [the Divine Essence]. Furthermore, every individual is central to *Atzmut*, as a partner with *Atzmut* in fulfilling the Divine scheme. This ideal is akin to the concept of *Hashgacha Pratit* or Divine Providence where every phenomenon is Divinely orchestrated, which is a corollary of the ideas mentioned.

Since everything has a crucial role to play in the Divine scheme, education is all about positive engagement and educators must see their role as one of constructive interaction rather than embracing a posture of combat. Indeed, acceptance and an affirmative approach have become the defining characteristics of contemporary Habad education and outreach under R. Schneerson’s guidance. This concept does not, however, mean that for education, R. Schneerson adopted an exclusively “benign” approach. What it does mean is that even when educators are required to take on a disciplinary role, this corrective task should be seen as an integral aspect of what is ultimately a positive activity and the punitive aspect must never become an end in itself.

This *Atzmut* ideal implies that all of life is about being open to change and “soul advancement” as well as to transformative experiences. Therefore, education is synonymous with life-long learning, with every phenomenon, be it at a certain time or in a particular place, providing opportunities for the individual to leave behind whatever was prior to this encounter and to proceed to becoming someone different. As well as being a life-long venture, education enables one to become one with what

one is learning. Living a G-dly life now becomes a possibility by connecting with morality based on G-d's commands.

6.5.2 FROM CONCEALMENT TO REVELATION

Another meta-theme that characterized R. Schneerson's teachings was expounded by the foremost expert on Habad Hasidic philosophy, Rabbi Yoel Kahan, in a lecture¹²²² on the topic of "The Rebbe's Unique Contribution." At the outset of the lecture, Rabbi Kahan made it clear that he was not attempting to enunciate the particular or individual contributions of R. Schneerson's thought because such delineation would require more than an entire day to communicate. Rather, he was seeking to convey the "the mega-theme" underlying all of R. Schneerson's thinking and initiatives. Rabbi Kahan felt that R. Schneerson's understanding of creation at the very outset of the Book of Genesis best encapsulated the mega-theme that pervaded all of R. Schneerson's thinking.

Rabbi Kahan argued that R. Schneerson's mega-theme was to be found in his understanding¹²²³ of the pattern of G-d's inaugural creation of light on the first day (accompanied by the expression "...it was good"), the subsequent separation of higher and lower dimensions on the second day (with the omission of the phrase "...it was good") and the formation of oceans and dry land on the third day (with an accompanying two-fold expression of "...it was good"). To R. Schneerson, based on Midrashic commentary,¹²²⁴ the first stage is symbolic of a state where clearly G-d is everything. The second day's separation of higher and lower realms encapsulates a world where there is a separation of spiritual and material and heralds the existence of a dimension now removed from the G-dly awareness of the first day, where there

¹²²² On Sunday June 29th, 2014, there took place at the Kupferberg Center for the Arts, Queens College, New York, a day of analysis of R. Schneerson's contribution led by foremost scholars and experts on R. Schneerson's teachings entitled "Soul Encounters: A Journey of Connection, Reflection and Upliftment."

¹²²³ See *SH-5750*, II: 585 and at length in *SH-5752*, II: 426-39.

¹²²⁴ *Bereishit Rabba*, III: 11-2, cited by Rashi in his commentary to *Bereishit*, 1: 5.

is a world with the possibility that one can be utterly unaware of G-d (hence, the deletion of mention of the expression “...it was good”).

The third day symbolizes the drawing down of the spiritual to infuse the material and the elevation of the material to spiritual purposes. The pivotal factor in this amalgamation of spiritual and material is the human being who brings together and merges the previously distinct domains of Heaven and earth. Precisely because the third day’s separation of ocean and dry land was for the purpose of enabling an abode for the human where the synthesis of higher and lower would be possible and where transformation of our world into an abode for the G-dly can take place, it is designated as doubly good.¹²²⁵

Rabbi Kahan pointed out examples of how this became emblematic of R. Schneerson’s world-view and educational agenda. R. Schneerson’s insistence that the newly-religious professional maintain his or her former profession and infuse that domain with spirituality stands in sharp contrast to those who advocated a life-time of Torah study in *yeshivah* or *kollel*. This insistence was a result of a view of the physical as awaiting spiritual in-put such as its utilization for G-dly ends. His ideal was one where the seven Noahide Laws were to permeate the way people lead their lives with G-dly ideals. R. Schneerson’s focus on *Mashiach*¹²²⁶ could also be related to this meta-theme as the Messianic Era is seen as “repairing the physical world” and bringing all elements of the universe to an acknowledgement of the existence of G-d, thereby transforming the universe.

¹²²⁵ Besides detecting this paradigm in the Biblical account of the first three days of creation (*SH-5750*, II: 584-70; *SH-5751*, I: 62ff), R. Schneerson identified the same paradigm as evident in the first three verses of the account of the first day of creation (see *IK*, VII: 5-6, Letter 1873 [Addenda to *LS*, IV: 1247] & Addenda to *LS*, II: 657-8) and in other Biblical contexts (see *SH-5750*, II: 587ff & *SH-5752*, II: 423ff).

¹²²⁶ In one such rare autobiographical disclosure (*IK*, XII: 414), R. Schneerson wrote of his childhood years that “from the time that [he] attended *Cheder*, and even prior to this, [he] had begun to envisage the Future Redemption of the Jewish People, from their final exile — a Redemption of such standing that in its context, the suffering of exile, decrees and persecutions, will be comprehensible . . .”

Rabbi Kahan cited various “Mitzvah campaigns” inaugurated by R. Schneerson as concurring with the objectives of this mega-theme. Two prime examples are the *Tzedakka* [charity] campaign, where one is encouraged to contribute coins to a charitable cause on a daily basis, where one spends money on someone other than oneself, thereby transforming one’s ingrained habit of focusing one’s financial resources on oneself to designating one’s financial acquisitions for a higher purpose. The *Tefillin* campaign was likewise a merging of the “above” and “below” because securing the *tefillin* on the arm, facing the heart and on the head brings about a merging of the domains of “intellect” [effected by the *tefillin* that rest on the head] and “emotion” [achieved by the *tefillin* facing one’s heart] with the lower, more mundane area of “action” [realised by the *tefillin* bound to the arm].

Thus all three dimensions are in synchronistic harmony, paralleling R. Schneerson’s meta-theme which seeks the elimination of dissonance of the soul and body, spiritual and material. In practical terms this means that education must strive to ensure that the spiritual is experienced in the physical and that the highest ideals are experienced and expressed in actions and deeds taking place at the present moment and precisely in this, our material world.

In an interview of October 14th, 2015 conducted by the researcher, Rabbi Yoel Kahan further confirmed the centrality of this axiom to R. Schneerson’s educational theory. While denying expertise in the educational domain, Rabbi Kahan nevertheless pointed to *LS*, VII: 151 footnote 24 and R. Schneerson’s additional note appended to footnote 24 (cited in 3.1) as a pivotal expression of R. Schneerson understanding of education. In his elucidation of the subject-matter under discussion, R. Schneerson argued that “education” transcends its narrow, legal meaning and rather entails a constantly-applicable and underlying obligation and responsibility. Rabbi Kahan explained that this notion, which in the current research was already encountered as a pivotal aspect of R. Schneerson’s perception of the nature of education and from which followed many of his understandings of education in other vital areas, was itself an outgrowth of a meta-theme pervading R. Schneerson’s thought. This meta-

theme was his world-view which stressed the *nekuda ham'achedet* [the underlying dimension] or the *etzem* [meaning 'the essence'] rather than external symptomatic manifestations. R. Kahan cited R. Schneerson's address of *Shabbat Parashat Shelach*, 5729 [June 14th, 1969],¹²²⁷ where he contended that the human preference for the essence or the one underlying explanation is inextricably linked the Divine unity which underlies all creation. R. Kahan noted that R. Schneerson derived support for this concept from Biblical and Talmudic law.¹²²⁸

R. Schneerson's extensive discourses on the nature of a human's spiritual capabilities thus define the nature and aims of education. These in turn lead inexorably to a redefinition of educational responsibilities and methodologies with further implications for what is actually taught for tangible action that supports and gives expression to the most exalted ideals.¹²²⁹

6.6 CONCLUSION

Chapter 6 has explored and mapped the interconnections of the delineated educational elements and also identified meta-themes to which these individual elements related, thereby confirming that the theory is a cohesive one. The six elements were shown to exist in relationship to each other, thereby confirming the presence of a coherent educational theory rather than a conglomeration of unrelated elements, and these elements were also united by meta-themes to which they "pay homage".

¹²²⁷ See SK-5729, II: 214-20.

¹²²⁸ Citing Exodus 21: 35-6, Schneerson derived evidence from the law of the habitually goring ox whose belligerence is ascribed to one underlying inappropriate characteristic, namely, its aggression, rather than assuming disparate reasons motivated the three events. He cited other sources from Talmudic sources (*Talmud*, *Sanhedrin* 99b and the Rogatchover *Gaon's* reference to the Jerusalem Talmud) to illustrate this concept.

¹²²⁹ Another view of the above-mentioned meta-themes underlying R. Schneerson's approach argue that these are predicated on the hypothesis that each of the seven *Admurim* of Habad corresponds to one of the seven Kabbalistic *sephirot* or emotional attributes that define both Divinity and the individual human being. As such, R. Schneerson's agenda, being that he is the seventh *Admur*, would correspond to *Malchut*, the seventh of the *sephirot*. *Malchut* finds its expression in tangible, practical actions which bind theory to action. Indeed, R. Schneerson's educational theory is connected to tangible action such as making a child's room a *Tzivot Hashem* room and thereby a mini-sanctuary. Another attribute of *Malchut* is its expression in "multiple vessels" which explains R. Schneerson's constant outpouring of educational initiatives.

Chapter 7 will now record the implications of R. Schneerson's educational theory for current educational practice and policy, and for religious and moral education in particular. Innovative aspects of R. Schneerson's educational theory and its aspects which surpass the commonly-accepted underpinnings of current educational theory will be noted.

CHAPTER 7

CONCLUSION

7. INTRODUCTION

The research has disclosed a comprehensive educational theory within R. Schneerson's corpus, identified the pivotal elements of that theory as well as its practical ramifications, the inter-relationship of its elements and its underpinnings. In Chapter 7, the implications of R. Schneerson's educational theory for current educational practice and policy and for religious and moral education in particular are explored. Innovative aspects of R. Schneerson's educational theory are also noted, as well as recommendations for further research.

7.1 **IMPLICATIONS OF R. SCHNEERSON'S EDUCATIONAL THEORY FOR CURRENT EDUCATIONAL PRACTICE AND POLICY AND FOR RELIGIOUS AND MORAL EDUCATION**

The research has disclosed R. Schneerson's repeated and earnest petition for the global dissemination of the Seven Noahide Laws. While these principles have, largely as a consequence of R. Schneerson's promulgation, been recognized as "the bedrock of society since the dawn of civilization" and as a moral code "upon which our great nation was founded", they are yet to become an integral dimension of a curriculum for the moral education of humanity.

7.1.1 THE CHALLENGE

According to Emeritus Chief Rabbi Jonathan Sacks, there is a challenge which confronts education today and beckons it to respond. He has argued (Sacks, 1997: 8) that contemporary society has "lost its moral bearings" so that "we no longer know what to tell our children, or even ourselves." Referring to children in particular, Sacks (*op. cit.*: 10) suggests that our youth:

Inhabit a world whose most cherished goods - success, wealth, physical beauty, sporting prowess, fame - are inequitably, sometimes even arbitrarily, distributed. Around them they find a society that

maximises envy and minimises consolation. They are surrounded by images of violence and sex without a connecting narrative of justice or fidelity.

Sacks further bemoans a state where the institutions that sustain our moral sense and the language in which it is expressed have been eroded.

Against this backdrop, Sacks (*op. cit.*: 15-6) points to a conception of human life where individuals "can create families, communities even societies, around the ideals of love and friendship and trust." He cites education as a primary means of realising this ideal, noting that "children are habituated into virtues and rules of conduct." Sacks (*op. cit.*: 260-1) advocates the re-instatement of the Judeo-Christian tradition which he argues "has been comprehensively displaced" along with its provision of "a framework of virtue" which gives "an entire society its bearings". While acknowledging the multitude of benefits of contemporary society,¹²³⁰ he states, "What is missing from this picture, comprehensive though it is, is any sustained attempt to understand the mechanisms through which we endow life with a meaning."¹²³¹ For Sacks (*op. cit.*: 264-5), the challenge includes at least the following:

Crime is rising, abusiveness and violence are on the increase, schools face problems of illiteracy and absenteeism, unemployment has become endemic, poverty has not disappeared, our expectations of the State grow while our willingness to pay for them declines, cynicism about politicians is at an historic high and there is a general awareness of a breakdown of authority....I believe that collectively we have delegated away too much of what matters in our lives: to governments, police forces, judges, courts, social workers, managers,

¹²³⁰ Sacks (2015: 13) acknowledges that "Science, technology, the free market and the liberal democratic state have enabled us to reach unprecedented achievements in knowledge, freedom, life expectancy and affluence. They are among the greatest achievements of human civilization and are to be defended and cherished. But they do not and cannot answer the three questions every reflective individual will ask at some time in his or her life: Who am I? Why am I here? How then shall I live?"

¹²³¹ Sacks (*ibid.*) stressed his view that "...that Homo sapiens is the meaning seeking animal. If there is one thing the great institutions of the modern world do not do, it is to provide meaning."

teachers, therapists and gurus, each of them, we suspect, can manage our affairs or conflicts or emotions better than we can.

It is precisely against the backdrop of these challenges that R. Schneerson's educational theory offers its contribution. His responses to these contemporary challenges would include the responses listed in 7.1.2.

7.1.2 THE RESPONSE

- *Introduction of the Noahide Laws as the foundation of society;
- *Emphasizing moral education (through studying the Noahide Laws) as a vital component of the curriculum;
- * The school day to begin with a non-denominational Moment of Reflection;
- *Matters of spirituality should be included in the curriculum and taught at the start of the school day;
- *Ideals of self-mastery and altruism are to become educational priorities;
- * Matters of sexuality should be taught discreetly with an emphasis on the sanctity of human sexuality;
- * Each individual student to acquire a moral mentor;
- *Students are empowered to be moral mentors of others;
- *Schools must engage in altruistic activity;
- *Birthdays are an opportunity for educational growth of the learner;
- *Vacations should be utilized for constructive informal learning that nurtures student edification;
- *Students are empowered to teach and lead;
- * Virtuous conduct is a school priority;
- *Values education from earliest moments;
- * Education for the elderly who must not be dismissed;
- *Education must be viewed as a priority;
- *Education must rehabilitate those that society has cast out;
- *Educators to be trained as moral educators;
- *Educators to devote themselves to the welfare of students;

- *Educators to keep connected to past students;
- *School Principals assist with their students giving charity;
- * The charity box is to take pride of place at school and at home;

For the components of the values education that R. Schneerson saw as integral to addressing the educational challenge, one is referred to S. D. Cowen's "The Theory and Practice of Universal Ethics: The Noahide Laws" (Kehot Publication Society, N.Y., 2015).

7.2 ASPECTS OF R. SCHNEERSON'S EDUCATIONAL THEORY WHICH APPEAR TO SURPASS THE COMMONLY-ACCEPTED UNDERPINNINGS OF CURRENT EDUCATIONAL THEORY

In the course of delineating the pivotal elements of R. Schneerson's educational theory, several aspects of his theory appear to go beyond conventional understandings of education and its practical application. A sample of these will now be succinctly noted as they have appeared in greater detail in the course of the chapters where they were first reported. The purpose of this examination is to provide an opportunity for those who consider it imperative that an educational theory show indications of "significant innovation", (Bowen and Hobson, 1974, 10-3) to determine if R. Schneerson's educational theory transcends common understandings of education.

7.2.1 ADOPTION OF THE BROADEST ACCOUNT OF EDUCATION

R. Schneerson's adoption of the broadest account of education, while not original in that it is predicated upon the writings of his predecessors, is exceptionally comprehensive when viewed against the backdrop of discussion that equates education with schooling. Moreover, as this all-encompassing account of education comprises the premise for much of R. Schneerson's educational theory (see Table D above), particularly its practical application (see Table C), it appears to be a "point of departure" from more conventional understandings of education. For example, the breadth of R. Schneerson's educational vision that encompasses the new-born no less

than the elderly and includes educational recommendations for both as well as for the various stages in between, shows the extensiveness of his educational theory and its application. Similarly, R. Schneerson's belief in limitless educational opportunities, one of many consequences of his all-encompassing understanding of the nature of education, is extreme in the context of those educational theorists and their works which generally restrict their focus to schooling and university study. As encountered above, R. Schneerson repeatedly stated that in education, no moment is too early,¹²³² no detail inconsequential,¹²³³ no interaction incidental¹²³⁴ and no exertion ever unproductive.¹²³⁵ Similarly, no teacher is too advanced to have outgrown the responsibility of seeking a moral mentor of his or her own.¹²³⁶ No student is too unlettered that he or she cannot be a teacher of others at some level.¹²³⁷ Indeed the broad definition of the nature of education is axiomatic to the other elements of his educational theory.

7.2.2 BELIEF IN THE LEARNER

R. Schneerson's belief in learner potential also goes beyond the "normative" parameters of contemporary educational thinking. He was insistent that society's "failures" are never beyond hope and in light of this view, he argued that society has a responsibility to address and not despair the education of the most challenging educational circumstances. As Professor Reuven Feuerstein, world expert on the education of Down-syndrome children,¹²³⁸ confirmed, when consulting with R. Schneerson regarding a particularly demanding situation that was fast draining the professor's typical positivity, R. Schneerson's conviction of a favorable result was

¹²³² *TM-HIT-5742* [1982], IV: 2,190.

¹²³³ Letter of *Adar* 7th, 5712 [March 4th, 1952].

¹²³⁴ *SH-5749* [1988-89], I: 29.

¹²³⁵ *IK*, II, 81-2.

¹²³⁶ In 1986 R. Schneerson inaugurated a campaign that every individual appoint a moral mentor in the fulfilment of the Mishnaic dictum "Provide yourself with a teacher (*Avot*, 1: 16). See *LS*, XXIX: 247-8, Address of *Shabbat Parashat Devarim*, 5746, [August 9th, 1986].

¹²³⁷ *IK* XV: 371-2, Letter 5697 of *Ellul* 1st, 5717, [August 28th, 1957] to R. Yaakov Eliezer Herzog of Melbourne, Australia. Here R. Schneerson encouraged the empowering of capable senior students with the role of teaching of younger classes for a limited period each day.

¹²³⁸ Interviews with Professor Reuven Feuerstein over January 19th, and 20th, 1998, in Sydney, Australia.

undiminished and his reassurance to Feuerstein was unyielding until a breakthrough became evident. R. Schneerson's belief in the learner's limitless potential was not deterred by entrenched student depravity, cynicism or apathy and other examples of defiance and oppositional behaviour. In short, no set-back was too daunting in R. Schneerson's educational thinking. As well, the elderly are never too old¹²³⁹ and the juvenile are never too immature.¹²⁴⁰ R. Schneerson argued for an inclusive approach for students considered by many to be unworthy of investment of serious educational effort.¹²⁴¹ Education of elderly was no less vital than providing education for the youngest age groups¹²⁴² and the responsibility for educational advancement of such elderly individuals is no less applicable than education of the youthful.

7.2.3 SPECIAL CHILDREN

R. Schneerson's encouragement in the education of special children was particularly innovative. When requiring the educator of Down-syndrome children to stay focussed on the positive potential of the learner, R. Schneerson believed that the optimistic approach that he recommended for those educators is "a pre-condition for greater success."¹²⁴³ He thus argued that the educator's "very confidence that such progress is in the realm of possibility will inspire greater enthusiasm in this work, and hopefully will also stimulate more intensive research." R. Schneerson argued,

Just as the said [positive] approach is "important from the view-point of and for the worker and educator, so it is important that the trainees themselves

¹²³⁹ LS, XXIX: 263-271.

¹²⁴⁰ TM-HIT-5742 [1981-2], III: 1456.

¹²⁴¹ It was only after the successes of R. Schneerson's pioneering outreach efforts of the 1950s, 1960s and 1970s to the unaffiliated became unmistakably apparent that Orthodox Jewry beyond Habad in Israel and America began to include outreach in their agenda. Prior to that time, during the 1950s and 1960s, its religious leadership had quietly ridiculed Habad outreach to the unaffiliated and particularly its initiative to ensure that Jewish students who were hippies put on *tefillin*. Thereafter, these groups began their own *yeshivot* for returnees and S.E.E.D. programmes paralleling those initiated by R. Schneerson and implemented by him in the decades prior. [Interview of November 29th, 1981 with Rabbi Yosef Wineberg (1917-2012)].

¹²⁴² Address of *Shabbat Parashat Ekev*, 5740.

¹²⁴³ In the same letter, R. Schneerson further expressed his confidence that "considering the enormous strides that have been made in medical science, human knowledge, methodology, and know-how, there is no doubt that in this area, too, there will be far-reaching developments".

should be encouraged - both by word and the manner of their training -to feel confident that they are not, G-d forbid, “cases,” much less unfortunate or hopeless cases, that their difficulty is considered . . . only temporary and that with a concerted effort of instructor and trainee the desired improvement could be speeded and enhanced.¹²⁴⁴

He was particularly concerned “to avoid impressing the child with his or her handicap”. At the same time, R. Schneerson did caution that “care should be taken not to exaggerate expectations through far-fetched promises, for false hopes inevitably result in deep disenchantment, loss of credibility and other undesirable effects.”¹²⁴⁵

7.2.4 EMPOWERING THE LEARNER

While many other educational thinkers were focussed on the learner’s own development and payed little attention to the need for the learner to “enlighten” others,¹²⁴⁶ R. Schneerson was insistent that a crucial component of education was “agency” and empowerment of the learner, so that the learner becomes an agent of change.¹²⁴⁷ Here, R. Schneerson’s insistence on empowering the learner also transcended conventional expectations. Again, Professor Reuven Feuerstein, confirmed¹²⁴⁸ that R. Schneerson’s idea that the Down-syndrome child also be empowered to assume a leadership role was a radical suggestion when viewed against the backdrop of the educational climate of 1979¹²⁴⁹ when he first made the recommendation. In that ground-breaking correspondence, R. Schneerson wrote:

¹²⁴⁴ Correspondence of August 15th, 1979, addressed to R. Wilkes, the Assistant Program Director of the Council for Retardation at Brooklyn’s Coney Island Hospital.

¹²⁴⁵ He expressed confidence that “a way can surely be found to avoid raising false hopes, yet giving guarded encouragement.”

¹²⁴⁶ Interview of November 29th, 1981 with Rabbi Yosef Wineberg (1917-2012).

¹²⁴⁷ At the time of R. Schneerson’s assumption of leadership of Habad, this attitude was prevalent among Jewish educators to the point that R. Schneerson dedicated a large number of his early addresses and pastoral letters to identifying the fallacy of this approach. (See *LS*, III: 880)

¹²⁴⁸ Interviews with Professor Reuven Feuerstein, January 19th and 20th, 1998, in Sydney, Australia.

¹²⁴⁹ Professor Reuven Feuerstein (1921-2014), world expert on the education of Down-syndrome children, confirmed that the empowerment of Down-syndrome children with leadership roles was a radical suggestion when viewed against the backdrop of the educational climate of 1979 when the suggestion was made by R. Schneerson. (Interviews with Professor Reuven Feuerstein, January 19th and 20th, 1998, in Sydney, Australia).

Part of the above approach which, as far as I know has not been used before, is to involve some of the trainees in some form of leadership, such as captains of teams, group leaders, and the like, without arousing the jealousy of the others. The latter could be avoided on the basis of seniority, special achievement, exemplary conduct, etc.¹²⁵⁰

As well, R. Schneerson also believed in empowering young children and teenagers.¹²⁵¹ R. Schneerson¹²⁵² similarly urged that students be empowered with the responsibility for maintaining discipline of other students. He urged that those students themselves, though not particularly disciplined, be included in this project, recommending a rotating system, whereby everyone for a month would take responsibility for this area.

7.2.5 SPECIAL USE OF THE HORTICULTURAL METAPHOR

R. Schneerson's use of the horticultural metaphor used by other philosophers of education to derive conclusions which were antithetical to his own (see 3.8), sharply differentiates his usage from those of the wider educational literature. Others employed it to support their view that the educator must stand back and simply allow natural development to ensue based on the student's personal interests.¹²⁵³

¹²⁵⁰ See *IK*, IV: 229-30, Letter 960 [Addenda to *LS*, XII: 148]. The principle was of particular relevance in the Habad context of the educator being the *shaliach* (emissary) of RJIS. In this paradigm, students who see themselves as agents of a spiritual mentor have the mentor's power. While the agent, such as one engaged in education, is independent to choose the correct details to best implement the mentor's vision, the educator seeks to emulate his mentor. The educator's action is not independent but rather it is that of the mentor whose power inspires the act.

¹²⁵¹ For example, Rabbi Mordechai Einbender (2014) recorded R. Schneerson telling him in a *yechidut* at around the time of his *Bar Mitzvah*, "When you grow older you will become my personal emissary." These words were communicated after R. Schneerson had spoken to R. Einbender's father, thereafter turning to the 13-year-old Einbender and communicating these words "in a manner of a general speaking to a soldier." He recorded that "these words touched [him] deeply, even at that young age. And they set forth [his] purpose in life and became [his] guiding light. In 1980, a decade later, he became R. Schneerson's emissary in an area north of Los Angeles known as The Valley. Similarly, media personality and author Rabbi Shmuel Boteach (2002: xiii-xiv) recalled a *yechidut* episode when he was a disheartened thirteen-year-old, with R. Schneerson telling him, "You are too young to be a cynic..." and thereafter empowering him to utilize his potential for positive ends.

¹²⁵² *IK*, XV: 435, Letter 5,760 dated *Ellul* 23rd, 5717 [August 19th, 1957]. He cited Talmudic evidence for this policy. R. Schneerson thus wrote "when the students themselves will be concerned with implementing discipline, this will comply with the Talmudic dictum that "from the very forest itself is taken the axe wherewith to fell it." This principle is also exemplified in *IK*, XX: 42.

¹²⁵³ Froebel required that the teacher have minimal input so as not to distract from the student's intuition when he wrote: "Therefore education, instruction and teaching should in the first characteristic necessarily be passive, watchfully and protectively following, not dictatorial not invariable, not visibly, interfering. . .The still young being, even though as yet unconsciously, like a product of nature, precisely and surely wills that which is best for himself, and

They drew implications from it that education should be entrusted to the powers of nature rather than teachers. To R. Schneerson, this metaphor served both as the basis for his plea for urgent, enthusiastic and maximum contribution to correct and rectify perceived negative influences, as well as for enhanced application to achieving even seemingly small advancements in the education of a young child.¹²⁵⁴ Moreover, this effort is worthy of the educator's utmost investment, in light of ramifications for later life, given that education exerts influence over the entire duration of the lifetime of the learner.

7.2.6 THE PRIVILEGE OF ENGAGING IN EDUCATION

One area which is repeatedly and prominently accented in R. Schneerson's discourse is the privilege of engagement in education.¹²⁵⁵ This element of R. Schneerson's educational thinking shows that he considered education to involve enormous advantages. R. Schneerson spoke of the great merit of "illuminating hearts and homes through education"¹²⁵⁶ and asked, "What can resemble or equal the pleasure generated above through education?"¹²⁵⁷ Again this element of R. Schneerson's educational theory differed markedly from contemporary perceptions. In contrast to practitioners of education who were preoccupied with the educator's "unfortunate" circumstances and who perceived their rewards and satisfactions to be incommensurate with the stress to which they were subjected, R. Schneerson emphasized the privilege of involvement in education. In response to correspondence from teachers who would bemoan the challenges of their

moreover, in a form which is quite suitable to him, and which he feels within himself the disposition, power and means to represent." (See Froebel, *op.cit.*, section 7.)

1254 In a letter of *Ellul* 28th, 5730 [September 29th, 1970] in *Return to Roots*: 222, R. Schneerson stated "... As has been often mentioned before, every activity in education should be carried out with particular enthusiasm, inasmuch as it is like planting a seed, or taking care of a seedling, where every additional effort, however small, will eventually be translated into extraordinary benefits when the said seed or seedling becomes a mature fruit-bearing tree. The same is true of the care taken to shield the seed or seedling from harmful effects..."

1255 A collection of pivotal expressions of R. Schneerson's enunciation of this theme are anthologized in Kehot Publication Society's "The Educator's Privilege" (2010) compiled by Rabbi Eliyahu Friedman.

1256 *IK*, IV: 93-4, Letter 841.

1257 *Op. cit.*, IV: 113-4, Letter 858.

situation,¹²⁵⁸ R. Schneerson would point out that theirs was the “fortunate lot”¹²⁵⁹ and a “blessed vocation”.¹²⁶⁰

7.2.7 THE URGENCY OF EDUCATION

To R. Schneerson, education is an endeavor of foremost importance demanding immediacy and it is an activity that it is to be addressed energetically in the context of its extraordinary urgency.¹²⁶¹ R. Schneerson argued that every day that passes without full utilization of educational opportunities represents an irretrievable loss.¹²⁶² R. Schneerson’s educational thinking was focused on action, with a Habad imperative that abstract deliberations about education inspire tangible initiatives.¹²⁶³ While educational institutions can become complacent, R. Schneerson’s educational theory demanded that one act energetically and even frenetically in pursuit of educational goals.

7.2.8 EDUCATION FOR VIRTUE

The ideal of virtue accompanied by piety was seen by R. Schneerson as a highly significant aim of education which also expresses itself in the value of modesty.¹²⁶⁴ This principle refers not only to physical modesty in one’s attire but also to the ideal of intellectual humility¹²⁶⁵ and self-discipline where the learner engages in self-cultivation to curb excessive ego and takes control of any self-centred perception of the superior status of his or her intellect. If left uncontrolled, intellectual arrogance can lead the individual to determining moral issues independent of Divine imperatives.¹²⁶⁶ Moreover, student idealism, devotion and self-sacrifice are

¹²⁵⁸ For examples, see *IK*, XV: 28-31, Letter 5355 and *IK*, XVII: 339-41, Letter 6490.

¹²⁵⁹ *Op. cit.*, VIII: 227; *op. cit.*, XIV: 511-2; *op. cit.*, XIV 525-6; *op. cit.*, XX: 236; *LS*, XVI: 553; *op. cit.*, XXII: 356; *op. cit.*: 399; *op. cit.*, XXIV: 347.

¹²⁶⁰ *Op. cit.*, III: 254-5, Letter 572; *op. cit.*, XXI: 126-7, Letter 7881; *op. cit.*, XXIII: 357, Letter 8962.

¹²⁶¹ *Op. cit.*, I: 38-40, Letter 22.

¹²⁶² *Op. cit.*, I: 110-2, Letter 65; Addenda to *LS*, XXI: 492.

¹²⁶³ *LS*, XXIX: 9-17.

¹²⁶⁴ *IK*, IV: 67-8, Letter 821.

¹²⁶⁵ *TM*, [5711, I] II: 91-2 & 94-5, §13-§14 & §17.

¹²⁶⁶ *IK*, IV: 216, Letter 950.

expectations which R. Schneerson contended should be inspired by an education that aims for virtue and piety.¹²⁶⁷

R. Schneerson's emphasis on virtue in education is compatible with the twenty-first century increased interest in values education and social or emotional learning. This learning was in order to facilitate more learning behaviour and less off-task behaviour, both of which are of particular benefit to secondary school students.¹²⁶⁸ It is also consistent with all capacity-building approaches to education which seek to contribute to healthy interpersonal and intrapersonal functioning by students. The introduction of a Moment of Reflection in all schools at the start of the school day was seen by R. Schneerson as a means to attaining this goal.

7.2.9 EDUCATION FOR ALTRUISM

R. Schneerson listed the educator's arousing in the learner an aspiration to lead a life of altruism, thereby transforming his or her fellow and influencing society, as a vital aim of the education process. So significant is this aim that R. Schneerson views its fulfilment through the learner's positive impact on other learners as a *sine qua non* of successful education. As a corollary of this all-encompassing educational goal, he considers the empowering of learners to be exemplars to be an important aim of education.

7.2.10 EDUCATION FOR UNDAUNTED, RESILIENT LEARNERS

In light of the at-times antagonistic attitude of society to values considered vital in the Jewish tradition, another educational aim enunciated by R. Schneerson was that of raising a learner who is undaunted by derision and who is capable of withstanding even opposition to his or her ideals or values.

7.2.11 RESPONSIBILITY FOR EDUCATION

¹²⁶⁷ *Op. cit.*, IV: 14-6, Letter 780.

¹²⁶⁸ See Elias and Arnold, 2006 & Merrell and Gueldner, 2010.

R. Schneerson's understanding of the educator's responsibility extends the responsibility to education that takes place off the school premises and outside school hours. During the school year, when students in an educational institution apply themselves with diligence to their studies, the obligation rests on their educators not to be distracted from them but rather to be utterly focused on them, trying with all their power to ensure that their students' conduct and life-style are as they should be even after they have left school for the rest of the day.¹²⁶⁹ To R. Schneerson, it follows *a fortiori* that during summer vacation, it behoves educators to take an active interest with additional vigilance about the whereabouts and activities of their individual students, assisting them to conduct themselves in a correct, upright way. The current situation means a greater responsibility for educators to extend the breadth of the curriculum to include values education as R. Schneerson believed that it is the inculcation of ethics and morals that serves to equip children to be decent and productive citizens.

He also argued, "We cannot leave it to the law-enforcing agencies to be the keepers of the ethics and morals of our young generation. The boy or girl who has embarked upon a course of truancy will not be intimidated by the policeman, teacher or parent, whom he or she thinks fair game to 'outsmart.'"¹²⁷⁰ In the use of the horticultural metaphor encountered above, the educator, as a sensitive gardener,¹²⁷¹ must extend concern to every individual¹²⁷² because paying attention to the collective welfare of the class as a whole is insufficient. Besides addressing the educator's responsibility for the Down-syndrome learner, R. Schneerson was also insistent that there is a parallel responsibility for individuals facing physical disability,¹²⁷³ detainees of

¹²⁶⁹ *IK*, IV: 371-3, Letter 1090.

¹²⁷⁰ *Ibid.*

¹²⁷¹ *Op. cit.*, I: 82-3, Letter 52.

¹²⁷² *Op. cit.*, I: 81-2, Letter 51.

¹²⁷³ *SK-5736* [1975-76], II: 633-638; Address of Av 23rd, 5736 [August 19th, 1976]; *SH-5748* [1988], II: 590 addressed to the Israeli Team participating in the 1976 Paraplegic Olympics. R. Schneerson elaborated on the principle that a physical deficiency is indicative of a greater spiritual potential, enabling the individual to more than compensate for the deficiency.

corrective institutions,¹²⁷⁴ the elderly,¹²⁷⁵ the disenfranchised,¹²⁷⁶ the disadvantaged¹²⁷⁷ and the antagonistic.¹²⁷⁸ Society's educational responsibility includes justice in special education, overcoming the "myths" of learning disabilities,¹²⁷⁹ developing a capability perspective on impairment, disability, and special needs,¹²⁸⁰ on nurturing gifted children¹²⁸¹ and advancing average students.

7.2.12 THE HIGHEST EDUCATIONAL IDEAL

In his 1991 call¹²⁸² for an education whereby, to the objective onlooker, the child is a living exemplification of the Messianic ideal, utterly focused on contributing to its urgent realization, R. Schneerson was thereby introducing a potent educational value whose practical outcome is that the learner must view his or her ensuing conscious thought, speech or action as a crucial factor in bringing this Messianic ideal to fruition. Here, R. Schneerson's call is consistent with Maimonides' requirement¹²⁸³ that every individual view his or her ensuing action, speech or thought as of crucial cosmic significance in a precariously-balanced universe. Viewed in an educational context, R. Schneerson's call is an innovative application of Judaism's Messianic ideal and belief in cosmic redemption to the practical living of the learner. One pivotal aspect of R. Schneerson's educational theory appears to be its encouragement of a learner to view his or her next virtuous thought, speech or action to be of universal importance. The researcher is yet to find

¹²⁷⁴ SK-5736 [1975-76], I: 548-549; LS, XXV: 514-515. This letter comprised a response to several correspondents who had sought R. Schneerson's advice on how to attain peace of mind, given their incarceration. R. Schneerson's response began by pointing out that the *Chanukka* Candelabra is lit precisely after sunset, indicative of one's ability to attain "light" even in the "darkest of situations". R. Schneerson argued that through a positive attitude, the individual can overcome the most negative external circumstances and thus transcend these external constraints.

¹²⁷⁵ Addresses of *Shabbat* of Av 20th and Saturday night, Av 21st, 5740 [August 3rd, 1980] in SK-5740 [1979-80], III: 880-903.

¹²⁷⁶ Pastoral letter of *Nissan* 11th, 5717 [May 12th, 1957] in IM, II: 14-18.

¹²⁷⁷ R. Schneerson's view was predicated on the *Midrashic* statement (*Bamidbar Rabba*, 12:3), that G-d only requires of individuals according to their abilities. From this principle, R. Schneerson argued that negative circumstances are indicative of Divine bestowing of greater latent abilities.

¹²⁷⁸ LS, I: 128, address of the Last Day of *Pesach*, *Nissan* 22nd, 5712 [April 17th, 1952]; *op. cit.*, I: 27-53; Letter of *Nissan* 11th, 5712 [April 6th, 1952] in IM, II: 6-8.

¹²⁷⁹ See G. E. Zuriff, *The Myths of Learning Disabilities*, 1996.

¹²⁸⁰ See Lorella Terzi, *A Capability Perspective on Impairment, Disability, and Special Needs*, 2005.

¹²⁸¹ See Laura Purdy, *Educating Gifted Children*, 2000.

¹²⁸² *Sefer HaSichot*-5752 [1991-92], I: 41; Address of the Eve of *Simchat Torah*, 5752 [September 20th, 1991].

¹²⁸³ Maimonides, *Mishneh Torah*, *Laws of Teshuvah*, 3: 4.

this notion in general educational literature. While based on earlier precedents in Jewish sources, R. Schneerson's application of these to contemporary education is often original and inventive.

7.3 RECOMMENDATIONS FOR FURTHER RESEARCH

7.3.1 PRACTICAL DIRECTIVES

The present dissertation has presented only a select sample of practical directives from R. Schneerson's writings, tracing their development from the elements of educational theory from which they emerge. As observed above, an exhaustive documentation of all of R. Schneerson's practical educational initiatives implemented over his more than 42 years of leadership of Habad and during the ten years prior (when he headed the educational wing of the Habad Movement under the direction of his predecessor, RJIS) has been beyond the scope of this dissertation. Given the vastness of R. Schneerson's recommendations for practical educational implementation, a full enunciation of these directives is worthy of an independent dissertation. Such extensive research, besides documenting these practical recommendations, would also exhaustively delve their transferal from educational theory to educational practice or policy, a significant undertaking beyond the scope of the present dissertation.

7.3.2 LINKING R. SCHNEERSON'S EDUCATIONAL THEORY TO RJIS'S TRACT

A second area worthy of further research which is beyond the scope of this dissertation would focus on the relationship of R. Schneerson's educational theory to his predecessor's tract on education, RJIS's *Principles of Education and Guidance*. Given that this tract is considered to be a systematic formulation of Habad educational theory, its succinct presentation of ideas would have in all likelihood exerted a significant influence on R. Schneerson's educational discourse. Disclosure of this influence would therefore probe an as-yet unexplored area of research.

7.3.3 DIDACTIC EDIFYING LIFE-LESSONS A third area of suggested research would comprise a rigorous examination of R. Schneerson's derivation of *hora'ah* [didactic, edifying life-lessons] from Biblical narrative and its Rabbinic exegesis, Talmudic texts, Kabbalistic and Halachic literature as well from seemingly incidental or

mundane phenomena that are otherwise viewed as every-day events of little educational significance.

7.3.4 PSYCHOLOGICAL RAMIFICATIONS A fourth area of research would comprise an examination of R. Schneerson's incorporation and enhancement of the Habad psychological system as set out by R. Schneerson's predecessors (starting with *Likkutei Amarim-Tanya*, RSZ's *magnum opus*) and its application to contemporary psychological challenges that were put to him. These challenges include severe dysfunctionality such as addiction, depression and the gamut of examples of crisis particular to the contemporary age.

7.3.5 R. SCHNEERSON'S PASTORAL LETTERS A fifth recommendation for further research would focus on R. Schneerson's pastoral letters which were authored and edited by him several times a year for public consumption. As these represent a significant cross-section of his ideas and *weltanschauung*, the extrication, systematic analysis and identification of pervasive themes from this body of writings would provide a valuable insight into his generic thought.

7.3.6 R. SCHNEERSON'S SCHOLARSHIP A sixth, much needed research undertaking would fully explore the touch stones of R. Schneerson's scholarship and his unique contribution in the legalistic domains of Judaism, as succinctly outlined by Professor Lawrence Schiffman in 2.9.8 above, as well as other areas not included in Professor Schiffman's one-hour presentation such as R. Schneerson's unique approach to *Ethics of the Fathers*, Rashi's commentary to the Torah and Maimonides' *Mishneh Torah*. This recommendation would do much to enhance the understanding of R. Schneerson's Torah contribution which has been largely overlooked.

7.3.7 A CURRICULUM BASED ON R. SCHNEERSON'S THEORY

A seventh research undertaking would explore ways to implement those practical applications of R. Schneerson's educational theory in the school curriculum and a school's program of activities. In particular, the development of a curriculum for teaching the seven Noahide Laws in public schools as a syllabus for moral education and the implementation of its seven principles in school communities would be a valuable step towards re-introduction of the neglected moral dimension of education into the contemporary educational landscape. This research might enable education

to re-embrace its objective of nurturing the learner's moral edification and to assist in the realization of R. Schneerson's broader vision where education contributes significantly to facilitating a better world for humanity at large.

7.3.8 SEARCH FOR A PHILOSOPHY OF EDUCATION WITHIN R. SCHNEERSON'S CORPUS

Having established in this dissertation the existence of a theory of education, it is feasible that an eighth research undertaking explore whether a philosophy of education exists within R. Schneerson's corpus. Repeatedly, it has become evident that a profound philosophy pervades R. Schneerson's thought, although not always readily apparent when looking at texts in isolation. Such an examination would seek to confirm that deep philosophical structures predicated upon the systematic Habad philosophy communicated by R. Schneerson's predecessors underlie R. Schneerson's educational discourse.

These recommendations for further research, while by no means exhaustive, would do much to enable a greater appreciation of R. Schneerson's intellectual contribution. Besides the argument advanced by this thesis, such research would further correct what Chief Rabbi Emeritus Jonathan Sacks termed "the pre-occupation with documenting R. Schneerson's communal achievements [which] has inevitably led to diminution of R. Schneerson's significance as a writer and thinker".

7.4 CONCLUSION: R. SCHNEERSON'S EDUCATIONAL THEORY

This thesis has closely examined R. Schneerson's substantive educational corpus with a view to identifying whether it represents the manifestation of cohesive and comprehensive educational theory.

Specifically, three related issues have been explored, namely:

- (i) whether a cohesive educational theory exists within R. Schneerson's educational corpus
- (ii) the extent to which R. Schneerson's recommendations for educational practice and policy are an expression of such an educational theory

(iii) How the elements of such a theory are inter-related in a way that establishes that they comprise cohesive educational theory rather than isolated educational thoughts.

Having identified the defining elements of an educational theory, R. Schneerson's educational corpus was analysed, its key elements isolated and chronologically collated, and found to support the hypothesis that they comprise significant educational theory. The research ascertained that R. Schneerson made a significant contribution to discussion of:

- (i) The nature of education;
- (ii) The aims of education;
- (iii) The authority for education;
- (iv). The responsibility for education;
- (v) The methodology of education; and,
- (vi) The content of education.

The research thereby established that significant attention has been paid by R. Schneerson to these areas, confirming an educational theory to be present within his vast educational writings.

Thereafter, consistency of these elements with R. Schneerson's recommendations for educational practice and policy was documented. Evidence was provided that confirmed that these six elements have tangible implications and applications for educational practice and policy.

The thesis also examined the interconnections of the delineated educational elements and identified meta-themes to which the individual elements related, thereby confirming that the theory is a cohesive one. The six elements were shown to exist in relationship to each other, confirming the presence of a coherent educational theory rather than a conglomeration of unrelated elements, and these elements were united by meta-themes to which they "pay homage". The implications of R. Schneerson's

educational theory for current educational practice and policy, and for religious and moral education in particular, were recorded. Innovative aspects of R. Schneerson's educational theory were also noted.

In summary, it may be argued that R. Schneerson's educational theory appears to have been over-shadowed by his outreach achievements, yet the research has discovered the underlying inspiration for these attainments, particularly in the field of education. By establishing R. Schneerson as an educational thinker of significance, this dissertation has also made explicit a dimension of his intellectual contribution which has hitherto been largely eclipsed by the success of his global educational achievements.

Having disclosed a comprehensive educational theory within R. Schneerson's corpus, this thesis has presented its original contribution by making explicit the pivotal elements of that theory and by demonstrating that R. Schneerson's hitherto-undiscovered coherent educational theory has significant implications for contemporary educational practice.

APPENDIX A

**A SAMPLE OF 300 ELEMENTS OF A COMPREHENSIVE, CHRONOLOGICALLY-ARRANGED
INDEX TO THE EDUCATIONAL WRITINGS OF R. SCHNEERSON**

	Date of Communication	Textual sources.	Identification of Elements of a Philosophy of Education.
1.	Hebrew letter of <i>Ellul</i> 28 th , 5689 [Oct. 3 rd , 1929] Addressee: R. Schneerson's first cousin, Menachem Mendel, son of R. Shmuel & Miriam Gittel Schneerson on the occasion of his <i>Bar Mitzvah</i> .	<i>Reshimot</i> , III:145-150, [Reshima No. 59]. <i>Yalkut Bar Mitzva</i> (Eng.): 119-23. [See also <i>IK</i> , VI: 112-3, Letter 1634 and <i>LS</i> , XV: 500-1.]	The Aims of Education: *A learner mindful that life is to engage in Divine service and toil & not to indulge. * A learner mindful that life is for action. * A learner who ignores derision, & proactively promulgates religion. * A learner undaunted by challenges of a being a religious minority. * A learner mindful with an attitude of idealism & integrity. * A learner who is an exemplary role-model of virtue. The Method of Education: *Encouraging the learner to respond to ideas communicated to him. Educational Practice: *Encouraging the learner to respond to ideas communicated to him. Life's Milestones for Education: *An Awareness of the Significance of <i>Bar Mitzvah</i> . * <i>Bar Mitzvah</i> marks the commencement of a time for action.
2.	Hebrew letter of <i>Shevat</i> 2 nd , 5692 [Jan. 14 th , 1932] (and undated attachment) Addressee: Rabbi Yosef Yitzchak Schneersohn and its undated attachment.	<i>Reshimot</i> , IV: 254-62, [Reshima No. 138]. <i>I Will Write it to their Hearts</i> , I: 1-2.	The Nature of Education: Contemporary Challenge. *Exclusive dependence on the rational and natural order. *Popularity of atheism and materialism. *Even the belief of believers is superficial. * Preoccupation with attaining livelihood dulls one's mind and sensitivity. *Hearts are dull so that they do not perceive a refinement and elevation of soul. *These predicaments cannot be countered intellectually. *These predicaments <u>can</u> be countered by miracles and stories of the <i>tzaddikim</i> (righteous). The Aims of Education: *Extrication from preoccupation with material concerns. *Realization of Divinity as vivifying (the true essence of) the material and coarse physicality. The Content of Education: *The inspirational power of teaching about the supernatural to elevate the individual from lowest depths to the highest heights and perceive light in the darkness that

			<p>engulfs one.</p> <p>* The inspirational power of teaching about the supernatural to perceive the pre-emminence of the spiritual Divinity as vivifying (the true essence of) the material and coarse physicality.</p> <p>*The central place of miracles in the Divine service.</p>
3.	Journal entry of Shevat 20 th , 5692 [Jan. 28 th , 1932].	<p>Addenda to <i>Torat Menachem-Reshimat HaYoman</i>: 462.</p> <p>Citation of RJIS's recounting RSB's address of Wednesday, <i>Simchat Torah, Tishrei</i> 23rd, 5660 [Sept. 27th, 1899].</p>	<p>The Nature of Education:</p> <p>*Educational metaphor: <i>Tefillin</i>.</p> <p>*Educational metaphor: Construction of a home involves investing all one's assets -including assured but as yet not tangibly realized financial [and mental and emotional] resources in the construction.</p> <p>The Responsibility for Education:</p> <p>*The daily obligation to reflect on the educational requirements of the members of one's household is comparable to donning <i>Tefillin</i> (phylacteries).</p> <p>*To invest all one's mental and emotional resources (including latent, as yet unrealized potential) in the education of one's children.</p> <p>Address of RSB, <i>Simchat Torah</i>, 5660 (see <i>Reshimot Yoman</i> below), in <i>Torat Shalom</i>: 53-4 cited in: <i>IK-RJIS</i>, XI: 186-9. Cited in:</p> <p><i>IK-RSB</i>, II: 660-61, Letter 362, to Rabbanit Shaina Brocha Dulitzka, sister-in-law of RSB (his wife's sister) and daughter of Rabbi Yosef Yitzchak of Avrutch.</p> <p>*<i>IK-RJIS</i>, II:385-6, Letter 561 of <i>Shevat</i> 20th, 5692 [Jan. 28th, 1932].</p> <p>*<i>IK- RJIS</i>, III: 461-2, Letter 813 of <i>Cheshvan</i> 21st, 5696 [Nov. 17th, 1935] [seemingly] addressed to Reb Moshe Zalman Feiglin.</p> <p>*<i>IK- RJIS</i>, IV:186-7, Letter 961 dated <i>Kislev</i> 14th, 5698 [Nov. 18th, 1937] addressed to Rabbi Pinchos Mintz.</p> <p>*<i>IK- RJIS</i>, VII:295, Letter 2072 dated <i>Sivan</i> 13th, 5703 [June 16th, 1943].</p> <p>*<i>IK- RJIS</i>, X: 410-2, Letter 3722 [undated, presumably 5710-1950].</p> <p>*<i>IK- RJIS</i>, XI: 35-6, [undated, presumably 5683-1923] Letter 3770.</p> <p>*<i>IK-RJIS</i>, XI: 186-9, undated letter of 5692 (from Warsaw), Letter 3,886 citing <i>Torat Shalom</i> & providing a full exposition of circumstances of this statement by RSB.</p> <p>*Partially cited by R. Schneerson in <i>Reshimot HaYoman</i> – page 313 (Text 6, below) [under heading of the eve of <i>Kislev</i> 20, 5693] paragraph 6. [see discussion regarding precise date of</p>

			<p>RSB's address in footnote 26] and on page 462 in <i>Hosafot</i>, under heading of the year 5,692 [1931-2].</p> <p>*A partial citation is found in <i>HaYom Yom</i> for <i>Tevet</i> 22nd.</p> <p>For examples of R. Schneerson's elaboration of this metaphor and his derivation of its educational implications, see below addresses of :</p> <p>* <i>Kislev</i> 19th, 5716 [Dec. 4th, 1955] (<i>TM-HIT</i>, XV [5716, I] : 271-3, §19.</p> <p>*<i>Shabbat Bereishit</i>, <i>Tishrei</i> 24th, 5717 [Sept. 29th, 1956] (second <i>farbrengen</i>) (<i>TM-HIT</i>, XVIII [5717, I] :158-60, §40-§43; *<i>LS</i>, I:8-19.</p>
4.	<p><i>Reshima</i> [Journal entry] of <i>Sivan</i> – <i>Av</i>, 5692 (mid-May to mid-August, 1932).</p>	<p><i>Torat Menachem-Reshimat Yoman</i>: 242.</p>	<p>Educational Practice:</p> <p>*RJS's disclosure of his participation in Educational Endeavours at the Outset of his Married Life.</p> <p>For examples of R. Schneerson's derivation of educational directives from this disclosure see below addresses of:</p> <p>*<i>Purim</i>, 5712, <i>TM-HIT</i>, V [5712, II]: 40-3, §21 & §23-4;</p> <p>*<i>Shushan Purim</i>, 5714, <i>TM-HIT</i>, XI [5714, II]: 141-2 §19-§20;</p> <p>*<i>Shabbat Parashat Mikeitz</i>, 5722, <i>TM-HIT</i>, XXXII [5722, I]: 349; §11;</p> <p>*<i>Motzo'ei Shabbat Parashat Beshalach</i>, <i>Shevat</i> 12th, 5724 [Jan. 25th, 1964]: <i>TM-HIT</i>, XXXIX [5724, II]: 44-7, §13-§16;</p> <p>*<i>IK</i>, III: 118, Letter 494.</p> <p>See also:</p> <p><i>Kfar Chabad Magazine</i>, Vol. 856, <i>Sivan</i> 5th, 5759: 11.</p>
5.	<p><i>Reshima</i> [Journal entry] of 5699 [1938-9].</p>	<p><i>Reshimat HaMenorah</i>: 74-141.</p>	<p>The Aims of Education:</p> <p>*A human being engaged in Divine service who brings the universe to perfection.</p> <p>Method of Education:</p> <p>*To study Torah at a level that prioritizes the derivation of lessons for learner self-edification, e.g. in a way of <i>Chayei HaNefesh</i> (that pertains to the soul) and thereby integrating exoteric and esoteric dimensions of Torah.</p> <p>The Content of Education:</p> <p>* Integration of exoteric and esoteric dimensions of Torah.</p>
6.	<p>Address of <i>Tishrei</i> 27th, 5702 [Oct. 18th, 1941] to <i>Bar Mitzvah</i> of Shmuel Pinchas Ebber.</p> <p>For a similar presentation of the concluding section of this text with greater elaboration,</p>	<p><i>Reshimot</i>, IV: 175-81; [<i>Reshima</i> No. 130].</p> <p><i>Yalkut Bar Mitzvah</i> (Eng.): 123-9.</p>	<p>The Authority for Education:</p> <p>*The individual is Divinely-empowered to rule over bodily and animal-impulse.</p> <p>The Nature of Education:</p> <p>*Education is an on-going, life-long process of deriving lessons from life's phenomena and encounters. (BST)</p> <p>*Education is a process that assumes</p>

	see <i>Reshimot</i> 17 (Text 11 below) , 19 (Texts 16 below) & 59 (Text 1 above) .		<p>the educatee is Divinely-empowered to rule over bodily and animal-impulse.</p> <p>The Aims of Education:</p> <ul style="list-style-type: none"> *To derive lessons from all that one encounters in the course of life. *To master one's bodily and animalistic impulses. *To be mindful of the objective to return one's soul unblemished. * To live life with self-sacrifice and selfless devotion and undaunted. *Defying peer pressure to act morally. *Cultivation of an attitude of selfless devotion in one's altruism. *To be "weaned off" one's negative impulse. *To be undaunted by challenges. *To maintain idealist principles irrespective of popularity. *To live a life of altruism and concern for others rather than a preoccupation with self. <p>The Method of Education:</p> <ul style="list-style-type: none"> *An optimistic approach. <p>The Content of Education:</p> <ul style="list-style-type: none"> *A view of past history must lead to optimistic view of the future. <p>Life's Milestones for Education:</p> <ul style="list-style-type: none"> *<i>Bar Mitzvah</i> marks the celebration of an additional member of the Jewish people accepting upon himself the yoke of Torah and <i>mitzvot</i>.
7.	Journal entry of eve of Kislev 20 th , 5693 [Dec. 18 th , 1932].	<i>Torat Menachem-Reshimat HaYoman</i> : 313. Transcript of RJIS's recounting RSB's address of Wednesday, <i>Simchat Torah, Tishrei</i> 23 rd , 5660. [Sept. 27 th , 1899].	<p>The Nature of Education:</p> <p>Educational metaphor: Tefillin*</p> <ul style="list-style-type: none"> *The daily obligation to reflect on the educational requirements of the members of one's household is comparable to donning <i>Tefillin</i> (phylacteries). <p>For citations of this metaphor in the works of RSB and RJIS and for examples of R. Schneerson's elaboration of this metaphor and his derivation of its educational implications, see above-cited journal entry of <i>Shevat</i> 20th, 5692 [Jan. 28th, 1932] (Text 3) and sources cited, including:</p> <ul style="list-style-type: none"> *<i>IK-RJIS</i>, XI:387-9. *Partial citation in <i>HaYom Yom of Tevet</i> 22nd.
8.	Introduction of spring, 5702 [1942] to <i>Sha'arei Yeshivah - Spring</i> , 5702.	<i>IK</i> , XXI: 12-3, Letter 7764. <i>Hatza'at Tochen Sichat B'Hitva'adut U'Mesibat Bnai Torah: Choveret Rishona: Shnayim Ochazin B'Tallit (Sugya</i>	<p>The Nature of Education:</p> <ul style="list-style-type: none"> *Education is a cosmic endeavour: it is about life and the universe and perfecting the world. <p>The Impact of Education:</p> <ul style="list-style-type: none"> *Education exerts a positive assistance to European Jewry.

		<p><i>D'Reish Masechet Bava Metziah.</i>) [Introduction to <i>Sha'arei Yeshivah</i> - Spring, 5702].</p>	<p>Method of Education: *To study Torah topics in a way of <i>Chayei HaNefesh</i>. [at a level that pertains to the soul]. While to some this a new approach, this is really a time-honoured methodology.</p> <p>The Aims of Education: * A learner mindful that his/her every act is of cosmic significance. * A learner engaged in constant self-refinement and on-going spiritual advancement. * A learner who is appropriately focused on the fulfillment of the 6 constant <i>mitzvot</i> which are "Duties of the Heart".</p> <p>Responsibility for Education: *An educator must be prepared to extract from a text and emphasise to students those lessons that pertain to learner self-edification.</p> <p>Method of Education: *To study Torah at a level that prioritizes the derivation of lessons for learner self-edification, e.g. in a way of <i>Chayei HaNefesh</i> (that pertains to the soul). [While this approach appears new, it is really a time-honoured methodology].</p> <p>The Content of Education: *Prioritize content that provides lessons that pertain to "Duties of the Heart" and the life-long battle for self-mastery and self-cultivation over accumulation of knowledge and <i>pilpul</i> (logical scrutiny).</p>
9.	<p>Hebrew letter of <i>Iyar</i> 23rd, 5702 [May 10th, 1942] (Addressee: R. Moshe Pinchas HaKohen Katz).</p>	<p><i>IK</i>, I: 36-7, Letter 20. Addenda to <i>LS</i>, IV: 1260-1.</p>	<p>The Method of Education: *Education must use age-appropriate terminology. * Education must delete information that detracts from the area of focus.</p> <p>The Content of Education: Educational content must be appropriate to the mind-set of the learner.</p> <p>Responsibility for Education The Educator *The educator must use age-appropriate terminology. *The educator must show a meticulous concern for detail and prioritise that which is user-friendly to the learner over other considerations. *The educator must delete information that detracts from the area of focus.</p>
10.	<p>Journal entry of address of <i>Sivan</i> 8th, 5702 [May 24th,</p>	<p><i>Reshimot</i>, I: 374-96. [<i>Reshima</i> No. 13].</p>	<p>The Nature of Education: *An all-encompassing enterprise. *Education is an on-going, life-long</p>

	1942], draft of an address to the lottery for “ <i>Mishna</i> by Heart”.		process of deriving lessons from life’s phenomena and encounters for one’s Divine service. (BST) The Aims of Education: *To derive lessons for one’s Divine service from all matters, even worldly phenomena and certainly from matters pertaining to Torah & <i>Mitzvot</i> . (Based on BST and Ecclesiastes, 12:13 and Deut., 6:24).
11.	Journal entry of <i>Sivan</i> 22 nd , 5702 [June 7th, 1942] draft of an address to the <i>Bar Mitzva</i> of Osher Kazarnovsky (d. 1989), son of R. Shlomo Aaron Kazarnovsky.	<i>Reshimot</i> , II: 95-101, [Reshima No. 17]. <i>Yalkut Bar Mitzvah</i> (Eng.): 103-7. [See also <i>IK</i> , IV:342-3 and <i>IK</i> , VI: 112-3, Letter 1634 & <i>LS</i> , XV: 500-1.]	The Aims of Education: *To extricate oneself from one’s negative impulse. * To perpetuate one’s ideals to the young generation. *Aim is not bodily health and physical prowess alone, nor the prioritization of physical strength. * Physical strength must be based on, and is contingent on spiritual foundations, the health of the soul and faith and self-sacrifice for G-d. *To live by faith & faith ,for otherwise why will one not merely pursue luxury and indulgence. *Aim is not the exclusively rational, which can facilitate self-deception. Life’s Milestones for Education. Significance of <i>Bar Mitzvah</i> : The definition of <i>Bar-Mitzva</i> at thirteen years of age: completion of <i>da’at</i> [maturity] and the entrance of the <i>yetzer tov</i> [the good impulse] and the relationship to the time/period of childhood.
12.	Journal entry of Tammuz 8 th , 5702. [June 23 rd , 1942] Addressees: Participants in the 40 th Annual Convention of American Rabbis.	<i>Reshimot</i> , III: 75-7, [Reshima No. 52]. <i>Sha’arei Chinuch</i> : 283-4.	The Nature of Education: * Education is a matter of life. The Impact of Education: *Education exerts a positive assistance to European Jewry. Responsibility for Education: *Leadership must take responsibility for inappropriateness of people’s conduct. (Deut. 1:13 as interpreted by Sifri and Rashi) *The educator must exemplify the ideals he/she seeks to convey. Educational Policy: Employment of Teachers: *The Danger of Employing a Teacher who is not Observant.
13.	Hebrew letter of <i>Ellul</i> 13 th , 5702 [August 26 th , 1942] Addressee: R. Menachem Ze’ev Greenglass).	<i>IK</i> , I: 38-40, Letter 22. <i>I.W.W.I.I.T.H.</i> , I: 6-8.	The Nature of Education: *An urgent activity: “A time to act for Hashem” (Psalms, 119) requiring immediacy and urgency: *An endeavour of urgent Importance. *Of cosmic significance: purifying the air. Method of Education: *The urgency and immediacy of education.

			<p>*Engaging in educational endeavour must be done immediately & energetically.</p> <p>*Memorization and recitation is valuable.</p> <p>*Educational activity must be communicated in a way appropriate to its recipients.</p> <p>The Content of Education:</p> <p>* “<i>Mishna</i> by heart” organized & implemented in ways palatable and appropriate to the milieu and mind-set of the recipients in the location in which it is being promoted.</p> <p>Responsibility for Education:</p> <p>*The educator must display independence. [“I rely on your understanding...”]</p> <p>The Aims of Education:</p> <p>*An educatee capable of independence. [“I rely on your understanding”]</p> <p>*Purification of the environment through recitation of Torah.</p> <p>The Nature of Education:Contemporary Challenge.</p> <p>*Birthpangs of <i>Mashiach</i>.</p> <p>Educational Practice:</p> <p>*Competitions for <i>Mishnayot Ba'al Peh</i>.</p> <p>Method of Education:</p> <p>* Engage immediately and energetically.</p> <p>*Wider educational endeavours should not be identified with Habad <i>yeshiva</i>, lest they be perceived as parochial.</p> <p>*Disseminate message in a way appropriate, suitable, palatable, to the milieu of the location in which it is positioned – Rely on intuition of local educators.</p> <p>*Inclusivism: practical implication:</p> <p>Chabad Education</p> <p>*Chabad’s educational agenda must be inclusive and non-Parochial [The Inclusive and Non-parochial nature of Chabad educational activity.]</p> <p>*So as to [in order to] stress that its [Chabad] initiatives are the possession of all Jewry [rather than] and not in any way [to any degree] the domain of a particular group within Jewry, R Schneerson advocated that it be of priority importance that its activities not operate from the Chabad <i>yeshiva</i> in Montreal.</p> <p>*Recommendation that <i>Machaneh Yisrael</i> ideally not be housed in Montreal’s <i>Tomchei Teminim</i> Yeshiva</p>
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			<p>– to stress that is <i>absolutely not a miflaga</i> and (lest it give the impression to outsiders that its primary focus is on parochial interest of closed group or the needs of its own fraternity/community.) In order to stress its activities not in any way those of a “closed” group.</p>
14.	Undated address of 5702 [1941-2] following the establishment of <i>Chevrat Mishnayot Baal Peh</i> . [Society for Recitation of <i>Mishna</i> by Heart.	<i>Sichot Kodesh</i> 5689-5710 [1929-1950]:153, Paragraph 11.	<p>Method of Education: *The importance of studying <i>Mishna</i> by heart; memorization and recitation, when walking, in the store and on train.</p> <p>The Content of Education: *The importance of studying <i>Mishna</i> by heart; memorization and recitation, when walking, in the store and on train.</p> <p>Educational Practice: *The importance of studying <i>Mishna</i> by heart; memorization and recitation, when walking, in the store and on train.</p> <p>*<i>Tanya</i> (<i>Iggeret HaKodesh</i>, Epistle 27, page 147a) cites <i>Sefer Asarah Ma’amarot</i> (<i>Ma’amar Chikkur Din</i> 2:12) that the atmosphere that surrounds the <i>tzaddik</i> is the atmosphere of the Garden of Eden. If RJS sees the necessity of the study of <i>Mishna</i> by heart then how much greater is need for this recitation in the “atmosphere” that surrounds all other individuals.</p>
15.	Address of <i>Shavuot</i> 5702 [May 23 rd , 1942]	<i>Sichot Kodesh</i> 5689-5710 [1929-1950]:153-4, Paragraph 12.	<p>The Nature of Education: *(Informal) education as an endeavour of cosmic significance.</p>
16.	Outline of an undelivered address of to a <i>Bar Mitzva</i> celebration of 5702.	<i>Reshimot</i> , II: 114-22, [Reshima No. 19]. <i>Yalkut Bar Mitzvah</i> (Eng.): 107-11. See <i>LS</i> , XV: 500-1.	<p>The Aims of Education: *Faith is the foundation of life of the Jewish people. *Pre-eminence of faith prior to the rational and practical. *Faith pertains to children. *Perpetuation of one’s spiritual heritage of faith to future generations. *Do not make the animalistic and the [material] which are only the means to spiritual ends [of spirituality and sanctity] into the focus of life. *Education that prioritizes and sanctifies the animalistic [Esau’s perversion of the focus of sanctity received from authentic education] leads ultimately to rejecting the spiritual and transgressions. * Education that prioritizes faith and the spiritual [as received</p>

			<p>authentically by Jacob] leads to superceding and defeating material obstacles and overcoming any attempted concealment of the spiritual by the material.</p> <p>*Interaction with the elderly Sages (Shem and Eber) by Jacob rather than socializing with contemporaries by Esau.</p> <p>Life's Milestones for Education: <i>Bar Mitzvah</i>: Full comprehension of the great merit & responsibility as a member of the Jewish People. A beginning: continuation of learning.</p>
17.	Undated brief exploration of the spiritual significance of a birthday celebration from a Torah perspective.	<p><i>Reshimot</i>, I: 230-3, [Reshima No. 7]. See also <i>Address of Final Day</i> Pesach, Shabbat, Nissan 22nd, 5748 [April 9th, 1988] in <i>Sefer HaSichot-5748</i> [1987-8]: II, 398-407. <i>Hitva'aduyot-5748</i> [1987-8], III: 156-60. <i>Chinuch L'Ma'aseh</i>, IV: 79, §89, f.n. 136.</p>	<p>Method of Education: *Birthdays. Educational Practice: *First expression of the underpinnings of R. Schneerson's view of a birthday as an educational opportunity and a time of educational significance.</p> <p>Life's Milestones for Education: Significance of a birthday.</p>
18.	Undated address to a <i>Bar Mitzva</i> celebration.	<p><i>Reshimot</i>, II: 141-53, [Reshima No. 21]. <i>Yalkut Bar Mitzvah</i> (Eng.): 111-8.</p>	<p>Life's Milestones for Education: *Significance of <i>Bar Mitzvah</i>. See also <i>Likkutei Sichot</i>, V: 150ff. *Technical examination of Levi's age of 13 at the time of rescue of Dinah.</p>
19.	Yiddish letter of the concluding days of <i>Ellul</i> , 5702 [September 6 th -11 th , 1942]. Addressee and precise date of authorship are unspecified.	<p><i>IK</i>, I: 40-1, Letter 23, §3. <i>IK-Meturgamot</i>, I: 1-2. <i>I.W.W.I.I.T.H.</i>, I: 8-10. Rabbi Schneerson's "Introduction" to "An Anthology of Letters and Addresses by Rabbi Yosef Yitzchak Schneersohn [on] <i>Teshuva</i>, <i>Tehillim</i>, [The Recitation of] <i>Mishna</i> by Heart and <i>Yeshiva</i> Students."</p>	<p>The Content of Education: *Utilize <i>Selichot</i> & High Holy days to publicize the concept of memorization and recitation of Torah texts (esp. <i>Mishna</i>) by heart.</p>
20.	Yiddish letter [incorrectly] dated Shabbat <i>Tishrei</i> 8 th , 5703 [September 19 th , 1942]. Addressed to the students of <i>Yeshivat Tomchei Temimim</i> in Montreal.	<p><i>IK</i>, I: 42-4, Letter 25. <i>IK-Meturgamot</i>, I: 2-3. <i>I.W.W.I.I.T.H.</i>, I: 10-2.</p>	<p>The Aims of Education: *Self-transformation whereby Torah education must permeate the totality of one's being & utterly uproots negative. *Ideal of Torah study whereby the learner becomes one with Torah; Prayer is a prerequisite. *Self-transformation to the point that one changes one's past; utterly uproots past misdemeanours so no blemish remains as it is utterly eradicated.</p> <p>The Method of Education: *Self-transformation needs outside assistance. *Connect to one's Torah mentor.</p>

			<p>*Chabad Education: <i>*Tamim</i> means “complete” & implies complete in Torah and <i>mitzvot</i>.</p>
21.	<p>Hebrew letter of <i>Cheshvan</i> 21st, 5703 [Nov 1st, 1942] Addressee identity withheld.</p>	<p><i>IK</i>, I: 53-4, Letter 32. Addenda to <i>LS</i>, XXIII: 418-9. <i>I.W.W.I.I.T.H.</i>, I: 19-21.</p>	<p>The Method of Education: <i>*Providing encouragement via public accountability.</i> <i>*R]IS: Extraverted spirituality.</i> <i>*Replenishing aspirations.</i> <i>*Maximum utilization of time is akin to complete teshuva which brings redemption.</i> Responsibility for Education: <i>*Unutilized time is an irretrievable loss.</i></p>
22.	<p>Hebrew letter of <i>Cheshvan</i> 25th, 5703 [Nov 5th, 1942] Addressee: R. Moshe Dultzin.</p>	<p><i>IK</i>, I: 56-7, Letter 34. <i>I.W.W.I.I.T.H.</i>, I: 21-3.</p>	<p>The Nature of Education: The Contemporary Challenge: <i>*Prior to Mashiach. Twofold and manifold obligation to fulfill the mitzva of loving one's fellow as oneself & to bring merit to the community.</i> Responsibility for Education: <i>*Prior to Mashiach. Twofold and manifold obligation to fulfill the mitzva of loving one's fellow as oneself to bring merit to the community.</i> Educator : Teacher Training <i>*Pedagogical training (is Central to Chabad's Aggenda) in evening classes for religious teachers and educators.</i> The Aims of Education: <i>*Ensure education is al taharat hakodesh [Untainted & with uncompromised sanctity].</i> Educational Practice: <i>*Establishing schools.</i> Educator : Teacher Training <i>*Evening classes for teachers.</i> Educational Practice: Publishing reading material for Jewish children esp. <i>Talks and Tales</i> The Aims of Education: <i>*A view to raising a new generation, an upright, pride and glory of Jewish heritage.</i> Chabad Education. <i>*Pedagogical training (is Central to Chabad's Aggenda):</i> <i>*Already by 1942, R. Schneerson had cited evening classes for pedagogical training of teachers & educators as a priority on on the agenda of the educational arm of the Chabad ,Merkos L'Inyanei Chinuch.</i> <i>*The differentiation of Machane Yisrael (which is primarily for adults) from Merkos L'Inyanei Chinuch.(which is primarily for children to enhance their education that it be al taharat hakodesh).</i></p>

			<p>*The responsibility of a graduate of <i>Tomchei Temimim</i> to be actively involved in the projects of RJIS.</p> <p>*Role of <i>tamim</i>: bring light to Jewish communities: <i>work with self-sacrifice</i> to disseminate wellsprings of Hasidic teachings; Twofold and manifold obligation to fulfill the <i>mitzva</i> of <i>loving one's fellow</i> as oneself & to bring merit to the community.</p>	
23.	<p>Hebrew letter of <i>Kislev</i> 2nd, 5703 [Nov. 11th, 1942]</p> <p>Addressee: R. Moshe Pinchas HaKohen Katz.</p>	<p><i>IK</i>, I: 57-8, Letter 35.</p> <p><i>I.W.W.I.I.T.H.</i>, I: 23-5.</p>	<p>The Method of Education:</p> <p>*Primacy of Deed: Providing encouragement at the correct opportunity & in an appropriate way to ensure tangible action in a way of "Today to perform them" (Deut. 7:11).</p> <p>The Responsibility of the Educator</p> <p>*Work to best of one's abilities without extrinsic motivations: self-interest. (e.g. inducements of honour & pride).</p> <p>* <i>Hanhala</i> cannot ascertain if members work to ability or according to the locational opportunities.</p> <p>*Prior to <i>Mashiach</i> one can assume that participation is not for personal gain but to contribute to the best of one's ability.</p> <p>*Failure to work to capacity is considered contrary to Divine Will.</p> <p>*<i>Hanhala</i> can only provide Periodic encouragement regarding one's obligations.</p> <p>*Ideally one's service should be in ever-increasing elevation.</p> <p>The Nature of Education:</p> <p>Contemporary Challenge:</p> <p>*Prior to <i>Mashiach</i> one can assume that participation is not for personal gain but to contribute to the best of one's ability.</p>	
24.	<p>Hebrew letter of <i>Kislev</i> 7th, 5703 [Nov. 16th, 1942]</p> <p>Addressee: R. Chaim Tzvi Hirsh Konikov.</p>	<p><i>IK</i>, I: 59, Letter 36.</p> <p>Addenda to <i>LS</i>, XVI: 606.</p>	<p>Educational Policy:</p> <p>*Institution must stand on its own feet.</p> <p>Women's Education:</p> <p>*<i>Beit Rivkah</i>.</p>	
25.	<p>Hebrew letter of <i>Kislev</i> 9th, 5703 [Nov. 18th, 1942]</p> <p>Addressee: R. Menachem Ze'ev Greenglass.</p>	<p><i>IK</i>, I: 59-61, Letter 37.</p>	<p>Content of Education:</p> <p>*<i>Imperative to record memoirs.</i></p> <p>*<i>Informal</i>: Mesibat Shabbat.</p> <p>Women's Education:</p> <p>* <i>Beit Rivka</i>.</p>	
26.	<p>Hebrew letter of <i>Kislev</i> 27th, 5703 [Dec. 6th, 1942]</p> <p>Addressee: R. Menachem Ze'ev Greenglass.</p>	<p><i>IK</i>, XXI:28-9, Letter 7,777.</p> <p><i>Tzadik L'Melech</i>, V: 52.</p>	<p>Responsibility for Education</p> <p>The Educator:</p> <p>The Method of Education:</p> <p>*Replenishing aspirations:RJIS demands additional exertion each day in comparison to previous day.</p> <p>*Replenishing aspirations:The Rebbe Maharash: "Because good is good,</p>	

			better isn't better?"	
27.	Hebrew letter of <i>Kislev</i> 28 th , 5703 [December 7 th , 1942]. Addressee: R. Yaakov Oser Duborov of Washington.	<i>IK</i> , I: 61-2, Letter 38.	<p>The Nature of Education: Conflagrational Metaphor. *An attic dweller must light his <i>Chanukka</i> lights in the window facing the public thoroughfare. So too, the most elevated individual must still interact with, and exert influence on those less elevated "outside".</p> <p>The Aims of Education: *Transformational task of education.</p> <p>The Method of Education: *Extraverted Judaism: Widest possible circulation; Maximum dissemination to circles in your community.</p> <p>Responsibility for Education The Educator: *The most elevated individual must still interact with, and exert influence on those less elevated "outside", esp. in our times. (As indicated by Laws of <i>Chanukka</i>): An attic dweller, (symbolic of sublime service of the above with no [doorway] connection to worldly affairs)- must light his <i>Chanukka</i> lights in the window facing the public thoroughfare. Educational Practice *Exert an influence on, and serve as an example to, those in the public thoroughfare (i.e. less elevated & who are most connected to the mundane).</p>	
28.	Hebrew letter of <i>Kislev</i> 28 th , 5703 [December 7 th , 1942]. Addressee: R. Avraham Eliyahu Axelrod.	<i>IK</i> , I: 62-3, Letter 39. <i>I.W.W.I.I.T.H.</i> , I: 25-7.	<p>The Nature of Education: Conflagrational Metaphor. *An attic dweller must light his <i>Chanukka</i> lights in the window facing the public thoroughfare. So too, the most elevated individual must still interact with, and exert influence on those less elevated "outside".</p> <p>The Aims of Education: *The transformational task of education. *Transform even the forces of darkness. *Transform the wicked to repentant. *Educating the son of the unlearned & showing him his place in Torah (those who stem from families where Torah is not present).</p> <p>The Method of Education: *Extraverted Judaism: Widest possible circulation; Maximum dissemination to circles in your community.</p> <p>Responsibility for Education The Educator: *The most elevated individual must</p>	

			<p>still interact with, and exert influence on those less elevated “outside”, esp. in our times. (As indicated by Laws of <i>Chanukka</i>): An attic dweller, (symbolic of sublime service of the Above with no [doorway] connection to worldly affairs)– must light his <i>Chanukka</i> lights in the window facing the public thoroughfare.</p> <p>Educational Practice:</p> <p>*Exert an influence on, and serve as an example to, those in the public thoroughfare (i.e. less elevated & who are most connected to the mundane).</p>
29.	<p>Hebrew letter of <i>Kislev</i> 28th, 5703 [December 7th, 1942]. Addressee: R. Shalom Posner.</p>	<p><i>IK</i>, I: 63-4, Letter 40.</p>	<p>The Nature of Education: Conflagrational Metaphor. An attic dweller must light his <i>Chanukka</i> lights in the window facing the public thoroughfare. So too, the most elevated individual must still interact with, and exert influence on those less elevated “outside”.</p> <p>The Responsibility for Education: The Educator: *Extraverted education. The Method of Education: *Publicity, utilize media. *Lenient acceptance policy to <i>Tehillim</i> Society.</p> <p>The Aims of Education: *Transformational task of education. *Transform even the forces of darkness. *Transform the wicked to repentant. *Educating the son of the unlearned & showing him his place in Torah (those who stem from families where Torah is not present).</p> <p>Women’s education: *Women accepted as members of <i>Tehillim</i> Society.</p> <p>The Responsibility for Education: The Educator: *The most elevated individual must still interact with, and exert influence on those less elevated “outside”, esp. in our times.</p> <p>Educational Practice: *Exert an influence on, and serve as an example to, those in the public thoroughfare (i.e. less elevated & who are most connected to the mundane).</p>
30.	<p>Hebrew letter of <i>Kislev</i> 28th, 5703 [December 7th, 1942]. Addressee: R. Ephraim Eliezer Yalles.</p>	<p><i>IK</i>, I: 65, Letter 41. Addenda to <i>LS</i>, X: 313.</p>	<p>The Nature of Education: Conflagrational Metaphor. *An attic dweller must light his <i>Chanukka</i> lights in the window facing the public thoroughfare. So too, the most elevated individual</p>

			<p>must still interact with, and exert influence on those less elevated "outside".</p> <p>The Method of Education: *Extraverted education.</p> <p>The Responsibility for Education: The Educator: *The most elevated individual must still interact with, and exert influence on those less elevated "outside", esp. in our times.</p> <p>Educational Practice: *Exert an influence on, and serve as an example to, those in the public thoroughfare (i.e. less elevated & who are most connected to the mundane).</p>
31.	Yiddish letter of Kislev 28 th , 5703 [December 7 th , 1942]. Addressee identity withheld.	<p><i>IK</i>, I: 66-7, Letter 42. Addenda to <i>LS</i>, XII: 264-5. <i>IK-Meturgamot</i>, I: 4-5. <i>I.W.W.I.I.T.H.</i>, I: 27-8.</p>	<p>The Method of Education: RJIS's positive, inclusive alternative interpretation of "All Jews are responsible <i>areivim</i> for one another" (<i>Shavuot</i>, 39a) where <i>areivim</i> means: (i). "sweetness" i.e., to view one's fellow as sweet; (ii). "intermingled" i.e. to realize that our destinies are inextricably intertwined; (iii). "guarantor" i.e. to realize we have a mutual responsibility (one is responsible for one's fellow); *Torah unites our people as one and unites us with G-d Who is one. *Primacy of deed: Do not be satisfied with one's "compassionate eye" and generous nature but one must bring merit to the many by bringing benefit to the community and partake in activity. rather of benefit to the wider community. *Inclusivism: Compassion for as-yet non-observant. (Text 27): *Love of one to one's fellow, bring to the greatest feeling of great compassion for someone who does not do <i>Teshuva</i> at this time. *Choose the easiest area and conditions from those listed to begin.</p> <p>The Nature of Education: Contemporary Challenge. *On the eve of Redemption: (RJIS):We are now in the last stage/moment of exile. Torah and <i>teshuva</i> are the only means to lighten the pain of birth-pangss of <i>Mashiach</i>. The Responsibility for Education: The Educator: *Many apparent difficulties disappear when one commences endeavour. One sees that with G-d's help one achieves.</p> <p>The Method of Education:</p>

			<p>*Many apparent difficulties disappear when one commences endeavour. One sees that with G-d's help one achieves.</p> <p>Educational Practice:</p> <p>*Display in synagogues.</p>
32.	<p>Hebrew letter of <i>Tevet</i> 3rd, 5703 [December 11th, 1942] (Addressee: R. Y. Sheinfeld of Roxbury, Ma.</p>	<p><i>IK</i>, I: 69-70, Letter 44. Addenda to <i>LS</i>, XVI: 636. <i>I.W.W.I.I.T.H.</i>, I: 32-3.</p>	<p>The Method of Education:</p> <p>*Extraverted Judaism: Widest possible circulation; Maximum dissemination to circles in your community.</p> <p>The Nature of Education:</p> <p>*Working with youth guarantees the future. "If there are no kids, there will be no goats." (Prologue To <i>Esther Rabba</i>, sec. 11.)</p> <p>*Education as the salvation of our nation.</p> <p>The Responsibility for Education: The Educator:</p> <p>*The children and students of today are the sages of tomorrow upon this is contingent the presence of the <i>Shechina</i>: (Jerusalem Talmud, <i>Sanhedrin</i>, 10:2). "If there are no kids, there will be no goats." (Prologue To <i>Esther Rabba</i>, sec. 11).</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*Days of harsh decrees like Haman (<i>Sanhedrin</i> 97b).</p> <p>The Aims of Education:</p> <p>* To teach children of the ignorant of Torah; to transform wicked into a repentant. (<i>Bava Metzia</i>, 85a); <i>Targum & Rashi</i> to Jeremiah, 15:19</p> <p><i>*See the world as precariously balanced where one good deed can tip the balance of the world to good and bring rescue and deliverance.</i></p>
33.	<p>Hebrew letter of <i>Tevet</i> 12th, 5703 [December 20th, 1942] Addressee identity withheld.</p>	<p><i>IK</i>, I: 73, Letter 46. <i>I.W.W.I.I.T.H.</i>, I: 34.</p>	<p>The Responsibility for Education: The Educator:</p> <p>The Method of Education:</p> <p>*No room for despondency.</p> <p>*One must know one's strengths.</p> <p>*Minimizing one's self-worth is a ploy of the destructive inclination.</p>
34.	<p>Hebrew letter of <i>Tevet</i> 24rd, 5703 [Jan 1st, 1943] Addressees: The Students and Alumni of <i>Yeshivat Tomchei Temimim</i>, Montreal, Canada.</p>	<p><i>IK</i>, I: 75-8, Letter 48. <i>I.W.W.I.I.T.H.</i>, I: 35-9.</p>	<p>The Nature of Education:</p> <p>*Educational effort will bear fruit (RJI).</p> <p>*Clothing the (spiritually) naked.</p> <p>The Content of Education:</p> <p>*Informal.</p> <p>The Method of Education:</p> <p>*Educational agenda must be inclusive and non-Parochial.</p> <p>The Responsibility for Education: The Educator:</p> <p>*Self-sacrifice and <i>Kabbalat Ol</i>.</p> <p>Educational Practice:</p> <p>*Girls's education has been sorely</p>

			<p>overlooked: Establish <i>Beit Rivka</i> & <i>Beit Sara</i> schools for girls & <i>Mesibat Shabbat</i> for girls.</p> <p>*Classes to empower leaders of <i>Mesibat Shabbat</i> for girls, speakers for girls..</p> <p>*Women received Torah before the men (<i>Mechilta</i> to Ex. 19:3).</p> <p>The Nature of Education: The Contemporary Challenge.</p> <p>*On the eve of Redemption.</p> <p>The Aims of Education:</p> <p>*Transforming one's fellow.</p> <p>* Transformation, method 1: Self-discipline.</p> <p>* Transformation, method 2: Explain the greatness of Divine service.</p> <p>Women's Education</p> <p>*Girls's education has been sorely overlooked: Establish <i>Beit Rivka</i> & <i>Beit Sara</i> schools for girls & <i>Mesibat Shabbat</i> for girls.</p> <p>*Classes to empower leaders of <i>Mesibat Shabbat</i> for girls, speakers for girls.</p> <p>Women received Torah before the men. (<i>Mechilta</i> to Ex. 19:3)</p> <p>Chabad Education</p> <p>*Chabad's educational agenda must be inclusive and non-Parochial.</p> <p>*So as to [in order to] stress that its [Chabad] initiatives are the possession of all Jewry [rather than] and not in any way [to any degree] the domain of a particular group within Jewry, R Schneerson advocated that it be of priority importance that its activities not operate from the Chabad <i>yeshiva</i>.</p>
35.	Yiddish letter of <i>Shevat</i> 7 th , 5703 [January 13 th , 1943]. Addressee identity withheld.	<i>IK</i> , I: 78-9, Letter 49. <i>IK-Meturgamot</i> , I: 5-6. <i>I.W.W.I.I.T.H.</i> , I:39-40.	<p>Educational Practice:</p> <p>*Release Time (Wednesday Hour). See <i>IK-RJIS</i>, VII:14-17.</p> <p>The Nature of Education: The Contemporary Challenge.</p> <p>*Days of harsh decrees like Haman (<i>Sanhedrin</i> 97b).</p> <p>The Nature of Education: Education as an antidote to persecution.</p> <p>The Aims of Education:</p> <p>* To teach children of the ignorant of Torah; to transform wicked into a repentant. (<i>Bava Metzia</i>, 85a); <i>Targum & Rashi</i> to Jeremiah, 15:19</p>
36.	Hebrew letter of <i>Shevat</i> 11 th , 5703 [January 17 th , 1943]. (Addressees: Administration of <i>Yeshivat Tomchei Temimim</i> of Montreal).	<i>IK</i> , I: 81-2, Letter 51. See <i>IK</i> , I: 110-2, Letter 65 & <i>IK</i> , I: 118-9, Letter 71.	<p>The Method of Education:</p> <p>*Concern for an individual (boy from Vancouver).</p> <p>*Urgency.</p> <p>* Inclusivism.</p> <p>The Responsibility for Education:</p> <p>The Educator:</p> <p>*Concern for the individual.</p>
37.	Hebrew letter of	<i>IK</i> , I: 82-3, Letter 52.	The Nature of Education:

	<i>Shevat</i> 11 th , 5703 [January 17 th , 1943]. Addressee indentity indicated by initials only.	<i>LS</i> , VI: 309. <i>HaMechanech</i> : 26. <i>Sha'arei Chinuch</i> : 190. <i>I.W.W.I.I.T.H.</i> , I: 45. <i>Igeret HaChinuch</i> : 45.	*Horticultural metaphor: *Education as sensitively caring for a garden. The Responsibility for Education: The Educator: * The educator as a sensitive gardener. *Educators' sense of responsibility: Heavenly delegation of care for His vineyard. * The Awesome privilege & merit of an involvement in tending G-d's vineyard. The Nature of Education: * The Awesome privilege & merit of an involvement in tending G-d's vineyard. *A Consequential Activity: Every (even) small improvement has profound positive consequences.
38.	Yiddish letter of <i>Shevat</i> 19 th , 5703 [Jan. 25 th , 1943] Addressee: R. Reuven Feitelberg.	<i>IK</i> , XXI: 29-30, Letter 7778. <i>Tzaddik L'Melech</i> , V:54	The Content of Education: Educational Policy: *Curriculum must take into consideration the number of classes, class size and ages, level of knowledge & time dedicated to each class, etc.
39.	Hebrew letter of <i>Adar Rishon</i> 3 rd , 5703 [Feb. 8 th , 1943] Addressee: R. Yehudah Leib HaLevy Horowitz of Dorchester.	<i>IK</i> , XXI: 30-1, Letter 7779.	The Nature of Education: *A meritorious deed bears fruit. (<i>Kiddushin</i> 40a). *Horticultural metaphor: *From an activity that <i>appears</i> at first glance – a small seed – comes a fully-grown fruit-producing tree. *One <i>mitzvah</i> leads to another in an infinite chain. The Method of Education: * Don't underestimate the potency of even a small educational activity. Educational Practice: *(Therefore) inspire others to do even small acts, such as in-depth study of an address by RJIS or relating to one's child a story of the Sages. The Responsibility for Education: The Educator: *Be aware that small deeds bring inestimable positive outcomes.
40.	Hebrew letter of <i>Adar Rishon</i> 14 th , 5703 [March 7 th , 1943]. Addressee indentity indicated by initials only.	<i>IK</i> , I: 83-4, Letter 53. (seminal) Addenda to <i>LS</i> , II:676. <i>I.W.W.I.I.T.H.</i> , I: 46-7. <i>Igeret HaChinuch</i> : 20.	Educational Practice:: * <i>Mishna</i> by heart. The Nature of Education: *Conflagrational Metaphor. * Kindling the lights of the <i>menorah</i> until the flame rises on its own until the morning. * <i>Menorah</i> is symbolic of the Jewish people; the candle represents the soul. The Responsibility for Education: The Educator:

			<p>*Educate to to the point that the learner is independent of the teacher for the duration of the learner's life-time.</p> <p>The Aims of Education:</p> <p>*Kindle the 'light of the soul' until it lights by itself for its life-time.</p> <p>The Method of Education:</p> <p>*Strive for educator independence.</p>
41.	<p>Hebrew letter of <i>Adar Rishon</i> 30th, 5703 [March 7th, 1943]. Addressee: Rabbi Dr Meir Zalman Muskat.</p>	<p><i>IK</i>, I: 93-4, Letter 55. Addenda to <i>LS</i>, XXVI: 446.</p> <p><i>IK-Meturgamot</i>, I: 5-6.</p> <p><i>Sha'arei Chinuch</i>: 190.</p> <p><i>I.W.W.I.I.T.H.</i>, I: 57-8.</p>	<p>The Nature of Education:</p> <p>* Jewish education in Torah and Judaism and hope in redemption is antitode to anti-Semitism & persecution.</p> <p>*Education as the principal salvation of our nation from crisis.</p> <p>*Education stills our adversaries.</p> <p>The Content of Education:</p> <p>Informal: <i>Mesibat Shabbat</i>.</p> <p>Educational Practice:</p> <p>*<i>Talks and Tales</i> should be a welcome guest in every Jewish home.</p>
42.	<p>Yiddish letter of <i>Adar Sheini</i> 1st, 5703 [March 8th, 1943]. Addressees: President Mrs Shifrin and distinguished members of the <i>Zembin Gemilat Chessed</i> ["Acts of Benevolence"] Ladies Auxiliary.</p>	<p><i>IK</i>, I: 95-6, Letter 56. Addenda to <i>LS</i>, XVI: 636-7.</p> <p><i>IK-Meturgamot</i>, I: 6-8.</p> <p><i>I.W.W.I.I.T.H.</i>, I: 59-60.</p>	<p>Women & Education.</p> <p>* One woman and one man saved our people from Haman. Esther ignored her own personal security, and endangered her life to rescue her brothers and sisters. But she first asked Mordechai to convene Jewish children and youth; Mordechai taught Torah to 10,000 Jewish children.</p> <p>*Helping <i>Beth Rivka</i> we will see the downfall of Haman.</p> <p>*Women as activists in education. (A call to women)</p> <p>*Women's contribution to education: Convene Jewish boys & girls & youth; Educated them in spirit of self-sacrifice for Judaism and Torah; ensure the means to maintaining Torah institutions will not be lacking; ensure our sons & daughters will be faithful to Torah.</p> <p>*Be concerned that our daughters follow in our footsteps through receiving an authentic Jewish Education in appropriate institutions.</p> <p>*Support institutions of Torah-true Judaism for girls so that they can increase number of their students & so that no individual excluded.</p> <p>The Aims of Education:</p> <p>* To educate (<i>Beth Rivka</i>) girls to be loyal to Torah, to be sisters, mothers, wives, the mothers of the coming generation. (Text 42)</p> <p>Educational Practice:</p> <p>*Helping <i>Beth Rivka</i> contributes to guaranteeing our youth, our future. (Text 42)</p>

			<p>*Support institutions of authentic Torah Judaism for girls so that they can increase number of their students & so that no individual excluded. (Text 42)</p> <p>*Convene Jewish boys & girls & youth & educate them in spirit of self-sacrifice for Judaism and Torah; ensure our sons & daughters will be faithful to Torah. (Text 42)</p> <p>*Be concerned that our daughters follow in our footsteps through receiving an authentic Jewish Education in appropriate institutions. (Text 42)</p> <p>* Ensure the means to maintaining Torah institutions will not be lacking. (Text 42)</p> <p>*Support institutions of Torah-true Judaism for girls so that they can increase number of their students & so that no individual excluded. (Text 42)</p> <p>The Nature of Education:</p> <p>*Work in education speeds the downfall of contemporary Haman. (Text 42)</p>
43.	Hebrew letter of <i>Adar Sheini</i> 2 nd , 5703 [March 9 th , 1943]. Addressee: R. Yosef Flier of Chicago.	<i>IK</i> , I: 99-101, Letter 58. Addenda to <i>LS</i> , II: 662-3. Addenda to <i>LS</i> (Heb.), II: 333-5. <i>I.W.W.I.I.T.H.</i> , I: 64-7.	<p>The Content of Education:</p> <p>*Recommended commentaries for teaching <i>Chumash</i>:</p> <p>*Words of Torah allow various different interpretations. (Rashi to <i>Bereishit</i>, 33:20)</p>
44.	Hebrew letter of <i>Adar Sheini</i> 3 rd , 5703 [March 10 th , 1943]. Addressee: R. Yaakov Oser Duborov of Washington.	<i>IK</i> , I: 101-2, Letter 59. <i>I.W.W.I.I.T.H.</i> , I: 67-8.	<p>The Method of Education:</p> <p>*Concern for an individual (Jewish soldier).</p>
45.	Hebrew letter of <i>Adar Sheini</i> 4 th , 5703 [March 11 th , 1943]. Addressee: An unidentified <i>Bar Mitzva</i> boy.	<i>IK</i> , I: 102-3, Letter 60. Addenda to <i>LS</i> , XXI: 494. <i>I.W.W.I.I.T.H.</i> , I: 69-70.	<p>The Nature of Education:</p> <p>*Education is priority in times of both persecution or prosperity.</p> <p>*In times of prosperity, children were not to abandon their study even to participate in building the Jerusalem Temple. (<i>Shabbat</i>, 119b)</p> <p>* Jewish education in Torah and Judaism and hope in redemption is antitode to anti-Semitism & persecution.</p> <p>*Education as the principal salvation of our nation from crisis.</p> <p>*Education stills our adversaries.</p> <p>The Method of Education:</p> <p>*Replenishing aspirations.</p> <p>The Responsibility for Education:</p> <p>The Educator:</p> <p>*Replenishing aspirations.</p> <p>Life's Milestones for Education:</p> <p>*<i>Bar Mitzvah</i>.</p>

46.	Yiddish letter of <i>Adar Sheini</i> 5 th , 5703 [March 12 th ,1943] Addressee intity withheld.	<i>IK</i> , I: 103-4, Letter 61. <i>IK</i> , - <i>Meturgamot</i> , I: 8-9. <i>I.W.W.I.I.T.H.</i> ,I: 70.	Educational Practice: * <i>Tefilin</i> imperative for Jewish thinking, feeling and action. The Method of Education: *Replenishing aspirations. The Responsibility for Education: The Educator: *Replenishing aspirations.
47.	Hebrew letter of <i>AdarSheini</i> 10 th , 5703 [March 17 th ,1943] Addressee: R. Yehuda Leib Aliazarof..	<i>IK</i> , I: 105-7, Letter 63. <i>I.W.W.I.I.T.H.</i> ,I: 71-4.	The Content of Education: *On the Rationale for <i>Mishna</i> by heart. The Method of Education: *Inclusivism: <i>Mishna</i> by heart for all. *Memorization and recitation.
48.	Hebrew letter of <i>AdarSheini</i> 11 th , 5703 [March 18 th ,1943] Addressee: R. Menachem Ze'ev Greenglass.	<i>IK</i> , I: 110-2, Letter 65. Addenda to <i>LS</i> , XXI: 492. <i>Sha'arei Chinuch</i> : 270. <i>I.W.W.I.I.T.H.</i> ,I: 79-81.	The Nature of Education: *Every day that passes represents an irretrievable loss. *One extra blessing as a result of Jewish education causes unity in consummate bond with G-d's unity. *Potential within all equally; the quality of self-sacrifice is shared by all. *Revelation of that equal potential annuls Haman's decree. The Aims of Education: *Self-transformation & transformation of others into examples & models of changes in conduct. The Method of Education: *Urgency: Girls' Education cannot be delayed. Responsibility for Education: The Educator: *Maimonides: Educator must see the world as evenly balanced. *Concern for an individual from Vancouver. <i>Educational Practice</i> *Establishing <i>Beit Rivka</i> in Montreal. * Girls' Education must not be delayed. *Write memoirs. Women's Education. *Establishing <i>Beit Rivka</i> in Montreal. * Girls' Education must not be delayed.
49.	Hebrew letter of <i>AdarSheini</i> 12 th , 5703 [March 17 th ,1943]. Addressee identity withheld.	<i>IK</i> , I: 112-3, Letter 66. Addenda to <i>LS</i> , XXI: 495. <i>I.W.W.I.I.T.H.</i> ,I: 82-3.	The Content of Education: * <i>Mishna</i> by heart; Memorization and recitation, walking, in the store and on train. The Nature of Education: *Education, arousing the quintessential soul, is the salvation of our nation & the antidote to Haman. Aim of Education: *Lay foundations of the Sanctuary, i.e. arouse the quintessential soul where all are equal, both (spiritually)

			<p>rich and poor.</p> <p>* Awaken the quintessential soul.</p> <p>Method of Education:</p> <p>*(Upon realizing that all have the quintessential soul) To know how to awaken the quintessential soul.</p>
50.	Nissan, 5703 [April 6 th -May 5 th , 1943].	Addenda to <i>HaYom Yom</i> .	<p>Educational Practice:</p> <p>*Deliniation of the respective areas of endeavour of <i>Machane Israel</i> and <i>Merkos L'Inyanei Chunuch</i>.</p>
51.	Yiddish letter of Nissan 4 th , 5703. [April 9 th ,1943] Addressees: <i>Agudat Chabad</i> and <i>Agudat Nashim</i> of Newark, N.J.	<p><i>IK</i>, I: 114-5, Letter 68.</p> <p>Addenda to <i>LS</i>, VII: 251.</p> <p><i>IK-Meturgamot</i>, I: 10-11.</p>	<p>The Nature of Education:</p> <p>*The great merit of participation defies quantification.</p> <p>* Blessings recited by children from booklets are a protection for those who helped produce the booklets.</p> <p>Women's Education:</p> <p>*Women as educators at the time of the Exodus: they raised a generation of children who were aware of G-d.</p> <p>Responsibility for Education:</p> <p>*Efforts should not be confined to providing financial assistance but must include enlisting female students to receive authentic religious education.</p> <p>The Method of Education:</p> <p>*Inclusivism: A "Grace After Meals" booklet for soldiers.</p> <p>Educational Practice:</p> <p>*A "Grace After Meals" booklet strengthens Judaism of thousands of children.</p>
52.	Hebrew letter of Nissan 13 th , 5703. [April 18 th ,1943] Addressee: R. Menachem Ze'ev Greenglass.	<p><i>IK</i>, I: 118-9, Letter 71.</p> <p>Cited in <i>IK-RJIS</i>, VIII: 86, Letter 2213.</p> <p>Addenda to <i>LS</i>, XXII: 428.</p> <p><i>I.W.W.I.T.H.</i>, I: 86-7.</p> <p><i>Sha'arei Chinuch</i>: 272.</p>	<p>Nature of Education:</p> <p>*Metaphor: A matter of saving life.</p> <p>*A foremost priority not to be delayed..</p> <p>*Of cosmic importance: transforming the air of the community.</p> <p>*Transformational aspect education: girls' educations transforms her brothers, family and air of the community.</p> <p>Women's Education:</p> <p>*A foremost priority: A life and death issue: A matter of saving life.</p> <p>* Girls' educations transforms her brothers, influences the family and air of the community.</p> <p>Educational Practice:</p> <p>*The imperative for girls' schools.</p> <p>*Girls' Education Influences the family</p> <p>*Girls' Education is life-saving/a "life-death" issue.</p> <p>*No delay.</p> <p>Educational Practice:</p> <p>*<i>Mesibat Shabbat</i> for girls until formal education is established.</p> <p>*Girls' informal education (e.g. <i>Mesibat Shabbat</i>) is a "feeder" for</p>

			<p>formal kosher educational institutions.</p> <p>The Method of Education:</p> <p>*Inclusivism: Concern for an individual from Vancouver.</p> <p>Responsibility for Education:</p> <p>The Educator:</p> <p>*Utter disapproval of the rejection by the administration of Habad <i>yeshivah</i> of Montreal, Canada of the young man from Vancouver. [R. Schneerson refrains from enforcing his view.]</p> <p>Administration must respond with a reply understood by others.</p>
53.	<p>Hebrew letter of <i>Iyar</i> 8th, 5703 [May 13th, 1943]</p> <p>Unidentified addressee.</p>	<p>IK, I: 119-20, Letter 72.</p> <p>Addenda to <i>LS, II: 679-80.</i></p> <p><i>I.W.W.I.I.T.H.</i>, I: 87-8.</p>	<p>Nature of Education:</p> <p>* Education as an Attainable Goal:</p> <p>A winning proposition: Divine assistance ensures victory in life's conflict.</p> <p>*An Attainable Goal in the face of daunting odds that include:</p> <p>(i). Entrenched educator depravity (submerged in hedonism & primitive conduct) [symbolized by consumption of blood].</p> <p>(ii). Defiance: the oppositional educate [symbolized by consumption of insects].</p> <p>(iii). Disbelief in & cynicism regarding the supra-rational dimension & an apathetic, assimilationist approach.[symbolized by ensuring avoidance of impurity of priests & an unwillingness to maintain these special responsibilities].</p> <p>*Redeemability of the individual.</p> <p>*Children are pliable: like clay in hands of those who educate them.</p> <p>The Authority for Education:</p> <p>*Divinely empowered to educate youth.</p> <p>The Educator:</p> <p>*The Educator's Self-Concept: The indefatigable, undaunted educator.</p> <p>*Never despondent: S/he must never despair of the learner's situation.</p> <p>* View children as able to be influenced.</p> <p>Responsibility for Education:</p> <p>*Responsibility extends to the depraved, defiant and cynical assimilationist.</p>
54.	<p>Hebrew letter of <i>Iyar</i> 20th, 5703 [May 12th, 1943]</p> <p>Addressee: R. Menachem Ze'ev Greenglass.</p>	<p><i>IK, I: 120-1, Letter 73.</i></p> <p><i>LS, XIII: 420-1.</i></p> <p><i>I.W.W.I.I.T.H.</i>, I: 88-90.</p>	<p><i>Educational Practice</i></p> <p>*Increased <i>yeshiva</i> enrolments: Recruit additional students.</p> <p>* Value of informal <i>Mesibat Shabbat</i> parties for girls and boys.</p> <p>*The imperative for girls' schools.</p> <p>Responsibility for Education: The</p>

			<p>The The Educator:</p> <ul style="list-style-type: none"> *Meticulous concern for detail: Disapproval of distribution of tickets for <i>Mesibat Shabbat</i> attendees due to anticipated misperception that these can be brought on <i>Shabbat</i>. *Ensure perception is appropriate. Method of Education *Instructions for counselors about content of <i>Mesibat Shabbat</i>. <p>Women's Education:</p> <ul style="list-style-type: none"> *Actualize <i>Beit Rivkah</i> Girls' School.
55.	Address of <i>Iyar</i> 23 rd -25 th , 5703 [May 28 th -30 th , 1943] to <i>Bar Mitzva</i> of Shaul Alexander Bistritzky.	<i>Reshimot</i> , IV: 182-3, [Reshima No. 130]. <i>Yalkut Bar Mitzvah</i> (Eng.): 129.	<p>The Nature of Education:</p> <ul style="list-style-type: none"> *Joy of the individual is a communal joy. *Educatee (individual) advancement is reflected community: past, present & future. <p>Aims of Education:</p> <ul style="list-style-type: none"> *Attitude of altruism: one cannot be preoccupied only with one's self; selfless concern for others is one's own self-fulfilment. * Concern for others with self-sacrifice. (like Shimon & Levy). <p>Life's Milestones for Education:</p> <ul style="list-style-type: none"> *<i>Bar Mitzvah</i> marks the acceptance of the yoke of Heaven. * Concern for others with self-sacrifice. (like Shimon & Levy).
56.	Yiddish letter of <i>Iyar</i> 28 th , 5703 [May 20 th , 1943] Addressees: The Editorial Committee of <i>HaChaver</i> children's magazine.	<i>IK</i> , I: 122-4, Letter 74. <i>LS</i> , VIII: 255-7. <i>IK-Meturgamot</i> , I: 12-4. <i>I.W.W.I.I.T.H.</i> , I: 90-4.	<p>The Method of Education:</p> <ul style="list-style-type: none"> *Proper approach to Torah study: Be mindful that it is G-d's Torah. *On-going gift of Torah today as at Sinai. *Approach the Torah with reverence. *Appreciate the Torah's inner truth. *Inclusivism: <i>HaChaver</i> for all homes. *Redeemability of Every Individual: Do not despair of any individual; however deep one's fall one can emerge to great light.. *Tell individual not to despair as Divine assistance awaits. *Tell individual to awaken his will and "the inner point" of his Jewishness. <p>Aims of Education:</p> <ul style="list-style-type: none"> *Replenish aspirations.
57.	Hebrew letter of <i>Sivan</i> 5 th , 5703 [June 8 th , 1943] Addressee: R. Yerachmiel Benjaminson.	<i>IK</i> , I: 126-7, Letter 76. Addenda to <i>LS</i> , XXIII: 421. Addenda to <i>LS</i> , XV: 471. <i>I.W.W.I.I.T.H.</i> , I: 94-6.	<p>Educational Practice:</p> <ul style="list-style-type: none"> *<i>Mishna</i> by Heart. *Outreach to widest possible audience of furthest peripheries. <p>Method of Education:</p> <ul style="list-style-type: none"> *Memorization and recitation. * Disregard for personal considerations when considering one's spiritual masters are tangibly with one (in distant location). <p>Habad Education:</p>

			*Outreach to widest possible audience of furthest peripheries.
58.	Yiddish letter of <i>Sivan</i> 8 th , 5703 [June 11 th ,1943] Addressee: R. Ya'akov HaKohen Katz.	<i>IK</i> , I: 127-8, Letter 77. Addenda to <i>LS</i> , X: 187. <i>IK-Meturgamot</i> , I: 15.	Educational Practice: * <i>Talks and Tales</i> . The Nature of Education: *Bringing merit to the community needs no elaboration. * Procreational Metaphor: "Be Fruitful & Multiply" is the first Biblical command-RSZ. Method of Education: *Inclusivism: One individual must want for there to be another. *Extraverted outreach: One individual must want for there to be another.
59.	Hebrew letter of <i>Sivan</i> 8 th , 5703 [June 11 th ,1943] Addressee: R. Menachem Tzvi Rivkin of Manchester.	<i>IK</i> , I:128-9, Letter 78. Addenda to <i>LS</i> , XVIII : 433.	Educational Practice: * <i>Mishna by Heart</i> . Method of Education: * <i>Inclusivism: Mishna by Heart is for all, not just scholars</i> . *Outreach to widest possible audience of furthest peripheries. * The Giving of the Torah as an on-going event: Reliving the Giving of the Torah.
60.	Hebrew letter of <i>Sivan</i> 12 th , 5703 [June 15 th ,1943] Addressee: R. Avraham Sender Nemetzov.	<i>IK</i> , I:130-31, Letter 79. Addenda to <i>LS</i> , IV: 1295-6. <i>I.W.W.I.I.T.H.</i> , I: 97-100.	Method of Education: *Spiritual content of halachic matter. The Content of Education: * <i>Synthesis of spiritual and physically-tangible aspects of Torah</i> .
61.	Hebrew letter of <i>Sivan</i> 29 th , 5703 [July 2 nd ,1943] Addressee: R. Chaim DovBer Ginsberg of Vancouver.	<i>IK</i> , I: 132-7, Letter 81.	Educational Practice: * <i>Mishna by heart & the connection of its memorization and recitation to purifying the atmosphere</i> . The Nature of Education: *The meaning of <i>chinuch</i> (according to Rashi).
62.	Hebrew letter of <i>Tammuz</i> 9 th , 5703 [July 12 th ,1943] Addressee: R. Tarshish.	<i>IK</i> , I: 138-9, Letter 83. <i>LS</i> , XXIII: 422.	The Nature of Education: * Education as an Attainable Goal: *A winning endeavour: sooner or later one sees the benefits of one's efforts. Method of Education: *Words from the heart penetrate the heart. Educational Practice: *Utilization of summer for spiritual ends. Responsibility for Education The Educator: *Educator sincerity. *Sooner or later words from the heart have an effect.
63.	Hebrew letter of <i>Tammuz</i> 16 th , 5703 [July 19 th ,1943] Addressee: R. Zalman HaLevy.	<i>IK</i> , I: 139-40, Letter 84. <i>I.W.W.I.I.T.H.</i> , I: 102-3.	Method of Education: *Wherever one goes, one is an emissary of G-d to fulfil a <i>mitzva</i> ; one is an empowerment of the Sender (RSZ). * Inclusivism. The Content of Education:

			<p>Educational Practice: <i>*Mishna</i> by heart; Memorization and recitation for purification of the air. <i>*Disseminate Talks and Tales.</i></p> <p>The Nature of Education: <i>*Education</i> as a preeminent activity: Abraham's activity as an inclusive educator was the culmination of his life's work, greater than his other trials.</p> <p>The Educator: <i>*The preeminence</i> of the educator: Abraham's activity as an inclusive educator was the culmination of his life's work, greater than his other trials.</p>
64.	Hebrew letter of <i>Tammuz</i> 16 th , 5703 [July 19 th , 1943] Addressee: R. David HaLevy Stokhammer.	<i>IK</i> , I: 141-53, Letter 85. <i>Kovetz Lubavitch</i> , VI: 6ff. <i>Teshuvot U'Biurim</i> : 28-39. <i>I.W.W.I.I.T.H.</i> , I: 103-26.	<p>The Nature of Education: <i>*Extended exposition</i> of the redeemability of every Jew whereby every Jew has a place in the World to Come.</p>
65.	Hebrew letter of <i>Tammuz</i> 19, 5703 [July 22 nd , 1943] Addressee: R. Menachem Ze'ev Greenglass.	<i>IK</i> , I: 154-7, Letter 86. Addenda to <i>LS</i> , II: 691-2. Addenda to <i>LS</i> , II (Heb.): 365-6.	<p>Educational Practice: <i>*Imperative to record memoirs.</i></p> <p>Method of Education: <i>*Mishna</i> by heart: Memorization and recitation.</p> <p>Aims of Education: <i>*Utilization</i> of everything for Divine service follows clearly from the unity of G-d which implies that there is nothing besides Him. <i>*Harnessing</i> one's negative impulse for Divine service follows from the unity of G-d which implies that there is nothing besides Him.</p>
66.	Hebrew letter of <i>Av</i> 7, 5703 [August 8 th , 1943] Addressee: R. S. Palmer.	<i>IK</i> , I: 161-2, Letter 89. Addenda to <i>LS</i> , IV: 1333. Addenda to <i>LS</i> , IV (Heb.): 316. <i>I.W.W.I.I.T.H.</i> , 129-31.	<p>The Nature of Education: Education as precipitator of Redemption. <i>*The cosmic implications</i> of education: An activity that brings merit to the community motivated by selflessness & <i>Ahavat Yisrael</i>, especially strengthening Torah and Judaism, negates the causes of exile, i.e. neglect of Torah & <i>sinat chinam</i> [causeless hatred] and the resultant <i>Galut</i> [exile] and brings Redemption & Rebuilding of the <i>Beit HaMikdash</i> by Mashiach.</p>
67.	Hebrew letter of <i>Av</i> 9, 5703 [August, 10 th , 1943]. Addressee identity withheld.	<i>IK</i> , I: 163-4, Letter 91. <i>I.W.W.I.I.T.H.</i> , I: 131-2.	<p>The Nature of Education: Contemporary Challenge: <i>*Footsteps</i> of Mashiach, <i>Teshuva</i> and good deeds are required. (<i>Sanhedrin</i>, 97b.) <i>*Invest effort</i> in <i>Ahavat Yisrael</i>.</p> <p>Educational Practice: <i>*Strengthen Torah</i> among broadest spectrum of people.</p> <p>Method of Education: <i>*Strengthen Torah</i> among broadest</p>

			<p><i>spectrum of people.</i></p> <p><i>*Teaching that Torah is the Will & Wisdom of G-d is an expression of appreciation of Torah.</i></p> <p>The Nature of Education: Education as precipitator of Redemption.</p> <p><i>*Education (which incorporates love of Torah and the embodiment of Ahavat Yisrael & altruism) is the antidote to Exile (caused by disregard for Torah and causeless hatred) and it is precipitator of Redemption.</i></p> <p><i>*Saving one's fellow is Ahavat Yisrael.</i></p>
68.	Hebrew letter of Av 10, 5703 [Au. 11 th , 1943] Addressee: R. Yaakov Katz of Chicago.	IK, I: 165-6, Letter 92. I.W.W.I.I.T.H., I: 132-4.	<p>Method of Education: The Nature of Education: Education as precipitator of Redemption.</p> <p><i>*When a businessman promotes Torah education, it is selfless altruism without ulterior motive (akin to a priest) & charity eliciting Divine kindness.</i></p> <p>Responsibility for Education: The Educator:</p> <p><i>*With selflessness.</i></p>
69.	Yiddish letter of Av 11 th , 5703 [Aug.12 th , 1943]. Undisclosed addressee.	IK, I: 167, Letter 93. Addenda to LS, XVIII: 488. IK-Meturgamot, I: 16. I.W.W.I.I.T.H., I: 134-5.	<p><i>Method of Education</i> Educational Practice:</p> <p><i>*Mishna by heart Memorization and recitation.</i></p> <p>The Nature of Education: Education as precipitator of Redemption.</p> <p><i>*Education (which incorporates love of Torah and the embodiment of Ahavat Yisrael & altruism) is the antidote to Exile (caused by disregard for Torah and causeless hatred) and it is the precipitator of Redemption.</i></p>
70.	Hebrew letter of Av 18 th , 5703. [Aug. 19 th , 1943] Addressee: R. Moshe DovBer Rivkin.	IK, I: 168-75, Letter 94. LS, VIII: 277-84. I.W.W.I.I.T.H., I: 135-50.	<p>The Content of Education: Educational Practice:</p> <p>*An extended exposition of the principle of Divine Providence.</p>
71.	Undated Hebrew draft of letter of 5702-3 [1942-3] frequently-sent in Hebrew and English.	IK, I: 183-4, Letter 100. LS, XXVIII:153-4. I.W.W.I.I.T.H., I: 156-8.	<p>Women's Education:</p> <p><i>*Women receive the Torah before men.</i></p> <p><i>*Women raised a generation in Egypt.</i></p> <p><i>*Women refuse the golden calf.</i></p> <p><i>*Women first to contribute to the sanctuary.</i></p> <p><i>*Women build the Jewish home.</i></p> <p><i>*Girls' education is the foundation for her building the Jewish home.</i></p> <p><i>*The continuity of the generation is contingent on education for women & girls.</i></p>

			Aims of Education: *Help the learner to find the straight path that provided material & spiritual satisfaction. *Provide the information to fulfil one's mission. *Uphold the faith of the Jewish people. *Produce a daughter connected to her faith, Torah & ancestors' traditions. *Produce a generation in whom we can take pride.
72.	Hebrew letter of <i>Erev Rosh HaShana, Ellul 29th, 5703</i> [Sept. 29 th , 1943] Addressees: Jewish soldiers in the US Armed Services.	<i>IK, I: 184-6, Letter 101. I.W.W.I.I.T.H., I: 158-9. (See also IK, I: 188-90, Letter 104 & I.W.W.I.I.T.H., I: 163-5.</i>	Educational Practice: *Soldiers to put on tefillin every weekday. *Tefillin: Pre-emptor of later campaign of global proportions.
73.	Hebrew letter of days between <i>Rosh HaShana & Yom Kippur Tishrei 3rd – 9th, 5704</i> [Oct. 2 nd – 8 th , 1943] Addressees: Students of <i>Yeshivat Tomchei Temimim, Montreal, Canada.</i>	<i>IK, I: 186-7, Letter 102. Addenda to LS, XIV: 381-2. I.W.W.I.I.T.H., I: 159-62.</i>	The Nature of Education: * Education as an Attainable Goal: *A winning endeavour: *The soul is satiated. Aims of Education: *Actualize the potential for teshuvah to its most sublime level where "the soul returns to G-d Who gave it".
74.	Hebrew letter of <i>Tishrei 5th, 5704</i> [Oct. 4 th , 1943] Undisclosed addressee.	<i>IK, I: 188, Letter 103. Addenda to LS, XXI: 402. I.W.W.I.I.T.H., I: 162-3, 103 Sha'arei Chinuch: 180.</i>	The Nature of Education: *Chinuch must be <i>al taharat hakodesh</i> (in pristine sanctity). Method of Education: *Chinuch must be <i>al taharat hakodesh</i> (in pristine sanctity). *Kabbalistic source for Habad insistence on teaching the Hebrew alphabet in the time-honoured way of ensuring the student knows the names of the vowels as independent entities. * The vital importance of this to authentic Jewish education. *Kametz-Aleph-O. The Content of Education: * Kabbalistic source for the importance of ensuring students are taught the names of the Hebrew vowels.
75.	Address of <i>Chol HaMoed Sukkot, 5704</i> [October, 1943] Farbrengen for yeshiva students including students who studied general studies as part of their day.	<i>Sichot Kodesh 5689-5710 [1929-1950] :153-4, Paragraph 12. [See also Sichot Kodesh 5689-5710 [1929-1950] :141, where there is some uncertainty about the date of this talk which may possibly have been delivered in 5701].</i>	The Nature of Education: *Education is an on-going, life-long process of deriving lessons from life's encounters. The Content of Education: *Derivation of spiritual lesson from engineering & geometry. *In Torah is contained all wisdom including general studies (such as geometry). * The meaning of RJIS's choice of the nomenclature of <i>Merkos L'Inyanei</i>

			<i>Chinuch</i> [The Central Committee for the Furtherance of Jewish Education] for the educational wing of Habad.
76.	Hebrew letter of <i>Cheshvan</i> 4 th , 5704 [Nov. 2 nd , 1943] Addressee: R. Tzvi Shusterman.	<i>IK</i> , I: 194-6, Letter 108. <i>I.W.W.I.I.T.H.</i> , I: 168-72.	Aims of Education: *The fusion of body & soul. The Nature of Education: * Education as an Attainable Goal: *A winning proposition: Divine assistance in overcoming the negative impulse (<i>Sukkah</i> 52b). *Depletion of soul's love & fear of G-d in terrestrial existence is compensated by the sublime unity achieved through Torah & <i>mitzvot</i> . *A sudden descent into exile is matched by the sudden ascent (through <i>teshuvah</i>) that is without gradation. Life's Milestones for Education: *The spiritual significance of marriage.
77.	Hebrew letter of <i>Cheshvan</i> 12 th , 5704 [Nov. 10 th , 1943] Undisclosed addressee.	<i>IK</i> , I: 197-8, Letter 110. <i>I.W.W.I.I.T.H.</i> , I: 173-4. Addenda to <i>LS</i> , IV:1251. Addenda to <i>LS</i> (Heb.), IV:230 (fragment).	The Nature of Education: * Education as an Attainable Goal: *A winning proposition: "A Staff thrown to the air lands on its root" (<i>Bereishit Rabba</i> , end of Ch. 53) meaning though it is now dry due to extensive dislocation from its source the power of its source & root can be awakened in it. The Educator: Method of Education: *One assists a dislocated soul by disturbing his/her [the staff's] lethargy & tranquillity to ensure a return to the source. Responsibility for Education: *All those endowed with a pedagogical talent must engage in providing the above-mentioned assistance to dislocated souls.
78.	Hebrew letter of <i>Cheshvan</i> 18 th , 5704 [Nov. 16 th , 1943] Addressee: R. Chaim DovBer Ginsberg of Vancouver.	<i>IK</i> , I: 199-200, Letter 112.	The Nature of Education: *The metaphor from apparel (<i>Tanna Dvei Eliyahu</i> , Ch. 27). To enclothe the spiritually-poor with Mitzvot. The Educator: *One assists a dislocated soul by disturbing his/her [the staff's] lethargy & tranquillity to ensure a return to the source. Method of Education: *One assists a dislocated soul by disturbing his/her [the staff's] lethargy & tranquillity to ensure a return to the source. Responsibility for Education: *All those endowed with a pedagogical talent must engage in providing the above-mentioned assistance to dislocated souls.
79.	Hebrew letter of <i>Cheshvan</i> 18 th , 5704	<i>IK</i> , I: 200, Letter 113. <i>I.W.W.I.I.T.H.</i> , I: 176.	The Content of Education: *Preparation of curriculum for study

	[Nov. 16 th , 1943] Undisclosed addressee.		of <i>Nach & Shulchan Aruch</i> . (See Text 87 below). See <i>IK-RJIS</i> , VII:130-2, Letter 1950.
80.	Hebrew letter of <i>Kislev</i> 5 th , 5704 [Dec. 2 nd , 1943] Addressee: R. Yehuda Tzvi Fogelman.	<i>IK</i> , XXI: 38-9, Letter 7787.	Method of Education: *Language of instruction: Initially (temporarily) in English & later, (after efforts for students to master <i>Yiddish</i>) in <i>Yiddish</i> . The Content of Education: *Language of instruction: Initially (temporarily) in English & later, (after efforts for students to master <i>Yiddish</i>) in <i>Yiddish</i> . *Mastery of <i>Yiddish</i> to be attained (i). Through familiarization or (ii). By students' review of studies taking place in <i>Yiddish</i> , thereby making the review more interesting for those whose initial memorization of material studied is already satisfactory or (iii). By both methods (i). & (ii). *The inaccessibility of a text for Hebrew grammar <i>al taharat hakodesh</i> .
81.	Hebrew letter of <i>Kislev</i> 20 th , 5704 [Dec. 17 th , 1943] Addressee: R. Meir Greenberg.	<i>IK</i> , I: 211-3, Letter 118. <i>I.W.W.I.I.T.H.</i> , I: 185-7. Addenda to <i>LS</i> , VII: 368-9.	Aims of Education: *Soul descends to transform body, vital soul & portion in the world.
82.	Hebrew letter of <i>Kislev</i> 24 th , 5704 [Dec. 21 st , 1943] Addressee: R. Yosef Wineberg.	<i>IK</i> , I: 213-4, Letter 119. <i>I.W.W.I.I.T.H.</i> , I: 187-9. Addenda to <i>LS</i> , IX: 329-30.	Aims of Education: *Transformation of self & the world. The Nature of Education: *The metaphor from apparel (<i>Tanna Dvei Elyahu</i> , Ch. 27). To enclothe the spiritually-poor with <i>Mitzvot</i> .
83.	Hebrew letter of <i>Tevet</i> 2 nd , 5704 [Dec. 29 th , 1943] Addressee: R. Y. Shapiro.	<i>IK</i> , I: 214-5, Letter 120. <i>I.W.W.I.I.T.H.</i> , I: 189-90.	Aims of Education: *Transformation. The Nature of Education: Conflagrational Metaphor. Method of Education: *Disseminate widely the educational publications written in pristine purity even if the recipients are far meanwhile from receiving a Kosher Jewish education.
84.	Hebrew letter of <i>Shevat</i> 14 th , 5704 [February, 8 th , 1944] Addressee: R. Menachem Ze'ev Greenglass.	<i>IK</i> , I: 233-234, Letter 131. <i>I.W.W.I.I.T.H.</i> , I: 200-2.	Method of Education: The Content of Education: *The importance of writing memoirs.
85.	Hebrew letter of <i>Shevat</i> 14 th , 5704 [February, 8 th , 1944]. Addressee: R. Menachem Ze'ev Greenglass.	<i>IK</i> , I: 235-244, Letter 132. <i>Kovetz Lubavitch</i> , IV: 66ff. <i>Teshuvot U'Burim</i> :13-21. Including citations from <i>RJIS's sichot</i> of the foundation of the Society for Memorization & Rote Recitation of <i>Mishna</i> as well as <i>RJIS's sichot</i> of	The Nature of Education: The Contemporary Educational Challenge. *The relevance of study of <i>Mishna</i> to the Ingathering of the Exiles. Method of Education: The Content of Education: *Extended exposition of the educational rationale behind the study of <i>Mishna</i> by heart & the connection of its memorization and

		<p><i>Sivan</i> 8th, 5702 [May 24th, 1942], <i>Sivan</i> 17th, 5703 [June 20th, 1943] and <i>Sivan</i> 27th, 5704 [June 18th, 1944]. <i>I.W.W.I.I.T.H.</i>, I: 203-19.</p>	<p>recitation to purifying the atmosphere. *Purification of the air.</p>
86.	<p>Hebrew letter of <i>Shevat</i> 21st, 5704 [Feb, 15th, 1944] Addressee: Mr Bezboradko.</p>	<p><i>IK</i>, I: 247-8, Letter 135. Addenda to <i>LS</i>, VI: 308-9. See also letter of <i>Shevat</i> 1st) in <i>Letters By the Lubavitcher Rebbe</i>: 268-9. <i>I.W.W.I.I.T.H.</i>, I: 221-3. (See also letter of <i>Shevat</i> 27th, 5704 [Feb. 21st, 1944] for an almost identical letter, sent to Mr. Tzvi Moskovitz).</p>	<p>The Nature of Education: *Every phenomenon, including even the unexceptional & regular (like the appearance of a tree), provides an educational opportunity for derivation of lessons in daily living for growth & edification in both <i>mitzvot</i> between man & G-d as well as inter-personal <i>mitzvot</i>. *Education as a privilege: Involving one's fellow in education brings merit to that person. * The metaphor: the human is likened in many details, including one's spiritual life, to a tree & its three components of roots, trunk and fruits. Aims of Education: *Imbuing/nurturing faith which connects a person to the Creator, the very source of his or her existence. Even when a person advances in wisdom, Torah & <i>mitzvot</i> vitality is drawn via faith in G-d, his religion & Torah. (Symbolized by roots which while concealed from sight are the primary facilitators of the life-force of the tree, and provide firm support so that it is not uprooted by winds). *Pristine, unenhanced faith is of principal importance so that a slight deviation in faith threatens the integrity of the human being and his/her self-realization (just as without subterranean roots a tree cannot receive its vital nurture and its integrity is jeopardized.) *Inspiring a life of Torah study & mitzva fulfillment which must be the substantive majority of one's deeds so that a life of fulfillment is full with the content of wisdom and virtuous deeds. (Symbolized by the tree trunk whose girth, branches and leaves periodically increase & through which the tree's maturity is ascertained). *One's primary, quantitatively substantive preoccupation must be ever-increasing virtuous deeds. *Inspiring altruism & transforming others: A person achieves self-fulfillment when, besides appropriate behavior in & of themselves, that person exerts a</p>

			<p>positive influence on others & the environment that these act appropriately as a “seed” that gives forth roots, a stem & branches and fruits.</p> <p>(Symbolized by fruits which represent the fulfillment of the tree).</p> <p>*Human perfection, fulfillment & self-realization are attained by exerting a transformational affect on others so that they fulfil the purpose of their creation. Then the tree’s contribution is on-going from generation to generation as these fruits continually bear fruit.</p>
87.	<p>Undated alternate version of Hebrew letter of <i>Shevat</i> 21st, 5704 [Feb, 15th, 1944] and <i>Shevat</i> 27th, 5704 [Feb. 21st, 1944] [February 8th, 1944] Addressee identity is undisclosed.</p>	<p><i>IK</i>, I: 249-50, Letter 136. <i>I.W.W.I.I.T.H.</i>, I: 224-6.</p>	<p><i>The Nature of Education:</i> *The Procreational Metaphor: the first Biblical command is procreation:one individual must create (empower) another. *Human beings include elements of (inanimate &) vegetable kingdom in their constitution. * The horticultural metaphor: the human is likened in many details, to a tree & its three components of roots, trunk and fruits. Aims of Education: *Imbuing/nurturing faith which transcends rationality & logic which connects a person to the Creator, the very source of his or her existence, even when a person advances in wisdom, Torah & <i>mitzvot</i> vitality is drawn via faith in G-d. * Pristine, unembellished faith. *Even a small weakness in faith (roots) jeopardizes [the tree’s] existence, even if its trunk & branches are strong. (Symbolized by roots). *Inspiring a life of Torah study & <i>mitzva</i> fulfillment which must be the substantive majority of one’s deeds so that a life of fulfillment is full with the content of wisdom and virtuous deeds. One’s primary, quantitatively substantive preoccupation must be ever-increasing virtuous deeds. While one’s faith applies even if not intellectually developed, there must be a daily advancement in Torah study & <i>mitzva</i> fulfillment. Intellect recognizes the beauty of <i>Mitvot</i> & <i>Mitzvot</i> include sub-categories. (Symbolized by the tree trunk). *Inspiring altruism & transforming others:A person achieves self-fulfillment when, besides appropriate behavior in & of</p>

		<p>themselves, that person exerts a positive influence on others & the environment that these act appropriately as a “seed” that gives forth roots, a stem & branches and fruits.</p> <p>This is one of the purposes of creation, that one’s virtuous deeds should be cumulative. (Symbolized by fruits which represent the fulfillment of the tree).</p> <p>*Daily enhancement of one’s Torah and <i>Mitzvot</i>, as a tree which constantly grows larger in its species, its quality & essence.</p> <p>* As the roots draw nurture from soil & the branches & leaves gain vitality. So too one derives vitality from <i>Knesset Yisrael</i> the source of the soul to distribute. So too the power of <i>mesirat nefesh</i> (self-sacrifice) and faith must vivify all of one’s Torah and <i>Mitzvot</i>.</p> <p>*Human perfection, fulfillment & self-realization are attained by exerting a transformational affect on others so that they fulfil the purpose of their creation.</p> <p>* Before the sin of the Tree of Knowledge all trees bore fruit as will be in the Time to Come.</p> <p>*Then the tree’s contribution is on-going from generation to generation as these fruits continually bear fruit.</p> <p>*Our lives’ value is according to how we have had a transforming affect on other.</p> <p>Responsibility for Education:</p> <p>The Educator:</p> <p>*A G-d-fearing educator who speaks with <i>mesirat nefesh</i> (self-sacrifice) can penetrate the listener.</p> <p>*An educator motivated by <i>mesirat nefesh</i> (self-sacrifice).</p> <p>Method of Education:</p> <p>* To ensure viable offspring is contingent on a seed devoid of taste or fragrance.</p> <p>*So too, penetrating the heart of one’s fellow is only when one is G-d-fearing & speaks with <i>mesirat nefesh</i> (self-sacrifice) addressed to the point of faith within the listener, however concealed it may be and even though openly the educator communicates only intellectual reasoning (in the same way that the seed is concealed within the fruit & its peel which have taste, external appearance & fragrance).</p> <p>*What really motivates the educator’s words & gives vitality &</p>
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			enthusiasm to his/her communication is <i>mesirat nefesh</i> from which emerges a tall tree bearing fruit & branches.
88.	Hebrew letter of <i>Shevat</i> 27 th , 5704 [Feb. 21 st , 1944] Addressee: Mr. Tzvi Moskovitz.	<i>IK</i> , I: 247-8, Letter 135. Addenda to <i>LS</i> , VI: 308-9. <i>I.W.W.I.I.T.H.</i> , I: 221-3. See also Texts 81 & 82 above.	<p><i>The Nature of Education:</i> *Every phenomenon, including even the unexceptional & regular (like the appearance of a tree), provides an educational opportunity for derivation of lessons in daily living for growth & edification in both mitzvot between man & G-d as well as inter-personal mitzvot. *Education as a privilege: Involving one's fellow in education brings merit to that person. * The horticultural metaphor: the human is likened in many details, including one's spiritual life, to a tree & its three components of roots, trunk and fruits.</p> <p>Aims of Education: *Imbuing/nurturing faith which connects a person to the Creator, the very source of his or her existence. Even when a person advances in wisdom, Torah & <i>mitzvot</i> vitality is drawn via faith in G-d, his religion & Torah. (Symbolized by roots which while concealed from sight are the primary facilitators of the life-force of the tree, and provide firm support so that it is not uprooted by winds). *Pristine, unenhanced faith is of principal importance so that a slight deviation in faith threatens the integrity of the human being and his/her self-realization (just as without subterranean roots a tree cannot receive its vital nurture and it's integrity is jeopardized.) *Inspiring a life of Torah study & mitzva fulfillment which must be the substantive majority of one's deeds so that a life of fulfillment is full with the content of wisdom and virtuous deeds. (Symbolized by the tree trunk whose girth, branches and leaves periodically increase & through which the tree's maturity is ascertained). *One's primary, quantitatively substantive preoccupation must be ever-increasing virtuous deeds. *Inspiring altruism & transforming others: A person achieves self-fulfillment when, besides appropriate behavior in & of themselves, that person exerts a positive influence on others & the</p>

			<p>environment that these act appropriately as a “seed” that gives forth roots, a stem & branches and fruits.</p> <p>(Symbolized by fruits which represent the fulfillment of the tree).</p> <p>*Human perfection, fulfillment & self-realization are attained by exerting a transformational affect on others so that they fulfil the purpose of their creation. Then the tree’s contribution is on-going from generation to generation as these fruits continually bear fruit.</p>
89.	Yiddish letter of <i>Shevat</i> 27 th , 5704 [Feb. 21 st , 1944] Addressee: Mr. Chaim Lieberman.	<i>IK</i> , I: 250-1, Letter 137. Addenda to <i>LS</i> , XXIII: 422. <i>I.W.W.I.I.T.H.</i> , I: 226-7. <i>IK-Meturgamot</i> , I: 17.	<p>Aims of Education:</p> <p>*Utilization of one’s talents (such as writing) for sacred purposes. See also <i>IK-RJIS</i>, VIII:136.</p> <p>Educational Practice</p> <p>* Learning & discussing actual problems of Jewish education in America.</p>
90.	Yiddish letter of <i>Adar</i> 20 th , 5704 [March 15 th , 1944] Addressee: Mr Aryeh Yaakov Lehman.	<i>IK</i> , I: 271-2, Letter 145. Addenda to <i>LS</i> , IX: 294. <i>I.W.W.I.I.T.H.</i> , II: 5-6. <i>IK-Meturgamot</i> , I: 18-9.	<p>Nature of Education:</p> <p>*The philanthropic metaphor:</p> <p>Education is an obligation akin to spiritual charity. (In Judaism, <i>tzedaka</i> is obligatory, not voluntary).</p> <p>*Clothing the (spiritually) naked by providing sustenance for the soul.</p> <p>*This is one of the most refined and elevated levels of <i>tzedaka</i> (<i>Bava Metzia</i> 33a).</p>
91.	Letter of <i>Iyar</i> 1 st , 5704 [April 24 th , 1944] Addressee: Rabbi Chayim Tzvi Krieger.	<i>IK</i> , I: 281-2, Letter 151. <i>I.W.W.I.I.T.H.</i> , II: 19-22.	<p>Life’s Milestones for Education:</p> <p>*<i>Bar Mitzvah</i>.</p> <p>Aims of Education:</p> <p>*Conquest of the body & negative impulse.</p> <p>Nature of Education:</p> <p>* Education as an Attainable Goal:</p> <p>* Torah as the antidote for the negative impulse (<i>Bava Batra</i> 16b).</p> <p>Method of Education:</p> <p>* Students of a spiritual master are empowered to emulate his example on the day that commemorates their passing.</p>
92.	Hebrew letter of <i>Iyar</i> 3 rd , 5704. [April 26 th , 1944].	<i>IK</i> , I: 283-4, Letter 152. Addenda to <i>LS</i> , II: 680-1. Addenda to <i>LS</i> , II (Heb.): 353-4.	<p>Nature of Education:</p> <p>* Education as an Attainable Goal:</p> <p>*The Biblical command that adults warn their children regarding the 3 matters (below) parallels the influence of educators and guides on children younger than they.</p> <p>*The Biblical command <i>per se</i> empowers the educator to succeed in the task.)</p> <p>*A winning proposition: Divine assistance ensures victory in life’s conflict.</p> <p>*An Attainable Goal in the face of daunting odds that include:</p> <p>(i). Educatee from an environment</p>

			<p>& culture of animal-like depravity (that make him seemingly impervious & unreceptive to Torah & piety) [symbolized by his consumption of insects indicates that he is not in the human category].</p> <p>*Given the Sages' testimony (<i>Bamidbar Rabba</i>, Ch. 13:1) that G-d only requires that of which the individual is capable, it follows that the educator is capable of influencing these categories of students.</p> <p>(ii). Habitual & entrenched indulgent, hedonistic life-style for many years [symbolized by consumption of blood].</p> <p>(iii). Disbelief in & cynicism regarding the supra-rational dimension & matters requiring educatee self-discipline. [symbolized by the need to avoid the impurity of priests, a supra-rational command].</p> <p>*Redeemability of the individual.</p> <p>*Children are pliable: like clay in hands of those who educate them.</p> <p>The Authority for Education:</p> <p>*Divinely empowered to educate youth.</p> <p>The Educator:</p> <p>*Divinely empowered.</p> <p>*Positive view of the educatee.</p> <p>*The Educator's Self-Concept: The indefatigable, undaunted educator.</p> <p>*Never despondent: S/he must never despair of the learner's situation.</p> <p>* View children as able to be influenced.</p>
93.	Hebrew letter of <i>Iyar</i> 11 th , 5704 [May 4 th 1944] Addressee: Rabbi Dr. Leo Jung.	<p><i>IK</i>, I: 284-6, Letter 153.</p> <p><i>I.W.W.I.I.T.H.</i>, II: 23-6.</p> <p><i>Iggeret HaChinuch</i>:26-7.</p>	<p>The Nature of Education:The Contemporary Challenge.</p> <p>* The atmosphere that pervades the school & the purity of text-books and reading books for young people in particular have a significant influence on the life of the young generation.</p> <p>*In USA, parents have a very limited influence on their children compared to in other countries.</p> <p>Method of Education:</p> <p>*It follows from the 2 above-mentioned observations (the influence of text-books and the limited influence of parents):</p> <p>* Schools must have exceptional supervision.</p> <p>*Students' texts must be <i>al taharat hakodesh</i> besides being pedagogically appropriate.</p> <p>*The redeemability of the individual.</p>

			<p>Aims of Education: *An upright generation in all aspects, notwithstanding unfavourable environmental & temporal conditions.</p> <p>The Nature of Education: *The Biblical command that adults warn their children regarding the 3 matters (below) parallels the influence of educators and guides on children younger than they. *The Biblical command <i>per se</i> empowers the educator to succeed in the task.</p> <p>* Education as an Attainable Goal: A winning proposition: Divine assistance ensures victory in life's conflict. *An Attainable Goal in the face of daunting odds that include: (i). Educatee from an environment & culture of animal-like depravity (that make him seemingly impervious & unreceptive to Torah & piety) [symbolized by his consumption of insects indicates that he is not in the human category]. *Given the Sages' testimony (<i>Bamidbar Rabba</i>, Ch. 13:1) that G-d only requires that of which the individual is capable, it follows that the educator is capable of influencing these categories of students.</p> <p>(ii). Habitual & entrenched indulgent, hedonistic life-style for many years [symbolized by consumption of blood].</p> <p>(iii). Disbelief in & cynicism regarding the supra-rational dimension & matters requiring educatee self-discipline. [symbolized by the need to avoid the impurity of priests, a supra-rational command].</p> <p>The Nature of Education: * The principle applies to all Israel, without distinction, that each individual essentially wishes to comply with <i>mitzvot</i> & it is only that one's negative disposition coerces him. [Maimonides, <i>Laws of Divorce</i>, end of Chapter 2]. (Enunciated to Rabbi Dr Jung but merely alluded to in Text: 85). *Redeemability of the individual. *Children are pliable: like clay in hands of those who educate them.</p> <p>The Authority for Education: *Divinely empowered to educate youth.</p>
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			<p>The Educator:</p> <ul style="list-style-type: none"> *Divinely empowered. *Positive view of the educatee. *The Educator's Self-Concept: The indefatigable, undaunted educator. *Never despondent: S/he must never despair of the learner's situation. * View children as able to be influenced. <p>Habad Education:</p> <p>Habad educational publications are of great benefit in many <i>yeshivot</i>, Talmud Torahs and schools that utilize them.</p>
94.	<p>Yiddish letter of <i>Sivan</i> 24th, 5704 [June 15th 1944]</p> <p>Addressee: R. Yaakov Katz.</p>	<p><i>IK</i>, I: 2956, Letter 157.</p> <p>Addenda to <i>LS</i>, II: 687-8.</p> <p>Addenda to <i>LS</i>, II (Heb.): 361.</p> <p><i>I.W.W.I.I.T.H.</i>, II: 36-7.</p> <p><i>IK-Meturgamot</i>, I: 20-1.</p>	<p>The Nature of Education:</p> <p>The Contemporary Educational Challenge:</p> <ul style="list-style-type: none"> *American permissiveness of the 1940s which argued that in America, forbidden activities are permissible. * America can and must be a place of <i>chinuch al taharat hakodesh</i> with reading matter and children's journals devoid of all heresy & American-born children who campaign for Shabbat, Judaism etc., etc. *Prevalent defeatist attitude (akin to the Biblical 10 spies) that one cannot speak to those far from Judaism about a precise Torah observance. <p>The Educator:</p> <ul style="list-style-type: none"> *Educator inner resolve, confidence and optimism (akin to the Biblical spies, Joshua & Caleb) that "conquest" of American Jewry is possible. <p>Method of Education:</p> <ul style="list-style-type: none"> *Educator inner resolve, confidence and optimism (akin to the Biblical spies, Joshua & Caleb) that "conquest" of American Jewry is possible.
95.	<p>Undated Monograph of 5704 [1943-4] <i>Tochnit Limmudim</i> (a).</p> <p><i>L'Mosdot Chinuch L'Na'arim</i> (b).</p> <p><i>L'Mosdot Chinuch L'Na'arot MiShnat HaLimmudim HaRishona Ad Shnat HaLimmudim HaShminit</i></p> <p>["Curriculum for Educational Institutions for (a). Young Boys/ (b). Young Girls-From</p>	<p>Monograph published by <i>HaMerkaz L'Inyanei Chinuch</i>, 5704.</p>	<p><i>Educational Policy</i></p> <p>The Content of Education:</p> <p>For Boys:</p> <ul style="list-style-type: none"> Timetable Prayers, Jewish Law, Talks Hebrew Yiddish <i>Chumash</i> <i>Nach Gemara</i> Jewish History <p>For Girls:</p> <ul style="list-style-type: none"> Timetable Explanation of Prayers, Jewish Law, Talks Hebrew Yiddish <i>Chumash</i>

	the First Year Until the Eighth Grade"].		<i>Nach Aggada</i> Jewish History Song/ Music
96.	Undated letter of 5704 [1943-4] Unidentified addressee.	Addenda to <i>LS</i> , X: 210-1. <i>Likkutei Hanhagot</i> : 23 Part 1, Ch. 6, Para. 5, FN. 5.	The Aims of Education: *The task of <i>chinuch</i> – to set the child in appropriate conduct.
97.	Hebrew letter of <i>Tevet</i> 5 th , 5705 [Dec. 21 st , 1944] Unidentified addressee.	<i>IK</i> , XXI: 45-6, Letter 7795. <i>Tzaddik L'Melech</i> , V: 63. <i>HaShlichut HaChinuchit</i> : 264.	The Nature of Education: *Education ensures a glorious future generation and sets children on the path of virtue & integrity. The Aims of Education: *Establishing and building the young generation that they will be the pride of the Jewish People. *To lead children on the path of goodness and virtue. Method of Education: *Preemptive action through establishing educational institutions to ensure Jewish continuity. *Concern for one's children's chinuch. *To act proactively so that one is in time to ensure a chinuch that guides one's children from childhood on the good and upright path. Habad Education: *Multifaceted work so that many of its aspects inspires participation. *The inclusive and non-parochial nature of Habad educational activity. *Merkos is apolitical: The Goal of the Central Committee for the Furtherance of Jewish Education (<i>Merkos L'Inyanei Chinuchi</i>) is to ensure that this educational guidance will be in pristine sanctity and without considerations of affiliation, given its concern for all segments of the Jewish People.
98.	English Letter of <i>Iyar</i> 28 th , 5705 [May 11 th , 1945] Unidentified addressee.	<i>Letters From the Rebbe</i> , III: 6-7, Letter 5.	The Aims of Education: *The Jewish child should not merely acquire the necessary quantity of knowledge, but also the enthusiasm, eagerness and love for the Torah and Commandments which are so vital to our national existence.
99.	Undated address of 5705 [1944-5]	<i>Sichot Kodesh</i> 5689-5710 [1929-1950] :154-5, Paragraph 15.	The Educator: *The fortunate lot of the educator [whose source of livelihood does not require him to tread in mud].
100.	Conversation of 5707 [September 24-28, 1946] with R. Aaron Mordechai Zilbershtrom during R.Schneerson's visit to R.Schneur	<i>Sichot Kodesh</i> 5689-5710 [1929-1950] :167-8, Paragraphs 7 & 8. See Addenda to <i>Sichot Kodesh</i> , 5728 [1967-1968], I:506. See also <i>Yechidut</i> of <i>Adar</i>	The Nature of Education: *Children as guarantors: Repeatedly cited by R. Schneerson. Method of Education: *Give an answer appropriate to the level of the child. Women's Education:

	Zalman Schneerson's educational institutions in Paris.	28 th , 5728 [March 28 th , 1968] to a delegation of teachers of <i>Beth Jacob</i> Girls' School of Boro Park, N.Y. where R. Schneerson similarly disapproved of deleting sections of <i>Tanach</i> [Bible] when teaching.	<p>*Emotional address to students of girls' school.</p> <p>The Content of Education:</p> <p>*Do not omit matters of intimacy when teaching <i>Chumash</i> [Biblical text].</p> <p>*Teaching matters of intimacy independent of their Torah context is dangerous.</p> <p>*Teaching matters of intimacy in their Torah context is not dangerous.</p> <p>*Omitting matters of intimacy from their Torah context is dangerous as it arouses student curiosity.</p> <p>*Omitting matters of intimacy found in Rashi's Torah commentary is acceptable as student curiosity is not aroused by this omission as the omission of difficult commentary by Rashi on matters of Hebrew grammar (often due to the teacher's lack of understanding) is commonplace & does not arouse learner curiosity.</p>
101.	<i>Haggadah</i> Commentary of 5706 [1946].	<i>Haggadah Shel Pesach Im Likkutei Ta'amim, Minhagim U'Biurim</i> : 11.	<p>The Nature of Education:</p> <p>*A highly potent influence.</p> <p>* Jewish people show eager anticipation to receive the Torah as symbolized by counting the Omer.</p> <p>Responsibility for Education:</p> <p>*The educator must avoid even subtle negative educational influences.</p> <p>Method of Education:</p> <p>*A meticulous concern for detail.</p> <p>*The Habad custom is for children to desist from the wide-spread custom where children snatch the <i>Afikoman</i> with tacit parental approval and use it as leverage for extortion of gifts before returning it. (Based on Talmud, <i>Berachot</i> 5b.: 'taste the taste of theft'.)</p> <p>Habad Education:</p> <p>A meticulous concern for detail.</p>
102.	Letter of <i>Kislev</i> 18, 5706 [Nov. 23 rd , 1945] (Addressee: Rabbi Yehuda Leib HaLevi Horowitz of Dorchester, Boston).	<i>IK</i> II: 80-1, Letter 203. <i>HaShlichut HaChinuchit</i> : 245. <i>I.W.W.I.I.T.H.</i> , II: 160-1. <i>Sha'arei Chinuch</i> : 271.	<p>Women's Education:</p> <p>*Importance of Girls' education.</p> <p>*The existence and success of all educational institutions is contingent on the existence of Girls' Schools.</p> <p>Responsibility for Education:</p> <p>*The responsibility for the education of girls is very great as the graduate will build a home and the Giving of the Torah is contingent on women.</p> <p>Educational Policy:</p> <p>* Educational institutions must be financially self-reliant.</p>
103.	Hebrew letter of <i>Kislev</i> 18, 5706 [November 23 rd , 1945] Addressee: R.	<i>IK</i> , II, 81-2, Letter 204. <i>LS</i> , IX: 323. <i>Likkutei Hanhagot</i> : 7; §1.2.9. (fragment)	<p>The Nature of Education:</p> <p>*Horticultural metaphor.</p> <p>*Small improvements yield substantive outcomes.</p>

	DovBer Padover.	<i>HaShlichut HaChinuchit</i> : 57. <i>I.W.W.I.I.T.H.</i> , II: 162. <i>Sha'arei Chinuch</i> : 231. <i>Igeret HaChinuch</i> : 20; 45.	*Small effort yields far-reaching results. Responsibility for Education: *The educator must try repeatedly to make small improvement, especially in an area requiring fundamental educational reforms whose effects exert influence through entire life time of the child. Method of Education: *Repeated endeavour to attain small achievements. *Endeavours & activities performed with genuine commitment are not unproductive.
104.	Hebrew letter of <i>Shevat</i> 7, 5706 [Jan. 9 th , 1946] addressed to R. Yaakov Katz.	<i>IK</i> , II: 95-6, Letter 210. <i>I.W.W.I.I.T.H.</i> , II: 179-80.	The Nature of Education: *Education is a specific, personal procedure. Responsibility for Education: *Educator must contemplate the “soul” of the educatee and seek ways to draw near. *Draw near one, whoever he/she may be to Torah & <i>mitzvot</i> . Method of Education: *Teach according to the student’s mind-set. *Prior contemplation of the “soul-direction” of the educatee and seek appropriate ways to draw near, be it be verbal communication or written or printed material (The Exodus is on-going so its educational ramifications apply at all times).
105.	Scholarly preparatory notes of an address of <i>Iyar</i> 25 th , 5706 [May 26 th , 1946] in his capacity of chairman of the executive committee of <i>Merkos L'Inyanei Chinuch</i> to the Fourth Annual Dinner of the organisers of the <i>Beit Rivkah</i> Girls’ Schools under the auspices of <i>Merkos L'Inyanei Chinuch</i> .	<i>Reshimot</i> , II: 260-8. [<i>Reshima</i> No. 30]. <i>Sha'arei Chinuch</i> : 263-8.	Women’s Education: *Extended exposition of significance of & rationale for Torah education for girls. *Challenges & objections to girls’ education e.g., girls are absolved from Torah study. *Not to produce <i>rebbitzens</i> . *To produce graduates who know their responsibility as a member of the Jewish people, future builder of the Jewish home & Jewish mother (not <i>rebbitzens</i>). *Save even one individual, especially girls who are foundation of the home. * <i>Beth Rivkah</i> educates thousands of girls. The Aims of Education: *Dual components of Torah study: acquisition of Torah knowledge & constant application to study. Contemporary Education: *Unlike the past, for today men to be motivated to study Torah & women need to be learned in all Torah areas. *Today Jewish education is synonymous with guaranteeing

			<p>Jewish children.</p> <p>*Make a living, have a good time & unaware of uniqueness or specialness of Jewishness.</p> <p>*Judaism equated with restrictions & deprivation.</p> <p>*Charity is insufficient.</p> <p>*Besides the above-mentioned USA contemporary issues, we have a responsibility to compensate for what Holocaust victims were unable to fulfil.</p> <p>Aims of Education:</p> <p>*Engrave on children's hearts that they are Jewish and to explain its sanctity, goodness & purity & responsibility.</p> <p>*Not to produce <i>rebbitzens</i>.</p> <p>*To produce graduates who know their responsibility as a member of the Jewish people, future builder of the Jewish home & Jewish mother.</p> <p>Responsibility for Education:</p> <p>*We have a responsibility to compensate for what Holocaust victims were unable to fulfil.</p> <p>*Save even one individual, especially girls who are foundation of the home.</p> <p>Method of Education:</p> <p>*Do not despair.</p> <p>*Realization of the preciousness of each individual (following admonition).</p> <p>*If one missing, the Torah cannot be given.</p> <p>*Save even one individual, especially girls who are foundation of the home.</p> <p>*If one individual is missing, the Torah cannot be given.</p> <p>Habad Education:</p> <p>*RJIS's concern for education & girls' education in particular.</p>
106.	<p>Hebrew letter of <i>Tammuz</i> 20th, 5706 [July 19th, 1946].</p> <p>Addressee: R. Yitzchak Avigdor Orenstein.</p>	<p><i>IK</i>, II: 159-61, Letter 241.*</p> <p><i>I.W.W.I.I.T.H.</i>, III: 13-6.</p>	<p>The Nature of Education:</p> <p>*A lesson in our Divine service can be derived from everything in <i>Tanach</i> and from our Sages.</p> <p>The Content of Education:</p> <p>*Derivation of lessons of Isaiah 6:1-2.</p> <p>Life's Milestones for Education:</p> <p>*Marriage.</p> <p>*The spiritual significance of a wedding feast.</p> <p>*<i>Bar Mitzva</i>: beginning of refinement of body & vital soul (but not yet one's portion in the world).</p> <p>The Aims of Education:</p> <p>*The purpose of the descent of the soul into the world.</p> <p>*Correction of the body & vital (animal) soul & one's portion in the</p>

			<p>world. (106)</p> <p>*Descent of the soul into the body achieves an ascent.</p> <p>*Divine service should be characterized by a synergy and interplay of emotional responses.</p>
107.	<p>Hebrew letter of <i>Tammuz</i> 22nd, 5706 [July 21st, 1946].</p> <p>Addressee: R. Yaakov Yehuda Hecht.</p>	<p><i>IK</i>, II: 161-2, Letter 242.</p> <p><i>I.W.W.I.T.T.H.</i>, III: 16-8.</p> <p><i>Iggeret HaChinuch</i>: 35.</p>	<p>The Nature of Education:</p> <p><i>Chinuch</i> is redeeming G-d's first-born.</p>
108.	<p>Hebrew letter of <i>Ellul</i> 6th, 5706 [Sept. 2nd, 1946].</p> <p>Addressee: R. Chanoch Hendel Havlin.</p>	<p><i>IK</i>, II: 168-9, Letter 246.</p> <p><i>I.W.W.I.T.T.H.</i>, III: 23-6.</p>	<p>Life's Milestones for Education:</p> <p>*Lessons learnt from the Talmud's derivation of <i>Bar Mitzvah</i> from Shimon & Levi.</p> <p>The Nature of Education:</p> <p>* Education as an Attainable Goal:</p> <p>A winning proposition: Divine assistance ensures victory in life's conflict.</p> <p>*An attainable Goal in the face of daunting odds.</p> <p>*See <i>Hilchot Talmud Torah</i> regarding parameters of <i>chinuch</i>.</p> <p>The Aims of Education:</p> <p>*Life involves a war with one's body & animal soul that have prior claim.</p> <p>*To draw G-d's infinite light into the body & animal soul & material substance with which the <i>mitzvah</i> is performed.</p> <p>*Divine assistance ensures victory in this conflict.</p> <p>Method of Education:</p> <p>*Derivation of educational instruction from names of Shimon and Levi from whom <i>Bar Mitzva</i> at age 13 is derived & Eliezer, the name of this particular <i>Bar Mitzva</i> boy.</p>
109.	<p><i>Farbrengen</i> of 1947 in Paris.</p>	<p><i>A Mother in Israel</i>: 138.</p> <p><i>HaMechanech</i>: 73.</p>	<p>Educational Practice:</p> <p>*Attention to children.</p>
110.	<p>Undated address at a <i>farbrengen</i> of 1947-1948, where Sabbath-observant chess champion, Samuel H. Reshevsky was present.</p>	<p><i>Yemei Bereishit</i>: 337-41.</p>	<p>The Nature of Education:</p> <p>*Broadest definition of education.</p> <p>*every phenomenon is educational. (BST)</p> <p>*Education extends beyond the formal curriculum.</p> <p>The Aims of Education:</p> <p>*The purpose of the descent of the soul into the world.</p> <p>Method of Education:</p> <p>*All information can provide inspirational teachings for moral edification.</p> <p>*Derive multiple lessons from chess.</p> <p>The Content of Education:</p> <p>*Derivation of lessons from chess.</p>
111.	<p>English letter of <i>Shevat</i> 15th, 5708 [January 26th, 1948]</p>	<p><i>Letters from the Rebbe</i>, III: 8-9, Letter 7.</p>	<p>The Nature of Education:</p> <p>Metaphor of immunisation/inoculation via</p>

	Unidentified addressee.		injection: *Jewish education is a “first aid injection” where prevention (of a good Jewish education in the spirit of Torah & mitzvot) is the best cure. *Education as prevention. *Spiritual plight is no less serious than physical suffering. Method of Education: *Pre-emptive & pro-active. Habad Education: *Role of <i>Merkos</i> includes helping those in displaced camps. *Role of <i>Merkos</i> includes provision of a pre-emptive good Jewish education in the spirit of Torah & mitzvot.
112.	Hebrew letter of <i>Shevat</i> 15 th , 5708 [January 26 th , 1948] Addressee: R. Eliezer Silver.	<i>IK</i> , II: 293-5, Letter 327. <i>I.W.W.I.I.T.H.</i> , III: 135-8	The Nature of Education: *Horticultural metaphor. Habad Education: *Role of <i>Merkos</i> as apolitical, unconnected to a particular party or <i>yeshivah</i> .
113.	Hebrew letter of <i>Adar-Rishon</i> 7 th , 5708 [Feb. 7 th , 1948] Addressee: R.A. Horowitz.	<i>IK</i> , II: 304-5, Letter 333. Addenda to <i>LS</i> , XI: 253. <i>I.W.W.I.I.T.H.</i> , III: 151-2. <i>HaShlichut HaChinuchit</i> : 245.	Women’s Education *Vital importance of girls’ education: “An exalted matter”. *Torah is maintained by its having been given first to women and thereafter to men (<i>Shemot Rabba</i> , 28:2). The Nature of Education: Contemporary Challenge. * Days when things are falling apart. * Days when it is all the more imperative that new places and new, completely unfamiliar conditions. *Ensuring the desired outcome & protecting traditions of forbears require special effort by all family members. *One can in no way rely exclusively on a directive from the head of the household. Method of Education: Educational Policy: *One must quantitatively increase the student population. *One must qualitatively improve students’ knowledge & their self-development based on piety and willingness to exceed “the letter of the law.”
114.	Hebrew letter of <i>Adar-Rishon</i> 21 st , 5708 [March 2 nd , 1948] Unidentified addressee.	<i>IK</i> , II: 308-9, Letter 337. <i>I.W.W.I.I.T.H.</i> , III: 155-7.	The Nature of Education: *The conflagrational metaphor expounded. *If educators are “shining lights”, a temporarily unkindled light thereby also withholds/impedes the shining of many other lights that it might have ignited throughout the period that it was unkindled. The Responsibility for Education:

			<p>*The seriousness of impeding the advancement of Kosher education.</p> <p>The Educator:</p> <p>*An unenthusiastic educator must realize that the word <i>mitzvah</i> (commandment) is derived from the root <i>tzavta</i> (connection) because the fulfilment of the <i>mitzvah</i> enables the educator to connect to the designator of the command.</p> <p>*An individual soul becomes thereby connected to its "all-encompassing soul".</p> <p>*There is no greater eliciting of vitality than this.</p> <p>*One's lack of perception of this connection on the level of the powers of one's animal soul does not lessen its reality.</p>
115.	<p>Hebrew letter of <i>Adar-Sheini</i> 11th, 5708 [March 22nd, 1948] Addressee: R.Tzvi Lieberman.</p>	<p><i>IK</i>, II: 314-6, Letter 343. Addenda to <i>LS</i>, XX:584-5. <i>Likkutei Hanhagot</i>: 114, f.n. 1. <i>I.W.W.I.I.T.H.</i>, III: 163-7.</p>	<p>The Nature of Education: Contemporary Challenge.</p> <p>*Though "the worthiness of our generation is questionable" [and therefore educational endeavours are all the more challenging], "the reward is commensurate with the painstaking effort". (<i>Avot</i>, 5:21)</p> <p>The Method of Education:</p> <p>*Educational efforts must periodically progressively increase.</p> <p>* The progressive increase in revelation of supernal light (<i>Tanya</i>, <i>Iggeret HaKodesh</i>, Chapter 14) requires a corresponding increase in "awakening from below" or at least an increase in the creation of terrestrial "vessels" [to contain this light].</p> <p>The Responsibility for Education: The Educator:</p> <p>*The educator must periodically increase educational efforts.</p> <p>The Aims of Education:</p> <p>*Aims of <i>Yechidut</i>:</p> <p>(i). Clarification of the spiritual standing of the learner.</p> <p>(ii). Identifying his/her path of service.</p> <p>(iii). Connection with devotion.</p> <p>*The above-mentioned 3 aims must be attained with a genuine way, not merely superficial.</p> <p>The Method of Education:</p> <p>*To attain the above-mentioned 3 achievements, one must be a fitting & worthy "vessel".</p> <p>*The greater the self-cultivation, the more one can "receive" in <i>Yechidut</i>.</p> <p>*The rational intellectual must aspire to a dedication & sacrifice of self that transcends rationality.</p> <p>*The strong-willed individual must</p>

			<p>aspire to self-nullification (without ulterior motives).</p> <p>*The greater one's rational or strong-willed nature and the more self-assured, the more challenging the transformation required in preparation for <i>Yechidut</i> and the greater the spiritual preparedness.</p> <p>The Aims of Education:</p> <p>*Logical self-transformation includes "breaking" an inappropriate character-trait by devoted application to its opposite; refining one's power of desire by utilizing it for exclusively positive ends.</p> <p>*<i>Segulah</i> transformation like the thousand-fold refinement of one's mind & heart through <i>tzedakka</i>.</p> <p>*Each individual is obligated to seek guidance regarding self-cultivation in one's own service & regarding one's fellow.</p> <p>*Maximum utilization of one's abilities: One capable of elevated Divine service cannot opt for menial tasks.</p> <p>*For most individuals, the impact of sanctity on the soul gained through transcribing <i>Tanya</i> does not justify the loss of not studying its text when engaged in transcribing.</p>
116.	<p>Hebrew letter of <i>Iyar</i> 15th, 5708 [May 24th, 1948] Addressee: R. Yehuda Chitrik.</p>	<p><i>IK</i>, XXI: 81, Letter 7828. <i>Tzaddik L'Melech</i>, I: 51 <i>HaShlichut HaChinuchit</i>: 110.</p>	<p>The Responsibility for Education:</p> <p>The Educator:</p> <p>*Diminished influence on current students & ambiguity concerning whether the educator will participate in education of students under the <i>Agudah</i> are unexplained and the very opposite [exerting an increased influence] should be the case.</p> <p>*Do not forsake teaching precisely those distant from Torah & <i>mitzvot</i>.</p> <p>*The greatness of precisely extracting of "the precious [upstanding person] from the evil [glutton]" (Jeremiah, 15:19, Targum & Rashi) defies qualification.</p> <p>The Method of Education:</p> <p>*Constant advancement in education: improving mediocre education to a good education & from good to better.</p> <p>*Ultimately teaching <i>Tanya</i>, <i>Sichot</i> & <i>Ma'amarim</i> is a particularly great achievement that needs no elaboration.</p> <p>The Nature of Education:</p> <p>*The extracting of "the precious [honorable] from the vile [glutton]" (Jeremiah, 15:19, Targum & Rashi) whose greatness defies qualification.</p>

117.	Hebrew letter of <i>Av</i> 3 rd , 5708 [Aug. 8 th , 1948] Addressee; Rabbi Moshe Shapiro.	<i>IK</i> , II: 366-7, Letter 384. <i>I.W.W.I.I.T.H.</i> , III: 201-2.	The Method of Education: *Wednesday Hour (Release Time) enables tens of thousands of Jewish boys & girls to receive Jewish education at no cost. *Wednesday Hour (Release Time) is a great and lofty <i>mitzvah</i> .
118.	Hebrew letter of <i>Ellul</i> 19 th , 5708 [September 23, 1948] Unidentified addressee.	<i>IK</i> , II: 384-5, Letter 398. <i>I.W.W.I.I.T.H.</i> , III: 219-21.	Women's Education: *Vital importance of girls' education. The Practice of Education: *The primary matter for parental attention is finding an appropriate institution with an appropriate social environment. *Finding an appropriate setting so she will stay strong in her Jewishness. *Concern for reading materials & textbooks in place of finding an appropriate school and environment is a misplaced prioritization of the secondary over primary. Educational Policy: *If there is no appropriate class, see to its establishment. Failing this, she can serve as a teacher or educator in a school <i>al taharat hakodesh</i> where this is no longer a question of finding a class for her talents and abilities. *Periods of transition at this age are sensitive. The Responsibility for Education: *Feeling frustration does not justify the situation: "One deed is better than a thousand sighs." (RJIS)
119.	Hebrew letter of <i>Tishrei</i> 8 th , 5709 [Oct. 11 th , 1948] Addressee: Mr Julius Stulman.	<i>IK</i> , III : 1-2, Letter 406. <i>I.W.W.I.I.T.H.</i> , IV:1-2.	The Nature of Education: *The Nuclear Metaphor: Education can be likened to the splitting of the atom [utilization of atomic energy] & its resultant release of vast quantities of energy and the exponentially growing nuclear chain reaction that it elicits. (R.Schneerson concurred with this metaphor for education suggested by Julius Stulman, referring to it as "a fitting analogy" & elaborating on the three principles that confronted scientists and upon whose resolution the successful utilization of atomic energy was possible, namely: *In a desirable situation, a chain process is initiated where atomic nuclei split by fission reactions cause a number of other atoms to explode & thereafter a larger number of atoms in an ever-increasing release of energy. *In an undesirable situation (such as in a safety measure) it will be possible to arrange a continually

			<p>decreasing number of atoms affected by fission).</p> <p>*The cost of detonation of the atom is minimal in comparison to the benefits gained by the energy released/unleashed by the explosion, since the purpose of all experiments & work in this subject are not only theoretical but in order to utilize them in real life situations & to thereby create a more refined & beautiful life.</p> <p>*R. Schneerson left Stulman to derive educational ramifications from this three-part elaboration of the analogy, suggesting that for a person of Stulman's stature this was self-evident.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*Obstacles & impediments increase while support weakens & wanes.</p> <p>*Schedule of activity [of <i>Merkos</i>] grows each month & week.</p> <p>*Positive feedback and encouragement is particularly vital for education activity in this day and age.</p> <p>*An enterprise where curtailing educational efforts causes a diminution in the area of a child's spiritual well-being and has inevitable ill-effects for his/her spiritual well-being.</p> <p>The Method of Education:</p> <p>* Educational efforts cannot be curtailed without causing a diminution in the area of a child's spiritual well-being and thereby (inevitably) ill-effects for his/her spiritual well-being.</p> <p>The Responsibility for Education:</p> <p>* The educator's efforts cannot be curtailed without causing a diminution in the area of a child's spiritual well-being and thereby (inevitably) ill-effects for his/her spiritual well-being.</p>
120.	Hebrew letter of <i>Shevat</i> 11 th , 5709 [Feb. 10 th , 1949] Addressee: Rabbi S.Z. Butman.	<i>IK</i> , III: 51-2, Letter 443, pt.4. <i>I.W.W.I.I.T.H.</i> , IV:62-3. <i>HaShlichut HaChinuchit</i> : 246.	<p>Women's Education:</p> <p>*The need for the spirit of enthusiasm to permeate "the ladies' gallery" for ladies of the Habad fraternity and in regard to the education of their daughters in particular.</p>
121.	Hebrew letter of <i>Iyar</i> 14 th , 5709 [May 13 th , 1949] Addressee's identity indicated by initial "Y".	<i>IK</i> , III: 104, Letter 482. Addenda to <i>LS</i> , VIII: 310. <i>I.W.W.I.I.T.H.</i> , IV: 62-3.	<p>The Method of Education:</p> <p>*Prioritize review of discourses where the listener can comprehend.</p> <p>Educational Practice:</p> <p>*Wearing <i>Tzitzit</i> at night.</p>

122.	Hebrew letter of <i>Sivan</i> 16 th , 5709 [June 13 th , 1949] Addressee: R. Betzalel Wilschanski.	<i>IK</i> , III: 117-22, Letter 494. Addenda to <i>LS</i> , VII: 285-8. <i>I.W.W.I.I.T.H.</i> , IV: 148-58.	Educational Practice: *R]IS's disclosure of his participation in educational endeavours at the outset of his married life.
123.	Hebrew letter of <i>Sivan</i> 19 th , 5709 [June 16 th , 1949] Addressee: R. Alter Hilowitz.	<i>IK</i> , III: 122-6, Letter 495. Addenda to <i>LS</i> , XII: 196. <i>I.W.W.I.I.T.H.</i> , IV: 158-66.	The Content of Education: *Extended exposition of prohibition against general studies.
124.	Hebrew letter of <i>Tammuz</i> 15 th , 5709 [July 12 th , 1949] Unidentified addressee.	<i>IK</i> , III: 134-9, Letter 503. Addenda to <i>LS</i> , XV: 471. Addenda to <i>LS</i> , IX: 256. Addenda to <i>LS</i> , IX: 268. Addenda to <i>LS</i> , IX: 255. Addenda to <i>LS</i> , IX: 285. Addenda to <i>LS</i> , X: 206. <i>Sha'arei Chinuch</i> : 328-9. <i>I.W.W.I.I.T.H.</i> , IV: 175-87.	The Content of Education: *Age of commencement of wearing <i>tefillin</i> . *Using G-d's Name When Teaching: Uttering Divine names for educational purposes (in teaching blessings) is permissible.
125.	Hebrew letter of <i>Tammuz</i> 20 th , 5709 [July 17 th , 1949] Unidentified addressee.	<i>IK</i> , III: 144-7, Letter 505. Addenda to <i>LS</i> , XI: 297-9.	The Nature of Education: *Derivation of life lessons from a pharmacy: poisons can save life. *Education is life saving. The Content of Education: *Education without belief in G-d addresses the bodily dimension but is soul-destroying [destroys the soul of the learner]. The Method of Education: *Because education is life-saving, all means are permitted to rescue a child from an education of disbelief. *Even improper means can be used to save life.
126.	Hebrew letter of <i>Av</i> 13 th , 5709 [August 8 th , 1949] Addressee: R. Alter Hilowitz.	<i>IK</i> , III: 167-71, Letter 516. Addenda to <i>LS</i> , XII: 199-203.	The Content of Education: *Various categories of pursuit of secular studies for purposes of sanctity. Educational Practice: *Preserve one's historical memoirs.
127.	Hebrew letter of <i>Av</i> 13 th , 5709 [August 8 th , 1949] Addressee: R. Yonatan Shteiff.	<i>IK</i> , III: 205-7, Letter 541.	The Content of Education: *The Noahide obligation of parental respect.
128.	Undated handwritten journal entry.	<i>TM-5710</i> (1992 edition):7-8. <i>Seligson</i> : 307.	The Nature of Education: *The conflagrational metaphor: *The lesson from <i>Chanukka's</i> untarnished cruse of pure oil exemplifies the requirement that a child's education must be of untainted pristine purity (<i>al taharat hakodesh</i>). *Ensure no outside corruption. *Through this we will see G-d's miraculous, speedy redemption through our righteous <i>Moshiach</i> . The Method of Education: *No room for despair or

			<p>despondency: if people say there is insufficient oil, be assured there be sufficient to continually & increasingly illuminate.</p> <p>*Do not be ashamed: Light the <i>menorah</i> at the outer doorway of the home to illuminate also the public thoroughfare in an increasing measure each day. (sanctity must be on the ascendancy).</p> <p>The Responsibility for Education:</p> <p>*In the front row must stand those that light the light of “the candle of G-d is the soul of man” in Jewish children, situating them in a ray of light so that they are outstanding in the Jewish people.</p>
129.	<p>Hebrew letter of <i>Cheshvan</i> 9th, 5710 [Nov. 1st, 1949] Addressee: R.Avraham Chein.</p>	<p><i>IK</i>, III: 207-8, Letter 542. <i>I.W.W.I.I.T.H.</i>, V: 16-7.</p>	<p>The Nature of Education:</p> <p>*The exalted value of this endeavour in general to the enhanced status of Habad needs no explanation and will be the spring-board to expansion and unanticipated benefits, if the fitting individual takes responsibility for this.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*A time of <i>bilbul arachim</i> [confusion of values] & especially spiritual values of the religious population and the greatest confusion in our day and age.</p> <p>Educational Policy:</p> <p>*Assessment of an educational institution (in Israel).</p> <p>*Only a practicing can be appointed to express a view about an educational institution.</p> <p>*Assess by the character of the institution, its way of working, its goals and its responsibility.</p> <p>*Assessment needs to consider what is its goal and is it a branch of/ or under the Minister for Education or is it political or apolitical.</p> <p>*Whether to make known to the outside its philosophy as well as its demands, one needs to be somewhat sure of the character of the administration that take responsibility tomorrow.</p>
130.	<p>Hebrew letter of <i>Tevet</i> 14th, 5710 [Jan. 3rd, 1950] Addressee: R.Moshe Gourarie.</p>	<p><i>IK</i>, III: 231-2, Letter 555. <i>I.W.W.I.I.T.H.</i>, V: 44-6.</p>	<p>Educational Policy:</p> <p>*The role of Habad in the education of children making <i>alyah</i> to Israel.</p> <p>*Prerequisite requirements include: a building (requiring renovations & repairs), youth leaders, administrator and someone to take responsibility for the entire operation, financial resources.</p> <p>*In a matter we wish to be enduring, it is appropriate to start small with a</p>

			<p>few tens of boys and girls & in the course of work see how to expand & increase.</p> <p>*Inaugural financial support from NY.</p> <p>*Fund-raising requires an experienced fund raiser.</p> <p>The Responsibility for Education:</p> <p>*Find an appropriate individual who wants to take responsibility for the entire project (on an average wage) & who is devoted to this.</p>
131.	<p>Yiddish letter of <i>Shevat</i> 18th, 5710 [Feb. 5th, 1950] Letter written as Introduction to <i>Likkutei Dibburim</i>, IV: 1154 published at the end of the seven-day mourning period for RJIS.</p>	<p><i>IK</i>, III: 236, Letter 558. Addenda to <i>LS</i>, XI: 204. <i>IK-Meturgamot</i>, I: 89. <i>I.W.W.I.I.T.H.</i>, V: 53.</p>	<p>The Content of Education:</p> <p>*Study & in-depth contemplation of the directives contained in the discourses, talks and letters of RJIS.</p>
132.	<p>Hebrew letter of <i>Shevat</i> 20th, 5710 [Feb. 7th, 1950] Addressee: R. Michael Lipskar.</p>	<p><i>IK</i>, III: 237-8, Letter 559. Addenda to <i>LS</i>, XXIII: 495-6. <i>I.W.W.I.I.T.H.</i>, V: 54-6.</p>	<p>Educational Practice:</p> <p>*Religious education in North Africa.</p> <p>The Aims of Education:</p> <p>*Establish & organize institutions of kosher education & to this end to train their own educators.</p> <p>*To be vigilant that youth migrating to Israel do not become ensnared in the “web of disbelief.”</p> <p>The Educator : Teacher Training</p> <p>*Aim to train their own (N. African) educators.</p> <p>The Method of Education:</p> <p>*Small beginnings lead to most exalted ends.</p>
133.	<p>English letter of <i>Shevat</i>, 5710 [Feb., 1950] Possible addressees: Children of Release Time Program.</p>	<p>A Message to Children on the Passing of Rabbi Joseph Isaac Schneersohn.</p>	<p>The Nature of Education:</p> <p>*Education as priority: RJIS’s greatest concern was that all Jewish children should receive a proper Jewish education.</p> <p>The Aims of Education:</p> <p>*Education to provide something of value to read to warm the hearts of children and light up the child’s home.</p> <p>The Method of Education:</p> <p>*Education to provide something of value to read to warm the hearts of children and light up the child’s home.</p> <p>The Content of Education:</p> <p>*The eternity of the soul.</p> <p>*A “central soul” provides inspiration & life for many other souls.</p> <p>*The eternity of the “central soul” implies on-going concern for & expectations of us.</p> <p>*The eternity of the “central soul”</p>

			<p>implies the need for advancement of Jewish children in Torah learning and fulfilment of <i>mitzvot</i>.</p> <p>Habad Education:</p> <p>*Education as priority: RJIS's greatest concern was that all Jewish children should receive a proper Jewish education.</p>
134.	<p>Hebrew letter of <i>Rosh Chodesh Adar</i>, 5710 [Feb. 17th, 1950] Multiple addressees.</p>	<p><i>IK</i>, III: 239-41, Letter 560. Addenda to <i>LS</i>, XI: 206. <i>I.W.W.I.I.T.H.</i>, V: 57-61.</p>	<p>The Nature of Education: Contemporary Challenge.</p> <p>*A greater urgency, more acute above & beyond that described in <i>Avot</i>, 2:15 of the normal human condition of much work, insufficient time and human indolence.</p> <p>The Aims of Education:</p> <p>*Thought, speech & action; heart to head to action.</p> <p>The Method of Education:</p> <p>*No place for despair, despondency or weakening of application.</p> <p>The Content of Education:</p> <p>*Study & in-depth contemplation of the directives contained in the discourses, talks and letters of RJIS & personal directives received from him.</p> <p>*Additional application to their tangible fulfilment.</p> <p>*Deeper & deeper; truer & truer.</p>
135.	<p>Semi-pastoral Hebrew letter of <i>Adar</i> 11th, 5710 [Feb. 28th, 1950] Multiple addressees.</p>	<p><i>IK</i>, III: 246-8, Letter 566. Addenda to <i>LS</i>, IV: 1248-9. Addenda to <i>LS</i>, IV (Heb.) : 226-7. <i>I.W.W.I.I.T.H.</i>, V: 65-7.</p>	<p>The Aims of Education:</p> <p>*To be one with the ideals exemplified.</p> <p>The Responsibility for Education:</p> <p>*To be one with the ideals exemplified.</p> <p>The Nature of Education:</p> <p>*Educational goal is attainable as "G-d only demands according to the potential possessed by a person" & he endows the person with that potential" (<i>Bamidbar Rabba</i> 12:3).</p>
136.	<p>Hebrew letter of <i>Adar</i> 18th, 5710 [March 7th, 1950] Addressee identity undisclosed.</p>	<p><i>IK</i>, III: 251, Letter 569*. <i>Hamechanech</i>: 30.</p>	<p>The Nature of Education:</p> <p>*The merit of engagement in kosher <i>Chinuch</i> brings <i>refuah</i> [improved health] to the educator's son.</p> <p>The Educator:</p> <p>*A facilitator of healing for educator's offspring.</p>
137.	<p>Hebrew letter of <i>Adar</i> 20th, 5710 [March 9th, 1950] Addressee identity undisclosed.</p>	<p><i>IK</i>, III: 251-2. Letter 570. Addenda to <i>LS</i>, XI: 207. <i>I.W.W.I.I.T.H.</i>, V: 72.</p>	<p>The Nature of Education:</p> <p>*Conflagrational metaphor.</p> <p>The Responsibility for Education:</p> <p>*The great responsibility to exert influence on one's family & community.</p> <p>The Aims of Education:</p> <p>*Students as "shining lights" and exemplification of ideals.</p> <p>Habad Education:</p> <p>*RJIS required all his devotees and students to full this role of exemplification of ideals.</p>

138.	Yiddish letter of <i>Adar</i> 20 th , 5710 [March 9 th , 1950] addressee: R. Elchanan (Alexander) Cowen.	<i>IK</i> , III: 252-3, Letter 571. <i>IK-Meturgamot</i> , I: 92-3. <i>I.W.W.I.I.T.H.</i> , V: 72-3.	The Nature of Education: <i>*Importance & urgency.</i> The Method of Education: <i>*Urgency.</i> The Nature of Education: Contemporary Challenge. <i>*Merkos situation becomes more critical but work must continue to fullest extent.</i> Educational Practice: <i>*Education in Marseilles to provide proper Jewish education & supply tefillin, tzitzit and texts to study, & establish educational facilities in N. Africa.</i>
139.	Hebrew letter of <i>Adar</i> 24 th , 5710 [March 13 th , 1950] Addressee: R. Binyamin Gorodetzki.	<i>IK</i> , III: 254-5, Letter 572. Addenda to <i>LS</i> , XXIV: 418 (partial citation). <i>Zikaron (Gorodetzki)</i> :161. <i>I.W.W.I.I.T.H.</i> , V: 74-5.	The Nature of Education: <i>*A vessel to channel G-d's blessings.</i> The Educator: <i>*A blessed calling.</i> The Method of Education: <i>*Do not abandon successful enterprise.</i>
140.	Hebrew letter of <i>Adar</i> 25 th , 5710 [March 14 th , 1950] Multiple addressees.	<i>IK</i> , III: 256-7, Letter 574. Addenda to <i>LS</i> , XII: 146-7. <i>I.W.W.I.I.T.H.</i> , V: 77-80.	The Nature of Education: <i>*Military metaphor.</i> The Educator: <i>*Leadership combined with financial, material & spiritual assistance to masses/ simple people.</i> The Method of Education: <i>*Combine elevated involvement in Hasidic philosophy with inclusivism and a concern for the common people through action in concrete deed.</i>
141.	Semi-pastoral Hebrew letter of <i>Nissan</i> 10 th , 5710 [March 26 th , 1950]. Multiple addressees.	<i>IK</i> , III: 265-6, Letter 579. Addenda to <i>LS</i> , VII: 253-4. <i>I.W.W.I.I.T.H.</i> , V: 88-91.	The Aims of Education: <i>*The goals & outcome of education and their foundation point: to enliven the dead & to add a dimension of essential life to the living person.</i> The Responsibility for Education: The Educator: <i>*An educator must be aware of the goals & outcome of education and their foundation point: to enliven the dead & to add a dimension of essential light to the living person.</i> <i>*To enliven others the educator must be alive.</i> <i>*Overcome the seductive argument of the destructive impulse: who are you to influence others?</i> <i>*Like a soldier who does not understand workings of a rifle or military tactics but devotes himself to the general & does so with joy & is thereby victorious.</i> <i>*Belief in the general, i.e. RJIS.</i>
142.	Hebrew letter of <i>Nissan</i> 13 th , 5710 [March 31 st , 1950]	<i>IK</i> , XXI:100, Letter 7849.	The Nature of Education: <i>*Additional effort in involvement in Chinuch of youth as tikkun</i>

	Addressee identity undisclosed.		[rectification] for “sins of youth” [inappropriate sexuality]. Educational Policy: *There must be some learning on Fridays, even if not formal study in class.
143.	Hebrew letter of <i>Nissan</i> 25 th , 5710 [April 12 th , 1950] Addressee: R. Shlomo Matusof.	<i>IK</i> , III: 277-8, Letter 587. <i>I.W.W.I.I.T.H.</i> , V: 100-1.	The Nature of Education: Contemporary Challenge. *Chaos & disruption of priorities in one’s modes of conduct & in the task of refinement. The Method of Education: *No compulsion or coercion.
144.	Hebrew letter of <i>Iyar</i> 2 nd , 5710 [April.19 th , 1950] Addressees: All Jews of the Greater New York Area.	<i>IK</i> , XXI:102-3, Letter 7851. <i>Y’mei Bereishit</i> : 144. <i>HaShlichut HaChinuchit</i> : 259. <i>Sha’arei Chinuch</i> : 271-2.	Women’s Education: *The merit of supporting girls’ educational institutions and seeing to their quantitative & qualitative expansion. The Responsibility for Education: *The responsibility for supporting girls’ educational institutions and seeing to their quantitative & qualitative expansion.
145.	Hebrew (interspersed with Yiddish) letter of <i>Iyar</i> 8 th , 5710 [April 25 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 284-6, Letter 595. <i>I.W.W.I.I.T.H.</i> , V: 108-10. <i>IK-Meturgamot</i> , I: 96.	The Educator : *Educator dissatisfaction is not justified. *You have been granted a portion in the radiance of Torah, i.e. Hasidic philosophy. *You are able to instil piety in your students. *Lack of desire leads to belief that one is unable & to abandoning the task & to a state of emotion. The Method of Education: *Inclusivism: the imperative to deal with simple people.
146.	Hebrew letter of <i>Iyar</i> 8 th , 5710 [April 25 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 286, Letter 596. <i>I.W.W.I.I.T.H.</i> , V: 110-1.	Authority for Education: *Educational authority extends to age 22.
147.	Hebrew semi-pastoral letter of <i>Pesach Sheni</i> , <i>Iyar</i> 14 th , 5710 [May 1 st , 1950] Multiple addressees.	<i>IK</i> , III: 295-6, Letter 603. <i>Sefer HaMa’amarim</i> -5710: 206. Addenda to <i>LS</i> , XII: 227. <i>Proceeding Together</i> , I: 91-2. <i>I.W.W.I.I.T.H.</i> , V: 124-6.	The Content of Education: * <i>Rashbi</i> : Even young children learn Jewish mysticism.
148.	Hebrew letter of <i>Sivan</i> 1 st , 5710 [May 17 th , 1950] Addressee: R. Aaron Mordechai Zilbershtrom.	<i>IK</i> , III: 308-9. Letter 616. <i>HaShlichut HaChinuchit</i> : 88. <i>I.W.W.I.I.T.H.</i> , V: 141-2.	Educator : Teacher Training: *The importance of qualifications. *The imperative for professional teacher training. *A seminary for teachers and classes for pedagogical training. * An institution for pedagogical training for capable but unqualified teachers is worthy of consideration. * Pedagogic training requires

			suitable lecturers.
149.	Hebrew letter of <i>Sivan</i> 1 st , 5710 [May 17 th , 1950] Addressed to the Administration of <i>Yeshivat Oley Russia</i> in Israel.	<i>IK</i> , III: 310-1. Letter 618. Addenda to <i>LS</i> , XXIII: 497. <i>I.W.W.I.I.T.H.</i> , V: 143-4.	Educational Practice: *Concrete educational activities for new immigrants to Israel to include those from Yemen. Educator : *Receives Divine assistance. "One who seeks to purify [others] receives assistance" (<i>Yoma</i> , 38b, as explained by RSZ in <i>Likkutei Torah</i> , discourse <i>Havaya Lee B'Ozray</i> : 89d-90a, §5). Method of Education: *Tomorrow must be different.
150.	Hebrew letter of <i>Sivan</i> 15 th , 5710 [May 31 st , 1950] Addressee: R.Yehoshua Schneur Zalman Serebryanski of Melbourne, Australia.	<i>IK</i> , III: 316-7, Letter 623. <i>I.W.W.I.I.T.H.</i> , V: 151-2.	Method of Education: *Expand student population of institution & the numbers of helpers. The Educator: *Educator must have engraved on his memory that one is an agent of RJIS. (<i>Kiddushin</i> 42b) * Educator must not be daunted by obstacles or hindrances and must proceed constantly higher. *Inability to achieve all one's educational objectives is not a cause for dejection, but rather a motivation to seek ways to ensure its optimum possible implementation. * Humility accompanied by joy (see <i>SM [RJIS]- 5710: 238-41, §9-§10</i>). *Joyous educator. The Content of Education: *Curriculum to include practical <i>Halacha</i> .
151.	Yiddish letter of <i>Sivan</i> 13 th , 5710 [June 17 th , 1951] Addressees: All Participants in <i>farbrengen</i> of <i>Beit Rivka</i> Organization.	<i>IK</i> , XXI: 126-7, Letter 7881. <i>HaShlichut HaChinuchit</i> : 29.	The Educator: *A blessed calling. *The rewards of educational involvement. * "G-d does not remain indebted" to all engaged in <i>chinuch</i> . (RJIS) *G-d repays all engaging & assisting in establishing kosher Jewish education with all their needs & especially in deriving Yiddishe <i>nachat</i> from their children. (RJIS) *The words of the righteous (RJIS) live on forever. *Educator should not be satisfied so long as one Jewish daughter is not receiving <i>chinuch habanot al tahart hakodesh</i> . Women's Education: *Ensures the spiritual & physical existence of the Jewish people.
152.	Hebrew letter of <i>Sivan</i> 19 th , 5710 [June 4 th , 1950] Addressee: R. Moshe Prager.	<i>IK</i> , III: 320-1, Letter 626. <i>I.W.W.I.I.T.H.</i> , V: 156-8.	The Nature of Education: * Acquiring for oneself and for others a portion in the World to Come in one moment. The Educator: *The primacy of deed & action rather than seeing the fruits of one's labours.

			<p>* Acquiring for oneself and for others a portion in the world to come in one moment.</p> <p>*It is necessary to make an honest reckoning regarding what is happening in the area of tangible action.</p> <p>*The educator must assess the situation without embellishments, even emb</p> <p>*An educator who cannot motivate others is pitiful (<i>Chiddushei HaRim</i> based on <i>Psalms</i> 106, 32</p> <p>*The imperative to influence others, directly or indirectly.</p> <p>*Success in influencing others is the educator's own joy and purpose</p> <p>*Effort does not remain unrewarded (RJIS).</p> <p>Educational Practice:</p> <p>*Jewish education in immigrant camps in Israel.</p>
153.	<p>Semi-pastoral Hebrew letter of <i>Sivan</i> 29th, 5710 [June 14th, 1950]</p> <p>Unidentified addressee referred to as "Y" and multiple addressees.</p>	<p><i>IK</i>, III: 327-8, Letter 633. Addenda to <i>LS</i>, XVIII: 472.</p> <p><i>I.W.W.I.I.T.H.</i>, V: 165-6.</p>	<p>The Nature of Education:</p> <p>*Educational activity is like any living entity and must proceed & grow, develop & broaden. (RJIS).</p> <p>The Method of Education:</p> <p>*Educational activity is like any living entity and must proceed & grow, develop & broaden. (RJIS).</p> <p>Educational Practice:</p> <p>*Birthdays: <i>Jerusalem Talmud</i>, <i>Rosh Hashana</i>, 3:8.</p> <p>Life's Milestones for Education:</p> <p>*Birthdays: <i>Jerusalem Talmud</i>, <i>Rosh Hashana</i>, 3:8.</p>
154.	<p>Hebrew letter of <i>Sivan</i> 29th, 5710 [June 14th, 1950]</p> <p>Addressed to the 28th Annual Convention of <i>Agudat Yisrael</i> of America.</p>	<p><i>IK</i>, III: 328-9, Letter 634.</p> <p><i>I.W.W.I.I.T.H.</i>, V: 166-8.</p>	<p>The Nature of Education:</p> <p>*Metaphor: Education as life-saving rescue.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*Children spiritually endangered & the question of their education & guidance is still most perilous.</p> <p>*Only a limited percentage of Jewish boys & girls get a Jewish education</p> <p>*A distressing concern.</p> <p>* In the USA, war must be waged against apathy and indifference where community accepts that only a small percentage of children receive a kosher Jewish education.</p> <p>* In Israel saving new immigrant children from spiritual annihilation and heresy.</p> <p>The Educator :</p> <p>*RJIS exemplified application to rescue of Jewish children.</p> <p>The Method of Education:</p> <p>*Education & the task of saving lives requires special attention, the focus of all one's powers with extra</p>

			<p>ardour.</p> <p>*No complacency (sighing is insufficient).</p> <p>* Education must be above factionalism and party-political considerations.</p> <p>*Try to save all groups.</p> <p>*Issue a call from the highest places powerfully demanding a solution to the worrisome question of Jewish education in the most immediate future.</p> <p>*Great & far-reaching efforts are needed.</p> <p>*Energy & resources are needed. (153)</p> <p>*Remove the road-blocks to their having the privilege of receiving a Jewish education.</p>
155.	<p>Semi-pastoral Hebrew letter of <i>Tammuz</i> 2nd, 5710 [June 17th, 1950] Unidentified addressee referred to as "Y" and multiple addressees.</p>	<p><i>IK</i>, III: 333-4, Letter 637. Addenda to <i>LS</i>, VIII: 329-30. <i>I.W.W.I.I.T.H.</i>, V: 173-5.</p>	<p>The Nature of Education:</p> <p>*One must reach one whose Jewishness is like a name they bear superficially, where the name is neither his essence, an abbreviation or explanation of the name (or a different language or the name of his family rather than his own).</p> <p>The Educator :</p> <p>*All are capable of contributing if we but desire to and nothing can stand in the way of desire.</p> <p>* If we but desire we are capable of emulating RJIS's personification of self-sacrifice, his being a <i>Gaon</i>, possessing exemplary character traits, a <i>Tzaddik</i>, a recipient of Divine inspiration & one accustomed to miracles.</p> <p>The Method of Education:</p> <p>*Explain what is of primary importance is practical application according to one's qualities in both intellect & emotion.</p> <p>The Content of Education:</p> <p>* What is of primary importance is practical application according to one's qualities in both intellect & emotion.</p>
156.	<p>Hebrew letter [with citation of Yiddish aphorism in its original phraseology] of <i>Tammuz</i> 11th, 5710 [June 26th, 1950] Addressee identity undisclosed.</p>	<p><i>IK</i>, III: 337. Letter 641. Addenda to <i>LS</i>, XXIII: 540. <i>I.W.W.I.I.T.H.</i>, V: 178.</p>	<p>The Educator :</p> <p>*No necessity to expend time on acquiring proficiency and formal qualifications in English language.</p>
157.	<p>Hebrew letter of <i>Tammuz</i> 14th, 5710 [June 29th, 1950] Addressee: R. Rafael</p>	<p><i>IK</i>, III: 337. Letter 642. <i>I.W.W.I.I.T.H.</i>, V: 179-81.</p>	<p>The Nature of Education:</p> <p>*Education as alleviating poverty where poverty refers to lack of knowledge (<i>Nedarim</i> 41a).</p>

	Baruch Toledano, Chief Rabbi of Meknes, Morocco.		The Nature of Education: Contemporary Challenge. *Times of difficulty & stress when <i>Mashiach's</i> approaching footsteps can be heard. *Times of re-doubled darkness when the darkness of exile is increasing but it is the great darkness before the dawn (RJIS, <i>Likkutei Dibburim</i> , I:68a) The Educator : *Like R. Chiyya, (<i>Ketubot</i> 103b). The Method of Education: *Alacrity & eagerness apply to education and in particular to education of young Jewish children. *Alacrity & eagerness at this time are all the more applicable.
158.	Semi-pastoral Hebrew letter of <i>Tammuz</i> 21 st , 5710 [July 6 th , 1950] Addressee identified only by the initial "Y" (Letters with identical text are also dated from <i>Tammuz</i> 21 st to <i>Av</i> 4 th , 5710).	<i>IK</i> , III: 344-5, Letter 646. Addenda to <i>LS</i> , VIII: 369. <i>I.W.W.I.I.T.H.</i> , V: 186-8.	The Content of Education: *Extra-curricular education. *Vacation as a time to intensify spiritual health. (Rambam, <i>Hilchot Deot</i> , IV:1) *Intensification of spiritual activity during vacation is essential lest "bodily strength weaken soul strength" (<i>Zohar</i> I:180b & <i>Talmud</i> , <i>Shabbat</i> : 147b).
159.	Hebrew letter of <i>Tammuz</i> 21 st , 5710 [July 6 th , 1950] Unidentified addressee who is described as an emissary of Habad Rebbes.	<i>IK</i> , III: 346, Letter 648. <i>I.W.W.I.I.T.H.</i> , V: 189.	Habad Education: *Request read at <i>Ohel</i> and RJIS's study.
160.	Hebrew letter of <i>Tammuz</i> 26 th , 5710 [July 12 th , 1950] Addressee: South African Chief Rabbi Levy Yitzchak (Louis) Rabinowitz.	<i>IK</i> , XXI: 107, Letter 7857. <i>HaShlichut HaChinuchit</i> : 42-3. <i>Ymei Melech</i> , III:1093.	The Nature of Education: *A collective responsibility. The Educator : Teacher Training *Privilege and responsibility. The Educator : The Responsibility for Education: * A collective responsibility shared by all. *Every Jewish man and woman shares some responsibility for <i>chinuch</i> . The Method of Education: *Alacrity & eagerness apply to education. Educational Practice: *Establish a local <i>yeshivah</i> for those unwilling or unable to travel overseas. *Strengthen & expand authentic Jewish education in South Africa.)
161.	Hebrew letter of <i>Tammuz</i> 28 th , 5710 [July 13 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 350, Letter 652. <i>I.W.W.I.I.T.H.</i> , V: 193-4.	The Nature of Education: *Attainable: if one works to implement one receives help from above. The Aims of Education: * Aspire to become an <i>Adam</i> , the

			<p>most elevated dimension of the human being.</p> <p>The Method of Education: *Begin working towards this objective immediately, without deferring it.</p> <p>Life's Milestones for Education: *Bar Mitzvah boy must aspire to become an <i>Adam</i>, the most elevated dimension of the human being.</p>
162.	Hebrew letter of <i>Av</i> 3 rd , 5710 July 17th, 1950] Addressee: R. Yehoshua Schneur Zalman Serebryanski of Melbourne, Australia.	<p><i>IK</i>, III: 353-4, Letter 655. Addenda to <i>LS</i>, XIX: 525. <i>I.W.W.I.I.T.H.</i>, V: 197-8.</p>	<p>The Nature of Education: *All creation is an expression of Divine kindness & the cause (kindness) influences & and is recognized in creation. *The influences of RJIS are "with kindness and mercy".</p> <p>The Aims of Education: *That none be harmed or distanced.</p> <p>The Educator: *No melancholy and unnecessary doubts which are utilized by <i>yeter hara</i>. *Joy and utter trust.</p>
163.	Hebrew letter of <i>Av</i> 3 rd , 5710 July 17th, 1950] Addressee: R. Menachem Ze'ev Greenglass of Montreal, Canada.	<p><i>IK</i>, III: 355-7, Letter 657. <i>I.W.W.I.I.T.H.</i>, V: 200-3.</p>	<p>The Content of Education: *Publication of "A Compilation of Collected Laws". *Extra-curricular: After hours of kindergarten a <i>cheder</i> could be run for religious children.</p> <p>The Educator : *An educator's personal frustration which is temporary does not compare to the damage suffered over many years and the entire lifetime of a student.</p> <p>The Method of Education: *Inclusivism: not adopting the approach of closing oneself within one's community, but this does not mean connecting to all aspects of secular society. *Inclusivism: Structure matters so that Canadian children do not feel compelled to adopt norms of observance that they would consider overly-stringent. *Patience: include those outside the community but patiently allow them to move at their own pace. *Division is not desirable. *To endanger oneself for the welfare of one's fellow. (<i>Nida</i>, 17a) *Patience: personal frustration which is temporary does not compare to the damage suffered over many years and the entire lifetime of a student.</p>
164.	Hebrew letter of <i>Av</i> 6 th , 5710 [July 20th, 1950] Addressee identity undisclosed.	<p><i>IK</i>, III: 362, Letter 663. <i>I.W.W.I.I.T.H.</i>, V: 209. (See <i>IK</i>, III: 286, Letter 596).</p>	<p>The Authority for Education: *Educational authority extends to age 24.</p>

165.	Hebrew letter of <i>Av</i> 11 th , 5710 [July 25 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 366, Letter 668. <i>I.W.W.I.I.T.H.</i> , V: 211-2.	The Educator : * No room for melancholia or low-spirited. *Antidote to melancholia: Reflect on Divine benevolence; Habad Admurim showed self-sacrifice that their missions be carried out with kindness and mercy; there is a Biblical requirement to “serve G-d with joy.” (Psalms, 100:2)
166.	Hebrew letter of <i>Av</i> 13 th , 5710 [July 27 th , 1950] Addressee: R. Schneur Zalman Hecht of Chicago.	<i>IK</i> , III: 370-1, Letter 672. <i>I.W.W.I.I.T.H.</i> , V: 216-7.	The Method of Education: *No compromise. *Employment at parochial school. *Employment must not contradict your mission from RJIS.
167.	Hebrew letter of <i>Av</i> 17 th , 5710 [July 31 st , 1950] Addressee: R. Raphael Baruch Tolidano, Chief Rabbi of Meknes, Morocco.	<i>IK</i> , III: 375-6, Letter 677. <i>I.W.W.I.I.T.H.</i> , V: 221-2.	The Nature of Education: *Horticultural metaphor: the fruits of one’s efforts produce fruit and further generations of fruit for eternity. The Educator: *Ensure kosher education for all boys, girls & youth in Morocco. *Ensure kosher education in other countries after emigration from Morocco. *Students of RJIS are not “private individuals” but “candles that illuminate” & “living people” who give vitality to others. *Fulfillment of one’s purpose in life. (<i>Avot</i> , 4:2) Educational Practice: *Ensure kosher education for all boys, girls & youth in Morocco. *Ensure kosher education in other countries after emigration from Morocco. Habad Education: *You are not “private individuals” but “candles that illuminate” & “living people” who give vitality to others.
168.	Hebrew letter of <i>Av</i> 26 th , 5710 [Aug. 9 th , 1950] Addressee: R. Shlomo Chayim Kesselman.	<i>IK</i> , III: 394-5, Letter 694. <i>I.W.W.I.I.T.H.</i> , V: 245-7.	The Content of Education: *Curriculum to include Hasidic discourses of RJIS. Educational Practice: *Commit memories (“pearls”) of RSB to writing.
169.	Hebrew letter of <i>Av</i> 26 th , 5710 [Aug. 9 th , 1950] Addressee: R. Shlomo Matusof.	<i>IK</i> , III: 396, Letter 695. <i>I.W.W.I.I.T.H.</i> , V: 247-9.	The Educator: *The fortunate lot of those on “RJIS’s wagon”. *Education will be of benefit to you, your fiancée and your settling down to a life of happiness.
170.	Hebrew letter of <i>Av</i> 26 th , 5710 [Aug. 9 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 397, Letter 696. <i>Sha’arei Chinuch</i> : 148. <i>I.W.W.I.I.T.H.</i> , V: 249-50.	Educational Practice: *Health: Sleeping in a <i>kippa</i> . The Content of Education: *Tell children about RJIS.

171.	Hebrew letter of <i>Av</i> 28 th , 5710 [Aug. 11 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 401, Letter 700. (See <i>IK</i> , III: 370-1, Letter 672).	The Educator: * No room for melancholia or low-spirited in educating others but for application to one's study only.
172.	Hebrew letter of <i>Ellul</i> 9 th , 5710 [Aug. 22 nd , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 414-5, Letter 711. <i>I.W.W.I.I.T.H.</i> , VI: 16-7.	The Nature of Education: *Metaphor: <i>Spiritual income</i> .
173.	Hebrew letter of <i>Ellul</i> 14 th , 5710 [Aug. 27 th , 1950] Addressee identity undisclosed.	<i>IK</i> , III: 435-6, Letter 730. Addenda to <i>LS</i> , IX: 353. <i>HaShlichut HaChinuchit</i> : 290. <i>I.W.W.I.I.T.H.</i> , VI: 42-4.	The Nature of Education: *Metaphor: Life-saving rescue. The Nature of Education: Contemporary Challenge. *Today Jewish education is rescue from assimilation. * In our times, study in a <i>yeshivah</i> is truly life-saving. The Aims of Education: *Rescue from assimilation; not making students rabbis & rebbitzens. *Parents want their children to remain Jewish. The Responsibility for Education: *Parental responsibility. *Parents must entreat G-d that their children, irrespective of the challenges they face in their future lives, remain Jews & good Jews, both between man & G-d, in their relationship with their parents & in their interpersonal relationships.
174.	Hebrew letter of <i>Ellul</i> 17 th , 5710 [Aug. 30 th , 1950] Addressed to the convention of Habad Hasidim in Lod.	<i>IK</i> , III: 445, Letter 736. Addenda to <i>LS</i> , XXIV: 518. <i>I.W.W.I.I.T.H.</i> , VI: 55-6.	The Nature of Education: *Attainable: No obstacle can prevent you. *Metaphor: Life-saving rescue. The Educator: *No obstacle can prevent you from in strengthening Torah and Judaism ... and in particular the education of those boys & girls in Israel as well as those migrating there. The Responsibility for Education: *Saving these youths spiritually is an obligation incumbent on every man & woman. Educational Practice: *Educate immigrants to Israel.
175.	Hebrew letter of <i>Ellul</i> 17 th , 5710 [Aug. 30 th , 1950] Addressee: R. Y. Abba Pliskin.	<i>IK</i> , III: 455-6, Letter 744. <i>I.W.W.I.I.T.H.</i> , VI: 68-9.	Educational Policy: *Rather than public school for his daughter, organize a class of several girls under qualified teachers so that they will be released from the obligation to go to school. Then there will surely be the appropriate supervision in matters of Torah & <i>mitzvot</i> and piety.
176.	Hebrew letter of <i>Ellul</i> 17 th , 5710 [Aug.	<i>IK</i> , III: 461-2, Letter 748. Addenda to <i>LS</i> , XIV:	The Method of Education: *Student lack of motivation is

	30 th , 1950] Addressee identity undisclosed.	245. <i>I.W.W.I.I.T.H.</i> , VI: 77-8.	countered by RJIS's bestowing powers and vitality to those bonded to RJIS.
177.	Multi-Lingual Pre-Rosh Hashana Pastoral letter of <i>Ellul</i> 18 th , 5710 [Aug. 31 st , 1950] (with minor variations in content according to the language version sent) Addressees: All Members of the Jewish People.	<i>IK</i> , III : 462-4, Letter 749 (Hebrew version). Addenda to <i>LS</i> , IX: 404-5. <i>Igrot Melech</i> , 1:1-3, Letter 1. <i>IK</i> , III : 464-6, Letter 750. (Yiddish equivalent). Addenda to <i>LS</i> , IX: 403-4. <i>Letters by the Lubavitcher Rebbe, I, Tishrei-Adar</i> : 1-2. <i>A Thought for the Week</i> , III:101-2. <i>I.W.W.I.I.T.H.</i> , VI: 78-81.	The Nature of Education: *The philanthropic metaphor: *Education as spiritual charity, saving "the pauper in soul." (<i>Tanna D'vei Eliyahu Rabba</i> : 27 explaining Isaiah 58:7). The Educator: *Education (spiritual charity) secures and actualizes (like material charity) a good life, redemption & salvation livelihood & sustenance. *All are educators: Just as in material charity even the pauper must give charity, (<i>Shulchan Aruch, Yoreh De'ah</i> : 248) so too even the spiritually poor man has an obligation to give spiritual charity. The Responsibility for Education: *There is no Jewish man who cannot give spiritual charity & therefore all are obligated to do so. Seasons for Education: *Exerted effort for spiritual & material charity in <i>Ellul</i> and <i>Tishrei</i> .
178.	Hebrew pastoral letter of <i>Ellul</i> 21 st , 5710 [Sept. 3 rd , 1950] Addressees; All <i>Yeshivah</i> Students.	<i>IK</i> , III : 466-7, Letter 751. Addenda to <i>LS</i> , IX: 305-306. <i>Torat Menachem-5710</i> [1950] I:219-220. <i>I.W.W.I.I.T.H.</i> , VI: 81-3.	The Nature of Education: *The philanthropic metaphor: *Education as spiritual charity. * Education as a <i>mitzvah</i> that cannot be satisfactorily delegated to others. The Responsibility for Education: *The privilege of being connected to G-d's Torah coupled with the unusual strength and energy of youth bestow a distinctive responsibility to be in the forefront of those active and who activate others in generously dispensing spiritual charity to the poor in understanding. * <i>Yeshiva</i> students are duty-bound to take time out from Torah studies to awaken others. The Method of Education: *Education without compromise. Educational Practice: *An extensive campaign in every appropriate manner for all Jewish children & adolescents to be given an authoratively Jewish education in the time-honoured traditions of our people without compromise.
179.	Semi-pastoral Hebrew letter of <i>Ellul</i> 23 rd , 5710 [Sept.5 th , 1950] Unidentified addressee referred to as "Y" and multiple addressees.	<i>IK</i> , III: 469-71, Letter 753. Addenda to <i>LS</i> , IX: 366-7. <i>I.W.W.I.I.T.H.</i> , VI: 85-8.	The Method of Education: *Avoid studying in isolation (Talmud, <i>Berachot</i> 63b). *Inclusivism: Drawing simple people close. *Loving a member of the Children of Israel simply because he is a member of the Children of Israel. * Loving a member of the Children

			<p>of Israel is the gateway for one's divine service.</p> <p>*Whereas BST revealed the interconnectedness of love of G-d, Torah & Israel & the Maggid revealed the intellectual understanding that underlies this unity, RSZ revealed how one can, should & must tangibly express love of G-d, Torah & Israel.</p> <p>The Content of Education:</p> <p>*Teach youth the Hasidic discourses of RJIS.</p> <p>The Educator:</p> <p>*Regarding one's shortcomings: One may not speak negatively about even oneself. (To R. Shlomo Chaim Kesselman).</p>
180.	<p>Hebrew letter of <i>Ellul</i> 24th, 5710, [Sept.6th, 1950] Addressee identity undisclosed.</p>	<p><i>IK</i>, III: 472-4, Letter 755. Addenda to <i>LS</i>, XVII: 485-7.</p> <p><i>I.W.W.I.I.T.H.</i>, VI: 89-92.</p>	<p>The Aims of Education:</p> <p>*A <i>pnimi</i> (<i>Torat Shalom</i>, 39ff), one concerned for inner integrity & the innermost dimension of a person or thing.</p> <p>*An <i>atzmi</i>, one who is true to oneself.</p> <p>The Educator:</p> <p>*Role of a <i>shaliach</i> (emissary) as one in whom the principal has invested his powers (<i>Lekach Tov</i> by R. Yosef Engel, General Principle 1.)</p> <p>The Content of Education:</p> <p>*Your attendance at college will deflect from your mission.</p> <p>*Your attendance at college will involve matters antithetical to your mission.</p> <p>*Your congregants will send their sons & daughters to college ab initio, if after your <i>yeshivah</i> study you feel the necessity for college to attain human perfection.</p> <p>*You, as one in whom the powers of RJIS are enfolded, are dragging RJIS to campus.</p>
181.	<p>Hebrew letter (with Yiddish phraseology) of <i>Ellul</i> 24th, 5710, [Sept.6th, 1950] Addressee identity undisclosed.</p>	<p><i>IK</i>, III: 475-6, Letter 756. Addenda to <i>LS</i>, XXII: 418.</p> <p><i>I.W.W.I.I.T.H.</i>, VI: 92-4.</p>	<p>The Responsibility for Education:</p> <p>*Responsibility to exert a positive influence on one's environment & not the converse.</p> <p>*Not to be preoccupied with <i>tachlit</i> both spiritual and physical livelihood (Talmud, <i>Pesachim</i> 54b) and how much more so does this apply to children at the outset of their education, who cannot know where they will derive their livelihood when they grow up.</p>
182.	<p>Hebrew letter of <i>Ellul</i> 24th, 5710, [Sept.6th, 1950] Addressee: R. Chaim Shaul Brook.</p>	<p><i>IK</i>, III: 476-7, Letter 757.</p>	<p>The Content of Education:</p> <p>*The power of the writer is invested in the manuscript.</p> <p>The Method of Education:</p> <p>*Learning in a group each person arouses and awakens his colleague.</p> <p><i>Educational Practice</i></p>

			*Disseminate pastoral letter to <i>yeshiva</i> students in non-Habad <i>yeshivot</i> .
183.	Hebrew letter of <i>Ellul</i> 24 th , 5710, [Sept.6 th , 1950] Addressee: R. Yehoshua Schneur Zalman Serebryanski of Australia.	<i>IK</i> , III: 481-2, Letter 761. Addenda to <i>LS</i> , XIX: 470. <i>Sha'arei Chinuch</i> : 187 & 337. <i>I.W.W.I.I.T.H.</i> , VI: 102-3.	The Responsibility for Education: *All capable should take on an educational role and not display misplaced modesty. The Educator: *People respect self –assurance of the educator, meaning inner strength and steadfast resolve. Then when one speaks gently one's words are heeded. The Method of Education: *People respect self –assurance of the educator, meaning inner strength and steadfast resolve. Then when one speaks gently one's words are heeded. Educational Policy: *Appointing the Head of a Habad educational institution (<i>Yeshivah</i> in Shepparton) should be Habad.
184.	Hebrew letter of <i>Ellul</i> 29 th , 5710, [Sept.11 th , 1950] Addressee: R. Moshe Prager.	<i>IK</i> , IV: 1-2, Letter 766 (postscript). <i>I.W.W.I.I.T.H.</i> , VI: 108-9.	The Method of Education: *Peaceful resolution regarding the status of youth migrating to Israel.
185.	Yiddish letter of <i>Ellul</i> 29 th , 5710, [Sept.11 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 2, Letter 767. <i>HaShlichut HaChinuchit</i> : 298. <i>IK-Meturgamot</i> , I: 129. <i>I.W.W.I.I.T.H.</i> , VI: 109-10.	The Method of Education: *Peaceful resolution of complaints against school administration. *The child should not suffer because of a temporary dispute between parents and administration. *Children should not be caught up in internal disagreement between educators. *While the dispute is temporary, when educating children, one cannot change at whim.
186.	Yiddish letter of <i>Tishrei</i> 7 th , 5711, [Sept.18 th , 1950] Addressee: Mrs. Sarah & Mrs Leah Moscovitz.	<i>IK</i> , IV: 10-1, Letter 775. <i>IK-Meturgamot</i> , I: 132. <i>I.W.W.I.I.T.H.</i> , VI: 120.	The Responsibility for Education: *As <i>akeret habayit</i> [mainstay of the home] upon whom is contingent the will & conduct of her husband and children. *A great responsibility is placed on a woman. *The responsibility is indicative of Divinely-bestowed abilities to meet this responsibility in the optimum manner. Women's Education *Jewish woman's educational responsibility.
187.	Yiddish letter of <i>Tishrei</i> 7 th , 5711, [Sept.18 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 11-2, Letter 776. <i>HaShlichut HaChinuchit</i> : 287-8. <i>I.W.W.I.I.T.H.</i> , VI: 121-2. <i>IK-Meturgamot</i> , I: 133-4.	The Method of Education: *From earliest moments. *It is never too early to commence <i>chinuch</i> . *The earlier the better. *The more education we give, the better.
188.	Edited address of	<i>TM</i> , [5711:I] II: 43, §8.	The Nature of Education:

	eve of <i>Simchat Torah</i> , <i>Tishrei</i> 23 rd , 5711 before <i>hakafot</i> . [Oct. 3 rd , 1951].	[See <i>LS</i> , I:111-3].	*Do not think of <i>tachlit</i> . [ulterior motive]. *Send child to <i>yeshivah</i> and not to college or modern <i>yeshivah</i> which people argue will turn out <i>batlanim</i> ("no-hopers"). *Send child to <i>yeshivah</i> and rely on G-d Who creates the world through Torah.
189.	Hebrew letter of <i>Tishrei</i> , 5711, [Sept.-Oct, 1950] with citation of extended Yiddish quote from RJIS. Addressee identity undisclosed.	<i>IK</i> , IV: 14-6, Letter 780. Addenda to <i>LS</i> , XIV: 440-1. <i>Sefer HaMa'amarim</i> -5711: 46-7. <i>I.W.W.I.I.T.H.</i> , VI: 124-7.	The Aims of Education: *Remembrance of Exodus from Egypt: self-transformation. *Self-sacrifice.
190.	Yiddish letter of <i>Cheshvan</i> 6 th , 5711 [Nov. 6 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 31, Letter 792. <i>HaShlichut HaChinuchit</i> : 287. <i>IK-Meturgamot</i> , I: 135. <i>I.W.W.I.I.T.H.</i> , VI: 151.	The Nature of Education: *The horticultural metaphor: A child is like a tender sappling. *Small improvements in a child's education facilitate enormous changes later. The Responsibility for Education: *The greatness of involvement in educational endeavour as parents. *Parents must aspire to improve their children's education.
191.	Edited address of <i>Shabbat Parashat Chayei Sarah</i> , <i>Cheshvan</i> 24 th , 5711 [Nov. 4 th , 1950].	<i>TM</i> , [5711, I] II: 91-2 & 94-5, §13-§14; §17.	The Nature of Education: Metaphor of army. *Formal start of <i>chinuch</i> at age 7. The Aims of Education: *Intellectual humility. The Method of Education: *How to acquire a passion for Torah study.
192.	Yiddish letter of <i>Cheshvan</i> 26 th , 5711 [Nov. 6 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 48-9, Letter 806. <i>IK-Meturgamot</i> , I: 141. <i>I.W.W.I.I.T.H.</i> , VI: 175-6.	The Method of Education: *A child's discomfort in her Jewish class at school is due to lack of friends rather than due to curriculum & textbooks. *Those that run the class should find appropriate <i>chavruta</i> . Habad Education: *Study in an institution founded by RJIS cannot lead to grief, but to material & spiritual health. *Study in an institution founded by RJIS bring Chassidic warmth and light into parents' homes.
193.	Yiddish letter of <i>Cheshvan</i> 28 th , 5711 [Nov 8 th , 1950] Addressee: Chana Goldstein.	<i>IK</i> , IV: 53-4, Letter 810. <i>IK-Meturgamot</i> , I: 144. <i>I.W.W.I.I.T.H.</i> , VI: 181-2.	The Aims of Education: *RJIS wanted an educatee to study independent of educator motivation. (192)
194.	Hebrew letter of <i>Cheshvan</i> 28 th , 5711 [Nov 8 th , 1950] Addressee: R. Yitzchak Goldin.	<i>IK</i> , IV: 54-5, Letter 811. <i>I.W.W.I.I.T.H.</i> , VI: 182-4.	Educational Practice: *Increase the number of children receiving education in the <i>chedar</i> in Metz (Marseilles). The Educator: *Never be satisfied with the number of children.

195.	Hebrew /English Pastoral Letter of <i>Cheshvan</i> 28 th , 5711 [Nov 8 th , 1950] Addressees: All connected to RJIS and especially through RJIS's educational initiatives.	<i>IK</i> , IV: 56-7, Letter 812. <i>LS</i> , XI: 212 (fragment). <i>LS</i> , XXII: 357-8 (fragment). <i>LS</i> , XXIII: 480 (fragment). <i>IK-Kovetz 2 (Chinuch)</i> :12- 3. Letter 7. <i>HaMechanech</i> : 53-4 &71- 2. <i>HaShlichut HaChinuchit</i> : 34-5. <i>Likutei Hanhagot</i> : 8; §1.2.11. <i>Sha'arei Chinuch</i> : 212. <i>I.W.W.I.I.T.H.</i> , VI: 184-7. [See also <i>IK</i> , IV: 170-1, letter of <i>Adar Rishon</i> 6 th , 5711.] <i>I.W.W.I.I.T.H.</i> , VI: 184-7.	The Nature of Education: *Every Activity brings about some positive outcome. *The fallacy that educational effort is unsuccessful. *Education of children influences parents and families. Aims of Education: *To achieve a "turn around" in the mind and heart of the educatee. The Method of Education: *Educator sincerity. *Educator devotion & self-sacrifice. *Organized & valuing time. The Educator: Educator sincerity. *Educator devotion & self-sacrifice. *Organized & valuing time. *Never below one's dignity or not befitting one's standing. *Educator internal self-doubt: "I could be doing something more worthwhile." *Generosity of the soul. Habad Education: *RJIS's self-sacrifice & devotion for <i>chinuch</i> .
196.	Hebrew letter of <i>Kislev</i> 11 th , 5711 [Nov. 20 th , 1950] Addressee: R. Michael Lipskar.	<i>IK</i> , IV: 67-8, Letter 821. <i>HaShlichut HaChinuchit</i> : 253. <i>I.W.W.I.I.T.H.</i> , VI: 200-2.	Women's Education: *Girls' education in Morocco. Aims of Education: * <i>Tzniyut</i> [modesty]. The Method of Education: *With the <i>chinuch</i> of girls – Take into consideration the customs of certain communities. *Be mindful of [false] perception that one is lowering religious standards.
197.	Hebrew letter of <i>Kislev</i> 17 th , 5711 [Nov. 26 th , 1950] Addressee: R. Michael Lipskar.	<i>IK</i> , IV: 71-2, Letter 824. <i>Sha'arei Chinuch</i> : 337. <i>I.W.W.I.I.T.H.</i> , VI: 205-7.	Chabad Education: *Adding a name to name of <i>Tomchei Temimim</i> may lead former employees to think they are not duty bound by Habad standards. Educational Policy: *Adding a name to name of <i>Tomchei Temimim</i> may lead former employees to think they are not duty-bound by Habad standards. *Accepting the decisions of the school: in the hands of alumnae of <i>Tomchei Temimim</i> and those educated in Habad institutions.
198.	Hebrew letter of <i>Kislev</i> 17 th , 5711 [Nov. 26 th , 1950] Addressees: Students of the Habad <i>yeshiva</i> in Meknes, Morocco.	<i>IK</i> , IV: 72-3, Letter 825. <i>I.W.W.I.I.T.H.</i> , VI: 207-8.	The Educator: *Jobs/trade should not interfere with search for marriage partner. *Torah study helps one find a marriage partner. *Appropriate energy to finding a marriage partner.
199.	Yiddish letter of <i>Kislev</i> 18 th , 5711 [Nov. 27 th , 1950]	<i>IK</i> , IV: 81-3, Letter 831. <i>IK-Meturgamot</i> , I: 147-9. <i>I.W.W.I.I.T.H.</i> , VI: 219-	Habad Education: *The ideal of dedication & self- sacrifice for all & tearing oneself

	Addressee: R. Levy Yitzchak Eisner.	21.	away from one's own spiritual self-fulfilment.
200.	Hebrew letter of Kislev 19 th , 5711 [Nov. 28 th , 1950] Addressee: R. Yitzchak Aharon Goldin.	<i>IK</i> , IV: 83-4, Letter 832. <i>I.W.W.I.I.T.H.</i> , VI: 222-3.	The Educator: *Educational activity is the portal for all their endeavours.
201.	Yiddish letter of Kislev 19 th , 5711 [Nov. 28 th , 1950] Addressee: Reb. Moshe Zalman Feiglin of Shepparton, Australia.	<i>IK</i> , IV: 84-5, Letter 833. <i>IK-Meturgamot</i> , I: 149-50. <i>I.W.W.I.I.T.H.</i> , VI: 223-5.	Aims of Education: *Three generations represent one's self-fulfilment. *An education that inspires the educate to raise his children in its path. The Method of Education: *Self-sacrifice.
202.	Edited address of <i>Shabbat Parashat Vayeishev</i> , Kislev 23 rd , 5711 [Dec. 2 nd , 1950]. Merged in <i>LS</i> with address of address of <i>Simchat Torah</i> , 5715.	<i>LS</i> , III: 792-4. <i>LS</i> , III (Heb.): 42-6. <i>LS</i> , (Eng.): 80-1 & 85-7. <i>TM</i> , II [5711, I]:143-50. <i>Proceeding Together</i> , III: 232-4.	The Nature of Education: *Metaphor of extinguishing a fire §12 & §13. The Responsibility for Education: *Everyone is responsible, not only the professional (just like fire-fighter).§13. The Method of Education: *With humility & self-discipline and not rationalizations. *Education must start in the home. *Teaching by example, e.g. through a mother's modesty and father's integrity. Aims of Education: *Torah must permeate the mundane (business) world. *Child aspires to study Torah. The Educator: *No one is too elevated to be involved in teaching <i>Aleph-Beit</i> . §12. *Teaching simple matters is never below one's dignity or not befitting one's standing. §12. *Educator internal self-doubt: "I could be doing something more worthwhile." §12.
203.	Hebrew letter of 3 rd Chanukka Light, Kislev 27 th , 5711[Nov. 26 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 90, Letter 838. <i>HaShlichut HaChinuchit</i> : 195. <i>I.W.W.I.I.T.H.</i> , VI: 230-1.	Educational Policy: *Role of principal. *Duel Interests: The role of school principal and teacher together with a book shop business. *Lessen teaching but not the principalship. *Positions are determined from above (<i>Berachot</i> 58a) and in your case, delegated by RJIS. *A replacement's abilities are unknown. *Delegate much of the book business.
204.	Yiddish letter of 7 th Chanukka Light, Eve of <i>Tevet</i> 1 st , 5711[Dec. 10 th , 1950] Addressee: R. M.	<i>IK</i> , IV: 93-4, Letter 841. <i>IK-Meturgamot</i> , I: 144. <i>I.W.W.I.I.T.H.</i> , VI: 234-5.	The Nature of Education: *Vital work. *Conflagrational metaphor: *Illuminating hearts and homes. The Educator:

	Wexler.		<p>*The great merit of illuminating hearts and homes.</p> <p>The Method of Education:</p> <p>*Critical urgency.</p> <p>*Intense & ardent campaign.</p>
205.	<p>Hebrew letter of 7th <i>Chanukka</i> Light, Eve of <i>Tevet</i> 1st, 5711[Dec. 10th, 1950] Addressee: R. Shlomo Chaim Kesselman.</p>	<p><i>IK</i>, IV: 94-6, Letter 842. <i>LS</i>, X: 242.(partial citation) <i>Ymei Temimim</i>, I:373-4. <i>I.W.W.I.I.T.H</i>: VII: 1-3.</p>	<p>The Nature of Education:</p> <p>*Conflagrational metaphor:</p> <p>*Light and holiness must increase, (Talmud, <i>Shabbat</i>, 21b) decreasing the influence of opposing forces.</p> <p>Aims of Education:</p> <p>*Continually increasing light & sanctity.</p> <p>Educational Policy:</p> <p>*Ideal location for a <i>yeshiva</i>: away from the turmoil of the city.</p> <p>*A class should be left in Tel Aviv, thereby facilitating drawing children from the Tel Aviv area.</p> <p>(In 1951, R.Schneerson gave approval for moving the Habad <i>yeshiva</i> from cosmopolitan Tel Aviv to a secluded area of Lod, where the <i>yeshiva</i> is the central institution and distractions are fewer. Nevertheless he asked that a class be left in Tel Aviv.</p> <p>The Method of Education:</p> <p>*Empower students of Hasidut to publicly review discourses for those of limited understanding.</p> <p>*General observations for all <i>Tomchei Temimim Yeshivot</i>.</p> <p>*Prepare students so that in a short time each is able to recite a Hasidic discourse in a way that it has an effect on the listeners, including also those who are not <i>maskilim</i> in the study of Hasidic philosophy.</p> <p>The Content of Education:</p> <p>*Learning so students (including those who have mastered certain areas in depth) acquire a broader knowledge of many different topics of Hasidic philosophy.</p>
206.	<p>English pastoral letter of 7th <i>Chanukka</i> Light, 5711[Dec. 10th, 1950] Addressees: Jewish Students and Schoolchildren Everywhere.</p>	<p><i>Letters From the Rebbe</i>, IV: 5-6, Letter 3.</p>	<p>The Nature of Education:</p> <p>*Education kindles lights in young hearts & lights up & brings warmth to Jewish homes.</p> <p>The Aims of Education:</p> <p>*Light in young hearts & lights up & brings warmth to Jewish homes.</p> <p>Educational Practice:</p> <p>*<i>Merkos L'Inyonei Chinuch</i>.</p>
207.	<p>English letter of <i>Tevet</i> 5th, 5711,[Dec. 14th, 1950]] Addressee: R. Nissan Nemenov.</p>	<p><i>IK</i>, IV: 104-5, Letter 850.</p>	<p>The Content of Education:</p> <p>*Hasidic discourses of RJIS.</p>
208.	Address of <i>Shabbat</i>	<i>LS</i> , I: 94-5.	The Responsibility for Education:

	<i>VaYigash</i> , <i>Tevet</i> 7 th , 5711 [Dec. 16 th , 1951.	<i>LS</i> , I (Heb.): 83. <i>LS</i> , I (Eng.): 186-7. <i>TM</i> , II [5711,I]:157-9, §6-§8. <i>Seligson</i> : 307.	*Lessons of Judah's taking responsibility for Benjamin. The Method of Education: * <i>Mesirat nefesh</i> for the individual, not just the group.
209.	Hebrew letter of <i>Tevet</i> 9 th , 5711 [Dec. 18 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 109. Letter 853. <i>I.W.W.I.I.T.H</i> : VII: 18.	The Nature of Education: * Education as rectification for misconduct. The Aims of Education: *Influence Jewish children and draw them close to love of G-d, His Torah & their fellow [inbuing them with knowledge that each one of them is a child of G-d]. The Method of Education: *Influence Jewish children and draw them close to love of G-d, His Torah & their fellow [inbuing them with knowledge that each one of them is a child of G-d].
210.	Hebrew letter of <i>Tevet</i> 9 th , 5711 [Dec. 18 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 109-10, Letter 854. <i>LS</i> , XXII: 304.(partial citation). <i>I.W.W.I.I.T.H</i> : VII: 19.	The Nature of Education: The Educator: *Work with youth as <i>Tikkun</i> for sins of youth. The Aims of Education: *Draw young people close to the fear of Heaven & to Torah & its <i>mitzvot</i> . The Method of Education: *Draw young people close to the fear of Heaven & to Torah & its <i>mitzvot</i> .
211.	Hebrew letter of <i>Tevet</i> 9 th , 5711. [Dec. 18 th , 1950] Addressee: R. Meir Zarchi.	<i>IK</i> , IV: 110-1, Letter 855. <i>I.W.W.I.I.T.H</i> : VII: 19-21.	The Nature of Education: * Horticultural metaphor: <i>Midrash Tanchuma</i> (<i>Kedoshim</i> , section14 on Leviticus, 19:23) explains the planting of a fruit tree to refer to a child. The Method of Education: *From earliest moments. (See <i>Shulchan Aruch</i> of RSZ, beginning of <i>Laws of Talmud Torah</i>). *In 4 th year a child is sanctified for Torah study ("...all of its produce will be sanctified...." *In the 5 th year a child begins Torah study ("...partakes of its produce...." *A child of five begins studying the Bible. ("To increase its crop for you...")
212.	Hebrew letter of <i>Tevet</i> 11 th , 5711 [Dec. 20 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 112, Letter 857. <i>I.W.W.I.I.T.H</i> : VII: 22-3.	The Responsibility for Education: *Supervision of students in the exoteric & legalistic dimensions of Torah studies requires the <i>mashgiach's</i> prerequisite self-development in its esoteric & mystical dimensions.
213.	Hebrew letter of <i>Tevet</i> 11 th , 5711. [Dec. 20 th , 1950] Addressee identity undisclosed.	<i>IK</i> , IV: 113-4, Letter 858. <i>Hashlichut HaChinuchit</i> : 21 & 111. <i>Sha'arei Chinuch</i> : 324. <i>I.W.W.I.I.T.H</i> : VII: 23-5.	The Aims of Education: *Piety from <i>yeshiva</i> . *Draw close the hearts of the Children of Israel to their father in Heaven. The Educator: *Educating others brings about

			<p>positive effects for the educator. (Talmud, <i>Temura</i> 16a).</p> <p>*Reward for educator's benefit: greater & better understanding & quicker comprehension in educator's own studies.</p> <p>*Educator merits a ray of light.</p> <p>* What can resemble or equal the pleasure generated above through education?</p> <p>The Content of Education:</p> <p>*Prioritize teaching students practical Jewish Law.</p> <p>*Prioritize study of matters pertaining to <i>Yirat Shamayim</i> concerning the awe of Heaven [piety].</p>
214.	<p>Hebrew letter of <i>Tevet</i> 17th, 5711 [Dec. 26th, 1950]</p> <p>Addressee: R. Aryeh Leib Gelman.</p>	<p><i>IK</i>, IV: 121-2, Letter 865.</p> <p><i>I.W.W.I.I.T.T.H</i>: VII: 36-8.</p> <p><i>Iggeret HaChinuch</i>:31.</p>	<p>The Nature of Education:</p> <p>*Metaphor of rescue (from danger of denial of G-d).</p> <p>*An educational problem affects not only our generation but also future generations.</p> <p>*An educational problem is not a superficial one as it affects vital matters upon which the essence of our survival depends.</p> <p>*Ethics are rooted in faith.</p> <p>*Question of the education of children must not be sacrificed & consumed on the altar of peace, [even though peace is of primary importance generally, (see Maimonides, <i>Hilchot Chanukka</i>, 4:14, & Deuteronomy, 20:10)].</p> <p>The Nature of Education:</p> <p>Education is the very existence of our nation.</p> <p>Contemporary Challenge.</p> <p>*Worsening terrible situation of children making <i>alyah</i> to Israel.</p> <p>*A cause for aggravation and concern.</p> <p>*The terrible danger of denial of G-d hovers over tens of thousands of children.</p> <p>The Educator:</p> <p>*The educator must rise above party affiliations & concerns for questions affecting our people collectively that are of paramount importance.</p> <p>The Responsibility for Education:</p> <p>*The educator's responsibility to save tens of thousands of Jewish boys & girls from the terrible danger of denial of G-d.</p> <p>The Method of Education:</p> <p>*Education of youth demands priority as it is fundamental to the very continued existence of our people depends.</p> <p>* The very continued existence of</p>

			<p>our people depends on our children's religious & ethical standing.</p> <p>*Silence on educational crisis is unacceptable.</p> <p>*Protests must improve the situation.</p> <p>Educational Practice:</p> <p>*Youth immigrating to Israel.</p>
215.	<p>Hebrew letter of <i>Shevat</i> 1st, 5711 [Jan. 8th, 1951]</p> <p>Addressees: The Habad Hasidic Fraternity, students and alumni of <i>Yeshivat Tomchei Temimim</i>, and all connected to or associated with RJIS.</p>	<p><i>IK</i>, IV:142-4, Letter 885.</p> <p><i>LS</i>, XI: 216-8.</p> <p><i>SH-RJIS-5710</i>: 5-7.</p> <p><i>Sefer HaMinhagim</i> (Habad): 96.</p> <p><i>Sefer HaMinhagim</i> (English): 165-8.</p> <p><i>I.W.W.I.I.T.H.</i>: VII: 67-70.</p>	<p>The Method of Education:</p> <p>*View students as "not yet observant" rather than "non-observant".</p> <p>The Educator:</p> <p>*Optimism: View students as "not yet observant" rather than "non-observant".</p> <p>Seasons for Education:</p> <p>*Recommended commemorative conduct for RJIS's <i>yartzeit</i> on <i>Shevat</i> 10th.</p>
216.	<p>Hebrew letter of <i>Shevat</i> 2nd, 5711 [Jan. 9th, 1951] Addressee: R. Mordechai Dov Altein.</p>	<p><i>IK</i>, IV: 144-5, Letter 886.</p> <p><i>Leket Michtavim (Altein)</i>: 42.</p> <p><i>I.W.W.I.I.T.H.</i>: VII: 70.</p>	<p>The Nature of Education:</p> <p>Educational Practice:</p> <p>*Dedication of one's home through an educational activity.</p>
217.	<p>English letter of <i>Shevat</i> 5th, 5711 [Jan. 12th, 1951] five days prior to his formal acceptance of the leadership of the Habad Movement addressed to the 7th Annual Convention of the Committee for Furtherance of Jewish Education under the auspices of <i>Merkos L'Inyanei Chinuch</i>.</p>	<p><i>LFTR</i>, III: 15-6, Letter 12.</p>	<p>The Nature of Education:</p> <p>*Benevolence & life saving metaphors.</p> <p>*Education the highest form of spiritual <i>tzedaka</i>; it is truly life saving.</p> <p>The Aims of Education:</p> <p>*"Return the "lost tribes of Israel" back to the fold.</p> <p>*To remove from thousands of Jewish children the stigma of absolute ignorance of Yiddishkeit.</p> <p>The Responsibility for Education:</p> <p>*No self-sacrifice can be too great, especially where no other volunteers.</p> <p>The Method of Education:</p> <p>*No self-sacrifice can be too great.</p> <p>Educational Practice:</p> <p>*Release Hour.</p>
218.	<p>Yiddish letter of <i>Shevat</i> 15th, 5711, [Jan. 12th, 1951] Addressee: R. Avraham DovBer Kramer.</p>	<p><i>IK</i>, IV: 153, Letter 895.</p> <p><i>I.W.W.I.I.T.H.</i>: VII: 79-80.</p>	<p>Chabad Education</p> <p>*Supportive co-workers needed.</p>
219.	<p>Hebrew letter of <i>Shevat</i> 21st, 5711. [Jan. 28th, 1951] Addressee: R. Schneur Zalman Gorelick.</p>	<p><i>IK</i>, IV: 154-5, Letter 896.</p> <p>Addenda to <i>LS</i>, VII:306-7 (partial citation).</p> <p><i>I.W.W.I.I.T.H.</i>: VII: 80-3.</p>	<p>The Method of Education:</p> <p>*<i>Farbrengen</i> as a means of influence.</p>
220.	<p>Hebrew letter of <i>Shevat</i> 22nd, 5711. [Jan. 29th, 1951] Addressee identity</p>	<p><i>IK</i>, IV: 155-6, Letter 897.</p> <p><i>I.W.W.I.I.T.H.</i>: VII: 84-5.</p>	<p>The Method of Education:</p> <p>*From earliest moments.</p> <p>*<i>Tzitzit</i> from age 3.</p>

	undisclosed.		
221.	Yiddish letter of <i>Shevat</i> 22 nd , 5711. [Jan. 29 th , 1951] Addressee: R. M. Torin.	<i>IK</i> , IV: 156-7, Letter 898. <i>HaShlichut HaChinuchit</i> : 109. <i>IK -Meturgamot</i> , I: 161. <i>I.W.W.I.I.T.H</i> : VII: 85-6.	The Educator & The Method of Education: *The preconditions for engaging in <i>chinuch</i> as an educator: * <i>Tanach</i> teachers must be religious. *Employ teachers with positive attitude to religious matters. *Boys and girls separate during religious studies. *Headcovering for boys. Educational Policy: * <i>Tanach</i> teachers must be religious. *Employ teachers with positive attitude to religious matters. *Boys and girls separate during religious studies. *Headcovering for boys.
222.	Hebrew letter of <i>Adar-Rishon</i> 6 th , 5711 [March 14 th , 1951] Addressee: R. Kalman Katlovitch.	<i>IK</i> , IV: 170-1, Letter 914. <i>HaShlichut HaChinuchit</i> : 45 & 175. <i>I.W.W.I.I.T.H</i> : VII: 103-4.	The Method of Education: *Don't attempt to intersperse Hebrew into commonly spoken language as mixing two languages is counterproductive as one language disrupts the familiarity with the other. The Aims of Education: *Influence children in a way that they illuminate their parents' homes. The Educator: *R'JIS showed self-sacrifice for basic Jewish education when he could have engaged in the most deep, mystical Torah matters at that time. This provides a lesson to all about the imperative participation in Jewish education above one's own interests. *Educator sincerity: "Words that come from the heart enter the heart." (Rabbi Moshe Ibn Ezras in <i>Shirat Yisrael</i>). The Method of Education: *Sincerity: "Words that come from the heart enter the heart." (Rabbi Moshe Ibn Ezras in <i>Shirat Yisrael</i>). The Content of Education: *Include common-recited blessings over food. *Train children in courtesy, manners, civil or socially acceptable conduct such as conduct during a meal, helping a friend, etc. *Symbolic representation of the afternoon service to recall it.
223.	Yiddish letter of <i>Purim Katan</i> , <i>Adar-Rishon</i> 14 th , 5711 [March 22 nd , 1951] Addressed to World Jewry & to Residents of Greater New York	<i>IK</i> , IV: 176-7, Letter 920. Addenda to <i>LS</i> , XXII: 342-3. <i>IK -Meturgamot</i> , I: 166-7. <i>I.W.W.I.I.T.H</i> : VII: 110-1.	The Nature of Education: * Metaphor of life-saving rescue. *Education is soul-saving work. *Saving one soul is the equivalent of an entire world (Talmud, <i>Bava Batra</i> , 11a) and is important & critically necessary.. *Every individual is an entire world.

	in particular.		<p>*Negative influences affect one's many generations to come.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*In some circles, Torah and <i>mitzvot</i> are forsaken.</p> <p>*Missionaries pay special attention to children whose Jewish education has been overlooked in attempting to tear them from their Jewish roots.</p> <p>The Responsibility for Education:</p> <p>*The above-mentioned obligation to rescue souls is even more applicable after the Holocaust unexpectedly took millions of Jews from us.</p> <p>*We must employ the greatest energies to maintain a soul's connection to G-d.</p> <p>*A great responsibility to children who will build future Jewish homes.</p> <p>*Responsibility of every individual to assist this rescue too the fullest extent of their potential.</p>
224.	<p>English letter of <i>Adar-Rishon</i> 20th, 5711 [March 28th, 1951] Addressee: Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y.</p> <p>-----</p> <p>223 (b). Hebrew letter of <i>Adar-Rishon</i> 30th, 5711 [March 8th, 1951]</p>	<p>Electronically publicized in 2014 by chabad.org.</p> <p>-----</p> <p>223 (b). <i>IK</i>, IV: 200-1, Letter 939. <i>Igeret HaChinuch</i>: 19.</p>	<p>223 (b). Stages of revelation of G-dly soul</p>
225.	<p>Semi-pastoral Hebrew letter of <i>Adar-Sheini</i> 7th, 5711 [March 15th, 1951] Multiple unidentified addressees.</p>	<p><i>IK</i>, IV: 202-4, Letter 940. <i>Sefer HaMa'amarim</i>-5711:178. Addenda to <i>LS</i>, XI:346-7. <i>TM</i>, II [5711, I]: 275-6. <i>HaMechanech</i>: 41-2. <i>Proceeding Together</i>, IV: 114-6. <i>I.W.W.I.I.T.H.</i>: VII: 148-50.</p>	<p>The Nature of Education:</p> <p>*Metaphor of life-saving: Salvation.</p> <p>*No tricks (including decrees, intimidations, conspiracies and stratagies) against <i>chinuch</i> will succeed.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*Adversaries in every country today; some battle openly and others scheme secretly like Achaz (see Prologue to <i>Esther Rabba</i>, section 11 and Jerusalem Talmud, <i>Sanhedrin</i> 10:2).</p> <p>The Aims of Education:</p> <p>*Children to be exemplary ("signs & wonders").</p> <p>The Educator:</p> <p>*Self-sacrifice for education & fearless resistance...especially for the sake of education.</p> <p>The Method of Education:</p> <p>*Self-sacrifice for education & fearless resistance...especially for the sake of education.</p>

226.	Semi-pastoral Hebrew letter dated <i>Adar-Sheini</i> 7 th , 5711 [March 15 th , 1951] Multiple unidentified addressees.	<i>IK</i> , IV: 204-6, Letter 941. Addenda to <i>LS</i> , VI:369. <i>I.W.W.I.I.T.H</i> : VII: 150-3. <i>Iggeret HaChinuch</i> :38.	<p>The Nature of Education: *If there are young children there will be elders, wise men, sages, Torah study, synagogues & houses of study. (Midrash: <i>Petichta to Esther Rabba</i>).</p> <p>The Nature of Education: Contemporary Challenge. *A time of challenges, difficulties & confusing influences. * A time when one must stand strong. * Some places want to make inaccessible synagogues & houses of study.</p> <p>The Educator: *Protect young boys and girls to the point of self-sacrifice.</p> <p>The Method of Education: *To the point of self-sacrifice for education.</p>
227.	Hebrew letter dated <i>Adar-Sheini</i> 12 th , 5711[March 20 th , 1951] Addressees: The administration of <i>Yeshiva</i> and <i>Talmud Torah "Olei Russia"</i> , Lod.	<i>IK</i> , IV: 213-5, Letter 949. Addenda to <i>LS</i> , XXIV: 470-1. <i>Ymei Temimim</i> , I :378-9. <i>I.W.W.I.I.T.H</i> : VII: 161-4.	<p>The Nature of Education: *If there are young children there will be elders, wise men, sages, Torah study, synagogues & houses of study. (Midrash: <i>Petichta to Esther Rabba</i>).</p> <p>The Nature of Education: Contemporary Challenge. *A time of challenges, difficulties & confusing influences. * A time when one must stand strong. * A time when observance of <i>mitzvot</i> and customs is no longer self-understood. *A time when <i>yeshivot</i> can no longer focus on study of Torah <i>per se</i>. *Some places want to make inaccessible synagogues & houses of study. *Decrees against Jewish observance, veiling of G-dliness so that some turn light into darkness.</p> <p>The Aims of Education: * A <i>yeshiva</i> or <i>Talmud Torah</i> must imbue piety and practice of <i>mitzvot</i>. *Piety is priority outcome. *Observant, warm-hearted Hasidic Jews. *Ultimate aim: Divine presence in the material world, subjugation of evil, darkness transformed to light and G-d's infinite light will shine forth.</p> <p>The Educator: *Protect young boys and girls to the point of self-sacrifice for education.</p> <p>The Method of Education: *What is taught in a natural way is sometimes much more effective than what is taught through speech and</p>

			<p>instruction.</p> <p>*To the point of self-sacrifice for education.</p> <p>The Content of Education:</p> <p>*Prioritize the practical.</p> <p>*Extra-curricular on Shabbat & Festivals.</p> <p>*Study Hasidic philosophy before prayer.</p> <p>*Some students can study <i>Achronim</i>.</p> <p>Educational Policy:</p> <p>*The more challenging subjects for the morning.</p>
228.	Hebrew letter dated <i>Adar-Sheni</i> 12 th , 5711 [March 20 th , 1951] Addressee: R. Avraham Chanoch Glitzenstein.	<p><i>IK</i>, IV: 216. Letter 950.</p> <p>Addenda to <i>LS</i>, XIV: 300.</p> <p><i>I.W.W.I.I.T.H.</i> VII: 165.</p>	<p>The Nature of Education:</p> <p>*The concept of <i>Tzivot Hashem</i>.</p> <p>The Aims of Education:</p> <p>*<i>Kabbalat Ol</i>: self-discipline.</p> <p>*Confidence.</p>
229.	Edited address of <i>Purim</i> , <i>Adar-Sheini</i> 14 th , 5711 [March 22 nd , 1951].	<p><i>TM</i>, II [5711: I]:311-23.</p> <p><i>Proceeding Together</i>, IV: 151-61.</p>	<p>The Nature of Education:</p> <p>*Metaphor of atomic energy.</p> <p>*Derive lessons from all matters. (e.g. The atom) 315-7, §17-§21.</p> <p>*Miniscule quantities produce prodigious results.</p> <p>* Metaphor of disclosure: Education is clearing away what veils the soul. §26.</p> <p>*Categories of utilization of secular disciplines for Divine service.</p> <p>The Content of Education:</p> <p>*Secular disciplines. 311-2, §17.</p> <p>*Categories of utilization of secular disciplines for Divine service, e.g. to enhance livelihood, or superior utilization to improve comprehension of Torah law [through astronomy], to heal one's fellow [through medicine].</p> <p>*Derivation of lessons from secular disciplines to resolve queries that obscure sanctity.</p> <p>*Derivation of lessons from secular disciplines does not justify their study <i>ab initio</i> but rather <i>ipso facto</i>.</p> <p>*Lessons from the atom. 315-7, §19-§21</p> <p>The Method of Education:</p> <p>*The power of the individual: smallness of the atom parallels the individual's power of self-sacrifice and nullification of the ego which can transform entire cities and conquer the world. §20.</p> <p>*The individual can transform a community (like Abraham). §21.</p> <p>*The power of self-sacrifice and nullification of the ego. §19.</p> <p>*We do not know how the transformation will come about: Begin to act without knowing but act with personal concern. 318-2, §23.</p>

			<p>*All you need do is uncover the will to transform the other son 321-3, §26.</p> <p>*One cannot keep others waiting while working on one's own self-improvement.</p> <p>The Responsibility for Education:</p> <p>*Because the individual can transform a community (like Abraham) he is duty-bound to do so. §21.</p>
230.	Excerpt of an English letter of <i>Adar-Sheni</i> 19 th , 5711 [March 27 th , 1951]	Distributed as a monograph.	<p>The Aims of Education:</p> <p>*Withstanding assimilation.</p> <p>* Preserving Torah amongst youth in particular contributes toward the enlightenment of the world at large and bring real happiness to ourselves, our people, and humanity as a whole.</p>
231.	Yiddish letter of <i>Adar-Sheni</i> 24 th , 5711 [April 1 st , 1951] Addressees: Habad students from South America.	<p><i>IK</i>, IV: 227-8, Letter 957. <i>IK -Meturgamot</i>, I: 179. <i>I.W.W.I.I.T.H.</i>: VII: 178.</p>	<p>Educational Practice:</p> <p>*Students to convene periodically to ensure you keep in contact regarding matters of Torah study & kosher Jewish education in particular in your countries of origin.</p> <p>*Send here increasing numbers of students (including students from non-Habad <i>yeshivot</i>) to Habad <i>yeshivot</i>.</p> <p>The Content of Education:</p> <p>*One or two representatives to prepare questions & answers on Judaism.</p>
232.	English letter of <i>Adar-Sheni</i> 24 th , 5711 [April 1 st , 1951] Addressee identity undisclosed.	Lamplighter, Vol. 1120, Shevat 2nd, 5774 Re-depression/ lesson from art	
233.	Hebrew letter dated <i>Adar-Sheni</i> 24 th , 5711 [April 1 st , 1951] Addressee: R. Ephraim Eliezer HaKohen Yalles.	<p><i>IK</i>, IV: 227-8, Letter 958. <i>I.W.W.I.I.T.H.</i>: VII: 179-81.</p>	<p>The Nature of Education:</p> <p>*Dietary metaphor.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*Even the little authentic Jewish education that des exist is decreasing in a shocking way.</p> <p>*No concern for what goes into children's minds.</p> <p>The Aims of Education:</p> <p>*Turn many from evil.</p> <p>The Method of Education:</p> <p>*One must watch not only what is on their (our children's) plate but what goes into their minds (RJIS).</p>
234.	Hebrew letter of <i>Adar-Sheni</i> 24 th -25 th , 5711 [April 1 st , 1951] Addressee identity undisclosed.	<p><i>IK</i>, IV: 228-9, Letter 959. <i>SM-RJIS</i>-5711:202. Addenda to <i>LS</i>, XII: 149. <i>TM</i>, II [5711:I]:344-5. <i>I.W.W.I.I.T.H.</i>: VII: 181-2.</p>	<p>The Nature of Education:</p> <p>*Conflagrational metaphor: <i>Nerot l'ha'ir</i>: Lamps to diffuse light.</p> <p>The Aims of Education:</p> <p>*<i>Nerot l'ha'ir</i>: Lamps to diffuse light.</p> <p>*Luminary in miniature.</p> <p>*Oil is one with the wick: body and soul or G-dly soul to illuminate the animal soul so that all work in</p>

			<p>harmony to serve G-d. <i>*Probing inner-most recesses of self.</i> The Method of Education: <i>*What is most practical application takes priority.</i></p>
235.	<p>Semi-pastoral Hebrew letter of <i>Adar-Sheni</i> 25th, 5711 [April 2nd, 1951] Multiple unidentified addressees.</p>	<p><i>IK</i>, IV: 229-30, Letter 960. Addenda to <i>LS</i>, XII: 148.</p>	<p>The Nature of Education: *Natal Metaphor: Giving birth. The Educator: <i>*The extent of the educator's power.</i> <i>*Students have the teacher's power.</i> The Responsibility for Education: <i>*The agent (of RJIS) is like RJIS.</i> <i>* The agent is independent of but seeks to be like the mentor.</i> <i>*The action is not independent but that of the mentor whose power inspires the act.</i> <i>*The action of the agent is that of the mentor to whom the agent is utterly subservient.</i> Habad Education: <i>*Shlichut.</i></p>
236.	<p>Yiddish letter of <i>Adar-Sheni</i> 27th, 5711 [April 4th, 1951] Addressee identity undisclosed.</p>	<p><i>IK</i>, IV: 234, Letter 964. <i>IK -Meturgamot</i>, I: 181-2. <i>I.W.W.I.I.T.H</i>: VII: 186-7.</p>	<p>The Method of Education: <i>*Learning Gemara notwithstanding difficulties because it is G-d's Will & Wisdom.</i></p>
237.	<p>Yiddish letter of <i>Nissan</i> 6th, 5711 [April 12th, 1951] Addressees: Lubavitch Young Women's Guild under the presidency of Rebbitzin Mindel Katz.</p>	<p><i>IK</i>, IV: 238-1, Letter 969. Addenda to <i>LS</i>, VII: 251-2. <i>IK -Meturgamot</i>, I: 184. <i>Migva'ot Ashurena</i>: 94. <i>I.W.W.I.I.T.H</i>: VII: 191-2.</p>	<p>Women's Education: <i>*Women as educators.</i> <i>*Women bring redemption.</i></p>
238.	<p>Hebrew semi-pastoral letter of <i>Nissan</i> 11th, 5711 (with Yiddish citation from RJIS) [April 17th, 1951]. Addressed to multiple recipients.</p>	<p><i>IK</i>, IV:242-3, Letter 972. <i>Haggadah Shel Pesach</i>:567. <i>Igrot Melech</i>, II: 1-2 Letter 94. <i>I.W.W.I.I.T.H</i>: VII: 196-8.</p>	<p>The Nature of Education: Contemporary Challenge. <i>*Described in RJIS's address of the Intermediate Days of Pesach, 5706 [1946] to Heads of Yeshivot in America. (Sefer HaMa'amarim-RJIS-5711:239 where RJIS refers to the responsibility of his addressees and while acknowledging educational successes in the USA states that "the door has been opened, one still needs to come inside".)</i> The Aims of Education: <i>*Take youth in hand.</i> <i>* Capture the hearts of youth.</i> The Responsibility for Education: <i>*Responsibility that Divine Providence has placed on all.</i> <i>*Responsibility to influence one's environment.</i> The Educator: Teacher Training <i>*Special attention to provide teacher</i></p>

			<p>training through appropriate pedagogical courses.</p> <p>The Method of Education:</p> <p>*Inclusivism: All 4 sons.</p> <p>*Appropriate approach.</p> <p>Educational Policy:</p> <p>*When resources are limited, prioritization must go to establishing educational institutions with no intermingling of secular studies or those completely without Jewish education.</p> <p>Seasons for Education:</p> <p>*<i>Pesach</i>: All 4 sons.</p>
239.	<p>Hebrew letter of <i>Nissan</i> 11th, 5711 [April 17th, 1951]</p> <p>Addressee identity undisclosed.</p>	<p><i>IK</i>, IV:245-6, Letter 975.</p> <p>Addenda to <i>LS</i>, IV: 1297.</p> <p><i>HaMechanech</i>: 77.</p> <p><i>I.W.W.I.I.T.H.</i>: VII: 200-1.</p>	<p>The Nature of Education: Contemporary Challenge.</p> <p>*<i>Bitter situation of children raised in foreign homes.</i></p> <p>The Aims of Education:</p> <p>*Education from subjugation of the soul materialism.</p> <p>The Method of Education:</p> <p>*<i>Pure sanctity.</i></p> <p>The Responsibility for Education:</p> <p>*<i>Everyone must lead them out of darkness to light.</i></p> <p>Seasons for Education:</p> <p>*<i>Pesach</i>: liberating the children from Egyptian buildings.</p>
240.	<p>Address of second night <i>Pesach</i>, <i>Nissan</i> 16th, 5711 [April 22nd, 1951] .</p>	<p><i>Torat Menachem</i>, III [5711,II] : 23-4, §21.</p> <p>This idea is expressed in detail in later edited addresses found in <i>Passover</i> addresses of 5712 and 5714:</p> <p><i>LS</i>, I: 111-3.</p> <p><i>LS</i>, I (Heb.): 99-101.</p> <p><i>LS</i>, II (Eng.): 1-5.</p>	<p>The Nature of Education:</p> <p>*Metaphor of rescue:</p> <p>* To save as many as possible, but even one individual.</p> <p>Women's Education:</p> <p>*Allowing a girl to be raised as an Egyptian (without intervention of Jewish education) is a decree no less harsh than the drowning of the new-born males in the Nile.</p> <p>*<i>RJIS</i>: We must be devoted to girls' education no less than to that of boys.</p>
241.	<p>English letter of <i>Iyar</i> 16th, 5711 [May 22nd, 1951].</p>	<p><i>LFTR</i>, III:16, .Letter 13.</p>	<p>The Method of Education:</p> <p>*Folly of despair.</p> <p>The Educator:</p> <p>*Folly of despair.</p> <p>Seasons of Education:</p> <p>*<i>Pesach Sheini</i>.</p>
242.	<p>Address of <i>Lag B'Omer</i>, <i>Iyar</i> 18th, 5711 [May 24th, 1951].</p>	<p><i>TM</i>, III [5711, II]: 85-92. §19-§27 & §29 .</p> <p><i>Sha'arei Chinuch</i>: 188-9.</p>	<p>The Nature of Education:</p> <p>*Metaphor of Providing Guarantors (<i>Shir HaShirim Rabba</i> on Song of Songs, 1:4) Educators and Torah.</p> <p>*Metaphor of Life-saving Rescue:</p> <p>*Rescue from spiritual annihilation.</p> <p>* A call goes out, "Go, rescue Jewish children!"</p> <p>*Saving life takes preference over everything.</p> <p>*Horticultural metaphor: One must plough and thereafter plant just one seed and the benefits can be spectacular.</p>

			<p>The Nature of Education: Contemporary Challenge.</p> <p>*A double-thick darkness.</p> <p>*If in Temple times the establishment of schools in every locality and every town by R. Yehoshua ben Gamla was considered an exceptional achievement (Talmud, <i>Bava Batra</i>, 21a), then how much more so does this apply to today's times.</p> <p>*Tens, hundreds and thousands of children from religious homes who want to observe Judaism are being compelled to, G-d forbid, be cut off from Judaism and to transgress the Torah and adopt heresy.</p> <p>*This is an unprecedented calamity because it is coming from our own people. (Isaiah, 49:17) and religious Jews approve and show compliance.</p> <p>*Metaphor of protection.</p> <p>*Educators are the "Guardians of the City". (Introduction to <i>Aicha Rabba</i>, Section II and commentary of <i>Matnot Kehuna</i> and see also Jerusalem Talmud, <i>Chagiga</i>, 1:7).</p> <p>*Enticing children away from Judaism is not protecting the land but destroying it.</p> <p>* Education is not to be interrupted. (Talmud, <i>Shabbat</i>, 119b cited in RSZ, <i>Laws of Torah Study</i>, 1:10): "We don't interrupt the study of children even for the building of the Jerusalem Temple..." by the <i>Mashiach</i> himself!</p> <p>*If one may not even interrupt one child under <i>Bar-</i> or <i>Bat-Mitzvah</i> for this purpose, then how much more so are we forbidden to interrupt for trivial reasons.</p> <p>*Education is not only for one's own children but extends to all students. (Maimonides, <i>Laws of Torah Study</i>, 1:2 based on <i>Sifri</i> and Rashi to Deuteronomy, 6:7).</p> <p>The Aims of Education:</p> <p>*Piety is everything.</p> <p>The Educator:</p> <p>*Teachers are the "Guardians of the City".</p> <p>*Educators protect the country. (Introduction to <i>Aicha Rabba</i>, Section II and commentary of <i>Matnot Kehuna</i> and see also Jerusalem Talmud, <i>Chagiga</i>, 1:7).</p> <p>The Responsibility for Education:</p> <p>*As Yemenite children are powerless to rescue themselves, external help is a sacred obligation and privilege for every individual, even those physically removed who have</p>
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			<p>heard about it from afar.</p> <p>* Working peacefully is the preferred option but if not through protest.</p> <p>*Education is not only for one's own children but extends to all students. (Maimonides, <i>Laws of Torah Study</i>, 1:2 based on <i>Sifri</i> and Rashi to Deuteronomy, 6:7).</p> <p>*Individuals must contribute according to their individual ability.</p> <p>The Method of Education:</p> <p>* Apathy causes one to rationalize inactivity when they should be doing everything possible.</p> <p>*Actions succeed.</p> <p>*Inclusivism:</p> <p>*Education is not only for one's own children but extends to all students. (Maimonides, <i>Laws of Torah Study</i>, 1:2 based on <i>Sifri</i> and Rashi to Deuteronomy, 6:7).</p> <p>*Action is up to us, success is in G-d's Hands.</p> <p>*All will be successfully achieved, sooner or later is the only question.</p> <p>*All must find the appropriate path about rescuing Children of Yemen: cries of protest, letters, published articles, telephone calls or telegraph.</p> <p>*All must act according to their ability.</p> <p>*Devote generous financial resources with the awareness that expenses of one's children's Torah study are predetermined: <i>Beitza</i>, 16a, RSZ, <i>Laws of Torah Study</i>, 1:7, and this applies to Torah study of other's children; including children on Yemen, Morocco, Iraq, who must be allowed to study <i>Aleph-Beit</i>, <i>Chumash-Rashi</i>, to wear a <i>tallit</i> and lay <i>tefilin</i> (which is also part of <i>Talmud Torah</i>).</p> <p>*The cost is on G-d's account (in Russian: on the King's account).</p> <p>*Invest large/substantial resources as</p> <p>G-d is source of financial wealth (<i>Haggai</i>, 2:8).</p> <p>*Apathy leads to rationalizing inactivity when, in truth, all should be doing everything possible. (239)</p> <p>Educational Practice:</p> <p>*A double-thick darkness requires strong guarantors.</p> <p>*Rescue <i>Yaldei Teiman</i>.</p> <p>Educational Policy:</p> <p>*The <i>Code of Jewish Law</i> is the only determining factor.</p> <p>* Some argue: Don't cause division or publicity; To this we reply that if they worry about public scorn why</p>
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			<p>are they not worried about the desecration of G-d's name.</p> <p>*Sadly some only worry about their own reputation.</p>
243.	<p>Yiddish letter of <i>Iyar</i> 25th, 5711[May 31st, 1951].</p> <p>Addressee identity undisclosed.</p>	<p><i>IK</i>, IV:298, Letter 1024.</p> <p><i>IK-Meturgamot</i>, I: 203.</p>	<p>The Nature of Education:</p> <p>*Metaphor of Providing Guarantors as a Prerequisite for Receiving the Torah:</p> <p>*Anyone who wishes to receive the Torah must ensure that his children and others' children receive a Torah education and help institutions that provide Kosher Jewish education.</p> <p>*Education guarantees the future.</p> <p>Educational Practice:</p> <p>*Anyone who wishes to receive the Torah must ensure that his children and others' children receive a Torah education and help institutions that provide Kosher Jewish education.</p> <p>Seasons for education:</p> <p>*<i>Shavuot</i> and <i>chinuch</i>.</p>
244.	<p>Yiddish letter of <i>Iyar</i> 25th, 5711[May 31st, 1951]</p> <p>Addressee: R. Yom-Tov Frilock.</p>	<p><i>IK</i>, IV:299-300, Letter 1025.</p> <p><i>IK-Meturgamot</i>, I: 204-5.</p>	<p>The Method of Education:</p> <p>*It is forbidden to turn away children from <i>yeshivah</i> education.</p> <p>The Nature of Education:</p> <p>*Metaphor of Providing Guarantors. *Guarantors are a Prerequisite for Receiving the Torah.</p> <p>*Anyone who wishes to receive the Torah must intensify his or her educational endeavours.</p> <p>Educational Policy:</p> <p>*It is forbidden to turn away children from <i>yeshivah</i> education.</p> <p>* To turn away children from <i>yeshivah</i> education damages the reputation of the <i>yeshivah</i> and thereby its income.</p> <p>Educational Practice:</p> <p>*You must rebuild and renovate classrooms of the <i>yeshivah</i> which are currently too small to accommodate all the students wishing to enroll in the <i>yeshivah</i> irrespective of the financial burden.</p> <p>Seasons for education:</p> <p>*<i>Shavuot</i> and <i>chinuch</i>.</p>
245.	<p>Semi-pastoral Hebrew letter of <i>Erev Rosh Chodesh Sivan</i>, <i>Iyar</i> 29th, 5711[June 4th]</p> <p>Multiple addressees.</p>	<p><i>IK</i>, IV:305-6, Letter 1029.</p> <p><i>LS</i>, VIII: 267-8.</p> <p><i>HaMechanech</i>: 77-8.</p> <p><i>Hashlichut HaChinuchit</i>: 45-6.</p>	<p>The Nature of Education:</p> <p>*Metaphor of Providing Guarantors.</p> <p>The Responsibility for Education:</p> <p>*Everyone can/ must make an effort to exert an influence on not only one's own children's education but that of those in one's close environment and sometimes even in very distant environment or in another country.</p> <p>Educational Practice:</p> <p>* All must rise to valiantly fight</p>

			<p>against every negative force that threatens to cut off a Jewish child for Torah education and bring them to disbelief.</p> <p>*Participation imperative.</p> <p>The Method of Education:</p> <p>*Whenever self-sacrifice, the matter was permanent victory.</p> <p>The Educator:</p> <p>*Educator self-sacrifice.</p> <p>Seasons for education:</p> <p><i>Shavuot and chinuch.</i></p> <p>The Method of Education:</p> <p>*Anyone who wishes to receive the Torah must intensify his or her educational endeavours.</p>
246.	Yiddish letter of <i>Sivan</i> 15 th , 5711 [June 19 th , 1951] addressed to the students graduating and completing various grades, their parents and educators.	<p><i>IK</i>, IV: 328-9, Letter 1051.</p> <p>Addenda to <i>LS</i>, VIII: 370.</p> <p><i>IK-Kovetz 2 (Chinuch)</i> 34-5, Letter 23.</p> <p>A Hebrew version of the same date, authored and signed by R. Schneerson is found in the <i>Teshura</i> of the wedding of Yaakov Yehuda and Sheina Munitz, <i>Sivan</i> 16th, 5759:20 (not included in <i>Igrot Kodesh</i>).</p> <p><i>IK-Meturgamot</i>, I: 210-1.</p> <p>1</p>	<p>The Content of Education:</p> <p>*Vacation is a time of rest and reinvigoration in preparation for the new school year.</p> <p>*Vacation does not imply a cessation of Torah study.</p> <p>The Content of Education:</p> <p>*During long vacation days when students are free from their school, <i>talmud torah</i> or <i>yeshivah</i>, they have the possibility and privilege to dedicate their free time to Torah study with greater intensity for themselves.</p> <p>*A time for revision of what has already been studied and preparation and <i>hishtalmut</i> for the up-coming year.</p> <p>* A time to exert positive influence on their peers, on their brothers and sisters who do not merit to “be in the light”.</p> <p>* Through this the student can progress higher and higher.</p> <p>*Physical rejuvenation cannot come about with the body only but also with the power of the pure soul, as they both, and primarily the soul make the individual complete.</p> <p>The Aims of Education:</p> <p>*Healthy body and soul.</p> <p>The Responsibility for Education:</p> <p>*Parents carry the great responsibility for your children as parents and educators as one and particularly in the summer this responsibility rests primarily on parents’ shoulders.</p>
247.	Yiddish letter of <i>Sivan</i> 23 rd , 5711 [June 27 th , 1951] Addressee identity undisclosed.	<p><i>IK</i>, IV: 342-3, Letter 1062.</p> <p><i>IK-Meturgamot</i>, I: 214-6.</p>	<p>The Aims of Education:</p> <p>*Undaunted educatee.</p> <p>*Defying peer pressure to act morally.</p> <p>*To be undaunted by challenges of a being a religious minority.</p> <p>*To be undaunted by challenges of physical strength of others.</p>

			<p>*Unembarassed educate who feels self-confident.</p> <p>*Educatee with strength to withstand and disregard derision.</p> <p>*Educatee who influences the environment.</p> <p>* Educatee who teaches G-d to the environment.</p> <p>The Method of Education:</p> <p>*Self-sacrifice is always successful.</p> <p>Life's Milestones for Education</p> <p>*<i>Bar Mitzvah</i>.</p>
248.	<p>Hebrew letter of <i>Tammuz</i> 4th, 5711 [July 8th, 1951] Addressee: R. Yehoshua Tanchum Kastel of Dorchester.</p>	<p><i>IK</i>, IV: 357, Letter 1076.</p>	<p>The Method of Education:</p> <p>The Content of Education:</p> <p>*Extra-mural.</p> <p>*Vacation: <i>Yeshivah</i> curriculum.</p> <p>*Extra-curricular influencing one's students.</p> <p>*More ways to influence a student during vacation than during the school year.</p>
249.	<p>Hebrew letter of <i>Tammuz</i> 6th, 5711 [July 10th, 1951] Addressee: R. Yosef Yehuda Marton.</p>	<p><i>IK</i>, XXI: 129-30. Letter???</p> <p><i>HaShlichut HaChinuchit</i>: 82-3.</p> <p><i>Tzadik L'Melech</i>, IV:82.</p>	<p>The Nature of Education:</p> <p>*In the case of youth: Every improvement and correction is for their future affairs and first and foremost for their building their homes.</p> <p>The Responsibility for Education:</p> <p>*In light of the above, every effort and exertion is worthwhile.</p> <p>*The educator's potent influence as students feel affection and honour to teacher even outside his subject.</p> <p>The Educator:</p> <p>*If in all professions one can disseminate authentic Judaism, then certainly in the teacher-student relationship, where there is student affection for the teacher.</p> <p>The Method of Education:</p> <p>*In all professions one can disseminate authentic Judaism.</p> <p>* For every student there must be a feeling of affection and respect for one's teacher.</p> <p>*Affection for and honour to the teacher.</p> <p>*Students should feel affection and honour to teacher even outside his subject.</p> <p>Educational Practice:</p> <p>*Defer decision of entry into <i>yeshivah</i> until after the summer vacation when the <i>yeshivah</i> is more structured.</p> <p>Educational Policy:</p> <p>*Discuss with the <i>yeshivah</i> administration your desire to maintain working to enable you to pay debts so that you can do so and keep full daily schedule of the</p>

250.	<p>Hebrew letter of <i>Tammuz</i> 8th, 5711 [July 12th, 1951] Addressees: Principals, <i>Roshei</i> <i>Yeshiva</i> and Teachers of (various branches of) <i>Yeshivat Achei</i> <i>Temimim</i>.</p>	<p><i>IK</i>, IV: 371-3, Letter 1090. <i>LS</i>, VIII: 368.</p>	<p><i>yeshivah</i>.</p> <p>The Nature of Education: *A G-dly task. *Rescuing even a single child physically <i>and a fortiori</i> spiritually (<i>Bava Metzia</i>, 30a).</p> <p>The Method of Education: The Content of Education: *Extra-mural. *Vacation: <i>yeshivah</i> curriculum. *Extra-curricular influencing one's students. *More ways to influence a student during vacation than during the school year. *Vacation: A time for infinite advancement. *Vacation: A time to increase <i>yeshivah</i> enrolments for fitting students who have not been visited due to the parents' poor recognition of its importance. Every place to organize an orderly campaign with the required zeal and enthusiasm to increase the number of students.</p> <p>The Educator: *Communal workers involved in a school should endeavour, during their vacation in the country, to involve those whom they are encountering for the first time in assisting <i>yeshivot</i>, and to explain the exalted benefits of supporting Torah education. *The merit of enrolling students in a <i>yeshivah</i> defies description, even to rescue a single child physically <i>and a</i> <i>fortiori</i> spiritually.</p> <p>The Responsibility for Education: *During the school year when students are in <i>yeshivah</i> and applying themselves with diligence to their studies, the obligation rests on their educators to not be distracted from them when they are in an extra-mural situation but to try to with all strength to ensure that conduct and life-style will be as it should be. *How much more so during summer vacation is there a requirement that educators know with additional vigilance the whereabouts and activities of their students individually and to assist that they conduct themselves in the correct, upright way. *See <i>Bava Batra</i>, 8a and <i>Chiddushei</i> <i>Aggadot</i>, loc. cit.</p> <p>The Educator: Teacher Training *Vacation: A time for infinite advancement therefore a time to be</p>
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			utilized by educators to increase their knowledge in matters pertaining to their work.
251.	Hebrew letter of <i>Tammuz</i> 11 th , 5711 [July 15 th , 1951] Addressee: R. Avraham Friedman.	<i>IK</i> , IV: 374-5, Letter 1093.	The Method of Education: *Earliest moments. Educational Practice: *Child to wear <i>talit kattan</i> (<i>tzitzit</i>).
252.	Yiddish letter of <i>Tammuz</i> 19 th , 5711 [July 23 rd , 1951] Addressee: R. Aharon HaKohen Katz.	<i>IK</i> , IV: 384, Letter 1102. Addenda to <i>LS</i> , XXXVIII: 205-6. <i>IK-Meturgamot</i> , I: 224-5.	The Method of Education: *Self-sacrifice (exemplified, inspired and facilitated for us by RJIS).
253.	Hebrew letter of <i>Tammuz</i> 20 th , 5711 [July 24 th , 1951] Addressee identity undisclosed.	<i>IK</i> , IV: 390, Letter 1107. Addenda to <i>LS</i> , X:217.	Life's Milestones for Education: * <i>Bar Mitzvah</i> has the title <i>Adam</i> . *This achievement should not be postponed.
254.	Address of <i>Tammuz</i> 22 nd , 5711 [July 26 th , 1951] to students departing on " <i>Merkos Shlichut</i> " pastoral visits to isolated Jewish communities.	<i>Torat Menachem</i> , III [5711, II]: 224-6.	The Nature of Education: Metaphor of healing. * Providing remedy to the soul (paralleling reinvigorating one's own physical health). The Nature of Education: Contemporary Challenge. * Imminence of <i>Mashiach</i> , Song of Songs, 2:9; <i>Shir Hashirim Rabba</i> , Chapter 2, viii (ii). Prepare via love of G-d, love of Torah and love of Israel. The Method of Education: *Empowering students to educate: "Travelling rabbis". *Be a vessel for mentor's greater success. Greater level of subservience, the faster and more successful. * Speak gently but with inner strength The Educator: * Assignment of a task indicative that one is capable of fulfilling it successfully. *Educational initiative is beneficial for the educator as well as the student. (Talmud, <i>Temura</i> 16a on Proverbs 29:13 and end of <i>Hakdamat HaMelaket</i> to <i>Tanya</i>). The Responsibility for Education: *Educator is looked on as an exemplar. One must correct oneself in order to appear appropriate. Paragraph 4: "so long as it will be more beneficial to the publicizing and first and foremost for the internalization/acceptance of the concepts by the listeners.
255.	Hebrew letter of <i>Tammuz</i> 23 rd , 5711 [July 27 th , 1951] Addressee identity	<i>IK</i> , IV: 392-3, Letter 1111. Addenda to <i>LS</i> , XIII:300. <i>Likkutei Hanhagot</i> : 52.	The Method of Education: The Content of Education: *Extra-curricular / Extra-mural education.

	undisclosed.		*The necessity for a unique vacation programme.
256.	Hebrew letter of <i>Av</i> 7 th , 5711 [Aug. 9 th , 1951] Addressee: R. Yitzchak Dubov.	<i>IK</i> , IV: 406-7, Letter 1126.	The Method of Education: The Content of Education: *Extra-curricular / Extra-mural education. *Vacation: A time for our <i>yeshivah</i> students to volunteer to dedicate their vacation to promote strengthening Torah and kosher <i>chinuch</i> throughout Great Britain. *Reference to English letter to 40 th Anniversary of Manchester <i>Yeshivah</i> .
257.	Hebrew letter of <i>Av</i> 22 nd , 5711 [Aug. 24 th , 1951] Addressee identity undisclosed.	<i>IK</i> , IV: 423, Letter 1142.	The Educator: *The greatness of involvement in educational activity cannot be estimated or assessed. The Nature of Education: Contemporary Challenge. *If at all times our Sages refer to education as a heavenly calling and apply to it the verse "... and they that turn the many to righteousness [shall shine] as the stars forever and ever." (Daniel 12:3), then this is certainly the case in our day and age, when we are on the threshold of <i>Mashiach</i> . The Method of Education: Inclusivism. *No individual can be missing, just as the Torah would not have been given if one individual missing. *Were there 600,000 minus one, the Torah could not be given. The Aims of Education: *Prepare the world to be "all meritorious" in readiness for <i>Mashiach</i> . (See Talmud, <i>Sanhedrin</i> , 98a based on Isaiah, 60:21).
258.	Address of <i>Shabbat Parshat Ekev</i> , <i>Av</i> 23 rd , 5711 [Aug. 25 th 1951].	<i>LS</i> , XIX: 91-3, §5-§6. <i>Maft'e'ach Hora'ot V'Hadrachot B'Inyanei Chinuch</i> : 4. <i>Hitkashrut</i> , vol.132:11-16. <i>Sha'arei Halacha U'Minhag</i> , III:191. <i>Sha'arei Chinuch</i> : 54. [See also <i>Sefer HaToldot RSZ</i> (Kehot, 1976): 176.]	The Nature of Education: The Aims of Education: The Educator: The Method of Education: *Education must begin precisely with a faith that transcends intellect & a supra-rational approach. *Include the supernatural faith. *RSB dismisses teacher. *Educate with supernatural stories even if they amaze the child's intellect. The Content of Education: *Miracle stories: a means for imbuing faith §6&7.
259.	<i>Yechidut</i> for young activists.	<i>Kfar Chabad Magazine</i> , Vol. 493:21. <i>Seligson</i> : 307.	The Method of Education: *Success is in G-d's hands: our task is to do all it behoves us to do. * Our shortcomings are irrelevant. * We are duty-bound to want to do whatever G-d asks of us and vis-a-

			vis this will, all our weaknesses and short-comings disappear/ pale into insignificance.
260.	Hebrew letter of <i>Av</i> 24 th , 5711 [Aug. 26 th , 1951] Addressee: R.Zalman Drory.	<i>IK</i> , IV: 423-4, Letter 1143. <i>HaMechanech</i> : 27.	The Educator: *A Vessel that Contains Blessing: reward and blessing for involvement. *“Measure for measure”: whoever engages in kosher <i>chinuch</i> , G-d repays them measure for measure to raise their children in “the candle is the mitzvah and the light in the Torah...”
261.	Hebrew letter of <i>Av</i> 24 th , 5711 [Aug. 26 th , 1951] Addressee: R. Shlomo Chaim Kesselman.	<i>IK</i> , IV: 425-6, Letter 1145. <i>Ymei Temimim</i> , I: 383.	Educational Policy: *Student desire to travel to America does not meet approval, as they can reach greater achievement in Israel. *There may be exceptions but the rush to the USA ... I suspect has an element of boasting. *Spiritual leadership must confront and to explain the responsibility involved in leaving Israel which is only permitted for Torah study, marriage. *It must be Torah study that the Torah attests to as Torah study, and as a student of <i>Tomchei Temimim</i> there must be the compliance of Hasidic philosophy that this study is truly Torah study. The Nature of Education: Contemporary Challenge. *The current situation in Israel lends itself to rescuing hundreds and thousands of Jewish boys and girls. *There must be an institution in circumstances that it can announce: “look at the products that I am producing”, and not one about which one needs to explain that its students have been exported to another location and that acceptance of this is contingent on belief. The Aims of Education: * A certain portion of the students can serve as teachers and guides at least for a few weeks and months even during their time of learning in <i>yeshivah</i> . The Nature of Education: *The great value of his work defies quantification. The Educator: *I am shocked by the educator’s desire to “forsake the flock” during <i>Tishrei</i> , when every moment when possible to influence the students in this direction i.e. “the most precious of the precious”.
262.	Hebrew letter of <i>Av</i> 25 th , 5711 [Aug. 27 th ,	<i>IK</i> , IV: 430-1, Letter 1151.	The Method of Education: *Negating the practice of learning in

	1951] Addressee identity undisclosed.		isolation to avoid negative peer influences through group learning with the exception of . *Influence of peers (one or two friends) as study-partners is imperative and periodically engage in <i>pilpul</i> with them.
263.	Yiddish letter of <i>Av</i> 28 th , 5711 [Aug. 30 th , 1951] Addressee identity undisclosed.	<i>IK</i> , IV: 434, Letter 1155. <i>IK-Meturgamot</i> , I: 235.	The Nature of Education: Metaphor: Parental concern. *Parental worry regarding physical health must be matched by concern for health of the children's soul to ensure Jewish homes. The Method of Education: *Parents think if children will not follow their direction about Judaism, they do not discuss it, others are embarrassed to talk. *When one speaks once or twice with children about <i>Yiddishkeit</i> and we find the appropriate words, that the one and only way to find true happiness and to have truly happy homes, is only the Jewish way of Torah and <i>mitzvot</i> *Ultimately one achieves with them. Educational Practice: *Education of one's children.
264.	Hebrew letter of <i>Ellul</i> 3 rd , 5711 [Sept. 4 th , 1951] Addressee identity undisclosed.	<i>IK</i> , IV: 447. Letter 1169.	The Method of Education: Earliest moments. The Content of Education: The Aims of Education: *Language secondary to instilling [piety] <i>yirat shamayim</i> . *"The beginning of <i>chinuch</i> is the concept of "fear of heaven". The Practice of Education: *If everyone agrees that the <i>chinuch</i> of there is better than elsewhere in this profession, don't pay attention to other factors, as everything is subservient to the primary reason.
265.	Hebrew (and Yiddish) pastoral letter of <i>Ellul</i> 5 th , 5711 [Sept. 6 th , 1951] addressed to students of Torah institutions and to <i>yeshiva</i> students in particular for the new semester.	<i>IK</i> , IV: 454-5; Letter 1177. Addenda to <i>LS</i> , IX: 306-7. <i>TM</i> [5711, II] , III:292.	The Aims of Education: *Every action of the Jewish people must have an intention and an appropriate outcome. The Content of Education: Vacation: Extra-curricular and Extra-mural. *Every action of the Jewish people must have an intention and an appropriate outcome. *The purpose of the[past] vacation is rejuvenation to re-energize and continue on, and for beginners, to begin Torah study and kosher <i>chinuch</i> with piety with great application and vitality. *Take from potential to actuality all student devotion, application and vitality needed to acquire Torah, the Torah of Life from the Living G-d

			<p>from potential to actuality.</p> <p>Seasons for Education:</p> <p><i>*Ellul</i>, a month of reckoning of the year gone by so, that henceforth your study and conduct will be in the best possible way.</p>
266.	Yiddish letter of <i>Ellul</i> 5 th , 5711 [Sept. 6 th , 1951] Addressee identity undisclosed.	<p><i>IK</i>, IV: 455-7, Letter 1178.</p> <p><i>IK-Meturgamot</i>, I: 238-9.</p>	<p>The Nature of Education:</p> <p>Metaphor: spiritual charity.</p> <p><i>*Enlivening a Jewish child through Torah and mitzvot brings him not only to the World to come but also fortunate in this world.</i></p> <p>The Responsibility for Education:</p> <p><i>*The educational responsibility is greater as the educational landscape has been made ready and the concept of kosher education is accepted and sought in fullest measure by people of Morocco.</i></p> <p>The Method of Education:</p> <p><i>*Outreach.</i></p> <p><i>*Proactive.</i></p>
267.	Hebrew letter of <i>Ellul</i> 8 th , 5711 [Sept. 9 th , 1951] Addressee identity undisclosed.	<p><i>IK</i>, IV: 458, Letter 1180.</p>	<p>The Educator:</p> <p><i>*Measure for measure reward / blessing for chinuch.</i></p> <p><i>*RJI</i>S: "To exhaust oneself for the welfare of Jewish children, "G-d's children", is repayed by G-d with <i>Yiddishe</i> satisfaction from children...."</p>
268.	Yiddish letter of <i>Ellul</i> 8 th , 5711 [Sept. 9 th , 1951] Addressee: R. Yitchak Meir Greenberg.	<p><i>IK</i>, IV: 458-9, Letter 1181.</p> <p><i>IK-Meturgamot</i>, I: 239-40.</p>	<p>The Responsibility for Education:</p> <p><i>*Supervise not only what goes in the mouth but also the mind.</i></p> <p>The Content of Education:</p> <p><i>*Find a way to find appropriate explanation.</i></p> <p>Educational Practice:</p> <p><i>*Educate elderly.</i></p>
269.	Yiddish letter of <i>Ellul</i> 12 th , 5711 [Sept. 13 th , 1951] Addressees: Communal workers for <i>Yeshivat Achei Temimim</i> of Dorchester, Boston.	<p><i>IK</i>, IV: 469-70, Letter 1188.</p> <p><i>IK-Meturgamot</i>, I: 244-5.</p>	<p>The Educator:</p> <p><i>*Measure for measure: Deriving Yiddishe satisfaction from one's own children is the reward for involvement in drawing children close to G-d.</i></p> <p><i>*Blessings commensurate with effort.</i></p> <p>The Nature of Education:</p> <p><i>*Edifice metaphor: providing protection from damaging forces.</i></p> <p>The Aims of Education:</p> <p><i>*Not just to communicate knowledge but to produce "complete", fulfilled Jews in all areas of their lives.</i></p> <p><i>*To protect them from "dangerous winds."</i></p> <p>The Nature of Education: Contemporary Challenge.</p> <p><i>*Contemporary winds (of assimilation) seek to cut off a child from their source.</i></p>
270.	Hebrew letter of	<p><i>IK</i>, IV: 470-2, Letter</p>	Life's Milestones for Education

	Ellul 12 th , 5711 [Sept. 13 th , 1951] Addressee: R. Asher Abramson.	1189.	*Earliest moments. *First haircut.
271.	Hebrew letter of Ellul 16 th , 5711 [Sept. 17 th , 1951] Addressee: Administration of the Yeshiva for Russian Immigrants, Lod, Israel.	IK, IV: 483. Letter 1200. Ymei Temimim, I: 386.	The Aims of Education: *It is imperative and most beneficial to educate from among capable Yemenite <i>yeshivah</i> students, educators and guides for their Yemenite brothers within a short time-frame. Educational Policy: *Educational institutions should communicate with each other regarding overseas fund-raising trips to either run a united financial campaign or individual campaigns that do not contradict each other.
272.	Hebrew letter of Ellul 19 th , 5711 [Sept. 20 th , 1951] Addressee: R. Asher Abramson	IK, IV: 489-90, Letter 1205.	Educational Practice: Establishment of a <i>yeshiva</i> in Melbourne. The Nature of Education: *Definition of Chinuch Al Taharat HaKodesh: <i>Torah study illuminated by the radiance of the inner dimension of Torah</i> : Hasidut. The Content of Education: *Inclusion of Hasidic philosophy in curriculum where there is less diversity of opinion than in the exoteric Torah dimensions. The Nature of Education: Contemporary Challenge. *A time of emergency. *Physical dispersion is accompanied by dispersion of our soul-powers due to multitude of distractions and worries, more horrific than previously-encountered. *One must dig deep to find a unifying cause, especially in Torah.
273.	Edited <i>Yechidut</i> of Ellul 25 th , 5711 [Sept. 26 th , 1951] with students.	TM, III [5711, II]: 333-5.	The Aims of Education: *Acquire a feeling of responsibility for the welfare of one's fellow. *This feeling of responsibility must be especially strong amongst youth who received G-d's generous blessing of enormous powers of enthusiasm, strength and excitement. *Foremost task, to spread the light and warmth of Judaism into their surroundings. The Educator: Self-assured educator. *Condition of influencing others is one's own Torah observance which enables one to be self-assured. *Activity with purpose and determination actualize Divine blessing. The Responsibility for Education:

			<p>*Youth have additional responsibility, given these gifts, and there is limited time to fulfill these duties.</p> <p>*Students of science and wisdom, educated to a serious, orderly and logical approach to life, must utilize these approaches to their special Jewish duties and responsibilities.</p> <p>The Method of Education:</p> <p>*Condition of influencing others is one's own Torah observance which enables one to be self-assured.</p> <p>*Activity with purpose and determination actualize Divine blessing.</p> <p>The Content of Education:</p> <p>*Time is most precious and must be utilized carefully.</p> <p>*Every phenomenon has a purpose (see Talmud, <i>Shabbat</i>, 77b and <i>Avot</i>, end of Ch.6).</p> <p>*Even a small time-frame must be utilized for its G-d-given purpose.</p> <p>*Time wasted affects the purpose for which this time was given.</p> <p>*Fundamental principle of life: Time must be utilized to maximum capacity with good deeds, like filling a vessel; good deeds not just for us but for others too.</p>
274.	Yiddish letter of <i>Ellul</i> 29 th , 5711[Sept. 30 th , 1951] Addressee identity undisclosed.	<i>IK</i> , IV: 503-4, Letter 1218. <i>IK-Meturgamot</i> , I: 248-9.	<p>The Educator:</p> <p>*Measure for measure: Deriving <i>Yiddishe</i> satisfaction from one's own children is the reward for involvement in drawing children close to G-d.</p> <p>*Blessings commensurate with effort.</p>
275.	<i>Yechidut of Shevat</i> 5711 [Late Jan. or early Feb., 1951] with Gershon Kranzler.	<i>A Visit with the New Lubavitcher Rebbe:</i> Jewish Life, Sept.-Oct., 1951. <i>Kfar Habad Magazine</i> , Vol. 493:20-4. Seligson: 307.	<p>The Method of Education:</p> <p>*Success is in G-d's hands; our task is to do all that He asks us to do [it behooves us to do]; Relative to that, our shortcomings are irrelevant [pale in insignificance].</p> <p>*Pro-activity.</p> <p>*Outreach.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>*American Jewry is responsive.</p>
276.	Unedited address of <i>Simchat Torah</i> , 5712 [Oct. 23 rd , 1951].	<i>TM</i> , IV [5712, I]: 77. <i>HaMechanech</i> : 30-1.	<p>The Educator:</p> <p>*Mutual enlightenment.</p>
277.	Hebrew letter of <i>Tishrei</i> 28 th , 5712 [Oct. 28 th , 1951] Addressee: R. Yisrael Yehuda Levin.	<i>IK</i> , V: 11-2, Letter 1233.	<p>The Method of Education:</p> <p>*Earliest moments.</p> <p>Life's Milestones for Education Life-cycle:</p> <p>*First haircut.</p> <p>*Citation of RJIS.</p>
278.	English letter of <i>Cheshvan</i> 12 th , 5712 [Nov. 11 th , 1951]	<i>Sefer Zikaron-Michtavim, Teshuvot U'Ma'anot MiKvod</i>	<p>The Nature of Education:</p> <p>*Geological metaphor (BST).</p> <p>*Digging for treasures.</p>

	Addressee: Rev. A. Sufrin.	<i>Kedushat Admur R. Menachem M. Schneerson MiLubavitch</i> [Memorial Book in honour of Rev Aron Dov Sufrin], I: 10-1.	*Bringing highest qualifications to the surface. The Method of Education: *No despondency. The Educator: *Challenge brings out strength.
279.	Hebrew letter of <i>Cheshvan</i> 20 th , 5712 [Nov. 19 th , 1951] Addressee: R. Yisrael Yehuda Levin.	<i>IK</i> , V: 21-2, Letter 1242. Addenda to <i>LS</i> , VII: 350-1.	The Method of Education: *Earliest moments. Life's Milestones for Education *Opsheer: do not defer. *Citation of RJIS.
280.	Hebrew letter of <i>Cheshvan</i> 22 nd , 5712 [Nov. 21 st , 1951] Addressees: Faculty/Admin. of the Lubavitcher Yeshiva in Lod.	<i>IK</i> , V: 26-7, Letter 1246.	The Aims of Education: *Study Talmud with vitality, enthusiasm and excitement. * Yemenite children to become educators and guides of Yemenite children. * Replicate <i>Tomchei Teminim</i> of old, with vital changes. The Method of Education: *Empower Yemenite children to become educators and guides of Yemenite children. *Yemenite children require special supervision to become accustomed to the time table. The Content of Education: *Yemenite children require a special approach to Hasidic philosophy. Educational Policy: *Appoint head for Talmudic studies. *Departmentalization. *Enthusiasm for <i>Nigleh</i> . *Empowering students to review discourses publicly. Educational Practice: Additional students.
281.	Hebrew letter of <i>Kislev</i> 3 rd , 5712 [Dec. 2 nd , 1951] Unidentified addressee.	<i>IK</i> , V: 49-50, Letter 1265.	The Content of Education: *Reading "Memoirs" as antidote for insomnia.
282.	Hebrew letter of <i>Kislev</i> 5 th , 5712 [Dec. 4 th , 1951] addressee: R. Yitzchak Sebag.	<i>IK</i> , V: 55-6, Letter 1271.	The Method of Education: *Physical augments the spiritual (<i>Rambam</i> , Hilchot De'ot, 4:1) Educational Practice: *Augmenting the physical dimension of education is "a sacred task." *Assisting in <i>hashpa'ah</i> .
283.	Hebrew letter of <i>Kislev</i> 5 th , 5712 [Dec. 4 th , 1951] Addressee: Mr Shlomo Shushan.	<i>IK</i> , V: 56-7, Letter 1272.	The Nature of Education: * Horticultural metaphor. * From one seed sprouts many seedlings but the sowing must be at the right time and right place and in the right way. *If this is the case in the physical, how much more so does this apply to the spiritual where even one deed, when done for the sake of Heaven, defies quantification of "the fruits

			<p>and fruits of fruits” that derive from it unto “the end of the entire world.”</p> <p>*“Until the end of the entire world” – is explained in habad Hasidic writings, to mean that these fruits cause an end and finality to the world – meaning “the concealment” [the Hebrew word <i>olam</i> meaning “world” is derived from the root <i>he’elam</i> meaning “concealment”] whereby our world conceals and covers over matter of sanctity.</p> <p>Metaphor:</p> <p>* “Drawing near the hearts to their Father in Heaven.”</p> <p>The Method of Education:</p> <p>*Appropriate method and approach: Right place at right time.</p>
284.	Edited address of Kislev 7 th , 5712 [Dec. 6 th , 1951]	<p>LS, I: 63-5.</p> <p>LS, (Heb.) I: 55-6.</p> <p>LS, (Eng.) I: 119-21.</p> <p>TM [5712, I] IV: 147-55.</p>	<p>The Nature of Education: Contemporary Challenge.</p> <p>*Youth are disenchanted with world ideologies which have led to murder.</p> <p>*American youth seek truth.</p> <p>*Only <i>yeshivot</i> can satisfy this thirst.</p> <p>The Aims of Education:</p> <p>*A student who sets themselves aside to lead and educate others.</p> <p>Educational Practice</p> <p>*Send children to authentic Jewish educational institutions, not public schools.</p> <p>*Institutions of authentic Jewish education guarantee completeness.</p> <p>Educational Policy:</p> <p>*Send children to authentic Jewish educational institutions, not public schools.</p> <p>*Institutions of authentic Jewish education guarantee completeness.</p>
285.	Hebrew letter of Kislev 7 th , 5712 [Dec. 7 th , 1951] Unidentified addressee.	<p>IK, V: 66-8, Letter 1281, §6.</p> <p>Hamechanech: 14 & 30.</p> <p>Hashlichut HaChinuchit: 36.</p>	<p>The Nature of Education:</p> <p>*Metaphor of saving a drowning child.</p> <p>*<i>Pikuach Nefesh</i>.</p> <p>*Charity.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>* Children in danger of spiritual annihilation.</p> <p>The Educator:</p> <p>*Involvement imperative: Shocked to hear that for one year, educator is not engaged in communal work for Jewish education, except for casual work that will not bother/distress him, and only periodically.</p> <p>*Charity refines the mind so that one succeeds in one’s study a thousand times more – without exaggeration.</p> <p>The Responsibility for Education:</p> <p>*Detachment is immoral.</p> <p>*How can you not engage with full</p>

			<p>force?</p> <p>*How can you stand on the sidelines?</p> <p>*Privilege and responsibility.</p> <p>The Method of Education:</p> <p>*Full application.</p>
286.	<p>Hebrew letter of <i>Kislev</i> 10th, 5712 [Dec. 9th, 1951]</p> <p>Addressee: R. Moshe Warhaftig.</p>	<p><i>IK</i>, V: 70-1, Letter 1285.</p>	<p>The Nature of Education:</p> <p>*The call of the hour.</p> <p>*Metaphor: Saving from “descending to the pit”.</p> <p>The Nature of Education: Contemporary Challenge.</p> <p>* Youth on the daily decline.</p> <p>*Crisis: Unless something extraordinary is done only a handful will not be distanced for religious observance.</p> <p>The Method of Education:</p> <p>*Probe with appropriate application the Philadelphia educational situation.</p> <p>Educational Practice:</p> <p>*Philadelphia.</p>
287.	<p>Yiddish letter of <i>Kislev</i> 10th, 5712 [Dec. 9th, 1951]</p> <p>Unidentified addressee.</p>	<p><i>IK</i>, V: 80-1, Letter 1293.</p> <p><i>IK-Meturgamot</i>, I: 263-4.</p>	<p>The Educator:</p> <p>*Disappointment alone (that children are not religious) is not sufficient.</p> <p>*Use good ways, words & entreaties.</p> <p>*Do not give up.</p> <p>The Responsibility for Education:</p> <p>*Do not tire of speaking about this, once, twice thrice until you eventually, sooner or later, have an effect.</p> <p>*Obligated and imperative to communicate with daughter-in-law about observance of Family Purity, Kashrut and Shabbat observance upon which the happiness of her husband and her children is contingent.</p>
288.	<p>Address of <i>Kislev</i> 19th, 5712 [Dec. 18th, 1951].</p>	<p><i>TM</i> [5712, I] IV: 197-8, §20.</p>	<p>The Content of Education:</p> <p>*Study of <i>Hasidut</i>: When dealing with the essence, the main thing is absorption and internalization rather than intellectual comprehension.</p>
289.	<p>Hebrew letter of <i>Kislev</i> 28th, 5712 [Dec. 27th, 1951]</p> <p>Addressee: R. Ephraim Eliezer HaKohen Yalles.</p>	<p><i>IK</i>, V: 107-8, Letter 1317.</p>	<p>The Nature of Education:</p> <p>*Conflagrational metaphor.</p> <p>*<i>Chinuch</i> is the concept of <i>Chanukka</i>, and kosher education is symbolized by jar of oil sealed with high priest's seal.</p> <p>Refers to his address of the eve of <i>Kislev</i> 29th, 5712 [Dec. 27th, 1951] to <i>yeshiva</i> students.</p>
290.	<p>Address of the Eve of fourth candle of <i>Chanukka</i>, <i>Kislev</i> 28th, 5712 [Dec. 27th, 1951] to <i>yeshiva</i> students of <i>Tomchei Temimim</i>.</p>	<p><i>TM</i>, IV [<i>HIT-TM</i> -5712: I]: 227-31.</p> <p>Addenda to <i>LS</i>, II: 484-6.</p> <p>Addenda to <i>LS</i>, (Heb.) II: 180-2.</p> <p><i>LS</i>, (Eng.) II: 119-21.</p>	<p>The Nature of Education:</p> <p>*Conflagrational metaphor.</p> <p>*Wick and oil can be intact but these must light/shine.</p> <p>*These must light the candle of one's fellow.</p> <p>*Find in one's fellow the oil, wick</p>

			<p>and vessel and light it.</p> <p>*Proactivity – do not delay one’s ultimate self-fulfilment.</p> <p>The Nature of Education:</p> <p>Contemporary Challenge.</p> <p>*Chanukka lights – precisely after dark, when all oils have been contaminated, and after the destruction of the Temple.</p> <p>The Aims of Education:</p> <p>* Students (of <i>Tomchei Temimim</i>) as exemplars.</p> <p>*Students who impact on others.</p> <p>*To view oneself as a <i>Kohen</i> who is duty-bound to draw sanctity on him/herself and those around one.</p> <p>*Student with fortitude to at least rectify one’s immediate environment.</p> <p>*Lighting of the <i>menorah</i> after darkness means enlightening forces antithetical to holiness and antagonists.</p> <p>*Lighting of the <i>menorah</i> at the dorrway on the outside means enlightening even one’s external affairs with Torah light. means enlightening forces antithetical to holiness.</p> <p>The Educator:</p> <p>*Chanukka lights – precisely after dark, when all oils have been contaminated, and after the destruction of the Temple.</p> <p>*Menorah on left; this means light up someone who is really one’s other. [See <i>Bamidbar Rabba</i>, end of XXII; <i>Tanya</i>, Chapter 32: “... but someone who is not his friend.... One needs to draw them close To bring them near to Torah and the service of G-d”.]</p> <p>The Method of Education:</p> <p>*Empowering:Students as exemplars.</p> <p>*Don’t delay.</p> <p>*Rectify proactively now.</p> <p>*View the positive potential, as evident from Talmud, <i>Rosh Hashana</i>, 6a and Maimonides, “We force him until he complies.” (<i>TM</i>, IV [<i>HIT-TM</i> -5712: I]; Page 228. Footnote 3).</p>
291.	<p>Edited address of the Eve of fifth candle of <i>Chanukka</i>, <i>Kislev</i> 29th, 5712 [Dec. 28th, 1951] at the <i>Kabbalat Panim</i> of Rabbi Dr. Avraham Abba Seligson at the Chateau Gardens Hotel, Manhattan,</p>	<p><i>TM</i>, IV[<i>TM</i> -5712:I]: 232-6.</p> <p>Addenda to <i>LS</i>, XXX: 311-4.</p>	<p>Women’s Education:</p> <p>*Women as educators.</p> <p>The Method of Education:</p> <p>*Self-sacrifice of women saved our people.</p> <p>*Supra-rational.</p>

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292.	Postscript to Hebrew letter of <i>Tevet</i> 1 st , 5712 [Dec. 30 th , 1951] Addressee: R. Simon Jacobson.	<i>IK</i> , V: 114, Letter 1324.	The Nature of Education: *"Extracting precious from corrupt". The Aims of Education: *"Extracting precious from corrupt". The Method of Education: *Not to reject irreligious but rather to draw them near to G-d through gentle words. *Outreach with care not to compromise one's own standards but by elevating others to one's own level. *Stretch out "a long arm" to provide assistance. *This dual method is successful in "extracting precious from corrupt".
293.	Hebrew letter of <i>Tevet</i> 1 st , 5712 [Dec. 30 th , 1951] Addressee: R. Avraham Yitzchak Shemtov.	<i>IK</i> , XXI: 141-2, Letter 7898. <i>Tzadik L'Melech</i> , IV:87.	The Nature of Education: *Horticultural metaphor: Blessing effective if field is plowed and sowed. *Even a relatively small sowing yields great & enormous blessing and success. *For a <i>yeshivah</i> student, plowing is meticulous observance of the <i>yeshivah</i> schedule, even if less sleep and eating and the antithesis to the desire to be lazy and a lack of devotion and application. *For a <i>yeshivah</i> student, sowing is study with appropriate devotion and application. The Aims of Education: *Praying at length and thereby missing part of the <i>yeshivah</i> schedule is rectified with additional hours of study after formal conclusion of the <i>yeshivah</i> schedule.
294.	Hebrew letter of early <i>Tevet</i> , 5712 [Dec. 30 th , 1951-early Jan. 1952] Addressee identity undisclosed.	<i>IK</i> , XXI: 142, Letter 7899. <i>Digleynu</i> , VI (48), <i>Shevat</i> 5712. [Jan.-Feb. 1952] . <i>HaShlichut HaChinuchit</i> : 43.	The Nature of Education: *Education is a sacred task. The Educator: *To devote oneself with all one's soul to <i>chinuch</i> .of youth in Israel. The Responsibility for Education: *Educator whole-hearted dedication to fulfilment of their sacred task. The Method of Education: *Whole-hearted dedication to fulfilment of this sacred task.
295.	Hebrew letter of <i>Tevet</i> 4 th , 5712 [Jan. 2 nd , 1952] Addressees: Administration of Lubavitch Youth Org.	<i>IK</i> , V: 124-5, Letter 1333.	The Method of Education: *Youth are the priority. *Devote oneself with self-sacrifice.
296.	English letter of <i>Tevet</i> 5 th , 5712 [Jan. 3 rd , 1952] Addressees: A Students' Study	<i>Letters of the Rebbe</i> , III: 17-8, Letter 11.	The Content of Education: *Profound message of life's purpose for all humanity: *Man's soul, a "part of G-d above," is torn from its heavenly abode, and

	Group in N.Y.		<p>sent down to the earthly and corporal (where it becomes largely enslaved by the physical body).</p> <p>*The purpose is not to torture the soul. which is sent to be a "Joseph" who both in slavery and glory remains loyal to his fatherly home in the "Holy Land."</p> <p>*The soul should never acquiesce or despair in slavery, but should remember its mission, to become the ruler of "Egypt" and the giver of sustenance – Divine Food – to his own body and to all with whom it comes in contact.</p> <p>The Aims of Education:</p> <p>*Overcoming all trials and temptations, being guided by the high moral code one brings along with one from home.</p> <p>*To be constantly conscious of one's origin and "home" and remain always receptive to the vibrating influences emanating from the parental home in the "Holy Land".</p> <p>*Ultimately, the shackles of slavery are completely broken and the soul – Joseph – becomes ruler of "Egypt" – body – the materialistic world, and the Divine goal is thus fully attained.</p>
297.	<p>Synopsis of address to</p> <p><i>Vaad HaMesader Chazarat Dach</i></p> <p>[Committee for the Public Reviewing of Hasidic Teachings]</p> <p><i>Tevet 6th, 5712</i> [Jan. 4th, 1952]</p>	<p><i>TM, IV [TM -5712:I]: 237-8.</i></p>	<p>The Method of Education:</p> <p>*Empower <i>all</i> students to teach.</p> <p>The Educator:</p> <p>*Education is for the educator's benefit no less than for the educatee.</p> <p>The Content of Education:</p> <p>*Students should review texts of a level that can be internalized by the listeners' rational faculties.</p> <p>*Educators recommend such discourses.</p>
298.	<p>Hebrew letter of</p> <p><i>Tevet 12th, 5712</i> [Jan. 10th, 1952]</p> <p>Addressee: R. Shlomo Chayim Kesselman.</p>	<p><i>IK, V: 131-2, Letter 1342.</i></p> <p><i>HaShlichut HaChinuchit: 268.</i></p>	<p>The Method of Education:</p> <p>*Empowering students in life-saving educational endeavours.</p> <p>The Content of Education:</p> <p>*Learning Hasidut in a general way.</p>
299.	<p>Hebrew letter of</p> <p><i>Tevet 17th, 5712</i> [Jan. 15th, 1952]</p> <p>Addressee identity undisclosed.</p>	<p><i>IK, V: 142, Letter 1349.</i></p> <p><i>HaShlichut HaChinuchit: 268.</i></p>	<p>Habad Education</p> <p>*Prioritize educational work within the Habad "vineyard".</p>
300.	<p>Hebrew letter of</p> <p><i>Tevet 18th, 5712</i> [Jan. 16th, 1952]</p> <p>Addressee: R. Chaim Hillel Azimov.</p>	<p><i>IK, V: 148-9, Letter 1355.</i></p> <p>Addenda to <i>LS, XXII: 399-400.</i></p>	<p>The Content of Education:</p> <p>*Prioritize the practical, especially when time is limited.</p> <p>*Enable students to become capable students of <i>Chumash</i>.</p> <p>*Deal with the practical dimension.</p> <p>*Pray with them daily so they become accustomed to <i>Shma, Amida</i>, Morning Blessings, Blessings on food, etc.</p>

APPENDIX B

OVERVIEW OF ELEMENTS OF EDUCATIONAL THEMES CITED IN POPULAR ANTHOLOGIES OF R. SCHNEERSON'S EDUCATIONAL WRITINGS

EDUCATIONAL ANTHOLOGY	EDUCATIONAL THEMES CITED IN THE ANTHOLOGY
1 <i>Igrot Kodesh - Kovetz 2: Inyanei Chinuch</i> , 5732). (For an assessment of the strengths and deficiencies of this anthology, Appendix C.1 below).	<p>i The nature of education: Horticultural metaphor; contemporary educational challenge; metaphor of spiritual charity; salvation of the nation; priority endeavor; education is for every day of one's life.</p> <p>ii Aims of education: Character development; values education.</p> <p>iii Responsibility for education and view of the learner: Educator self-sacrifice; educator concern for students during extra-mural hours, view one's students as one's children; futuristic view of one's students; see the spark of Jewishness that each possesses.</p> <p>iv Method of education: no compromise of ideals; separate gender education; delegation of teaching role; way of teaching Hebrew alphabet.</p> <p>v Content of education: G-d; awareness of Higher Authority; practical <i>halacha</i>; Jewish mysticism.</p> <p>vi Educational practice: Mishnah Quiz to accompany Bible Quiz; Hebrew pronunciation.</p> <p>vii Educational policy: Administration of institutions; increase enrollments.</p>
2 <i>Likkutei Hanhagot V'Halachot B'Chinuch Al Taharat HaKodesh</i> ["A Collection of Strategies and Regulations Concerning Authentic Jewish Education"]. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.2 below).	<p>i The nature of education: Beyond the school connection.</p> <p>ii Aims of education: Imbuing virtue, piety, learner self-development.</p> <p>iii Responsibility and privilege for education and view of the learner: Dedication, teacher as role-model, teacher self-discipline, teacher training and competence and view the learner as possessing untapped treasures.</p> <p>iv. Method of education: no compromise of ideals, educators as role-models, extraneous rewards.</p> <p>v Content of education: Language, stories, Bible, Talmud, writing, grammar, educator teacher qualifications, etc.</p> <p>vi Educational policy: Administration of institutions, government funding, dispute resolution, remuneration.</p>
3 Addenda to <i>Likkutei Sichot</i> , XXII: 339-436. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.3 below).	<p>i The nature of education: The contemporary educational challenge</p> <p>ii Aims of education: imbuing virtue, piety, learner self-development.</p> <p>iii Responsibility for education: educator dedication.</p> <p>iv Method of education: The required quality of education</p> <p>v Content of education: Education of one's household; Women's education.</p> <p>vi Educational practice: Various educational recommendations.</p> <p>vii Educational policy: Habad educational institutions.</p>
4 <i>U'Migva'ot Ashurena</i> (For an assessment of the strengths and deficiencies	<p>i The Nature of Education: The contemporary educational challenge; education beyond the school year.</p> <p>ii Aims of education: Imbuing virtue, piety.</p>

of this anthology, see Appendix C.4 below).	<p>iii Responsibility for education: Educator dedication.</p> <p>iv Method of education: parents as role-models; Women & girls must have a mentor.</p> <p>v Content of education: Education of one's household; Women's education; Special <i>mitzvot</i> that apply to women; Modesty; Hasidic philosophy.</p> <p>vi Practice of education: Various educational recommendations, e.g. young girls lighting their own Shabbat candle.</p> <p>vii Educational policy: Separate gender education; Habad educational institutions.</p>
5 Kovetz Askila B'Derech Tamim: Likkut Hora'ot Rabboteinu Nessi'einu L'Talmidei HaTemimim ["A Compilation of Directives of our Rebbe and Leaders for Students of Yeshivat Tomchei Temimim. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.5 below).	<p>i Aims of education: Self-cultivation, optimum utilization of time, organization and self-discipline; extrication from materialism; learners as role-models and educators.</p> <p>ii Method of education: Extraverted.</p> <p>iii Content of education: Hasidic philosophy, Talmud.</p> <p>iv Educational practice: Reflective prayer; meticulous observance of daily study schedule.</p> <p>v Educational policy: Discipline.</p>
6 Addenda to Likkutei Sichot, XXIII: 415-547. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.6 below).	<p>I The nature of education: The contemporary educational challenge; education is a priority and the "call of the hour".</p> <p>ii Aims of education: Disseminating the well-springs of Hasidic philosophy.</p> <p>iii Responsibility and privilege for education: Educator effort and dedication; education as a privilege; the privilege provided by educational involvement.</p> <p>Iv Method of education: Extraverted educational endeavors; gentle persuasion to achieve separation of genders.</p> <p>v Educational policy: Administration of institutions.</p>
7 HaChinuch B'Mishnat Chabad, ["Education in the Teachings of Habad"] by R. Yosef Hartmann. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.7 below).	<p>I The nature of education: Contemporary challenges where values have broken down; education and the home; education overcomes enemies; education as an end in itself.</p> <p>ii Aims of education: Imbuing values, virtue, piety, love of one's fellow; learners as teachers; fulfillment of practical <i>mitzvot</i> with embellishment.</p> <p>iii Responsibility and privilege for education: All are responsible; educator piety is a prerequisite; mother as educator; educator self-sacrifice; educator joy and enthusiasm; a father's responsibility; educator exertion.</p> <p>iv Method of education: No compromises; personal example; pre-natal & early-childhood education; extraneous motivation through prizes; teaching with love; parental connection to teachers; empowering the learner to be a "teacher"; teacher home visits; respect for teachers; learning by heart; students who respect their teachers.</p> <p>v Content of education: Hasidic philosophy for girls.</p> <p>vi Educational policy: Institutions with piety; adequate supervision.</p> <p>vii Educational practice: Many educational recommendations for practical application for education of children from new-born (and mother prior to birth), through early childhood to mature-age education. (e.g. students producing journals of their own</p>

	<p>novel Torah thoughts; washing of hands; surrounding the new-born with items of sanctity; even prior to gestation; apportioning pocket money for charity, wearing <i>tallit katan</i> and washing hands each morning; modest attire; candle-lighting for girls aged 3; Learning by heart the "Twelve Verses and Rabbinic Dicta".</p>
<p>8 <i>The Rebbe - Changing the Tide of Education</i>. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C. 8 below).</p>	<p>i The nature of education: The meaning of education: "Education and Knowledge"; The contemporary challenge: "Education, Intermarriage and Complacency"; "Jewish Education: Past and Present"; "Jewish Education: Meeting the Challenge of Technology".</p> <p>ii Aims of education: "We Want Mashiach Now!" as an educational aspiration.</p> <p>iii Responsibility and privilege for education: A responsibility extending to "After School Hours".</p> <p>iv Method of education: "Sefer Torah" as a means to educational ends; Guarding to see the child's "Earliest Impressions" are ones of sanctity; "The Early Years"; "The Child and His Hero"; "Yiddishkeit Unlimited: Chabad Camp Life".</p> <p>v Content of education: "Tzivot Hashem: A New Dimension in Jewish Education";</p> <p>vi Educational policy: Education and "The Issue of Religion and State"; "In G-d We Trust: Safeguard for Religious Freedom"; Women's education: "The Wisdom of Womanhood: Thoughts on Jewish Education for Women Today".</p>
<p>9 <i>HaMechanech: HaShlichut HaChinuchit L'Or Sichot U'Michtevei Kvod Kedushat Admur Shlita MiLubavitch</i>. ["The Educator: The Educational Assignment in the Light of the Addresses and Correspondence of the Lubavitcher Rebbe"]. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.9 below).</p>	<p>i The nature of education: Education as the first Biblical commandment; a sacred obligation; a factor critical for Jewish existence; contemporary priority activity; foundation of a lifetime; horticultural metaphor; creating a new entity.</p> <p>ii Aims of education: Imbuing virtue, piety, learner self-development.</p> <p>iii The responsibility and privilege for education: The educator as saving life; the educator as Divinely empowered; all are duty-bound to share some of the responsibility; eternal bond with one's students; a vessel for self-refinement; enlightenment of both teacher and pupil; source of personal blessings.</p> <p>iv. Method of education: no compromise of ideals; educator sensitivity.</p>
<p>10 <i>Mafteach L'Inyanei Chinuch V'Hadracha</i> ["An Index to Matters of Education and Guidance"] by R. Levi Goldstein. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.10 below).</p>	<p>i The nature of education: Purity of educational ideal; horticultural metaphor; beyond the school connection; contemporary challenges; education is the rectification of exile and pre-emptor of <i>Mashiach</i>.</p> <p>ii Aims of education: Awareness of G-d; piety is the primary aim; love of and devotion for Torah; Jewish pride; yearning the spiritual; a well-mannered child; imbuing faith; drawing near and not punitive; independent learners; students with appropriate speech; a learner who symbolizes <i>Mashiach</i>.</p> <p>iii Authority for education: Biblical or rabbinical authority; a self-understood authority.</p> <p>iv Responsibility and privilege for education: Teacher dedication, parental obligation, teacher training and competence; parental role-model; all are obligated at some level; cannot be delegated; benefits to the educator; all are duty-bound; educator sincerity; invest all one's energy; maintain connection to past students;</p>

	<p>responsibility extends to extra-mural hours; disapproval of resignation.</p> <p>v Method of education: Prizes; games with educational content; self-sacrifice; no compromise of ideals, educators as role-models; from earliest moments; avoiding impure images.; empower older class; synthesis of pleasantness and discipline; student publications.</p> <p>vi Content of education: Weekly Torah portion; memorization of Mishnah; stories; informal education <i>Mesibat Shabbat</i>; Jewish music; Customs, Talmud ; the way to learn Hebrew; language of instruction; Hebrew pronunciation; maximum Judaism; commence Biblical study with <i>Vayikra</i> [Leviticus]; practical <i>halacha</i> at all levels; subjects that inspire piety; manners.</p> <p>vii Educational policy: Government funding; school fees; discipline policy; policy regarding student punctuality; addressing financial shortcomings; increasing enrolments; girls' education; government assistance; discipline policy; teacher representation at administration level; struggling teachers; teacher employment policies; teacher dress code; teacher remuneration; separation of genders.</p> <p>viii Educational practice: <i>Tzivot Hashem</i>; Child's room with child's own <i>Siddur</i> and charity box; prizes; involving parents; school drama productions; <i>Siyumim</i> celebrations upon completion of a unit of study.</p>
<p>11 Chaim Meir Lieberman published <i>HaMaft'ach L'Olam HaChinuch: Madrich LiMenahlei Mosdot Chinuch</i> ["The Key to the World of Education: A Guide for Principals of Educational Institutions"]. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.11 below).</p>	<p>i The nature of education: Education as the foundation of the nation; contemporary educational challenge; education includes extra-curricular.</p> <p>ii Aims of education: Imbuing an institution with virtue and piety; a learner with good qualities</p> <p>iii Responsibility and privilege for education and view of the learner: The principal's unique privilege and responsibility; responsibility towards mediocre and weaker students; qualities of a teacher ;extra-curricular and extra-mural responsibilities; View weaker students as good students capable of positive results.</p> <p>iv Method of education: maximum utilization of time. no compromise of ideals, educators as role-models; distance from students yet simultaneous closeness to students.</p> <p>v Educational policy: Administration of institutions; convening teachers at beginning of the year.</p>
<p>12 <i>Madrich Tochnit Avodah L'Gil HaRach</i> [Guide for a Program of Activities for young (pre-school) Children] by Mrs Rachel Zamir. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.12 below).</p>	<p>i Educational practice: Various educational recommendations for practical application in kindergarten for educating pre-school children in Habad's institutions of early childhood education.</p> <p>(While this text, compiled by the most senior educator of Habad early-childhood institutions in Israel, does not show how its practical recommendations have direct origins in the educational teachings of R. Schneerson, it is obvious to anyone with a modicum of familiarity with R. Schneerson's educational recommendations, these practical applications are motivated by and permeated with inspiration based on R. Schneerson's educational writings.)</p>
<p>13 <i>Shlavei HaChinuch LaTorah B'Or HaHalacha</i></p>	<p>i The nature of education: Defining the <i>mitzvah</i> of education</p> <p>ii Aims of education: Imbuing piety; a learner who yearns for</p>

<p>["Stages of Education for Torah in the Light of Jewish Law"] by R. Shmuel Yechezkel Cohen. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.13 below).</p>	<p>spirituality. iii Content of education: Bible, Talmud, practical <i>halacha</i>, Hasidic philosophy, etc. iv Educational method: Sensitivity; draw near with kindness. V Educational practice: Various educational recommendations including regularly testing children and students authoring their own Torah novellae.</p>
<p>14 <i>Chinuch L'Ma'aseh - Likkut Hora'ot V'Hadrachot HaRabbi MiLubavitch MeSichot - 5748-5752</i></p> <p>["Education in Practice – An Anthology of Teachings and Instructions of the Lubavitcher Rebbe, Delivered Between 1987 and 1992"]</p> <p>by R. Levi Stolik and R. Nechemia Kaploun. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.14 below). [As its title suggests, the primary focus of this anthology is educational practice and practical methodologies emergent from R. Schneerson's educational discourse, its authors having produced other works that seek to make accessible to their readership the practical conclusions of R. Schneerson's more extensive addresses].</p>	<p>i. The nature of education: Beyond the school connection; horticultural metaphor for education. ii. Aims of education: Imbuing virtue, piety; a child as a preceptor of <i>Mashiach</i>; raising children who embody the Messianic ideal. iii. Responsibility for education: Women's special obligation; a father's obligation to his children. iv. Method of education: Ages for various educational processes; empowering the learner to influence others; empowering the newborn as a <i>shaliach</i> in hospital; with love and drawing near the learner . v. Content of education: Hasidic philosophy; stories. vi. Educational policy: Administration of institutions; distribution of coins to charity by principal and students; the spiritual administration and the physical administration should convene periodically and common subcommittee should be formed to encompass members of both. vii. Educational practice: A multiplicity of educational recommendations for practical application for the education of children from new-born (and mother prior to birth), through early childhood to mature-age education. (E.g. surrounding the new-born with items of sanctity; even prior to gestation; apportioning pocket money for charity.</p>
<p>15 <i>HaShlichut HaChinuchit B'Igrot HaRabbi</i>, ["The Educational Mission as Found in the Letters of the Rebbe"] by R. Yosef Yitzchak Omar. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.15 below).</p>	<p>i The nature of education: Horticultural metaphor for education; extra-curricular; contemporary challenge; education is unending. ii Aims of education: piety. iii Responsibility for education: Educator must obtain pedagogical qualifications; educator as exemplar; educator sensitivity; educator's fullest utilization of talents for education; willingness to teach more. iv Method of education: Separation of genders; without compromise. v Content of education: <i>Gemara</i>, Hasidic philosophy, "Duties of the Heart" & <i>Kuzari</i> for girls; practical <i>halacha</i>. vi Educational policy: Expulsion policy; discipline policy; staff harmony; prerequisites for employment; a collaborative leadership</p>

	<p>policy; always seek to increase student enrolments; women's education; ethos of Habad educational institutions; expansion of institutions is imperative; dress code for teachers; staggering teachers' vacation.</p> <p>vii Educational practice: Vacation classes for students; vacation pedagogical courses for teachers; primacy of <i>yeshiva</i> education; gatherings of parents of students; educator sending letters to his students; tests; a <i>siddur</i> for new students.</p>
<p>16 Seligson's <i>Maft'e'ach Erech Chinuch B'Torat Rabbeinu - Melukat Mikrachei Sichot Kodesh 5710-5739 V'Od</i> ["Index to the Entry of 'Education' in the Torah Writings of Rabbi Menachem M. Schneerson, Collated from the Volumes of Transcripts of his Addresses Delivered between 1950 and 1979 and Other Occasions"] by R. Michael Aaron (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.16 below).</p>	<p>i The nature of education: Horticultural metaphor for education; facilitator of redemption; extra-curricular; contemporary challenge; everything exerts an educational influence; an on-going influence, foundation of a life-time; an end in itself; descent for ultimate elevation; the component elements of education.</p> <p>ii Aims of education: A citizen who is constructive, not destructive; love of G-d must permeate the totality of the learner; awareness that the created universe is sustained utterly by G-d; a positive influence on generations to come; a child who yearns for spirituality; a learner who will be able to survive; a learner who surpasses the educator.</p> <p>iii Authority for education: Parental authority.</p> <p>iv Responsibility for and privilege of education: Educator must engage in self-education to be successful in educating others; educator as exemplar; educator cannot delegate responsibility to another; teaching others augments the learner; educator dedication, alacrity; an educator who empowers the learner; Every child is an entire universe as the first human being; view the child as full of talents awaiting development; positive view of the most negative individual (e.g. Miriam Bat Bilga).</p> <p>v Method of education: Without compromise; forceful and unapologetic in the face of questions; from earliest moments; emphasis on positive re-enforcement and rejection is secondary; with purity; receptivity of children; educating with warmth and vitality; proactive and pre-emptive.</p> <p>vi Content of education: Super-rational elements; Hasidic discourses for girls; teaching the Hebrew alphabet in the time-honored, traditional way; do not omit the teaching of Biblical chapters with mature themes; study the <i>Da'at Sofrim</i> Biblical commentary; do not study texts authored by non-believers.</p> <p>vii Educational policy: Women as educators; religious studies must be first thing each day. Expulsion policy; discipline policy; employment policy; staff harmony; prioritizing girls' education.</p> <p>viii Educational practice: Education Day; surround a child with items of sanctity; vacation classes for students; lullabies; headcover at night; washing hands each morning; women as educators; potency of moments prior to sleep; Release Time for students; Jewish radio stations; from earliest moments, even before gestation.</p>
<p>17Dem Rebbin's <i>Kinder: Likkut L'Talmidei HaTemimim B'Nos'im Hashayachim L'Talmidei HaTemimim U'B'Inyanei Hitkashrut, Ge'ula U'Mashiach</i>, ["The Rebbe's Children: An Anthology for Students of Habad</p>	<p>i The nature of education: Beyond formal hours of study; Messianic ramifications.</p> <p>ii Aims of education: An ideal graduate; modesty; self-discipline; appropriate speech; outreach to others; contemplative prayer.</p> <p>iii Responsibility and privilege for education: dedication, discipline, teacher training and competence .</p> <p>iv Method of education: Tests; the imperative of choosing a mentor;</p>

<p><i>yeshivot</i> on Matters Pertaining to <i>Hitkashrut</i> (Commitment to R. Schneerson's ideals), Redemption and <i>Mashiach</i>] (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.17 below).</p>	<p>full utilization of summer; empowering the learner; learning with a study partner; devotion to one's studies.</p> <p>v Content of education: Torah study; approach to Torah study; avoiding university study; discourses of Habad <i>Admur</i>.</p> <p>vi Educational practice: Summer camps; <i>farbrengen</i> as an educational tool; publications of students' novel Torah thoughts.</p> <p>vii Educational policy: Newspapers and radios are not acceptable in <i>Tomchei Temimim</i>.</p>
<p>18 R. Yekutiel Green's privately published edition of R. Yosef Yitzchak Schneersohn's <i>Klallei HaChinuch V'HaHadracha</i> ["The Principles of Education and Guidance"] (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.18 below).</p>	<p>i The nature of education: Beyond the school connection; transformational role of education.</p> <p>ii Aims of education: Overcoming self-love; raising a student who will supersede the teacher; the independent learner.</p> <p>iii Responsibility and privilege for education and view of the learner: Empowered to fulfill one's mission; Even one who is in total rebellion indicates his true desire; a <i>farbrengen</i> as an educational tool. (332); essential goodness of the individual.</p> <p>iv Method of education: no compromise of ideals; educators as role-models; the imperative of having a mentor (305); unambiguous message to students; pleasantness is more effective than harsh discipline.</p> <p>v Content of education: Language, stories, Bible, Talmud, etc.</p> <p>vi Educational policy: Location of an educational institution; expulsion policy.</p>
<p>19 <i>Keitzad Nchanech Et Yaldeinu</i> ["How Shall We Educate Our Children?"] by R. Yosef Hartmann. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.19 below).</p>	<p>i The nature of education: Education and redemption; small acts are of cosmic significance.</p> <p>ii Aims of education: Imbuing virtue, piety, & honesty.</p> <p>iii Responsibility and privilege for education: Educator piety is a prerequisite; Viewing learner potential.</p> <p>iv Method of education: pre-natal & early-childhood education; extraneous motivation through prizes; teaching with love; parental connection to teachers; empowering the learner to be a "teacher"; teacher home visits; respect for teachers; learning by heart.</p> <p>v Educational practice: A multiplicity of educational recommendations for practical application for education of children from new-born (and mother prior to birth), through early childhood to mature-age education. (E.g. surrounding the new-born with items of sanctity; even prior to gestation; apportioning pocket money for charity, wearing <i>tallit katan</i> and washing hands each morning; modest attire; candle-lighting for girls aged 3.</p> <p>vi Educational policy: Institutions with piety; choosing teachers with piety; punishment policy; vacation policy; informal education; First hours of the school day are dedicated to sacred studies.</p>
<p>20 <i>Sha'arei Chinuch: Bi'urim, Ha'arot V'Hadrachot B'Inyanei Chinuch</i> ["The Portals of Education: Explanations Elucidations and Directives in Matters Pertaining to Education"] by R. Yosef Havlin, <i>Heichal Menachem</i>, Jerusalem. (For an assessment of the strengths and deficiencies</p>	<p>i The nature of education: Purity of educational ideal; horticultural metaphor; beyond the school connection; contemporary challenges; education is the rectification of exile; potent activity where minute details have profound ramifications.</p> <p>ii Aims of education: Awareness of G-d; piety is the primary aim; love of and devotion for Torah; Jewish pride; yearning the spiritual; imbuing faith; drawing near and not punitive; independent learners; students with appropriate speech.</p> <p>iii Authority for education: Biblical or rabbinical authority; a self-understood authority.</p> <p>iv Responsibility and privilege for education: Teacher dedication;</p>

of this anthology, see Appendix C.20 below).	<p>parental obligation; teacher training and competence; parental role-model; all are obligated at some level; cannot be delegated; benefits to the educator; all are duty-bound; educator sincerity; invest all one's energy; maintain connection to past students; responsibility extends to extra-mural hours.</p> <p>v Method of education: Self-sacrifice; no compromise of ideals, educators as role-models; from earliest moments; avoiding impure images; empower older class; synthesis of pleasantness and discipline.</p> <p>vi Content of education.: Customs, Talmud ; the way to learn Hebrew; language of instruction; Hebrew pronunciation; maximum Judaism; commence Biblical study with <i>Vayikra</i> [Leviticus]; practical <i>halacha</i> at all levels; subjects that inspire piety.</p> <p>vii Educational practice: A child's own <i>Siddur</i> and charity box; prizes; involving parents; school drama productions.</p> <p>viii Educational policy: Institutions' prioritization; policy regarding student punctuality; addressing financial shortcomings; increasing enrolments; girls' education; government assistance; discipline policy; teacher representation at administration level; struggling teachers; teacher employment policies; teacher dress code; teacher remuneration; separation of genders; avoidance of text-books with an anti-religious agenda.</p>
21 <i>Chinuch Al Taharat HaKodesh for Boys and Girls: The Great Importance of Learning Religious Subjects All Day and being Careful About Studying Secular Knowledge</i> by Beit Chaya Mushka Girls' School, N.Y. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.21 below).	<p>i The nature of education: Pristine, untarnished purity.</p> <p>ii Content of education: Religious studies the bulk of the day; religious studies for first part of the school day.</p> <p>iii Educational methodology: Teaching with sanctity.</p> <p>iv Educational practice: The harmful effects of television; images of impure animals should not surround the child.</p> <p>v Educational policy: School administration to limit secular studies and emphasize spiritual studies; choosing teachers who are at one with their vocation.</p>
22 <i>The Educator's Privilege.</i> [As this text is a translation of Text 9 above, and its nodes are the same as those highlighted in Text 9 above, this duplication will not be reflected in Table B below which records the number of times a node appears in the anthologies of R. Schneerson's educational writings.] (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.22 below).	<p>i The nature of education: Education as the first Biblical commandment; a sacred obligation; a factor critical for Jewish existence; contemporary priority activity; foundation of a lifetime; horticultural metaphor; creating a new entity.</p> <p>ii Aims of education: Imbuing virtue, piety, learner self-development.</p> <p>iii The responsibility and privilege for education: The educator as saving life; the educator as Divinely empowered; all are duty-bound to share some of the responsibility; eternal bond with one's students; a vessel for self-refinement; enlightenment of both teacher and pupil; source of personal blessings.</p> <p>iv Method of education: No compromise of ideals; educator sensitivity.</p>
23 <i>Mafte'chot L'Sichot Kodesh</i> 5695-5752 ["Indices to the Addresses of Rabbi	<p>i The nature of education: Horticultural metaphor for education; facilitator of redemption; extra-curricular; contemporary challenge; everything exerts an educational influence; an on-going influence,</p>

<p>Menachem M. Schneerson delivered between 1934-5 and 1992”] by R. Michael Aaron Seligson, Kehot Publication Society, N.Y., 2013. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.23 below).</p>	<p>foundation of a life-time; an end in itself; descent for ultimate elevation; the component elements of education.</p> <p>ii Aims of education: A citizen who is constructive, not destructive; love of G-d must permeate the totality of the learner; awareness that the created universe is sustained utterly by G-d; a positive influence on generations to come; a child who yearns for spirituality; a learner who will be able to surplus; a learner who surpasses the educator.</p> <p>iii. Authority for education: Parental authority.</p> <p>iv Responsibility for and privilege of education and view of the learner: Educator must engage in self-education to be successful in educating others; educator as exemplar; educator cannot delegate responsibility to another; teaching others augments the learner; educator dedication, alacrity; an educator who empowers the learner; every child is an entire universe as the first human being; view the child as full of talents awaiting development; positive view of the most negative individual (e.g. Miriam Bat Bilga).</p> <p>v Method of education: Without compromise; forceful and unapologetic in the face of questions; from earliest moments; emphasis on positive re-enforcement and rejection is secondary; with purity; receptivity of children; educating with warmth and vitality; proactive and pre-emptive.</p> <p>vi Content of education: Super-rational elements; Hasidic discourses for girls; teaching the Hebrew alphabet in the time-honored, traditional way; do not omit the teaching of Biblical chapters with mature themes; study the <i>Da’at Sofrim</i> Biblical commentary; do not student texts authored by non-believers.</p> <p>vii Educational practice: Education Day; surround a child with items of sanctity; vacation classes for students; lullabies; head cover at night; washing hands each morning; women as educators;; potency of moments prior to sleep; Release Time for students; Jewish radio stations; from earliest moments, even before gestation.</p> <p>viii Educational policy: Women as educators; religious studies must be first thing each day. Expulsion policy; discipline policy; employment policy; staff harmony; prioritizing girls’ education.</p>
<p>24 <i>HaChinuch B’Mishnato Shel HaRabi: K’ta’ey Sichot, Michtavim, Yechiduyot U’Maynot Kodesh B’Inyanei Chinuch</i> [“Education in the Teachings of the Rebbe: Excerpts of Addresses, Letters, Private Audiences and Responsa Concerning Matters of Education”] by Yitzchak Cohen. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.24 below).</p>	<p>i The nature of education: Contemporary challenge; Beyond the school connection; metaphor of rescue; children actualize <i>Mashiach’s</i> coming; horticultural metaphor.</p> <p>ii Aims of education: Imbuing virtue, piety in privacy, learner self-development; Torah ideals “engraved” on the mind of a child; education extends to vacation; metaphor of guarantors.</p> <p>iii Responsibility and privilege for education and view of the learner: sensitive to individual child; teacher as exemplar; to be totally engaged in education; educators must educate themselves; labor in education; disapproval of teacher resignation; awaiting a directive.</p> <p>iv Method of education: Dealing with disobedient children; proactive; early childhood education; without compromises.</p> <p>v Content of education.: Stories of virtuous individuals; text books that are spiritually pristine.</p> <p>vi Educational practice: Charity before candle-lighting; summer camps; <i>tefillin</i> and <i>Bar-Mitzvah</i>.</p> <p>vii Educational policy: Institutions for special children; vacation study; girls’ education; <i>Tzivot Hashem</i>.</p>
<p>25 <i>Matzdikei HaRabim</i></p>	<p>i The nature of education: Education is connecting the learner to</p>

<p><i>KaKochavim: Netivim BiS'deh HaChinuch</i> ["...those that teach righteousness will shine like the stars..."]; Pathways in the Field of Education"] (three volumes) by R. Avraham Shmuel Bukiet, 2012.</p> <p>(For an assessment of the strengths and deficiencies of this anthology, see Appendix C.25 below).</p>	<p>G-d; education is a <i>mitzvah</i> without limitations, influencing child, family & offspring; contemporary educational challenge; spiritual procreation.</p> <p>ii Aims of education: piety and virtuous deeds; rescue from environmental influences; nurture faith in Higher Authority to Whom they are accountable; independent moral lives; mastery of instincts; independent learner; orderliness.</p> <p>iii Responsibility for education and view of the learner: Educator devotion; full dedication to watch learners' cleanliness; think about students when they are not at school, during vacation time etc., educator sincerity; educator's maximum utilization of time; educators as exemplars; View learner as one's child; love; pay heed to learner's speech, lest it indicate untoward influences.</p> <p>iv Method of education: From earliest years; empower students to teach; invest effort; one-on-one conversations with students.</p> <p>v Content of education: Meaning of prayers; laws of festivals; good behavior; Jewish mysticism; Jewish history, Biblical study, Hebrew grammar, customs.</p> <p>vi. Educational practice: Customs; practical <i>halacha</i>; pre-festival review of laws; teacher to organize gatherings with their students during a festival; birthday get-togethers for students with inspirational content; guest speakers; celebrations of completion of areas of study.</p> <p>vii. Educational policy: Goals of educational institutions; discipline; ethos of Habad institutions.</p>
<p>26 <i>Education: Learning Never Ends</i> by Rabbi Dovid Zaklikowski, Lubavitch Archives, N.Y., 2013. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.26 below).</p>	<p>i The nature of education: Horticultural metaphor for education; extra-curricular; contemporary challenge; education is unending; education must involve parents.</p> <p>ii Aims of education: Learner to lead a better life; learner to act mindful he or she is in G-d's presence; utilize talents for betterment of the world.</p> <p>iii Responsibility for education and view of the learner: Educator devotion; educator sensitivity; educator must never be self-engrossed; undeterred by failure; educator sincerity; Never a lost case; view learners as diamonds; endowed with talents.</p> <p>iv Method of education: Pre-emptive; from earliest years; relevant; empower students to teach; students to learn together; friends to exert a positive influence.</p> <p>v Content of education: Character education.</p> <p>v. Educational policy: Expulsion policy; extent of parental input; enrolment policy; school atmosphere.</p>
<p>27 <i>Takanot HaRabbi</i> by E. Kaploun, 2014. (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.27 below).</p>	<p>i Aims of education: Children inspiring parents.</p> <p>ii Content of education: Twelve Torah verses; daily Torah study of <i>Chumash</i>, recital of Tehillim, study of <i>Tanya</i>; daily Torah study of Maimonides' <i>Mishneh Torah</i>.</p> <p>iii Educational practice: Multiple educational activities: Birthdays as an educational opportunity; Mentors for all; girls lighting Shabbat Candles, <i>Tzivot Hashem</i>, Study of Laws of the Temple, "kosher" toys for children.</p> <p>iv Educational policy: Moment of reflection to start the school day; Adopting the Noahide Laws</p>
<p>28 S.Z. Gershowitz (ed.)'s <i>Mishnat HaChinuch: Asufat Halachot, Minhagim,</i></p>	<p>i The nature of education: The definition of religious education.</p> <p>ii Aims of education: Education for good character traits, for faith and self-discipline, for pride in one's Jewish heritage, for higher</p>

<p><i>V'Hanhagot, B'Inyan Chinuch HaKetanim L'Mitzvot</i> ["The Principles of Jewish Education: An Anthology of Laws, Customs and Practices on the subject of the Education of Young Children for the Fulfillment of <i>Mitzvot</i>"] (2014) (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.28 below).</p>	<p>aspirations, physical cleanliness and neatness, love of G-d and self-sacrifice.</p> <p>iii Authority for education: Parental authority</p> <p>iv Responsibility for education: Parental obligation.</p> <p>v Method of education: Daily educational activities, emphasizing the positive, educating by example.</p> <p>vi Content of education: Areas of religious studies in which children must be engaged; memorization and repetition of 12 Torah verses.</p> <p>vii Educational practice: Letter in a Torah scroll for children, acquisition of religious books, positive friends, children's charity, birthdays as an educational opportunity, first haircut at three years of age.</p>
<p>29 S. Vitzhandler (ed.)'s <i>Igeret HaChinuch: Hadracha Ma'asit L'Horim U'Mechanchim</i> ["The Epistle of Jewish Education: Practical Guidance for Parents and Educators"] (2014) (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.29 below).</p>	<p>i The nature of education: Horticultural metaphor for education; facilitator of redemption; extra-curricular; contemporary challenge; everything exerts an educational influence; an on-going influence, foundation of a life-time; an end in itself; descent for ultimate elevation; the component elements of education.</p> <p>ii Aims of education: A citizen who is constructive, not destructive; love of G-d must permeate the totality of the learner; awareness that the created universe is sustained utterly by G-d; a positive influence on generations to come; a child who yearns for spirituality; a learner who will be able to surplus; a learner who surpasses the educator.</p> <p>iii. Authority for education: Parental authority.</p> <p>iv Responsibility for and privilege of education and view of the learner: Educator must engage in self-education to be successful in educating others; educator as exemplar; educator cannot delegate responsibility to another; teaching others augments the learner; educator dedication, alacrity; an educator who empowers the learner; Every child is an entire universe as the first human being; view the child as full of talents awaiting development; positive view of the most negative individual (e.g. Miriam Bat Bilga)..</p> <p>v Method of education: Without compromise; forceful and unapologetic in the face of questions; from earliest moments; emphasis on positive re-inforcement and rejection is secondary; with purity; receptivity of children; educating with warmth and vitality; proactive and pre-emptive.</p> <p>vi Content of education: Super-rational elements; Hasidic discourses for girls; teaching the Hebrew alphabet in the time-honored, traditional way; do not omit the teaching of Biblical chapters with mature themes; study the <i>Da'at Sofrim</i> Biblical commentary; do not employ texts authored by non-believers.</p> <p>vii Educational practice: Education Day; surround a child with items of sanctity; vacation classes for students; lullabies; headcover at night; washing hands each morning; women as educators; potency of moments prior to sleep; Release Time for students; Jewish radio stations; from earliest moments, even before gestation.</p> <p>viii Educational policy: Women as educators; religious studies must be first thing each day. Expulsion policy; discipline policy; employment policy; staff harmony; prioritizing girls' education.</p>
<p>30 Rabbi Zushe Wolf's <i>Aslant Tziburit: Hora'ot V'Hadrachot HaRabbi</i></p>	<p>i The nature of education: Horticultural metaphor for education; facilitator of redemption; extra-curricular; contemporary challenge;</p>

<p><i>V'HaMazkirut B'chol Tchumei HaPe'ilut HaChabadit</i> ["Communal Endeavour: Teachings and Guidance from the Rebbe and his Secretariat in All Areas of Habad Activism"] (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.30 below).</p>	<p>everything exerts an educational influence; an on-going influence, foundation of a life-time; an end in itself; descent for ultimate elevation; the component elements of education.</p> <p>ii Aims of education: A citizen who is constructive, not destructive; love of G-d must permeate the totality of the learner; awareness that the created universe is sustained utterly by G-d; a positive influence on generations to come; a child who yearns for spirituality; a learner who will be able to surplus; a learner who surpasses the educator.</p> <p>iii. Authority for education: Parental authority.</p> <p>iv Responsibility for and privilege of education: Educator must engage in self-education to be successful in educating others; educator as exemplar; educator cannot delegate responsibility to another; teaching others augments the learner; educator dedication, alacrity; an educator who empowers the learner; Every child is an entire universe as the first human being; view the child as full of talents awaiting development; positive view of the most negative individual (e.g. Miriam Bat Bilga).</p> <p>v Method of education: Without compromise; forceful and unapologetic in the face of questions; from earliest moments; emphasis on positive re-enforcement and rejection is secondary; with purity; receptivity of children; educating with warmth and vitality; proactive and pre-emptive.</p> <p>vi Content of education: Super-rational elements; Hasidic discourses for girls; teaching the Hebrew alphabet in the time-honored, traditional way; do not omit the teaching of Biblical chapters with mature themes; study the <i>Da'at Sofrim</i> Biblical commentary; do not student texts authored by non-believers.</p> <p>vii Educational practice: Education Day; surround a child with items of sanctity; vacation classes for students; lullabies; headcover at night; washing hands each morning; women as educators;; potency of moments prior to sleep; Release Time for students; Jewish radio stations; from earliest moments, even before gestation.</p> <p>viii Educational policy: Women as educators; religious studies must be first thing each day. Expulsion policy; discipline policy; employment policy; staff harmony; prioritizing girls' education.</p>
<p>31 <i>Teachings from the Rebbe on Chinuch</i> [Jewish Education], a project of Anash Chinuch [2015] (For an assessment of the strengths and deficiencies of this anthology, see Appendix C.31 below).</p>	<p>i The nature of education: The definition of religious education; metaphor of raising a child of G-d; the horticultural metaphor for education; facilitator of redemption; metaphor of spiritual charity; extra-curricular; contemporary challenge; everything exerts an educational influence; an on-going influence, foundation of a life-time; an end in itself; descent for ultimate elevation; the component elements of education; salvation of the nation; priority endeavor; every day of one's life; the component elements of education, education is unending; education must involve parents; spiritual procreation; Education is connecting the learner to G-d; education is a <i>mitzvah</i> without limitations, influencing child, family & offspring.</p> <p>ii Aims of education: Imbuing faith ; awareness of G-d's presence; imbuing piety; A citizen who is constructive, not destructive; love of G-d must permeate the totality of the learner; awareness that the created universe is sustained utterly by G-d; piety and love of G-d, a positive influence on generations to come; a child who yearns for spirituality; a learner who will be able to surplus; a learner who surpasses the educator; introducing a child to sanctity; inspired by redemption; self-discipline; a child to rule his or her base elements.</p>

	<p>iii Authority for education: Parental authority.</p> <p>iv Responsibility for and privilege of education and view of the learner: Care not to avoid untruth; Educator must engage in self-education to be successful in educating others; educator as exemplar; educator cannot delegate responsibility to another; teaching others augments the learner; educator dedication, alacrity; an educator who empowers the learner; starting from the earliest age; Every child is an entire universe just as the first human being; one must view the child as full of talents awaiting development; take a positive view of the most negative individual (e.g. Miriam Bat Bilga).</p> <p>v Method of education: Without compromise; forceful and unapologetic in the face of questions; from earliest moments; emphasis on positive re-enforcement and rejection is secondary; with purity; receptivity of children; educating with warmth and vitality; proactive and pre-emptive; learn with a study partner; explain to children on their level; stories; the pleasant peaceful path; don't scare a child.</p> <p>vi Content of education: Super-rational elements; Hasidic discourses for girls; teaching the Hebrew alphabet in the time-honored, traditional way; do not omit the teaching of Biblical chapters with mature themes; study the <i>Da'at Sofrim</i> Biblical commentary; do not allow a student texts authored by non-believers; teach about the soul; teaching how to pray; learning Hasidic philosophy from the age of five..</p> <p>vii Educational practice: Pre-natal Education; Education Day; surround a child with items of sanctity; vacation classes for students; lullabies; headcover at night; washing hands each morning; women as educators;; potency of moments prior to sleep; Release Time for students; Jewish radio stations; from earliest moments, even before gestation; the child's room with sacred books, charity box and activities of Torah, prayer and charity.</p> <p>viii Educational policy: Discipline is vital; Women as educators; religious studies must be first thing each day. Expulsion policy; discipline policy; employment policy; staff harmony; prioritizing girls' education.</p>
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APPENDIX C

POPULAR PRESENTATIONS AND ANTHOLOGIES OF RABBI SCHNEERSON'S EDUCATIONAL DISCOURSE

¹ In 1972, a ground-breaking 62-page collection of R. Schneerson's letters dealing with educational matters, the first attempt in this *genre*, was published by Israel's Lubavitch Youth Organization (under the title of *Igrot Kodesh - Kovetz 2: Inyanei Chinuch*, 5732). Its introduction emphasized its disclaimer that it was neither a thematically-organized presentation, nor a chronologically arranged anthology. The same collection stressed that it comprised a very small sample of R. Schneerson's correspondence, addresses and discourses on education.¹²⁸⁴ These limitations make indications of an over-arching educational theory almost impossible to detect.

Still, the contents of this anthology give a subtle indication of the possibility of the existence of an educational theory beyond the limited readings provided in this anthology itself. For example, this anthology's letters are organized according to three general subdivisions, namely, letters relevant to youth, letters concerning educational institutions and those dealing with educational methodology. As stated above, educational methodology is a crucial element of an educational theory, should this thesis find indications of other elements of an educational theory. The publication noted that it had chosen the theme of education for the theme of this collection, given R. Schneerson's prioritization of education for the existence of the Jewish people.

R. Schneerson's enunciation of education as a priority activity is a crucial premise to a possible educational theory that this research may uncover. As

¹²⁸⁴ It referred readers seeking a fuller grasp of the educational philosophy of Habad and that of the Rebbe, to Rabbi Yosef Yitzchak Schneersohn's *Principles of Education and Guidance* and its concluding *Chapter on Leadership*, (which first appeared in Rabbi Yosef Yitzchak's *SH-RJIS-5703*), as well as to other educational writings dispersed throughout Habad literature and *Likkutei Sichot*.

well, the theme of the responsibility that education entails which pervades much of this anthology is a pivotal element of an educational theory. By virtue of this anthology's publication in 1975, much of R. Schneerson's educational discourse was expanded in subsequent years. Notwithstanding this limitation, this anthology has paved the way for the anthologies discussed below.

2 In 1975, Rabbi Shmuel Yechezkel Cohen of Israel privately published his 117-page Hebrew-language booklet entitled *Likkutei Hanhagot V'Halachot B'Chinuch Al Taharat HaKodesh* ["A Collection of Strategies and Regulations Concerning Authentic Jewish Education"]. This little-known booklet contains a rich anthology of educational recommendations by R. Schneerson as well as those of his predecessors. Its wider contribution is impeded by its focus on directives for recipients of a traditional Hasidic education and by its omission of those broader educational principles and recommendations which are of relevance to education, outside the Hasidic community. A major contribution of this work is its communication of the multifaceted and extensive nature of R. Schneerson's involvement in educational discussion. This phenomenon is itself indicative of the possibility of an educational theory underlying his educational writings.

3 In 1983, the Kehot Publication Society appended to the 22nd volume of R. Schneerson's *magnum opus*, *Likkutei Sichot*, a 97-page, thematically-arranged anthology¹²⁸⁵ culled from R. Schneerson's educational correspondence. These texts are thematically arranged under themes of "The Educator's Privileges and Responsibilities", "Educator Dedication", "The Quality of Education", "Various Educational Recommendations", "Habad Educational Institutions", "Women's Education" and "Education of One's Household." While texts that are indicative of a possible theory of education are cited by the scholars who

¹²⁸⁵ LS, XXII: 339-439.

thematically collated this appendix, these scholars make no attempt to investigate the likelihood of such a possibility nor do they seek to extrapolate such findings from the texts cited.

4 In 1983, Kehot Publication Society published Gershuni's *Migva'ot Ashurena: Yalkut Sichot UMichtavim LiNshei UBnot Yisrael* ["From the Hills I Look at Them: An Anthology of Addresses and Letters to Jewish Women and Daughters"]. The third section of the work was entitled "The Woman as Mentor and Educator." Its 45 pages explored a women's influential role on her husband and children, her educational aptitude, education of the newborn, education creating the home atmosphere and the positive influence on the children and other matters of educational concern. R. Schneerson's elaboration of this theme is rare in the context of religious literature and Hasidic literature and is indicative of R. Schneerson as an educational thinker who undertakes ground-breaking educational explorations while simultaneously committed to meticulous observance of the strict requirements of Jewish law.

5 In 1983, the administration of *Yeshivat Tomchei Temimim* in Israel published R. Moshe Marinovsky's 360-page *Kovetz Askila B'Derech Tamim: Likkut Hora'ot Rabboteinu Nessi'einu L'Talmidei HaTemimim* ["A Compilation of Directives of our Rebbes and Leaders for Students of *Yeshivat Tomchei Temimim*"]. While many of the educational ideals recorded in this anthology are by the fifth and sixth Rebbes of Habad, a substantial portion of the citations are by R. Schneerson. This anthology is of primary interest to the students of Habad *yeshivot*, particularly its opening chapter on the uniqueness of this *yeshiva*. Many of its citations of R. Schneerson's educational ideals to which students should aspire include the application to one's Torah study, the task of self-cultivation, optimum utilization of time, organization and self-discipline, teaching others and extrication from materialism. These themes are of educational relevance to an understanding of the thrust of his educational

direction and contain elements that may be integral aspects of a cohesive theory of education, ascertained only by an exploration beyond the scope of this work's focus.

6 In 1984, the Kehot Publication Society further appended to the 23rd volume of R. Schneerson's *magnum opus*, *Likkutei Sichot*, a 133-page, thematically-arranged anthology culled from the Rebbe's edited writings on the promulgation of Torah and the strengthening of Judaism.¹²⁸⁶ Many directives which are of direct relevance to education are included in this anthology. This anthology is subdivided according to themes that include: "Institutions", "The Obligation and Call of the Hour", "Effort and Devotion", "Methodologies and Approaches", "Dissemination of Hasidic Teachings", "The Privilege Provided [by Educational Involvement]", as well as many sundry educational directives. As in the case of the above-cited appendix of primary educational sources, no attempt is made to indicate pervasive themes as aspects of an over-arching educational theory.

7 In 1984, *Reshet Oholei Yosef Yitzchak* published *HaChinuch B'Mishnat Chabad* ["Education in the Teachings of Habad"] R. Yosef Hartmann attempted an overview of Habad teachings concerning religious education, incorporating many of R. Schneerson's teachings. Whilst not conforming to academic criteria, it is clearly of considerable practical benefit to educators within the parameters of Hasidic ideology. Moving towards an overview of Habad education is indicative that adopting a global perspective of R. Schneerson's educational corpus may reveal a holistic assessment of R. Schneerson's educational discourse with significance to those outside Habad's educational institutions and beyond the parameters of Jewish education.

¹²⁸⁶ LS, XXIII: 415-547.

8 In 1988, Kehot Publication Society published the Lubavitch Youth Organization's 240-page *The Rebbe - Changing the Tide of Education*, a collection of educational essays based primarily on R. Schneerson's addresses. While presenting R. Schneerson's recommendations concerning broad educational issues in more theoretical essays on Religion and State¹²⁸⁷, The Meaning of Education¹²⁸⁸, "Education and Knowledge", "Education, Inter-marriage and Complacency", "In G-d We Trust: Safeguard for Religious Freedom" and "After School Hours", the book also comprised eight studies of the practical educational perspectives of Habad.¹²⁸⁹ These discourses are presented as disparate themes, with no attempt to view these as inter-related or as integral components of an overall educational theory. Nevertheless, the implications of the less-theoretical and more practical essays for educational policy and practice are clear, thereby implying that were a philosophical dimension to become apparent in this dissertation's investigation, the existence of its application for policy and practice is a quality of educational theory that can be assumed to exist in the case of R. Schneerson's discourse.

9 In 1989, in response to a suggestion from noted Habad educator, Rabbi Naftali Roth of Jerusalem, R. Schneerson encouraged publishing excerpts from his educational addresses on the importance and privilege of serving in education, delivered over the previous decades of his leadership. The outcome of this correspondence was the 1989 publication by *Machon Lubavitch* of the 71-page *HaMechanech: HaShlichut HaChinuchit L'Or Sichot U'Michtevei Kvod Kedushat Admur Shlita MiLubavitch*. ["The Educator: The Educational Assignment in the Light of the Addresses and Correspondence of the

¹²⁸⁷ By Dr. Nissan Mindel.

¹²⁸⁸ By Rabbi Yosef Loebenstein.

¹²⁸⁹ Chapter headings included "Jewish Education: Past and Present" by Daniel Goldberg, "Sefer Torah" by Menachem Berger, "*Tzivot Hashem*: A New Dimension in Jewish Education" by R. David Vichnin, "Earliest Impressions" by Tzipora Muchnik, "The Early Years" by Esther Spielman, "We Want Mashiach Now!" by R. Yechezkel Lebovic, "The Child and His Hero" by Avrohom Kass, "The Wisdom of Womanhood: Thoughts on Jewish education for Women Today" by Naftali Loewenthal, "Jewish Education: Meeting the Challenge of Technology" by R. Mordechai Rosenberg, "Yiddishkeit Unlimited: Chabad Camp Life" by Rabbi A. B. Metzger.

Lubavitcher Rebbe”]. Given its claim to be merely a “modest compilation” of only a small sample of R. Schneerson’s discourse on the significance of Jewish education and the privilege in engaging in the educational assignment, *HaMechanech* makes no pretensions to conveying the full spectrum of R. Schneerson’s vast educational discourse. Situation-specific educational directives are not included in this anthology, but rather only those general statements on the exalted value of Jewish education and the exceptional privilege and responsibility bestowed on those engaged as Jewish educators.

The book covers seven areas, namely, the imperative for all to make an educational contribution, the educator’s privileged and highly responsible role, the exalted status of Jewish education, the contribution of Habad educators to Jewish education, the Habad educator, and includes responses to a variety of educational enquiries and specific readings on R. Schneerson’s recommendations for education connected to Jewish festivals. Providing the reader with an insight into the crucial significance of the educational task as conveyed in R. Schneerson’s discourse, *HaMechanech* fulfills its stated purpose of “providing an injection of encouragement to those precious educators who perform their task – their G-dly assignment – with devotion and dedication.” Its inclusion of samples of R. Schneerson’s writings on educator responsibility is indicative of R. Schneerson’s inclusion of the elaboration of educational responsibility as a significant and integral element of a possible educational theory, should it become evident.

10 In 1994, R. Levi Goldstein privately published *Maftach L’Inyanei Chinuch V’Hadracha* [“An Index to Matters of Education and Guidance”], an index of R. Schneerson’s educational writings, as found in his published addresses and letters. In 2001, a more comprehensive index was published, incorporating educational references in posthumously-published writings by R. Schneerson that had become available since the 1994 edition.

This index is incomplete, given its exclusion of R. Schneerson's English language correspondence, thereby ignoring a highly-significant body of R. Schneerson's communication on matters of educational thought of wide-ranging concern, including his correspondence with US Presidents on educational matters and statements on contemporary problems of youth. This index might leave a reader with the impression that R. Schneerson was concerned exclusively with issues pertaining to parochial education. No disclaimer alerts the user to the existence of a corpus beyond the scope of this index that is of relevance to educators beyond the Orthodox community and indeed beyond the realm of Jewish education. Other omissions from the index include R. Schneerson's discussion of the definition of *Chinuch*, Women and Torah study and R. Schneerson's defining the role of *Tzivot Hashem* and current educational challenges as delineated in his extensive English correspondence.

Notwithstanding these shortcomings, for a devoted *melamed* (religious educator) who is himself a product of religious education and dedicated to the religious education of the most committed adherents of Hasidism within the confines of the Hasidic community, the index provides a valuable inaugural tool, whereby direct access to R. Schneerson's writings and directives for this *genre* of educational institution becomes available. Nevertheless, by virtue of its limited focus, it precludes the possibility of uncovering any possible educational theory.

11 In 1995, Chaim Meir Lieberman published *HaMaftach L'Olam HaChinuch: Madrich LiMenahelei Mosdot Chinuch* ["The Key to the World of Education: A Guide to Principals of Educational Institutions"]. The work's stated aim is to provide a young principal of a religious educational institution with the means to establish and improve the spiritual dimension of that institution and is largely, but not exclusively, based on R. Schneerson's edited writings. While providing some insight into R. Schneerson's educational thought, the

author refers specifically to religious institutions. As a consequence, the author overlooks R. Schneerson's educational teachings which are of consequence for education of those hitherto uncommitted to a religious lifestyle and for education on a global level.

12 In 1988, seasoned Habad educator and veteran directress of Habad's pre-schools in Israel, Mrs Rachel Zamir authored the 332-page *Madrich Tochnit Avodah L'Gil HaRach* [Guide for a Programme of Activities for Young (Pre-school) Children]. The work is based on Mrs Zamir's application of R. Schneerson's educational directives to Habad pre-schools and serves as useful insight into practical application of R. Schneerson's teachings to this young age-group of learners. The work reveals that besides his contribution to educational theory at the most elevated and theoretical level as explored in Chapters 3-5 below, R. Schneerson was concerned for matters at the most practical, elementary level of education.

13 In 1992, Rabbi Shmuel Yechezkel Cohen of Israel privately published a 71-page Hebrew-language booklet entitled *Shlavei HaChinuch LaTorah B'Or HaHalacha* ["Stages of Education for Torah in the Light of Jewish Law"]. While the primary focus of the bulk of this work is on an Halachic exploration of the legal obligation to educate a child to Torah and the various obligations applicable to the respective ages of the child, in his *Hosafot* [Appendices], R. Cohen cites R. Schneerson's recommendations regarding (1) the requirement for the mature student of Torah to author *Chiddushei Torah* [novel Torah insights] (pages 52-60); (2) the concept of Torah study with piety imbued through the study of *Mussar* [Jewish ethics] and *Hasidut* [Hasidic philosophy] as particularly relevant to the contemporary generation (pages 62-5) and (3) the attitude to one's students, which must be primarily one of emphasizing the positive ["let the right hand draw near"] (pages 65-71). While a highly specialized text with a primary appeal to the Torah scholar, *Shlavei HaChinuch LaTorah* makes an important contribution to formal documentation of some of

R. Schneerson's educational recommendations regarding the view of the learner, which can serve as an important aspect of a more expansive educational theory, should one be uncovered by the current research.

14 In 2000, the 87-page *Chinuch L'Ma'aseh - Likkut Hora'ot V'Hadrachot HaRabbi MiLubavitch MeSichot 5748-5752* ["Education in Practice – An Anthology of Teachings and Instructions of the Lubavitcher Rebbe Delivered Between 1987 and 1992"] containing excerpts of educational relevance culled from R. Schneerson's addresses delivered between 1988 and 1992, was privately published by R. Levi Stolik and R. Nechemia Kaploun. It includes many educational themes and practical directives not included in earlier anthologies. Again its focus and format largely limits its accessibility to educators within the Habad fraternity, but the skilful editing by its scholarly editors and their focus on R. Schneerson's directives for practical application, introduces a new genre of exegesis of R. Schneerson's writings which is of great practical value to readers of R. Schneerson's educational corpus.

15 In 2000, the Kehot Publication Society and the Habad Youth Organisation of Argentina published Rabbi Yosef Yitzchak Omar's *HaShlichut HaChinuchit B'Igrot HaRabbi*, ["The Educational Mission as Found in the Letters of the Rebbe"]. An expanded, 305-page edition appeared in 2001. *HaShlichut HaChinuchit* is one of the most comprehensive collections published to date, incorporating much of the material included in earlier anthologies and organising R. Schneerson's correspondence thematically. Its major shortcoming is its restricting its focus to the Rebbe's Hebrew-Yiddish correspondence and its exclusion of educational matters raised in his addresses and English correspondence. By excluding edited transcripts of R. Schneerson's educational addresses contained in his seminal work *Likkutei Sichot*, *HaShlichut HaChinuchit* omits several highly significant texts in which R. Schneerson provides detailed exposition of the rationale behind the directives enunciated in his correspondence. Furthermore, an argument can

be advanced that as the volumes of *Igrot Kodesh* are comprised of letters to specific individuals in response to specific circumstances and being that for reasons of confidentiality, the editors of these letters, who compiled the *Igrot Kodesh* were not given access by R. Schneerson to the question to which he responded, extrapolation of all-embracing educational themes from this genre of R. Schneerson's communication could occasionally be potentially misleading. Furthermore, the vast majority of these letters comprised R. Schneerson's directives prior to 1960. During the 1960's and thereafter, given the volume of his correspondence, R. Schneerson largely replaced the medium of the letter with cryptic replies written on the page of the questioner. The discontinuation of this medium renders problematic the exclusive reference to the *Igrot Kodesh* in any attempt to present R. Schneerson's definitive educational perspective.

While there are crucial educational articles of correspondence that are not included in this anthology, the work cites many important texts on education that are otherwise not found in other anthologies. The work makes no conscious attempt to view R. Schneerson's corpus as containing a comprehensive educational theory, but merely seeks to convey his directives through his correspondence on a wide range of educational matters. Shortcomings aside, *HaShlichut HaChinuchit B'Igrot HaRabbi* is a substantive collection of R. Schneerson's correspondence addressed primarily to those engaged in traditional Torah education and it makes a significant contribution by introducing the reader to a sample of his vast correspondence concerning matters of educational practice and policy.

16 Appended to the 2001 edition of *HaShlichut HaChinuchit* is R. Michael Aaron Seligson's *Mafté'ach Erech Chinuch B'Torat Rabbeinu - Melukat MiKrachei Sichot Kodesh 5710-5739 V'Od* ["Index to the Entry of 'Education' in the Torah Writings of Rabbi Menachem M. Schneerson, Collated from the Volumes of Transcripts of his Addresses Delivered between 1950 and 1979 and Other

Occasions”] which refers the reader to R. Schneerson’s address of educational issues discussed in the course of 227 occasions between 1950 and 1979. This is a useful index, even if incomplete. For example, R. Seligson focuses exclusively on R. Schneerson’s addresses and excludes from his sample educational references found in *Igrot Kodesh*. While this inaugural index occasionally does not include some crucial educational references that are listed in his 2011 work, (such as R. Schneerson’s discussion of educational matters at the *Seder* services of 2nd night of *Pesach*, 5712 [1952], *Pesach* 5713 [1953] and *Pesach*, 5714 [1954], which were subsequently personally edited by R. Schneerson and included in *Likkutei Sichot* for public consumption), this shortcoming is more than compensated in Seligson’s *magnum opus* of 2011 (see 2.6.22. below) where specific educationally-related index entries ensure that all such references are covered, either under the topic of “Education”, under a related topic or under Biblical verses.

Notwithstanding any such omissions, this index is an important milestone in the initial production of R. Seligson’s all-encompassing index to R. Schneerson’s wider corpus in his ground-breaking Index of 2011, listed in 2.6.22 below. Moreover, the author’s 2011 index to R. Schneerson’s corpus, supplements most shortcomings of this 2001 index to educational addresses (exclusively) and provides a truly valuable thematic access to R. Schneerson’s spoken discourse, of which only a scholar of R. Seligson’s calibre, who has R. Schneerson’s expansive discourse at his fingertips, is capable of providing.

17 In 2001, Educational Institute *Oholei Torah* and *Iggud HaTemimim* published the 479-page first volume of *Dem Rebbin’s Kinder: Likkut L’Talmidei HaTemimim B’Nos’im Hashayachim L’Talmidei HaTemimim U’B’Inyanei Hitkashrut, Ge’ula U’Mashiach*, [“The Rebbe’s Children: An Anthology for Students of Habad *yeshivot* on Matters Pertaining to *Hitkashrut* (Commitment to R. Schneerson’s ideals), Redemption and *Mashiach*] This book, originally appearing as a weekly newsletter, gathers educational expectations required

of an adherent of the Habad-Hasidic movement and stands in contradistinction to the view of R. Schneerson as one whose contribution to education is of direct relevance to those outside the Habad education system. Written exclusively for Habad devotees, its focus is on the expectations of the learner within the intensely-committed Habad community and does not include R. Schneerson's vast input on the nature of education, the role of the educator and the content of education for those beyond the confines of life at the epicentre of a Hasidic community, removed from the challenges faced by those outside this education system. Interestingly, many graduates of this education system have successfully integrated their educational experiences with those far removed from Hasidic life, particularly when they take up the *shlichut* [outreach] ideal of this book and live in communities removed from Hasidic living or take up positions such as Habad House rabbi on university campuses. This book, when viewed in isolation, given its highly selective criteria and the exclusion of texts not directly relevant to its concerns, could lead one to inadvertently overlook the very possibility that an educational theory exists within R. Schneerson's discourse. It also could inadvertently misrepresent R. Schneerson as concerned only with his own adherents, a perception that would appear to be fallacious and antithetical to his life's very mission and *raison d'être*.

18 In 2001, R. Yekutiel Green privately published R. Yosef Yitzchak Schneersohn's *Klallei HaChinuch V'HaHadracha* ["The Principles of Education and Guidance"] with a commentary comprising texts from Habad Hasidic writings that are of relevance to, and enhance the understanding of R. Yosef Yitzchak's vital work on education as viewed from a Habad perspective. While this 238-page text is primarily concerned with R. Yosef Yitzchak's teachings, on several occasions, R. Green has cited writings from R. Schneerson's corpus that are of relevance to the corpus. This work is

significant as an argument has been advanced¹²⁹⁰ that R. Yosef Yitzchak Schneerson's *Klallei HaChinuch V'HaHadracha* exerted a significant influence on R. Schneerson's educational thought. In 5769 [2009], an English translation of this work, entitled "The Principles of Education and Guidance – Methods of Character Development and Improvement for All Ages and Sectors of Society" was privately published. Should these texts prove relevant in the search for an over-arching theme that unites aspects of R. Schneerson's educational teachings, this work will have made a significant contribution to this research.

19 In 2006, *Reshet Oholei Yosef Yitzchak* published Rabbi Yosef Hartman's two-volume *Keitzad Nchanech Et Yaldeinu* ["How Shall We Educate Our Children?"]. This two-volume anthology comprises nine chapters which focus on the following nine areas: "Parenting" (Section 1), "The First Three Years" (Section 2), "Struggling with a Child Turning Three Years of Age" (Section 3), "From Three to Six" (Section 4), "From Age Six to *Bar-* or *Bat-Mitzvah*" (Section 5), "The Latent Potential of our Children - Part 1" (Section 6), "From Ten to Thirteen" (Section 7), "The Latent Potential of our Children - Part 2" (Section 8), "*Bar-* and *Bat-Mitzvah*" (Section 9).

While providing a superb comprehensive, practical guide for education to be implemented by Habad adherents, *Keitzad Nchanech Et Yaldeinu* makes no attempt to address teachings pertinent to those outside the Habad fraternity, to explore recommendations above the age of *Bar-* and *Bat-Mitzvah* or to examine whether these teachings possibly relate to any all-encompassing educational theory of which they are derivatives.

20 In 2007, the Kehot Publication Society and the *Heichal Menachem* Institute of Jerusalem published Rabbi Yosef Havlin's 341-page *Sha'arei Chinuch: Bi'urim, Ha'arot V'Hadrachot B'Inyanei Chinuch* ["The Portals of Education:

¹²⁹⁰ R. Shmuel Lew of Great Britain advanced this argument during his presentation at "Chabad and the Academy" Conference on March 28th, 2012 at the University of Pennsylvania.

Explanations Elucidations and Directives in Matters Pertaining to Education”]. The work is a conscientious attempt in the course of its twenty chapters to introduce the reader to an overview of R. Schneerson’s multifaceted application to matters of educational practice and policy.

The work delineates key writings by R. Schneerson on topics that include:

R. Schneerson’s exploration of the parameters of Jewish education¹²⁹¹, the nurture of belief as the basis of education¹²⁹², the ideal educational methodology, acquisition of crucial values by the student, parental responsibilities in Jewish education, the role of the mother in raising children, the home and parental personal example, the education of pre-school children, various solutions to educational challenges, first steps in formal Jewish education, the importance of engaging in educational endeavour, the educational potency of religious customs, the attributes of an ideal educator, recommended educational methodologies, religious educational institutions, girls’ schools and women’s education, competent leadership of an educational institution, the tone and ethos of a religious educational institution, the curriculum of a religious educational institution and special requirements of Habad schools.

Unlike *HaShlichut HaChinuchit*, this anthology does not restrict its purview to R. Schneerson’s correspondence but comprises a range of representative samples of his addresses and correspondence throughout his years of leadership on a broad selection of educational topics. Viewed from the

¹²⁹¹ This section includes discussion of how the obligation to educate transcends classification as a religious obligation, education as the foundation of all *mitzvot* and as a fundamental responsibility rather than a *religious obligation*.

¹²⁹² Included are a student’s awareness of a Higher Authority and accountability for one’s actions.

perspective of this academic undertaking, the anthology's primary shortcoming is its failure to probe the educational-philosophical underpinnings of R. Schneerson's recommendations for educational policy and practice that it presents. This omission can thereby facilitate the misconception that R. Schneerson's contribution is restricted to the domains of policy and practice rather than representing the culmination of a coherent educational theory. This shortcoming aside, the work introduces the reader to the breadth of R. Schneerson's involvement in providing educational direction and familiarizes the reader with a broad range of pivotal aspects of his position on educational practice and policy, which, as stated above, are vital aspects of a coherent educational theory.

21 In 2009, Beit Chaya Mushka Girls' School in NY published a newly expanded (third edition) bi-lingual *Chinuch Al Taharat HaKodesh for Boys and Girls: The Great Importance of Learning Religious Subjects All Day and being Careful About Studying Secular Knowledge*. The 77-pages of Hebrew/Yiddish text and the 99-page English translation are focused on those writings or addresses by R. Schneerson to the Hasidic fraternity that urge the preoccupation with religious studies to the point of exclusion of general studies as an ideal to be realized in circumstances where this is approved by the governing educational authorities.

It would appear from these writings that R. Schneerson, following his conviction that education is transformative and not value-free, considered information that exerts an incorrect effect on the learner as potentially transforming values in a negative way.¹²⁹³ Moreover, internalization of a negative influence makes all the more difficult any subsequent assimilation of an influence that is appropriate. This ideal was primarily communicated by R.

¹²⁹³ This is in keeping with the view of Proactive Inhibition, or proactive interference, which explains the psychological phenomenon of individuals who are unable to learn a new skill set-that is counterintuitive to a previously learned skill-set. Proactive Inhibition argues that an individual's old memories interfere with the way he or she retains new information. (See Underwood, 1948, 1957 & 1969).

Schneerson in addresses to, or correspondence with, the Habad Hasidic fraternity and its adherents. Interestingly, in communication with those already engaged in academic pursuits and with those whom he believed to have the ability to withstand or manage the nature of transformation by such study, R. Schneerson actually encouraged even greater academic achievement and more substantive scholarly output. This suggestion was not the subject of his addresses to the wider community where in his talks communicated via cable television, R. Schneerson's educational message would focus on inculcation of morality through education or belief in G-d as an antidote to juvenile delinquency.¹²⁹⁴ From this it can be inferred that this ideal was primarily for the Hasidic fraternity, rather than to those segments of his audience where general studies were a given. For an analysis of R. Schneerson's attitude to general studies, see 5.24.

An exclusive reading of the citations from his vast corpus that are brought in *Chinuch Al Taharat HaKodesh for Boys and Girls* which meet this booklet's highly selective criteria, might lead the reader to ignore R. Schneerson's intellectual contribution to areas that may possibly include educational theory, should this dissertation confirm R. Schneerson's application to this area.

22 In 2010, an English translation of *HaMechanech* (See Appendix C, Point 9 above) by the current researcher was published by Kehot Publication Society as *The Educator's Privilege*. As stated, delineation of the theme of responsibility of education mentioned in this anthology, is a pivotal element of a theory of

¹²⁹⁴ For examples of R. Schneerson's dedication of his televised public addresses to educational themes of relevance to society at large, see (televised) address of *Nissan* 11th, 5742 [April 4th, 1982] where R. Schneerson spoke on the importance of character education and the educator as a personal role-model, published in *TM-HIT-5742*, III: 1197-8, §9 & *op. cit.*: 1210, §28; (televised) address of *Shevat* 10th, 5743 [Jan. 24th, 1983] on an awareness of a Higher Authority as the foundation of education and the antidote to delinquency in *TM-HIT-5743*, II: 891§11;899-904 §23-§30;907-9 (§36-§39) & 917 and his (televised) address of eve of *Nissan* 11th, 5743 [March 24th, 1983] on the importance of the introduction of a "Moment of Silence" in Public schools, on teaching Noahide Laws and on utilization of birthdays as an educational opportunity.

education, should one become apparent in the subsequent chapters of this dissertation.

23 As mentioned in 2.5.16 above, a milestone for research that seeks to explore R. Schneerson's intellectual contribution, is the 2011 publication by Kehot Publication society of R. Michael Aaron Seligson's monumental 1557-page *Maft'e'chot L'Sichot Kodesh* 5695-5752 ["Indices to the Addresses of Rabbi Menachem M. Schneerson delivered between 1934-5 and 1992"]. *Sichot Kodesh* is a repository of unedited transcripts of R. Schneerson's addresses delivered between 1950 and 1981.¹²⁹⁵ It is to be noted that while the fifty volumes of *Sichot Kodesh* (for which R. Seligson's indices are principally provided) comprise a majority of unedited transcripts of R. Schneerson's addresses, R. Seligson also refers the reader to sources in *Likkutei Sichot* where these transcripts were edited by R. Schneerson for publication as a definitive expression of his Torah analyses.¹²⁹⁶ This index includes references to *Torat Menachem-Hitva'aduyot* and *Sefer HaSichot* for addresses of 1982-1992 when these largely replaced *Sichot Kodesh* as principal repository of R. Schneerson's addresses. Notwithstanding the fact that *Sichot Kodesh* primarily comprises unedited transcripts, it is to be remembered that these were compiled by *chozrim* or "oral scribes" who were devoted to facilitating a most loyal and accurate presentation.¹²⁹⁷ There was a need for these "oral scribes" as the vast

1295 These have been published in other forms, such as the Hebrew language rendition of these Yiddish transcripts known as *Torat Menachem Hitva'aduyot* of which over ninety volumes are currently available with over 30 further volumes in preparation.

1296 The thirty-nine volume *Likkutei Sichot* thus represents R. Schneerson's teachings as organized by a team of scholars, and meticulously edited by R. Schneerson personally for publication.

1297 R. Schneerson (Introduction to the 1946 publication of *Torat Shalom*: iii.), himself, addressed the status of a text which is the result of a compilation by oral scribes when referring to *Torat Shalom* of R. Shalom DovBer Schneersohn. Concerning these he wrote: "...All writers of transcripts were elder Hasidim for whom every word and expression from their Rebbe was holy to them, and there is absolutely no doubt, that they tried to the best of their ability to preserve the exact wording of the Rebbe, not embellishing it and not detracting from it. And even though it is possible that in light of the length of the address and such matters, the scribe made an error in regard to a few words, and especially when a scribe's transcription was into Hebrew and the address was delivered in Yiddish and perhaps his translation was not precise, still, in general, the matters are certainly accurate."

majority of R. Schneerson's addresses were delivered on *Shabbat* and Jewish Festivals when electronic recordings are prohibited by Jewish law.¹²⁹⁸ Regarding R. Seligson's work, Rubin¹²⁹⁹ has correctly observed that:

This is truly an encyclopaedic work, encapsulating decades of prolific and highly varied output into a single highly organized volume. Such a volume is of great value to anyone interested in studying any aspect of the Rebbe's thought, leadership or persona. Seligson's work embodies a huge step that will significantly further the cause of informed scholarship, and stands as testimony to the two decades he spent researching and indexing this huge body of literature. We may be confident that the time he devoted to this work will be well repaid in the many hours it will save for scholars, and that this index will serve as a catalyst for ever more fruitful efforts in an area of research in which interest only seems to grow.

All that precludes this work from including under its educational headings a definitive index to R. Schneerson's educational corpus (and given the magnitude of undertaking this appendix there is a reluctance to make mention of a shortcoming, lest it detract from enormity of the achievement) is its self-imposed exclusion of *Igrot Kodesh* and letters of educational importance in its compilation of R. Schneerson's educational contribution.

Under the heading of *Chinuch* [Education], R. Seligson, presents over 15 pages of compact lists of chronologically-organized references to addresses of educational concern from R. Schneerson's discourse in *Sichot Kodesh*. It is now possible for a layman to find the corresponding address in the Hebrew-

¹²⁹⁸ For much of the duration of R. Schneerson's leadership, his *Shabbat* addresses could extend for six to eight hours, with the content transcribed from memory by *chozrim* [oral scribes] gifted with exceptional recall who committed the addresses to memory and subsequently transcribed it into an unedited transcript or *hanacha*. (For a more detailed description of the process whereby R. Schneerson's spoken communication was transformed into a *hanacha* and subsequently edited by R. Schneerson as authoritative text edited approved for publication, see Solomon, 2000: 22-6).

¹²⁹⁹ Rubin, 2012 (b).

language *Torat Menachem-Hitva'aduyot* series, whose footnotes and cross-references are at times more extensive than those found in the original *Sichot Kodesh*. What is particularly beneficial is that R. Seligson also refers a researcher to related headings where educational topics are also discussed, such as "Father-son", "Aleph-Bet", "Daughter", "Young Girl", "Yeshiva", "Campaign for Jewish Education", "An [Educational] Institution", "Summer Camp", "Teacher", "Youth", "Young Child", "Teacher-Student", "Baby", and "Student" as well as addresses regarding educational institutions such as *Yeshivat Tomchei Teminim* listed under "Institutions" and further references to educational phenomena listed under the index entry of the particular country where the phenomena took place. Ongoing on-line "Supplementary References" to the index make it of even greater benefit to the researcher.

This list provides major assistance to those surveying R. Schneerson's educational discourse, particularly as communicated through his public addresses of 1950 to 1992. The indices on education and its related topics, whose compilation has involved a huge undertaking on R. Seligson's part, facilitates a major advancement in making accessible those addresses that are of crucial importance in assessing whether an overarching educational theory is present in R. Schneerson's discourse.

24 In 2012, *Ufaratzta* Publications published Yitzchak Cohen's 133-page *HaChinuch B'Mishnato Shel HaRabi: Kit'ey Sichot, Michtavim, Yechiduyot U'Maynot Kodesh B'Inyanei Chinuch* ["Education in the Teachings of the Rebbe: Excerpts of Addresses, Letters, Private Audiences and Responsa Concerning Matters of Education"]. An obvious shortcoming of the book is its provision of all too few references to R. Schneerson's published writings for the texts or episodes that it cites. Moreover, Cohen does not provide a systematic treatment of the educational teachings of R. Schneerson's corpus, nor does he examine the logical interconnections that link these educational ideas. Much of the book focuses on R. Schneerson's sensitivity as a leader concerned in regard to educational issues and in doing so disregards R. Schneerson's plea issued at

the outset of his leadership that such writings not focus on him.¹³⁰⁰ The book's appeal is thus primarily addressed to those already committed to a Habad lifestyle while individuals outside the Hasidic fraternity will struggle to identify with the book's devotee perspective. Notwithstanding his book's presumptuous title, Cohen cites only a relatively small portion of R. Schneerson's writings and makes no attempt to assess R. Schneerson's educational contribution within the parameters of an educational theory. Despite these shortcomings, the book provides a valuable repository of hitherto-unavailable educational anecdotes gleaned from Habad elders, Hasidic rabbis and R. Schneerson's personal secretaries, some of which may prove pertinent to the search for a cohesive educational theory undertaken in this study.

25 In 2012, R. Avraham Shmuel Bukiet published *Matzdikey HaRabim KaKochavim: Netivim BiS'deh HaChinuch* ["...Those that Teach Righteousness will Shine Like the Stars..."]: Pathways in the Field of Education" with a third supplementary volume. The three-volume work is an encyclopaedic compilation of rabbinic explication of a singular Talmudic episode,¹³⁰¹ namely, that of Rabbi Shmuel ben Shilat's encounter with his students (cited in Chapter 3.7.1 below), and their interaction concerning Rabbi Shmuel's rare absence from his class. The range of commentators anthologized by Rabbi Bukiet begins with classical Talmudic commentators and extends to contemporary rabbinic writers.

Amongst this broad sample, a significant proportion of commentaries cited are Habad texts and particularly those of R. Schneerson, given his perception of this episode as a pivotal delineation of the educator's responsibility. The analyses also address the status of educators and their influence, educator

¹³⁰⁰ In 1951 R. Schneerson requested, "Do not talk or write about me we ourselves do not count. . It is our task, our sacred Jewish mission that matters" (Kranzler, 1951).

¹³⁰¹ *Talmud, Bava Batra*, 8b.

preparation and teacher-training, educational methodology, the aims of education and policy related to educators agitating for better conditions of employment. Section 1 comprises a view of role and importance of educators in the writings of the *Admurim* of Habad and the sages throughout the generations. Section 2 includes a “Call to Educators and Administrators of Educational Institutions” and a List of Educational Anthologies.” Section 3 provides “An Anthology of Directives and Instructions for Teachers and Educators.” The compiler’s expertise in Habad educational guidance and practice enables the work to provide a valuable anthology of Habad educational directives. That the work makes no attempt to associate its directives and principles with a cohesive educational theory renders the research undertaken in this dissertation all the more pertinent.

26 In 2012, Rabbi Elyashiv Kaploun published his 284-page *Takanot HaRabbi: Hora’ot V’Takanot HaRabbi D’Dor HaShevi’i* [The Rebbe’s Directives: Instructions and Ordinances by the Lubavitcher Rebbe for the Seventh Generation of Habad]¹³⁰² Of its seven chapters comprising a total of 72 initiatives inaugurated by R. Schneerson, *Takanot HaRabbi* provides a succinct yet comprehensive overview of 40 specifically-educational enterprises or projects with educational ramifications. These include:

- (i) Encouragement of study of areas of *Halacha* and subsequent examination for receipt of rabbinical ordination prior to marriage.¹³⁰³
- (ii) Encouragement of Hasidic discourses prior to one’s wedding.¹³⁰⁴
- (iii) Encouragement of authoring and compiling for publication one’s *Chiddushei Torah* [novel Torah insights].¹³⁰⁵

¹³⁰² The work is arranged in six sections comprising: (i). Instructions and ordinances for the Habad community, (ii). Instructions and ordinances for the Jewish People, (iii). Fortifying Ordinances and Customs, (iv). The Ten Global *Mitzvah* Campaigns, (v). Further Campaigns, (vi). Addenda.

¹³⁰³ Address of *Tevet* 24th, 5712; address of *Tammuz* 12th, 5712.

¹³⁰⁴ Address of *Sivan* 7th, 5712.

¹³⁰⁵ Address of *Shavuot*, 5751; Address of first day of *Rosh Chodesh Cheshvan*, 5736 (*SK*-5736, I: 630); Address of *Shevat*. 15th, 5748.

- (v) Transforming a child's room into a mini-sanctuary or *Beit Habad*.¹³⁰⁶
- (vi) Encouragement of study of *Pirkei Avot* [Ethics of the Fathers] throughout the summer months with in-depth analysis of one *Mishnah*.¹³⁰⁷
- (vii) Appointing for oneself a personal teacher or *mashpi'ah* [spiritual mentor] (male mentor for male mentees; female mentor for female mentees) to whom one is accountable.¹³⁰⁸
- (viii) Affixing a charity box at home and in the child's room, along with a *Siddur* [prayer book] and *Chumash* [Pentateuch].¹³⁰⁹
- (ix) Study of a chapter of RSZ's *Tanya* prior to daily prayer.¹³¹⁰
- (x) Single girls from three-years of age and above to light a Shabbat candle.¹³¹¹
- (xi) Children to memorize and review "Twelve Torah Verses and Rabbinic Dicta".¹³¹²
- (xii) Daily study of (either three chapters or one chapter of) Maimonides' *Mishneh Torah* or daily study of Maimonides' *Sefer HaMitzvot*.¹³¹³
- (xiii) Negating use of toys or children's decorations with images of impure animals.¹³¹⁴
- (xiv) Constructive commemoration of birthday as an educational opportunity for spiritual edification.¹³¹⁵

¹³⁰⁶ Addresses of 5th, 6th and 7th nights of *Chanukka*, 5747; Address of *Shabbat Parashat Beshalach*, 5747; *TM-HIT-5747*, II: 414 & 421; Address of *Shevat*. 13th, 5747.

¹³⁰⁷ Address of *Shabbat Parashat Nasso*, 5747.

¹³⁰⁸ Besides the need for student humility in the cognitive domain of education, R. Schneerson cited (*IK*, II: 314-6, Letter 343 [Addenda to *LS*, XX: 584-5]) example of willing submission of the mentee before the mentor in the domain of moral education (in the case of learning spiritual growth from one's Hasidic spiritual master) in *Yechidut* or private intimate meeting which will ideally result in: (i). Clarification of the spiritual standing of the mentee. (ii). Identification of his or her ideal path of service. (iii). Forging an on-going spiritual devoted connection from mentee to the mentor. These three aims can only be attained through a genuine heart-to-heart communication, not via a merely superficial, external communication.

¹³⁰⁹ Address of *Ellul* 24th, 5748.

¹³¹⁰ Address of *Shabbat Parashat Acharei*, 5749.

¹³¹¹ Address of *Ellul* 24th, 5734; Addresses of *Cheshvan* 20th and *Shabbat Parashat Chayei Sarah*, 5735 (in *LS*, XV: 168ff); Addresses of *Shabbat Parashat Metzora*, 5736 and *Shabbat Parashat Metzora*, 5735 (in *LS*, XVII: 146-7); Letter of *Iyar* 11th, 5735 (in *LS*, XVI: 577); *LS*, XI: 288; *SH-5750*, II: 481; Letter of *Adar-Sheini* 28th, 5741 (in *LS*, XXI: 382); Letter of *Cheshvan* 28th, 5735 (in *LS*, XI: 288); Address of *Tishrei* 6th, 5735; *IK*, XIV, Letter 5,316.

¹³¹² Addresses of eve of First Day of *Rosh Chodesh Iyar*, 5736 and *Lag B'Omer*, 5736.

¹³¹³ Address of Last Day of *Pesach*, 5744; Addresses of *Shabbat Parashat Kedoshim*, 5744 and *Shabbat Parashat Emor*, 5744; Address of the eve of *Sivan* 11th, 5744; Address of the evening of *Sivan* 12th, 5744; Address of the eve of *Kislev* 10th, 5745; Address of *Shabbat Parashat Korach*, 5744; *TM-HIT-5745*, address of *Nissan* 11th, 5745 and address of the eve of *Tevet* 20th, 5749.

¹³¹⁴ Address of *Cheshvan* 20th, 5744.

- (xv) Precise and accurate depiction of the Tablets of the Decalogue.¹³¹⁶
- (xvi) Precise and accurate depiction of the Temple *menorah* [candelabrum].¹³¹⁷
- (xvii) Daily study of *Chumash* [Pentateuch as apportioned for each of the seven days of the week of that weekly Torah reading], recital of *Tehillim* [The Book of Psalms as apportion for the days of the Hebrew month] and *Tanya* as apportioned for completion over the course of the year.¹³¹⁸
- (xviii) Communal collective study of the entire Talmud in the course of each year by apportioning tractates.¹³¹⁹
- (xix) Communal establishment of *mashpi'im* [spiritual mentors] (male mentors for male mentees; female mentors for female mentees).¹³²⁰
- (xx) Attaching *Shir HaMa'alot* to neo-natal ward and room of new-born.¹³²¹
- (xxi) Convening on Shabbat to hear Torah addresses.¹³²²
- (xxii) Global campaign for Torah study.¹³²³
- (xxiii) Global campaign for acquisition of Jewish books for one's home.¹³²⁴
- (xxiv) Global campaign to encourage Shabbat candle-lighting by both married women and [a single candle] by single girls from three-years of age and above.¹³²⁵
- (xxv) Global campaign to encourage *Chinuch* [Jewish education].¹³²⁶
- (xxvi) Global campaign to encourage children's *Lag B'Omer* Parades.¹³²⁷

1315 Address of *Adar* 25th, 5748; *SH*-5748, II: 406; Address of *Nissan* 11th, 5743; Address of *Ellul* 18th, 5742 (and see *LS*, II: 601ff); Address of Last Day of Pesach, 5748 (see *SH*-5748 :398-407); Address of *Cheshvan* 20th, 5737; *TM-HIT*, *Nissan* 11th, 5722; *LS*, V: 86; *IK*, XVIII:12; Address of the eve of *Ellul* 18th, 5742; Address of *Shabbat Parashat Chukat-Balak*, *Tammuz* 12th, 5722 (in *LS*, II: 606; Address of *Adar* 25th, 5748 (in *SK*-5748, II: 405).

1316 Address of *Shabbat Parashat Ki-Tissa*, 5741 and see *IK*, XXII: 252; Address of *Simchat Torah* day, 5742.

1317 Addresses of *Shabbat Parashat Matot-Massai* and *Shabbat Parashat Devarim*, 5742 (in *LS*, XXI: 168-71); Address of *Shabbat Parashat Tetzaveh*, 5743 (in *LS*, XXVI: 72 and many letters).

1318 Addresses of *Shavuot*, 5713 and of second-day *Shavuot*, 5743; *IK*, X: 252; Letter of *Ellul* 6th, 5717 in *IK*, XV: 385; Letter of *Ellul* 3rd, 5716.

1319 Addresses of *Tevet* 24th, 5712 and *Kislev* 19th, 5713.

1320 Addresses of *Adar* 28th, 5737 (in *LS*, XVII: 494) and *Shabbat Parashat Bo*, 5743.

1321 Address of *Kislev* 19th, 5747.

1322 Address of *Shabbat Parashat Noach*, 5750.

1323 *LS*, VI: 312.

1324 *SK*-5734, II: 179.

1325 *LS*, XVII: 146.

1326 *Sichot Kodesh*-5736, II: 118.

1327 Address of *Shabbat Parashat Acharei-Kedoshim*, 5748; *TM-HIT*-5750, III: 149.

(xxvii) Global campaign to encourage children's synagogue attendance to hear the reading of the Ten Commandments on *Shavuot*.¹³²⁸

(xxviii) Global campaign to encourage acquisition by children under the age of *bar-* or *bat-mitzvah* of a letter in a Torah scroll written exclusively for them.¹³²⁹

(xxix) Global campaign to encourage children under the age of *bar-* or *bat-mitzvah* to join *Tzivot Hashem* ["The Army of Hashem" informal educational initiative].¹³³⁰

(xxx) Children to exert a respectful, positive influence on their parents' and family members' level of religious observance.¹³³¹

(xxxi) Global campaign to encourage education for the elderly and discouraging unnecessary retirement.¹³³²

(xxxii) Global campaign to encourage introduction of a "Moment of Silence" or a "Moment of Reflection" into the start of the school day, particularly in public schools.¹³³³

(xxxvi) Distribution of *Chanukka gelt* [coins for the festival of *Chanukka*] and extra and *tzedakka* [charity for children to distribute] during *Chanukka*.¹³³⁴

(xxxvii) Acquiring Jewish religious texts.¹³³⁵

(xxxviii) Returning the missing "Fifth Son" to the Pesach *Seder*.¹³³⁶

(xxxix) Study of *Hilchot Beit HaBechira* [The Laws Pertaining to the Jerusalem Temple] during the mourning period known as the "Three Weeks".¹³³⁷

(xxxx) Avoidance of television in the home in light of its negative influence on those who watch its programs, many of which are inappropriate.¹³³⁸

1328 Address of *Erev Rosh Chodesh Sivan*, 5740 (in *LS*, XXIII: 250ff).

1329 Address of *Nissan* 11th, 5741; Pastoral letter of *Tishrei* 11th, 5742 (in *LS*, XXIV: 583) and *LS*, XXIII: 296.

1330 English letter of *Tevet* 26th, 5742 [Jan 21st, 1982]; Address of Third Day of *Chol HaMoed Sukkot*, 5741 (in *SK-5741*, I: 176ff).

1331 Address of *Rosh Chodesh Nissan*, 5740.

1332 Addresses of *Shabbat* Av 20th and Saturday night, Av 21st, 5740 [August 3rd, 1980], in *SK-5740* [1979-80], III:880-903; Address of *Shabbat Parashat Ekev*, 5740.

1333 Addresses of *Shevat* 10th, *Nissan* 11th, Last Day Pesach and *Tammuz* 12th, 5743; Addresses of *Tishrei* 6th, *Kislev* 19th and *Nissan* 11th, 5744; Address of *Tishrei* 6th, 5745.

1334 Address of *Shabbat Parashat Vayeishev*, 5748.

1335 *SH-5748*, I: 183ff.

1336 Address of last day of *Pesach*, 5743.

1337 Address of *Tammuz* 24th, 5736.

27 In 2013, “Lubavitch Archives” of New York published Rabbi Dovid Zaklikowski’s 54-page booklet entitled “Education: Learning Never Ends” as the second part of the compiler’s “Advice for Life” series. The booklet comprises succinct representative quotations culled from R. Schneerson’s discourse on education with a brief citation of sources on its final page. It also presents some responses by R. Schneerson to academics like Professor Shlomo Eckstein of Bar Ilan University and Professor Mel Alexenberg of Columbia University on matters pertaining to education. While there appears to be a logical progression that determines the sequence of its quotations, both the book’s genre and its minute sample of succinct representative quotes relative to the full educational discourse mean that it makes no presumption of examining the generic underpinnings of educational themes or assessing the possibility of the presence of an educational theory within R. Schneerson’s wider educational discourse. Notwithstanding its size, in its 34 pages of text of which some comprise pithy quotations, the booklet provides the reader unfamiliar with R. Schneerson’s educational thought with a succinct presentation of key educational ideas that are pivotal teachings of R. Schneerson’s educational discourse.

28 In 2014, *Machon Mishnat Habad* published Rabbi Schneur Zalman Gershowitz’s *Mishnat HaChinuch: Asufat Halachot Minhagim V’Hanhagot B’Inyan Chinuch Ktanim L’Mitzvot* [“The Principles of Jewish Education: An Anthology of Laws, Customs and Practices on the Subject of the Education of Young Children for the Fulfilment of *Mitzvot*”] The 250-page work contains twelve chapters on:

- (i) The Origin and the Parameters of the Obligation to Educate.
- (ii) Those that are obliged to Educate.

1338 *Yechidut* of first day of *Rosh Chodesh Ellul*, 5714 [Aug. 29th, 1954]. See at length *TM-HIT*, XII: 190ff.

- (iii) The Order of the Day [in the life of a child].¹³³⁹
- (iv) Festivals of the Jewish Year.¹³⁴⁰
- (v) Restraining a Child from the Forbidden.¹³⁴¹
- (vi) Education for Good Character Traits.
- (vii) Methodologies of Education.
- (viii) Education in the Ways of *Hasidut*.
- (ix) The First Haircut at Age Three -"The *Opshernish*".
- (x) The Order of Children's First entry into *Cheder*.¹³⁴²
- (xi) The Epistle "Educate the Child" (by RSB).
- (xii) The Twelve Torah Verses and Rabbinic Dicta.

29 In 2014, *Merkaz Hafatza-Mamash* published Rabbi Shimon Vitzhandler's *Igeret HaChinuch: Hadracha Ma'asit L'Horim U'Mechanchim* [Epistle of Education: Practical Advice for Teachers and Educators]. Notwithstanding its emphasis on Habad educational practice in particular and religious education in general, *Igeret HaChinuch* provides a thorough, thematically-arranged presentation of R. Schneerson's writings on this domain. Given its comprehensive nature and sensitive organization of material, it is in all likelihood the most thorough anthology to date of this genre.

The work's 23 chapters are subdivided according to three general themes, each dominating one of the three sections of the book. The first section is entitled "Education and its Goal" (including four chapters on a thorough delineation of "The Nature of Jewish Education", "The Methodology of Education", "A Guide to Jewish Religious Education in Practical Application"

¹³³⁹ This chapter is sub-divided into: Reciting *Modeh Ani*, Washing of Hands in the Morning, Boys' Head-covering, Modesty, Morning Blessings, Wearing a *Tallit-Katan*, Reciting *Shema*, prayer, Torah study, Educating a Child to Recite Blessings, *Mezuzah*, *Shema* Before Retiring to Sleep at Night, Some Subject Areas to be Studied (e.g. Grammar and Writing); *Shabbat*, Jewish Customs.

¹³⁴⁰ *Pesach*, The *Omer*, *Shavuot*, The fast of the Ninth of Av, *Rosh Hashana*, *Yom Kippur*, *Sukkot*, *Simchat Torah*, *Chanukka*, *Shevat* 15th [The New Year for Trees], *Adar* and *Purim*.

¹³⁴¹ The Principles of Restraining a Child from Forbidden Items, The *Kashrut* of Food and Beverages, Mourning, Various Forbidden Activities.

¹³⁴² The formation of the Hebrew letters, the Frontispiece of the *Tanya*, R. Schneerson's Blessing to Children upon their Entry into *Cheder*.

and the “Parameters of Education”), the second subdivision is entitled “The Jewish Family” (including twelve chapters on “Parents as Educators”, “The Educational Role of the Mother as the Mainstay of the Home”, “Education from the Tender Years”, “The First Haircut as an Educational Landmark”, “Approaches to Education”, “Choosing a School”, “Children’s Reading Material”, “Family Tranquillity and Homelife”, “Children who Grow Up Away from Home”, “A Spiritual Diet”, “Health Issues” and “Coping with Loss of a Loved One”) and the third portion is entitled “The Childhood Years” encompassing seven chapters on “The Way of Youth and its Purpose, Education and Methods of Approaching It”, “Following in G-d’s Ways from Youth”, “Difficulties, Challenges and their Resolution”, “Modesty, Self-Control and Set-backs”, “Children and Parents Working in Harmony”, “Influence on their Future Homes”.

Notwithstanding its failure to seek a cohesive educational theory, the work sets out in a logical, practical order a broad range of R. Schneerson’s teachings on educational practice, which may be vital aspects of a cogent educational theory.

30 In 2014, *Yemei Temimim* Publishers of Israel published Rabbi Zusha Wolf’s *Akanut Tziburit: Hora’ot V’Hadrachot HaRabbi V’HaMazkirut B’chol Tchumei HaPe’ilut HaChabadit* [“Communal Endeavour: Teachings and Guidance from the Rebbe and his Secretariat in All Areas of Habad Activism”]. While incorporating many areas of communal endeavour outside the educational domain, *Askanut Tziburit* includes a chapter on educational institutions (pages 55-68), educational matters (pages 71-96), The *Tomchei Temimim* Yeshivah (pages 99-112); *Kollelim* [educational institutions for married men] (pages 115-120) and in a section on the 10 global *mitzvah* campaigns are included R. Schneerson’s insights into the campaign to promote Torah study. As well, the anthology includes a section on the *Reshet Oholei Yosef Yitzchak* [Habad’s after-

school religious education programmes] (pages 193-6) and on the Torah Scroll for Jewish Children (pages 203-5).

31 In 2015, *Anash Chinuch* was readying for publication its 500-page *Teachings from the Rebbe on Chinuch* [Jewish Education]. The work comprises 20 chapters. The first chapter addresses R. Schneerson's understanding of the *mitzvah* of Jewish education. The second chapter discusses R. Schneerson's insistence that *chinuch* commences even prior to the birth of the child, at childbirth and immediately thereafter. Chapter 3 is entitled "*Chinuch* from the Youngest Age" and details R. Schneerson's multifaceted practical recommendations for education from the youngest age. Chapter 4 deals with "The Child's Room". Chapter 5 is entitled "Instilling a Love and Awe for G-d", and includes a discussion on faith as the foundation of *chinuch*, instilling important values, prayer, various *mizvot* such as *tefillin*, *tzitzit* and instilling a passion for Torah. Chapter 6, "Method in Early Education", discusses "*Chinuch* through stories", "*Chinuch* in a Way of the 'The Right Hand Draws Near'", "Discipline", "Caution to Never Teach or Say to a Child Something That is Not True", "By Personal Example" and "Learning *Aleph-Beit*". Chapter 7 deals with *Chinuch Al Taharat HaKodesh* [Authentic Jewish Education], Chapter 8 documents "*Chinuch* Milestones" in the life of a child, while Chapter 9, "*Chinuch* of Girls", specifies the particular aspects of girls' education with an emphasis on *Tzniyut* [Modesty]. Chapter 10, "The Obligation of the Parent", focuses on parental responsibility with a special section on "Parents Want the Best for Their Children". Chapter 11, "The Role of the Mother" pays special attention to "The Mother and Work" and R. Schneerson's view that "A Mother's *Tzniyut* [Modesty] Impacts the Entire Home". Chapter 12 deals with "The Responsibilities of the Father" and Chapter 13 "The Jewish Home" addresses matters that include "Shalom Bayit" [Domestic Harmony] as well as "The Home is a Place of *Kedusha* [Sanctity]". Chapter 14 is entitled "Stories and Lessons from the Rebbe" and Chapter 15 addresses "Challenges and Solutions" while Chapter 16 "The Importance of Involvement in *Chinuch*". A

most valuable Chapter 17 on “Educational Institutions” lists many of R. Schneerson’s recommendations for conducting educational institutions, including a section on “Choosing a School”. Chapter 18 lists R. Schneerson’s “Instructions Regarding Children’s Publications” and sets forth writings on “Books that are Inappropriate”. Chapter 19, “*Chinuch* Around the Year” collates R. Schneerson’s educational recommendations for the Jewish year and its festivals in particular. A twentieth chapter entitled “The Greatest Blessing” deals with the blessing of having children. Part 2 of this book includes educational advice from Habad mentors and essays by Habad educators.

This work’s encompassing nature and its organization of material by topic make it a formidable anthology. Its compiler has certainly undertaken a mammoth task and has done valiantly in collating this vast anthology. Yet it is precisely in light of the breadth of this work’s scope and its success in collating so many central points of R. Schneerson’s educational discourse on traditional Jewish and Hasidic education that its presentation of these discourses as disparate and unrelated pronouncements and its absence of a concern for underlying generic themes and an all-encompassing educational theory make the current research all the more telling. Moreover, its inclusion of topics like “*Hitkashrut* to the Rebbe” and Chapter 17’s section entitled “Precisely Habad Institutions” underline the compilers’ intention of producing an anthology for the Habad fraternity while passing over R. Schneerson’s oft-stated desire that such collations be available to the widest possible audience. Indeed, the very citation from R. Schneerson’s writings that appears on the book’s cover as justification of the undertaking, deletes from the citation R. Schneerson’s specification that such an anthology be “in a way that other schools will also be able to benefit from it.”¹³⁴³ Notwithstanding its focus on Habad educational practice and religious education while excluding R. Schneerson’s directives regarding public school education, education of seniors and other global matters, the work is a substantive undertaking and a volume that will be of

¹³⁴³ IK, IX: 216, Letter 2834.

immense benefit to those who are already aware of and committed to R. Schneerson's educational authority.

APPENDIX D

POPULAR ADAPTATIONS AND ANTHOLOGIES OF R. SCHNEERSON'S GENERAL WRITINGS

1 WORKS ON *CHUMASH* AND OTHER BIBLICAL TEXTS

As stated, publication of R. Schneerson's insights into, and explanations of the Torah and commentary expounding central religious texts, indicates a greater penetration of his ideas into mainstream society. Outstanding English-language samples of works that anthologize R. Schneerson's Torah teachings and other texts include the 5-volume *Gutnick Chumash* published¹³⁴⁴ by *Kol Menachem*, which provides a succinct presentation of many of R. Schneerson's scholarly addresses on sections of the Torah reading. While in and of themselves, these masterly presentations by Rabbi Chaim Miller are skilfully and succinctly communicated, the work may be potentially misleading in that the reader may presume this to be the sum total of R. Schneerson's exegesis of a Torah portion. In fact, the commentary incorporated in the *Gutnick Chumash* comprises but a miniscule sample of R. Schneerson's vast elaboration of many sections of each Torah portion, thereby leaving the reader with the incorrect impression that R. Schneerson may have not commented on these other areas of Biblical text.¹³⁴⁵ Given the understandable constraints placed on the producers of this *Chumash* to limit the spatial parameters of its commentary, an inaugural disclaimer or a citation of references throughout the Pentateuch

¹³⁴⁴ The *Gutnick Chumash* initially appeared as individual volumes of the Pentateuch: Genesis (2003), Exodus (2003), Leviticus (2004), Numbers (2005), Deuteronomy (2004). A separate volume on *Haftarah* (the weekly portion read from the Prophets at the conclusion of the Torah reading) was published in 2006 with only scant commentaries anthologized from R. Schneerson's writings. A one-volume "Synagogue edition" combining the above-mentioned 6 volumes into one volume was published in 2006 with summaries of R. Schneerson's analyses of the names of the Torah readings collected as a preface to the Pentateuch text from pages xl. to lviii.

¹³⁴⁵ An initial example of this misleading dimension is apparent in the very first *Sidra* of the first-published volume of this work. On the *Sidra* of *Shemot*, of 29 edited scholarly addresses by R. Schneerson found in *LS* and its Addenda and another 5 extended edited analyses in *Sichot Kodesh*, only 12 are anthologized. For example, R. Schneerson's insightful analyses of Exodus 2:11-15, (where he develops a refreshing interpretation of the events based on Judaism's unique understanding of trust in G-d) are omitted with no indication that such an exposition exists.

to the locations of omitted explanations by R. Schneerson found in his Hebrew or Yiddish writings would have partially rectified this misleading impression. This shortcoming aside, the anthologies that are presented by R. Miller in the commentary comprise a very readable representation of a large number of R. Schneerson's key addresses on the Torah readings, with an appeal to both layman and scholar.

In 1995, Kehot published Rabbi J. Immanuel Schochet's translation of *Haggadah Shel Pesach Im Likkutei Ta'amim U'Minhagim* ["*Haggadah* for Pesach with an Anthology of Reasons and Customs Compiled and Edited by the Lubavitcher Rebbe"] referred to in 2.9.8 above and discussed in Appendix G. Appended to the Hebrew-English text are English renditions of 8 *sichot* [extended explanations] on central texts from the *Haggadah* and 12 pre-Passover pastoral letter, penned by R. Schneerson between 5712 [1952] and 5725 [1965].

In 2008, *Kol Menachem* published its 223-page *Kol Menachem Haggadah*. This is an outstanding work and there is virtually no area of the *Haggadah* text where R. Schneerson's insightful commentary is not masterfully presented to expound the text. Similarly, in 2010, *Kol Menachem* published its *Kol Menachem Megillah*. The nine chapters of the text of the Biblical Book of Esther are accompanied by focused presentations of R. Schneerson's explication of some sixty-six pivotal phrases or concepts of the *Megillah*. In 2013, *Kol Menachem* published its *Kol Menachem Tehillim* [Book of Psalms] with commentary drawn from classical rabbinic texts and explanations by R. Schneerson compiled and adapted by Rabbi Chaim Miller.

Given the constraints imposed by presenting R. Schneerson's extended explorations as a succinct commentary accompanying the text, the *Kol Menachem* commentary to *Chumash*, *Haggadah* and *Megillah* can do little more than present in a few paragraphs those pertinent, pivotal points of the fuller

exposition. These do not reveal the full depth of complex analyses and rigorous scholarly procedures of the original edited *sicha*. The original *sicha* characteristically examines and evaluates several hypotheses before reaching a conclusive and definitive understanding of the subject under discussion. This reasonable shortcoming aside, these works accurately and eloquently present central points of R. Schneerson's novel insights into these texts to the wider readership.

Between 2006 and 2009, Kehot Publication Society of N.Y. published Habad of California's 5-volume *The Torah - With an Interpolated English Translation and Commentary Based on the Works of the Lubavitcher Rebbe*. Its "Chasidic Insights" and "Inner Dimensions" provide the reader with synopses of concepts gleaned from R. Schneerson's vast corpus. Like *Kol Menachem's Gutnick Chumash*, the commentary comprises only a small sample of a vast and complex exegesis of many Torah portions and thereby encourage the misleading and incorrect impression that other areas of Biblical text were unaddressed by R. Schneerson and that a singular synopsis presented in the commentary represents the full gamut of the contribution by R. Schneerson or his predecessors.

In 2005, Kehot Publication Society produced *Chamisha Chumshei Torah Im Pirush MiAdmur Menachem Mendel Schneerson MiLubavitch* accompanying the text of the Pentateuch. Appended to each volume are appendices containing *Sichot*, *Ma'amarim* and letters by R. Schneerson on matters pertaining to that particular volume of the *Chumash*. In 2007, *Machon Heichal Menachem* of Jerusalem began publication of Rabbi Y.Y. Havlin's *Bi'urei Chumash* series, with an average of 40 to 50 synopses of R. Schneerson's extended elucidations on each Torah reading. A total of 19 volumes presenting synopses of some of R. Schneerson's most well-known teachings on the entire *Five Books of Moses* were subsequently published. In 2012, these 19 volumes were published by *Machon Heichal Menachem* of Jerusalem as a 5-volume set entitled *HaMa'or*

SheB'Torah-Bi'urei HaChumash ["The Radiance of Torah - Elucidations of the Pentateuch"].

2 ANTHOLOGIES WITH A THEMATIC FOCUS

The emergence of works with a restricted thematic focus is indicative that people with diverse areas of interest and specialization are keen to access thematic "bites" of R. Schneerson's discourse so as to attain an assessment of his contribution.

From 1964, R. Schneerson regularly devoted one address of the usual six or more addresses that comprised his Shabbat afternoon *farbrengen*, to developing an innovative approach to the interpretation of Rashi's Torah commentary. A detailed and systematic compilation of the axioms underlying Rashi's methodology as disclosed by R. Schneerson's analyses was published in 1980 by Rabbi T. Blau as *Klallei Rashi* [Rashi's Principles] by Kehot Publication Society. The work provided an extensive compilation of 217 exegetical principles emergent from R. Schneerson's analyses of Rashi's commentary, as well as exemplifications of R. Schneerson's application of these principles to his discourse. In a letter of *Adar* 11th, 5740 – [February 28th, 1980], R. Schneerson expressed his appreciation to R. Blau for the first edition of this work and encouraged his publication of a more extensive edition. An expanded version of *Klallei Rashi* was published in 1991, identifying a further 182 exegetical principles and exemplifications of their application throughout R. Schneerson's discourses and thus documenting a total of 389 such underlying principles. Similarly, in 1991, R. Mordechai M. Lauffer published *Klallei Rambam* which cited 268 underlying axioms of Maimonides' *Mishneh Torah* brought to light through Rabbi Schneerson's analyses of *Mishneh Torah* throughout more than forty years of his leadership.

Between 1991 and 2015, *Machon Heichal Menachem* of Jerusalem published Rabbi Y.Y. Havlin's *Sha'arei* series comprising 40 volumes that anthologize

salient aspects of R. Schneerson's teachings on a variety of themes. A beneficial aspect of these anthologies is the appending of *Reshimot HaMekorot* ["List of Sources"] which enables the reader to examine R. Schneerson's original discourse or correspondence from which the anthology's citation has been drawn. Besides the previously-mentioned 2007 *Sha'arei Chinuch: Bi'urim, Ha'arot V'Hadrachot B'Inyanei Chinuch* ["The Portals of Education: Explanations Elucidations and Directives in Matters Pertaining to Education"], (see 2.5.19. above), much educational content is found amongst anthologies that are not formally focussed on education.¹³⁴⁶ Other anthologies by Havlin render accessible many central teachings by R. Schneerson on topics of charity (Havlin, 1991a) redemption, (Havlin, 1991b & 1991c) *halacha* [Jewish Law] (Havlin, 1992a, 1992b, 1992c & 1992d) and the Jewish months of the year and festivals (Havlin, 1994a, 1994b, 1994c, 1995, 1997a, 1997b & 1997c).

In 1999, Kehot Publication Society published *Kol Bo'ei Olam; Likkut Inyanei Sheva Mitzvot Bnai Noach, Melukat MeSichot U'Michtevei Kvod Kedushat Admur Menachem Mendel Schneerson MiLubavitch* ["All People of the World: an Anthology of Matters Pertaining to the Seven Noahide Laws Culled from the Addresses and Letters of R. Schneerson"]. An English supplement entitled "The Deed is the Main Thing" is appended to this work.

In 2002, Levi Yitzchak Groner and Moshe Leib Krizschevski published the 749-page *Karati V'Ayn Oneh: Sichotav U'Michtavav Shel Kvod Kedushat Admur MiLubavitch Al Shleymut HaAretz* ["The Unheeded Cry: The Talks and Letters of the Lubavitcher Rebbe on the Integrity of the Land of Israel"] which makes available to the wider readership talks by R. Schneerson on the Danger of Territorial Concessions. The work incorporates addresses from 1969 to 1991 as

¹³⁴⁶ Examples are *Sha'arei Halacha U'Minhag: Teshuvot U'Bi'urim B'Shulchan Aruch: Yoreh De'ah*, pp. 189-250 as well as pages 56, 123-6 & 131. Similarly, pp. 39-45 of *Sha'arei Halacha U'Minhag: Teshuvot U'Bi'urim B'Shulchan Aruch: Choshen Mishpat* are pertinent to educational concerns.

well as private audiences held and letters written between 1968 and 1992. In 2004, a 2-volume expanded edition of the same title incorporated in Vol. 1 addresses delivered between 1967 and 1980 and in Vol. 2, addresses, audiences and letters of the 1980-1992 periods. The depth of R. Schneerson's conviction that territorial concessions endanger the security of the population of Israel is evidenced by the passionate tone that pervades even the transcripts of his talks on what was clearly a most painful topic.

In 2003, Kehot Publication Society of N.Y. published Rabbi Yitzchak Kagan's translation of two of R. Schneerson's *Rashi-sichot*¹³⁴⁷ [scholarly analyses of Rashi] entitled "Studies in Rashi, 'The Land of Israel' and 'The Third Party'" and in 2005, Rabbi Y. Eliezer Danzinger's translation of another two of R. Schneerson's *Rashi-sichot*¹³⁴⁸ entitled "Studies in Rashi, *Shelach / Pinchas*: 'Miriam and the Spies -A Lesson in Speech' and 'Korach's Sons- The Power of *Teshuvah*'". In 2011, Kehot Publication Society of N.Y. published Rabbi Y. E. Danzinger's *Studies in Rashi on Bereishit* [Genesis] comprising twelve bilingual essays, one for each Torah reading.¹³⁴⁹ Unlike popular distillations of R. Schneerson's scholarly addresses which omit incisive details or footnotes, the three¹³⁵⁰ available volumes of *Studies in Rashi* provide a masterly translation of the unabridged published Hebrew or Yiddish *sicha* containing R. Schneerson's in-depth analysis of Rashi's commentary as approved for publication by R. Schneerson. This provides the reader with a first-hand insight into the rich content of such "Rashi-sichot". In 2012, *Studies in Rashi The Book on Shemot* [Exodus] was published by Kehot. Further anticipated volumes in this series are currently in preparation.

¹³⁴⁷ The original edited *sicha* appeared in *LS*, V:1-15 & *op. cit.*, VII:1-8.

¹³⁴⁸ The original edited *sicha* appeared in *op. cit.*, Vol. XVIII: 141-9 & *op. cit.*, XXXIII: 170-5.

¹³⁴⁹ A preface to the work includes 17 General Principles of Rashi.

¹³⁵⁰ A re-edited version of Rabbi Yitzchak Kagan's ground-breaking 2003 translation entitled "The Land of Israel" is incorporated in Rabbi Y. E. Danzinger's 2011 *Studies in Rashi on Bereishit*.

R. Schneerson's elucidations on *The Ethics of the Fathers* were first anthologised by Rabbi A.E. Friedman in Kehot Publication Society's *Bi'urim L'Pirkei Avot* (1982). In 2000, a two-volume sixth edition of *Bi'urim L'Pirkei Avot: Melukatim MeSichot U'Reshimot* was published. Appended to the second volume are 26 *Sichot*, multiple letters, 3 *Teshuvot U'Bi'urim* ["Responsa and Elucidations"] and two *hadranim* [expositions upon conclusion of study of a Talmudic tractate] of relevance to *Pirkei Avot*. In 2009, Kehot Publication Society published "*Pirkei Avot: Ethics of the Fathers with a New Commentary Anthologized from the Works of the Classic Commentators and the Chasidic Masters*" compiled by R. Yosef Marcus. While this work includes selections from the classic commentaries on this tractate of *Mishnah*,¹³⁵¹ it clarifies on Page 11 of its Introduction that "A particular emphasis is placed on including interpretations that convey ideas emphasized in Chassidic philosophy in general and Habad philosophy in particular, especially in the philosophy of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson...."

In 2005, *Heichal Menachem* of Jerusalem published *Pirkei Avot Im Bi'urim V'Imrot Kodesh MeKvod Kedushat Admur MiLubavitch* ["Ethics of the Fathers with Explanations and Sacred Discourse by the Lubavitcher Rebbe"], an anthology of succinct adaptations of R. Schneerson's discourse accompanying the text of the "Ethics of the Fathers" with cross-references to the fuller renditions of R. Schneerson's analyses which are appended extensively to the work from page 97 to page 364. While this work is not as comprehensive as A. E. Friedman's *Bi'urim Pirkei Avot*, it provides a valuable insight into several of R. Schneerson's commentaries to, and analyses of "Ethics of the Fathers".

In 2009, *Machon B'O halei Tzaddikim* of Jerusalem published *Si'ach Sarfei Kodesh: Ti'ud Sichot U'Pegishot Gedolei U'Me'orei Yisrael Im Hod Kvod Kedushat*

¹³⁵¹ Alongside the commentary described above, R. Marcus also includes biographies of the Sages cited in *Pirkei Avot*, historical perspectives to the *Mishnah* under discussion, insights into the etymology of words used, Kabbalistic perspectives on the *Mishnah*, stories that exemplify the ideals conveyed in the *Mishnah* and an explanation of the interrelationship of one *Mishnah* to the next.

Menachem Mendel Schneerson Admur Rabbi MiLubavitch [“Words of the Holy Seraphim: Documentation of Talks and Meetings of Torah Scholars with the Lubavitcher Rebbe”] containing transcripts of the contents of sixty-five face-to-face meetings between various Torah scholars and R. Schneerson.

Between 2007 and 2009, *Kol Menachem’s* The Gutnick Library of Jewish Classics has published 2 volumes of *Rambam: The 13 Principles of Faith with an Anthology of Commentaries from the Talmud, Midrash, Rishonim and Acharonim, and Elucidation from the Works of the Lubavitcher Rebbe* covering four of Maimonides’ Thirteen Principles of Faith.¹³⁵² This encyclopaedic anthology of R. Schneerson’s writings that pertain to individual principles of Maimonides’ *Thirteen Principles of Faith* is a bold undertaking and Rabbi Miller skilfully introduces the reader to R. Schneerson’s creative Torah thoughts and teachings on the themes related to the *Thirteen Principles of Faith*.

In 2003, Rabbi Havlin’s seven-volume *Shulchan Menachem* was published by *Heichal Menachem* and it contains a full collection of R. Schneerson’s halachic writings, culled from various works and organized according to the *Shulchan Aruch* [Code of Jewish Law].¹³⁵³

A significant development in presentations or anthologies with a specific focus is the 2013 recommencement, after a fifteen-year hiatus, of publication of the second and third volumes of *The Letter and the Spirit - Letters by the Lubavitcher Rebbe* in an anticipated 13-volume collection. An inaugural volume of this correspondence was published in 1998 (Solomon, 2000: 320-1) containing significant examples of R. Schneerson’s English-language correspondence, selected and arranged according to topics by his long-

¹³⁵² *Kol Menachem* published a volume of R. Schneerson’s elaborations of Principles VIII & IX in 2007 with an appendix on “Science and Technology in the Works of the Lubavitcher Rebbe”. In 2009, a volume of R. Schneerson’s expositions of Principles VI & VII on prophecy (with appendices on related topics) was published.

¹³⁵³ This work surpasses Heichal Menachem’s *Sha’arei Halacha U’Minhag*.

standing personal secretary, Rabbi Dr. Nissan Mindel, who provides an introductory overview of R. Schneerson's treatment of each topic. The second volume contains R. Schneerson's letters on "Torah and Science", miscellaneous topics and "The Perplexed" while the letters of the third volume deal with matters collected under the topics of "Jewish Law", "Education", "Comforting the Bereaved", "The Family" and various other concepts. Further volumes currently await publication.

Between 1998 and 2005, *Otsar Sifrei Lubavitch*, Inc. published six volumes of 810 English-language letters penned by R. Schneerson as "Letters from the Rebbe". These letters are arranged chronologically only within each volume while no over-arching chronological order exists within the six volumes as a whole. Similarly, no thematic organization applies to the arrangement of these letters either by volume or within each volume. Notwithstanding this organizational shortcoming, the making available of this volume of English-language letters within this 7-year period is appreciated by students of R. Schneerson's teachings who are prepared to sift through this work to access hitherto-unpublished insights by R. Schneerson.

3 WORKS ON LIFE-CYCLE EVENTS

Works that thematically communicate R. Schneerson's teachings as they pertain to life-cycle events such as birth, *bar-mitzvah*, and marriage, which highlight his view of philosophical perspectives and halachic obligations at various stages of life, are indicative of his teachings playing a greater part in people's lives. In 1998, *Kehot, Heichal Menachem*, Jerusalem, published Havlin, Y.Y. (ed.)'s *Sha'arei Milah - Leket Bi'urim V'Imrot Kodesh B'Inyanei Mitzvat Milah* ["Portals of Circumcision - An Anthology of Explanations and Sacred Discourse on the Topic of the *Mitzvah* of Circumcision"] In the same year, *Kehot, Heichal Menachem*, Jerusalem, published Havlin, Y.Y. (ed.)'s *Sha'arei Bar-Mitzvah U'Mitzvat Tefillin: Leket Bi'urim, Ha'arot U'Minhagim B'Inyanei Bar-Mitzvah U'Mitzvat Tefillin* ["The Portals of *Bar-Mitzva* and the *Mitzvah* of

Phylacteries: An Anthology of Explanations, Elucidations and Customs in Matters Pertaining to *Bar-Mitzva* and the *Mitzva* of Phylacteries"]. Likewise, in 1999, Machon Lubavitch, Lubavitch Youth Organization, Israel, published P.T. Althaus' 415-page *Ben Yud-Gimmel L'Mitzvot: Bar-Mitzvah B'Or Chasidut Chabad V'Hadrachoteha* ["At Thirteen - (The Obligation to Observe) the Mizvot]: *Bar-Mitzvah* in Light of Habad Hasidism and its Directives"]. In 2008 Havlin, Y.Y. & Cohen, Y. (eds.) published *Sha'arei Nissu'in: Leket Sichot U'Bi'urim B'Inyanei Nissu'in: Otzar Minhagim V'Haora'ot B'Inyanei Chatuna* ["The Portals of Marriage: An Anthology of Addresses & Elucidations Pertaining to Matters of Marriage: A Compilation of Customs and Directives in Matters Pertaining to the Wedding"].

4 WORKS AIMED AT TARGET AUDIENCES

Texts aimed at different target audiences, such as the presentation of his ideas in a way accessible to children, particularly in connection to the weekly Torah portion, are also indicative of the expansion of his influence to a new generation of readers.

Between 1993 and 2008, Kehot Publication Society of Israel published 15 volumes of the Hebrew-language *Mayan Chai: Rayonot V'Sichot L'Yeladim U'L'No'ar Me'ubad al pi Sichotav Shel Admur Menachem Mendel Schneerson MiLubavitch* ["The Living Wellspring: Thoughts and Talks for Children and Youth, Adapted from the Addresses of the Lubavitcher Rebbe."] Each of these volumes is based on the Torah readings of one of five books of the Pentateuch, presenting the young reader with an average of five adaptations per weekly Torah reading and a smaller number of adaptations applying to Jewish Festivals or Hasidic commemorations taking place at a time of year when these Torah readings are read. In 1994, two similar volumes were published on the *Hagaddah Shel Pesach* and *Pirkei Avot* ["Ethics of the Fathers"] containing adaptations for children of R. Schneerson's commentaries on these two works.

A popular Hebrew-language distillation of R. Schneerson's addresses is found in *Machon Lubavitch - Tze'irei Agudat Habad's* five volume *Shulchan Shabbat: Sichot V'Rayanot L'Parshiyot HaShavua Me'ubad Mitoch Otzar Sichotav Shel HaRabbi MiLubavitch* ["The Shabbat Table: Discourses and Concepts on the Weekly Torah Readings Adapted from Talks of the Lubavitcher Rebbe"], published between 1996-2001 and edited by Menachem Brod and Tzvi Levenoni.

Between 2003 and 2010, *Machon Lubavitch* published *Shulchan Chag: Sichot V'Rayanot L'Chagim L'Yeladim U'L'No'ar Me'ubad Mitoch Otzar Sichotav Shel HaRabbi MiLubavitch* ["The Festival Table: Discourses and Concepts for Festivals Adapted from Talks of the Lubavitcher Rebbe"] edited by R. Menachem Brod. The adaptations found in this series, as their title implies, appeal to users who seek a brief encapsulation of R. Schneerson's thought to share at the Sabbath table as is customary.

Several of R. Schneerson's commentaries on *Maimonides' Mishneh Torah* are collected in Pewsner's *Yein Malchut* (I: 1987 and II: 1988). His *siyumim* and *hadranim* [scholarly expositions made upon completion of a section of a Rabbinic work] on *Maimonides' Mishneh Torah* and on various Talmudic tractates, are collected in *Torat Menachem - Hadranim Al HaRambam V'Shas* by *Lahak Hanachot* (1992), containing 11 annotated scholarly *hadranim* on *Mishneh Torah* and a further six *hadranim* on Talmudic tractates (plus a total of seven further expositions pertaining in general to the study of Maimonides or Talmud). His analyses of many salient Talmudic topics, made in connection with the conclusion of the study of Talmudic tractates, were edited by Eisenbach (1979 & 1985) as 3 volumes of *Chiddushim U'Biurim B'Shas* (*U'B'Divrei HaRambam z"l*).

In 1994, the Kehot Publication Society published the two volume *Hadranim Al HaShas*, containing 64 *hadranim* on Talmudic tractates delivered by R. Schneerson throughout his more than four decades of leadership. In 1994, Machon Ohalei Shem Lubavitch of Kfar Chabad published Avraham Alashvili's (ed.) three-volume *Shulchan HaMelech* with R. Schneerson's comments and elucidations of *Shulchan Aruch HaRav* by Rabbi Schneur Zalman of Liadi. The third volume focuses on Rabbi Schneur Zalman of Liadi's *Hilchot Talmud Torah*, with its second half comprising R. Schneerson's elucidations.

Many of R. Schneerson's edited and unedited communications of the year 1950 were compiled by Greenberg and Zaklikowski in *Ymei Bereishit* which was published by Kehot Publication Society of N.Y. in 1993. Six volumes of *Der Rebbe Redt Tzu Kinder* ["The Rebbe Speaks to Children"] containing synopses of R. Schneerson's addresses to youth rallies for *Tzivot Hashem* between 1981 and 1992 was published in 1997 and 2001 by *Tzivot Hashem*. English-language and Hebrew-language equivalents of these works are also available as *HaRabbi Medaber Im Yeladim* and as "The Rebbe Speaks to Children".

5 ENGLISH-LANGUAGE TRANSLATIONS

Between 1980 and 1998, Kehot Publication Society published five volumes of Rabbi R. Jacob Immanuel Schochet's English translation of the first two volumes of R. Schneerson's *Likkutei Sichot*. This translation is entitled "*Likkutei Sichot: An Anthology of Talks Relating to the Weekly Sections of the Torah and Special Occasions in the Jewish Calendar*". The translation corresponds to the first four volumes of the Yiddish original, incorporating into the English translation select sections of the addenda to the original Yiddish text. Between 1996 and 1998, Kehot Publication Society further published Rabbi Eliyahu Touger's 5-volume translation of volumes 3 and 4 of *Likkutei Sichot* as "An

Anthology of Talks Relating to the Weekly Sections of the Torah and Special Occasions in the Jewish Calendar”, Volumes VI-10.

Between 1995 and 2009, *Sichos in English* published four volumes of Uri Kaploun’s “Proceeding Together: The Earliest Talks of the Lubavitcher Rebbe” which serve as a translation of the first two volumes of *Torat Menachem-Hitva’aduyot*, spanning talks by R. Schneerson delivered between *Shevat* 14th, 5710 [February 1st, 1950 (four days after the passing of his predecessor and father-in-law, RJIS)] and *Adar-Sheini* 25th, 5711 [April 2nd, 1951] six weeks subsequent to his assumption of leadership of the Habad Movement.

Between 1999 and 2011, *Sichos in English* published seven volumes of Rabbi Eliyahu Touger’s “I Will Write It In Their Hearts” comprising translations of pivotal letters from the first four volumes of *Igrot Kodesh* penned by R. Schneerson between *Shevat* 2nd, 5692 [Jan. 10th, 1932] and *Nissan* 13th, 1951 [April 19th, 1951].

In 2005, *Sichos in English* of New York published *In Good Hands: 100 Letters and Talks of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson, On Bitachon: Trusting in G-d* (compiled and translated by Uri Kaploun). Between 2005 and 2007, *Sichos in English* of New York published the three-volume *Healthy in Body, Mind and Spirit*, an anthology of R. Schneerson’s writings on maintaining physical and mental health compiled by Rabbi Sholom B. Wineberg.

APPENDIX E

R. SCHNEERSON'S EMPLOYMENT OF METAPHORS TO EXPLAIN THE NATURE OF EDUCATION

1. THE METAPHOR OF *TEFILLIN* (PHYLACTERIES):

In 1932, R. Schneerson recorded¹³⁵⁴ Habad's frequently-cited¹³⁵⁵ metaphor which likens educational endeavour to the Biblical obligation of donning *Tefillin* (phylacteries)¹³⁵⁶ and where "The daily obligation to reflect on the educational requirements of the members of one's household is comparable to donning *Tefillin* (phylacteries)". This principle of RSB was incorporated by R. Schneerson in his 1942 compendium of his predecessor's teachings, *HaYom Yom*,¹³⁵⁷ stating:

Just as there is an obligation on every Jewish man to don *tefillin* each day, so too there is a *mitzvah* and obligation on every Jewish man, each in accordance with who he is in his level of understanding, to apportion half an hour at least once every two or three days to diligently engage in guiding his children and household.

1354 Journal entry of *Shevat* 20th, 5692 [Jan. 28th, 1932] recorded in Addenda to *Torat Menachem-Reshimat HaYoman*: 462, citing RJIS's recounting RSB's address of Wednesday, *Simchat Torah*, *Tishrei* 23rd, 5660. [Sept. 27th, 1899]; Journal entry of eve of *Kislev* 20th, 5693 [Dec. 18th, 1932] recorded in *Torat Menachem-Reshimat HaYoman*: 313, citing the same disclosure.

1355 Address of RSB, *Simchat Torah*, 5660 (see *Reshimot Yoman* below), in *Torat Shalom*: 53-4 cited in *IK-RJIS*, XI: 186-9; *IK-RSB*, II: 660-61, Letter 362, to Rabbanit Shaina Brocha Dulitzka, sister-in-law of RSB (his wife's sister) and daughter of Rabbi Yosef Yitzchak of Avrutch; *IK-RJIS*, II: 385-6, Letter 561 of *Shevat* 20th, 5692 [Jan. 28th, 1932]; *IK-RJIS*, III: 461-2, Letter 813 of *Cheshvan* 21st, 5696 [Nov. 17th, 1935] [seemingly] addressed to Reb Moshe Zalman Feiglin; *IK-RJIS*, IV: 186-7, Letter 961 dated *Kislev* 14th, 5698 [Nov. 18th, 1937] addressed to Rabbi Pinchos Mintz; *IK-RJIS*, VII: 295, Letter 2072 dated *Sivan* 13th, 5703 [June 16th, 1943]; *IK-RJIS*, X: 410-2, Letter 3722 [undated, presumably 5710-1950]; *IK-RJIS*, XI: 35-6, [undated, presumably 5683-1923] Letter 3770; *IK-RJIS*, XI: 186-9, undated letter of 5692 (from Warsaw), Letter 3,886 citing *Torat Shalom* & providing a full exposition of circumstances of this statement by RSB; Partially cited by R. Schneerson in *Reshimot HaYoman* – page 313 [under the heading of the eve of *Kislev* 20, 5693] paragraph 6. [See discussion regarding precise date of RSB's address in footnote 26] and on page 462 in *Hosafot*, under heading of 5692; a partial citation is found in *HaYom Yom* for *Tevet* 22nd.

1356 Journal entry of *Shevat* 20th, 5692 [Jan. 28th, 1932] in Addenda to *Torat Menachem-Reshimat HaYoman*: 462 and journal entry of eve of *Kislev* 20th, 5693 [Dec. 18th, 1932] in *op. cit.*: 313.

1357 Entry for *Tevet* 22nd.

Two decades later, having assumed the leadership of the Habad-Lubavitch Movement, he elaborated¹³⁵⁸ on the educational implications of this metaphor, particularly for the responsibility for education.

2. THE HOME CONSTRUCTION METAPHOR: INVESTING ALL IN EDUCATION

The educational metaphor which likens educational endeavour to construction of a home involving investing all one's assets - including investing assured but as yet, unrealized financial [and mental and emotional] resources in the construction.¹³⁵⁹ This metaphor for investing in education above and beyond one's abilities is predicated upon the words of RSB who stated:¹³⁶⁰

When one builds a house, one invests in this one's heart, one's head together with all one's energies and abilities and to the extent that one mortgages even more than one's energies and abilities, as is known, "All who engage in building become impoverished" (*Yevamot*, 63a). It is imperative that the matter be thus because building without an investment of one's energies and abilities is not really building. And the explanation is that when one mortgages, meaning that one takes not only what one possesses in a revealed way but also what one possesses in securities and collateral for also this is invested in the mortgage for the building. All this applies to physical building which is also a *mitzvah* because nothing is exclusively materialistic for a Jew; the physical is a vehicle for the spiritual....

¹³⁵⁸ See Address of Kislev 19th, 5716 [Dec. 4th, 1955] in *TM-HIT*, XV [5716, I]: 271-3, §19; See Address of *Shabbat Bereishit*, Tishrei 24th, 5717 [Sept. 29th, 1956] (second *farbrengen*) in *TM-HIT*, XVIII [5717, I] : 158-60, §40-§43; *LS*, I: 8-19 and see the inaugural *farbrengen* of *Shabbat Bereishit*, Tishrei 24th, 5718 [Oct. 19th, 1957] in *TM-HIT*, XXI [5718, I]: 133-7, §5-§9.

¹³⁵⁹ Addenda to *Torat Menachem-Reshimat HaYoman*: 462.

¹³⁶⁰ R. Schneerson's journal entry of *Shevat* 20th, 5692 [Jan. 28th, 1932] in Addenda to *op. cit.*: 462, citing RJIS's recounting RSB's address of Wednesday, *Simchat Torah*, Tishrei 23rd, 5660 [Sept. 27th, 1899]. Journal entry of *Shevat* 20th, 5692 [Jan. 28th, 1932].

In Habad Hasidic custom, it is precisely through an educational activity that the dedication of one's new home would take place.¹³⁶¹ R. Schneerson's later explications¹³⁶² of this metaphor derived educational ramifications from it for the responsibility for education as elaborated below.

3. THE CONFLAGRATIONAL METAPHOR:

R. Schneerson taught that a profound understanding of the essential nature of education is to be learned from the linguistic connection between *chinuch*, meaning "education" and the Jewish festival of *Chanukkah*.¹³⁶³ That the Hebrew word for education, *chinuch* and *Chanukkah* are etymologically related implies that educating is like kindling the candelabra or a lamp.

The conflagrational metaphor which has its origins in Biblical¹³⁶⁴ and mystical writings¹³⁶⁵ was frequently used by R. Schneerson¹³⁶⁶ and his predecessors. Traditionally, the metaphor of the candle or candelabrum is used to encapsulate the relationship of the human spiritual component to the body that "contains" it, as well as the soul's yearning for G-d and the fulfilment attained through its engaging in performance of *mitzvot* as R. Schneerson wrote¹³⁶⁷:

¹³⁶¹ *IK*, IV: 144-5, Letter 886.

¹³⁶² See addresses of *Purim*, 5712, *TM-HIT*, V [5712, II]: 40-3, §21 & §23-4; *Shushan Purim*, 5714, *TM-HIT*, XI [5714, II]: 141-2, §19-§20; *Shabbat Parashat Mikeitz*, 5722, *TM-HIT*, XXXII [5722, I]: 349, §11; Address of *Motzo 'ei Shabbat Parashat Beshalach*, Shevat 12th, 5724 [Jan. 25th, 1964]: *TM-HIT*, XXXIX [5724, II]: 44-7, §13-§16 and *IK*, III: 118, Letter 494. See also *Kfar Chabad Magazine*, Vol. 856, *Sivan* 5th, 5759: 11.

¹³⁶³ R. Schneerson pointed out (Address of the first day of *Chanukkah*, 5743 [December 11, 1982] in *TM-HIT*-5743, II: 678-80) that the Hebrew word for education, *chinuch*, is etymologically related to the word *Chanukka*, a festival where the lighting of the Temple candelabrum and the supernatural attainment of a jar of untarnished oil sealed with high priest's seal for purposes of lighting was of central importance to the story and where the contemporary lighting of the *Chanukka menorah* during the festival serves as the central commemorative act.

¹³⁶⁴ Proverbs, 20: 27 states, "The soul of man is the candle of G-d".

¹³⁶⁵ *Zohar*, III: 187a; *Tanya*, Section 1, Chapters 19, 35 and end of Ch. 53.

¹³⁶⁶ *IK*, I: 61-2, Letter 38; *op. cit.*, I: 62-3, Letter 39; *op. cit.*, I: 63-4, Letter 40; *op. cit.*, I: 66-7, Letter 42 [Addenda to *LS*, XII:264-5].

¹³⁶⁷ Edited address of *Sivan* 19th, 5751 [June 1st, 1951] in *SK-5751*, II: 600; *HIT-TM-5751*, III: 336.

Lighting the *menorah* [candelabrum] symbolises our life-long service of G-d. In the Book of Proverbs, King Solomon likens the *mitzvot* to a candle and the Torah to light, for it is through these that we light up the world. When we perform *mitzvot* and absorb the wisdom of the Torah we, like “the candle of G-d,” are empowered to illuminate the world. Lighting the *menorah* thus corresponds to our soul mission of lighting up the world until it will be full of the light of G-dliness like a *menorah*.

The etymological connection between *chinuch* [education] and *Chanukkah* enabled R. Schneerson to derive implications about the nature of education and the metaphor was employed to shed light on the nature of educational endeavour. The metaphor’s educational application is repeatedly emphasised in R. Schneerson’s educational discourse with derivation of a wide range of educational ideals, including ideals central to his educational agenda, such as maximal realisation and tangible expression of learner potential, the on-going nature of educational endeavour and the empowering of the student to become independent learners of their own volition. Emergent educational ideals include:

(i). Learner potential awaits activation.

The conflagrational metaphor illustrates that education concerns developing students who are already possessed of the prerequisite abilities, with education’s task of accessing and encouraging pre-existent positive potential, (corresponding to finding in the learner the oil, wick and vessel). R. Schneerson stated:

Our children are like the *menorah* and parents and teachers are like the priest empowered to light the lamps in Temple times. When the Priest approached the *Menorah* he found an “unblemished” vessel with just the right amount of pure oil and a wick in place. We must similarly view our children as possessing all the required spiritual potential and

our task is to ignite the candelabra by inspiring our children to love the Torah and their Jewish heritage.¹³⁶⁸

Education requires that learners of all ages be viewed as awaiting guidance so that irrespective of the apparent difficulties, fulfilment of education's goals is attainable, with victory and success awaiting education's attempt to reveal the innate goodness of the learner. Based on this understanding of education, R. Schneerson showed an unshakeable belief in the educational potential of every individual where despair does not apply to even the most seemingly hopeless of educational situations.¹³⁶⁹

(ii). Education is Recommencement of a Process to which Learners have an Intrinsic Aptitude.

Based on R. Schneerson's view of education, the focus and pre-occupation of the parent and educator must on the innate receptivity to Torah teachings which the educator seeks to impart. Reiterating that the Hebrew word for education (*chinch*) and the name of the festival of *Chanukkah* are linguistically related, he observed that both *Chanukkah* and education share the common feature in that neither marks the inauguration of a completely new process which had hitherto never existed. Just as the festival of *Chanukkah* commemorates the renewal of the candelabra in the Jerusalem Temple, which had, for a sustained period, not been in practice, similarly, Torah education is also a procedure of re-inauguration.

R. Schneerson explained:

¹³⁶⁸ *SK-5751* [1990-1], II: 601-2 & 605-6.

¹³⁶⁹ For an example see *SK-5736*-[1975-76], II: 633-638; Address of Av 23rd, 5736 [August 19th, 1976]; addressed to the Israeli Team participating in the 1976 Paraplegic Olympics. R. Schneerson elaborated on the principle that a physical deficiency is indicative of a greater spiritual potential, enabling the individual to more than compensate for the deficiency. See also *SH-5748* [1987-8], II: 590 and addendum to second note to footnote.10; *TM-HIT-5748*, IV: 175-6.

There are two dimensions to the Festival of Chanukkah: Firstly, Chanukkah commemorates the rededication of the Temple which was not an utterly new innovation, but rather a renewal after a temporary cessation. Secondly, because this renewal followed a temporary cessation or “descent”, Chanukkah marks the reinstatement to a loftier level than that which originally existed. Being that the word *Chanukkah* (Dedication) is derived from the Hebrew word *chinuch* meaning “education”, we can extrapolate that these same two dimensions are found in the concept of education. When a child starts to learn Torah, it is not a completely new undertaking, but rather a renewal after a temporary cessation. Birth marks the cessation in pre-natal Torah-study and therefore the child must begin learning anew. However, the Torah-study presently undertaken is on an incomparably more elevated plain than that studied prior to birth. There are two reasons for this. Firstly, it is because the child has learnt it previously prior to birth. Secondly, now that the child studies the entire Torah on his own, it has an integral connection to that child...¹³⁷⁰

Taking this concept a step further, R. Schneerson believed that it is precisely through an education where the learner is aware that the Torah currently being taught had been acquired previously, that the education can truly impact upon the learner.

(iii). Education is Pro-Active and Extraverted

Mindful of learner potential, education must proactively proceed to “light” the candelabrum without delay, as delay means inhibition of the educator’s ultimate self-fulfillment as well as the learner’s self-fulfillment.¹³⁷¹ The conflagrational metaphor is further expounded to illustrate that education is about kindling lights, where a temporarily unkindled light thereby also

¹³⁷⁰ Address of the first day of *Chanukkah*, 5743 [December 11, 1982] in *TM-HIT-5743*, II: 678-80.

¹³⁷¹ *TM-HIT*, IV [*TM-HIT-TM -5712*: I]: 227-31 and Addenda to *LS*, II: 484-6.

withholds and impedes the shining of many other lights that it might have ignited during the period that it was unkindled.¹³⁷² This metaphor thus served as the impetus for R. Schneerson's "extraverted" view of education and was pivotal to his understanding that education must proactively illuminate hearts and homes¹³⁷³ by kindling lights in young hearts, and lighting up and bringing warmth to Jewish homes.¹³⁷⁴ Elucidating Rashi's explanation that the candles of the *menorah* had to be ignited to the point that they became a bright flame, R. Schneerson wrote:

The *menorah* may be ready, its oil and wick may be present in the appropriate vessel, yet this is not enough. It is the task to actually light the *menorah*. This means that we may be unlimited spiritual potential but this potential is insufficient. All must activate the soul's fullest potential, so that it grows from being merely a tiny flame to a burning bright flame whose powerful light shines brightly far beyond its immediate environment.¹³⁷⁵

(iv). Education is Without Compromise Which is Antithetical to Education

Akin to the requirement of purity that applied to the oil for the candelabrum in the Jerusalem Temple, R. Schneerson urged that education must also be "kosher" and its ideals pure and uncompromised.¹³⁷⁶ (He cited¹³⁷⁷ RJIS's utilization of a conflagrational metaphor which likened the futility of compromising educational ideals to attempting to extinguish a fire with kerosene). The conflagrational metaphor is thus central to R. Schneerson's

¹³⁷² *IK*, II : 308-9, Letter 337.

¹³⁷³ *IK*, IV: 93-4, Letter 841.

¹³⁷⁴ English pastoral letter of 7th *Chanukka* Light, 5711 [Dec. 10th, 1950] addressed to "Jewish Students and Schoolchildren Everywhere" published in *Letters From the Rebbe*, IV: 5-6, Letter 3.

¹³⁷⁵ *SH-5748* [1988], II: 487-9, §12.; *TM-HIT-5748*, III: 487-98.

¹³⁷⁶ *TM-HIT* [5712, I] IV: 197-8, §20. Education in pristine sanctity [*chinuch al taharat hakodesh*] was also defined in a specifically Habad context as Torah-study illuminated by the radiance of the inner dimension of Torah or *Hasidut*. (See *IK*, IV: 483, Letter 1,200).

¹³⁷⁷ Edited address of 2nd night of *Pesach*, *Nissan* 16th, 5714 [April 19th, 1954] in *LS*, I: 98-102.

derivation¹³⁷⁸ from the central role of *Chanukka's* untarnished cruze of pure oil to exemplify the requirement that education must be of untainted pristine purity (*al taharat hakodesh*) and that at its most ideal level, Jewish education must be *al taharat hakodesh* [in pristine sanctity].¹³⁷⁹ To this end, education must ensure that it is uninfluenced by no outside corruption. He thus wrote,

There must be safe-guarded a cruze of oil sealed with the seal of the *Kohen Gadol* [High priest] and even though it contains oil sufficient only to light for one day, it stays alight until pure oil can be prepared to light further so that there is no interruption in [or cessation of] lighting....It behoves us to ensure that Jewish boys and girls will not encounter the "alien" influences [touch] that threatens to defile them – Heaven forbid. And should people come and argue that they have only enough to last for one day – we have an ongoing Divine assurance that they will light and continually shine in an ever-increasing, on-going way.¹³⁸⁰

(v). Education is Synonymous with Growth and is Antithetical to Stagnation

This metaphor leads to the conclusion whereby light and holiness must be on the increase,¹³⁸¹ thereby decreasing the influence of influences antithetical to sanctity.¹³⁸² Elucidating Rashi's explanation that the candles of the Temple *menorah* had to be ignited to the point that "the flame rises", he wrote:

Just as a flame starts out small but grows to be a great flame, so too each of us must never stand still in our *Yiddishkeit*. We must always

1378 Undated *reshima* in *TM-HIT-5710*, I: 7-8. (The 1992 edition published by *Lahak Hanochos*, N.Y.)

1379 *IK*, I: 188, Letter 103 and Addenda to *LS*, XXI: 402; *TM-HIT-5710* (1992 edition): 7-8.

1380 *Ibid.*

1381 Talmud, *Shabbat*, 21b.

1382 *IK*, IV: 94-6, Letter 842.

follow the rule of *Ma'alin bakodesh*, meaning to constantly ascend to an utterly higher level in all matters of Torah and *mitzvot*.¹³⁸³

(vi). Education Confronts Challenges.

Using the paradigm of the Chanukka lights which are kindled after dark, R. Schneerson reminded all that education takes place “precisely after dark”, when all oils have been contaminated, and after the destruction of the Temple. This means that the educational imperative is applicable even in the face of challenges.¹³⁸⁴

(vii). Education Seels to Create the Independent Learner.

The conflagrational metaphor is also cited (with the *menorah* symbolizing the Jewish people and its candles representing the soul and the obligation being to kindle the lights until the flame “rises on its own until the morning.”¹³⁸⁵ R. Schneerson thus utilized this metaphor in support of the educational process continuing until it had “ignited” the learner to the point that the learner was independent of educator. He thus wrote,

Parshat Beha'alotecha begins with the *mitzvah* of the lighting of the *menorah*. Commenting on the words “when you light the candles”, Rashi points out that instead of using the usual word for lighting, *l'hadlik*, the Torah uses the word *Beha'alotecha* which means “to raise up” (its root is the same as that of the word “*alyah*”). Rashi explains that this word is used as it signifies that there is a *mitzvah* for the priest not merely to kindle the *menorah* but to ensure that its flame becomes a *shalhevet ha'olah me'aleha*, meaning a bright burning flame that rises on

1383 *TM-HIT-5710* (1992 edition): 7-8.

1384 *HIT-TM*, IV [5712: I]: 227-31 and Addenda to *LS*, II: 484-6.

1385 *IK*, I: 83-4, Letter 53 and Addenda to *LS*, II: 676.

its own....¹³⁸⁶ *On its own* means that like the flame burning bright, without continued input from the source of its initial ignition, so too must we grow to stand on our own, independent of outside help. We must learn Torah of our own desire and perform *mitzvot* without being told to by parents and teachers. All of these directives apply not only to our own service of Hashem but also to our influencing others to perform *mitzvot*. They teach us that here too we must be *nerot leha'ir*, or “shining lights” who serve as examples to others. In this way we hasten the transformation of our world into a shining *menorah* where Hashem’s presence is tangible for all to see.¹³⁸⁷

Thus, education concerns the creation of independent learners.

(viii). Education: Self-Improvement as the Prerequisite for Learner Development.

The conflagrational metaphor was also cited as an indication that the educator must engage in constant self-improvement if they are to be effective. The lighting of the *menorah*, an act symbolic of the enlightening task of education, took place in Biblical times after the individual engaged in the lighting first ascended a step that stood before the candelabrum.¹³⁸⁸ To R. Schneerson,¹³⁸⁹ this prerequisite physical self-elevation is thus indicative of the imperative for educator introspection and self-refinement as a precondition for success in enlightening and developing one’s students to their fullest potential and this denotes that assisting one’s fellow elevates the individual so that even prior to commencing one’s assistance to one’s fellow one is already exalted to a higher spiritual status.

1386 He wrote, “If we analyse each of the three words used by Rashi in the phrase *shalhevet ha’olah me’aleha* (meaning ‘a bright flame,’ ‘that rises,’ ‘on its own’) we see that each conveys a potent directive for just how we can best engage in Divine service.”

1387 See *SH-5748* [1988], II: 486, §12 and *SH-5749* [1989], II: 525-9, §12.

1388 Maimonides, *Hilchot Beit HaBechira*, 3: 11.

1389 *SH-5748* [1988], II: 486-9, §12; *TM-HIT-5748*, III: 487-98.

(ix). Education is about Increasing and Enhancing the Positive.

Education is about “diffusing light” where exemplification of ideals which pertain to how to live life.¹³⁹⁰ In this context of diffusing light,¹³⁹¹ this metaphor serves to illustrate that while the wick and oil may be intact, it is only when these education goes about its task of diffusing light” as they must, that all individuals, both educators and educates, fulfil their purpose.¹³⁹²

(ix). Education is about an Uncompromised Presentation of Ideals.

Given the cosmic significance of education elucidated in 3.2 above, it follows that there can be no compromise of educational ideals. Furthermore, as ethics are rooted in faith,¹³⁹³ questions of the education of children must not be sacrificed or “consumed on the altar of peace.”¹³⁹⁴ When utilizing the metaphor of extinguishing a fire,¹³⁹⁵ R. Schneerson illustrated that in education, there can be no delays or delegation. He cited¹³⁹⁶ RJIS’s utilization of a conflagrational metaphor which likened the futility of compromising educational ideals to attempting to extinguish a fire with kerosene, to emphasise that compromise leads to disenchantment and serves to further alienate.

4. THE HORTICULTURAL METAPHOR: EDUCATION AS NURTURING A SEEDLING

In his perhaps most frequently-cited metaphor for the educational process, R. Schneerson likened the educational task to planting a seed or taking care of a seedling.¹³⁹⁷ Precedents for utilization of the horticultural metaphor with implied educational ramifications can be found in Biblical,¹³⁹⁸ Talmudic,¹³⁹⁹

¹³⁹⁰ *IK*, III: 251-2. Letter 570 [Addenda to *LS*, XI: 207]; *IK*, IV: 228-9, Letter 959 [Addenda to *LS*, XII: 149].

¹³⁹¹ *TM-HIT*, IV [*HIT-TM* -5712: I]: 227-31 [Addenda to *LS*, II: 484-6].

¹³⁹² R. Schneerson refers his correspondent to the content of his address to *yeshiva* students delivered on the eve of *Kislev* 29th, 5712 [Dec. 27th, 1951]. See *TM-HIT* [5712, I] IV: 197-8, §20.

¹³⁹³ *IK*, IV: 121-2, Letter 865.

¹³⁹⁴ Even though generally peace is of primary importance as legislated by Maimonides, *Hilchot Chanukkah*, 4:14, & Deuteronomy, 20:10. See *IK*, IV: 121-2, Letter 865.

¹³⁹⁵ *LS*, III: 792-4; *TM-HIT*, II [5711, I]: 149, §13.

¹³⁹⁶ Edited address of 2nd night of *Pesach*, *Nissan* 16th, 5714 [April 19th, 1954] published in *LS*, I: 98-102.

¹³⁹⁷ The horticultural metaphor likens a child is like a tender sappling. See, *IK*, IV: 31, Letter 792.

¹³⁹⁸ Deuteronomy, (20: 19) states “A man is as a tree of the field.”

¹³⁹⁹ Talmud, *Ta'anit*, 7a.

Midrashic¹⁴⁰⁰ and early Hasidic sources.¹⁴⁰¹ Overt educational ramifications can be found in the writings of R. Schneerson's predecessor, Rabbi Yosef Yitzchak Schneersohn, who referred explicitly to the educational implications of the metaphor of cultivating a seedling:

An allusion to the prerequisite toil and application that needs to be invested in educating a young child is found in the verse, "A man is like the tree of the field." This verse likens education and guidance to the growth of a tree, which comes about through much toil and exertion in ploughing and tilling the soil, so that the seed that is sown will be "absorbed" and it will then give forth its yield. It is well known that while there is a process of sewing crops, there is also another, more tedious process, namely that of planting trees, with both procedures requiring a prerequisite ploughing of the soil, without which there can be no orderly growth. Yet the process of planting fruit-bearing trees requires the investment of far greater effort than does the sewing of crops – fruit-bearing trees require pruning and irrigation. Corresponding to this additional effort, the fruits that result from this more tedious planting process are far superior to the crops and grains which result from sewing the field, and indeed the differences are well-known . . . The pre-eminent gardener knows that the entire growth of the fruit tree, the development of its branches, its trunk and its bounteous yield of fruit, are utterly dependent on the labor and meticulous attention given to the details of matters pertaining to its nurture, be it in regard to pruning or watering the tree at the correct and appropriate time.¹⁴⁰²

To R. Schneerson, emerging from the horticultural metaphor, education concerns providing vital nurture and positive influences that ensure the

¹⁴⁰⁰ *Midrash Tanchuma (Kedoshim, section 14 on Leviticus, 19: 23)* explains the planting of a fruit tree in the context of educating a child. (See *IK*, IV: 110-1, Letter 855).

¹⁴⁰¹ *IK*, V: 169, Letter 1372 which cites as earlier sources of this metaphor: *Likkutei Torah, Beshalach*, Discourse *R'oo*, beginning of paragraph 4 and sources cited there. See also *Likkutei Torah, Shir HaShirim*: 38b and Discourse *Mayim Rabim-5638*, Paragraph 98ff and other sources.

¹⁴⁰² Letter of *Nissan* 13th, 5695 [April 16th, 1935] in *IK-RJIS*, III: 299-301.

child's maximum development both physically and spiritually. As well, this metaphor reveals an equally significant aspect of education to be shielding the learner from harmful influences that threaten his or her fullest development. When viewed from this perspective, education is crucial, as actualization of the learner's potential is more fully enhanced when in receipt of this active nurturing care. When a child is deprived of protective intervention, optimal development is endangered.¹⁴⁰³

R. Schneerson's earliest recorded citing of this horticultural metaphor is found in a letter penned in 1945, prior to his assuming the leadership of Habad and while he was serving in the capacity of Executive Director of his predecessor's *Merkos L'Inyanei Chinuch*, Habad's educational wing.¹⁴⁰⁴ In this early correspondence, the horticultural metaphor was cited by R. Schneerson's in support of his call for his correspondent to continue active personal participation in, as well as mustering material support for, Habad's educational initiatives and that he endear this cause to his friends and acquaintances in his circle of influence. Citing the horticultural metaphor,¹⁴⁰⁵ he likened educational endeavour to sensitively caring for a garden¹⁴⁰⁶ and thereby derived a variety of educational ramifications, as delineated below:

(i) Education is an endeavour that will bear fruit.

In light of the horticultural metaphor, any educational act is a meritorious deed which by definition will bear fruit.¹⁴⁰⁷ As well, because education is a *mitzvah*, it will leads to another in an infinite chain.¹⁴⁰⁸

¹⁴⁰³ *IK*, V: 169-70, Letter 1373. R. Schneerson argued that two attitudes that correspond to plowing and sowing in the context of yeshivah study, namely, meticulous adherence to the *yeshivah*'s study schedule and diligent application to Torah study, actualize the student's blessing, success, intellectual grasping of concepts, understanding and comprehension.

¹⁴⁰⁴ Hebrew letter of *Kislev* 18th, 5706 [November 23rd, 1945] addressed to R. DovBer Padover; published in *IK*, II: 81-2, Letter 204 and in *LS*, IX: 323.

¹⁴⁰⁵ *Op. cit.*, VI: 308-9 based on Deuteronomy, 20: 19.

¹⁴⁰⁶ *IK*, I: 82-3, Letter 52; *op. cit.*, XXI: 30-1, Letter 7779; *op. cit.*, II: 293-5, Letter 327; *op. cit.*, V: 56-7, Letter 1,272.

¹⁴⁰⁷ See Talmud, *Kiddushin*, 40a for a discussion of virtuous deeds "bearing fruit".

(ii) Education is an awesome privilege.

The horticultural metaphor equates the merit of involvement in education with tending G-d's vineyard which is in itself an awesome privilege.

The Torah states: "A man is like the tree of the field." (Deuteronomy 30:19) "The vineyard of the L-rd of Hosts is the House of Israel," (Isaiah 5:7) the fruits of which are the children, our sons and daughters. How great then is the responsibility of the gardener to whom the master of the vineyard has entrusted its care. It is for this reason that our Sages referred to educating a child as "a heavenly calling." (*Bava Batra* 21b and *Eruvin* 13a.) And how great is the privilege bestowed by G-d upon the individual whom He has appointed as the guardian of His vineyard! Indeed, we see how every improvement in the seedling, no matter how slight, brings about substantial beautification and improvement in the tree that grows from it.¹⁴⁰⁹

(iii). Education is an area where small improvements are consequential and repeated effort is worthwhile.

The horticultural metaphor designates education as an activity of utmost consequence, where every improvement, however small, and even if currently yielding only small dividends, has profound positive outcomes. In education, incremental efforts are amplified many-fold. R. Schneerson wrote:

When the tree is young, especially when it is still in the stage of a seedling, every good care given it in that early stage, however insignificant it may seem, is an investment which in due course amplifies itself many times and the full effects become evident in the

¹⁴⁰⁸ *IK*, XXI: 30-1, Letter 7,779.

¹⁴⁰⁹ *Op. cit.*, I: 82-3, Letter 52 and *LS*, VI: 309.

mature fruit-bearing tree. Likewise is the minute attention given to a child, even where the benefit for the moment appears to be quite small – so much so that one may wonder if it is worth the effort. For even a “small” benefit may in time turn out to be of a lasting quality and extraordinary proportions, reaching into the daily conduct according to the Torah and *Mitzvot* . . . Therefore every effort is justified in the field of education, for what is at stake is the whole future of the student and the student’s life-long benefit.¹⁴¹⁰

Thus, in education, an activity that *appears* at first glance to be little more than nurturing a small seed produces a fully-grown fruit-producing tree. Small efforts and improvements in education, particularly in a young child, yield substantive outcomes, even far-reaching results in the entire future life of the child¹⁴¹¹ and they can facilitate enormous changes later.¹⁴¹² For R. Schneerson, educational outcomes called for the investment of repeated effort in educational activity, even if expending this effort appeared to currently yield only small dividends. He wrote:

The Torah states: (*Devarim*, 20:19) “A man is a tree of the field.” We see that every small change in a seed brings about an extreme change in the tree that grows from it. Similar concepts apply with regard to the education of a child. Therefore, it is worthwhile to repeatedly endeavor to bring about even a slight improvement in his education. How much more so does this apply when the education to which he is exposed must be corrected with regard to fundamental aspects that may influence the child throughout his entire life! One can be assured

¹⁴¹⁰ *IK*, XXIII: 318-9, Letter 8931 and *LS*, VI: 311. Yiddish/English letter of *Shevat* 4th, 5725 [Jan. 7th, 1965] addressed to “All Participants in the Annual Dinner of *Oholei Torah* Educational Institutions”.

¹⁴¹¹ *IK*, II, 81-2, Letter 204.

¹⁴¹² *Op. cit.*, IV: 31, Letter 792.

that endeavors and activities that are performed with genuine commitment will not be unproductive.¹⁴¹³

(iv) Education means early intervention and on-going protection.

The horticultural metaphor was cited to underscore the protective aspect of education and to emphasize the importance early intervention in education. The metaphor gives further emphasis to how education requires meticulous care and how active intervention must be applied to childhood education.

R. Schneerson warned:

. . . A slight defect in the seed, the like of which in the grown tree may be of little or no consequence, assumes major proportions in respect of the whole growth that is to come from the seed, to the extent of crippling it. Similarly must the utmost care be taken to ensure the proper education of our children, boys and girls. A slight deflection from Torah-true education may have a crippling effect, G-d forbid, upon the whole future of the child and generations to come.¹⁴¹⁴

(v). Enthusiasm for education is essential.

R. Schneerson would also cite this paradigm to define the educational task and to appeal for greater enthusiasm on the part of the educator. He wrote:

I was pleased to be brought up to date on your activities, especially in the area of education. As has been often mentioned before, every activity in education should be carried out with particular enthusiasm, inasmuch as it is like planting a seed, or taking care of a seedling, where every additional effort, however small, will eventually be translated into extraordinary benefits when the said seed or seedling

¹⁴¹³ Hebrew letter of *Kislev* 18th, 5706 [November 23rd, 1945] addressed to R. DovBer Padover; published in *IK*, II, 81-2, Letter 204 and *LS*, IX: 323.

¹⁴¹⁴ *IK*, VI: 282, Letter of *Menachem-Av* 23rd, 5712 [August 14th, 1952] to Mr and Mrs Y. Lisner, activists on behalf of pioneering Habad educational endeavors in Chicago.

becomes a mature fruit-bearing tree. The same is true of the care taken to shield the seed or seedling from harmful effects. By the same token, it will be realized that, although *mitzvot* and good deeds should be done without thought for reward, nevertheless the reward for every activity in education is greater than the reward for any other *mitzvah*, inasmuch as the effects are lasting and cumulative and reproduce from generation to generation...¹⁴¹⁵

(vi) Education is an Activity Requiring Investment of Effort

The horticultural metaphor stresses that in education, it is only if one has engaged in the prerequisite ploughing that the planting thereafter of even only one seed, can yield spectacular resultant benefits.¹⁴¹⁶ Blessing in education is effective only if the field is ploughed and sowed and an effort has made, although even a relatively small sowing yields great and even outstanding blessing and success.¹⁴¹⁷ As in the realm of horticulture, where one seed's sprouting many seedlings is conditional on the sowing being at the right time and place, and in the correct way, the same prerequisites apply to education.¹⁴¹⁸ In the same letter, R. Schneerson argued that if this principle applies in the case in the physical, how much more so does it apply to the spiritual where even one deed, when done for the sake of Heaven, defies quantification of "the fruits and fruits of fruits" that derive from it unto "the end of the entire world."¹⁴¹⁹

(vii) **Delineation of the Aims of Education**

The horticultural metaphor likens the human in many details, including the spiritual life, to a tree and its three components of roots, trunk and fruits

¹⁴¹⁵ English letter of *Ellul* 28th, 5730 [Sept. 29th, 1970] published in *Return to Roots*: 222 and *Letters from the Rebbe*, II: 84-5, Letter 33.

¹⁴¹⁶ *TM-HIT*, III [5711, II]: 92, §29.

¹⁴¹⁷ *IK*, I: 249-50, Letter 136; *op. cit.*, V: 169-70, Letter 1,373; *op. cit.*, XXI: 141-2, Letter 7,898.

¹⁴¹⁸ *Op. cit.*, V: 56-7, Letter 1,272.

¹⁴¹⁹ In the same letter (*op. cit.*, V: 56-7, Letter 1272), R. Schneerson explained that the phrase, "Unto the end of the entire world" – is explained in Habad Hasidic writings to mean that these fruits cause an end and finality to the world – meaning an end to "the concealment" of G-dliness. [The Hebrew word *olam* meaning "world" is derived from the root *he'elam*, meaning "concealment" whereby the physical world conceals and covers over matters of sanctity.

which correspond to faith, a life of virtuous deeds and altruism.¹⁴²⁰ [See also Aims of Education in 3.10 above].

Evidence has been found of the horticultural metaphor serving as the basis for R. Schneerson's understanding of education as both the urgent and maximum correction and rectification of perceived negative influences from the life of the learner, as well as enhanced application to achieving even seemingly small advancements in the education of a child. These two dimensions of education are worthy of utmost application, given their ramifications for later life. How much more so does this urgency apply to a situation where the educator is called to correct and rectify those vital areas of education which are likely to exert a potentially negative influence over the entire duration of the lifetime of the learner. R. Schneerson's position is aptly summed up in this writing:

The metaphor linking the cultivation of trees and the raising of children is well known from our sacred books of Jewish ethics and Hasidic philosophy, based on the verse, "Man is like a tree." As even a little extra care given to a young seedling is greatly amplified and richly rewarded when the tree matures, and can make all the difference, so too is extra care in the *chinuch* [education] of a young child. This, after all, is the crucial period in a child's formative years, when the mother at home shares in the responsibility with the teacher at school.¹⁴²¹

¹⁴²⁰ *Op. cit.*, I: 247-8, Letter 135; *op. cit.*, I: 249-50, Letter 136. Evidence has been found of the horticultural metaphor serving as the basis for R. Schneerson's understanding of education as both the urgent and maximum correction and rectification of perceived negative influences from the life of the learner, as well as enhanced application to achieving even seemingly small advancements in the education of a child. These two dimensions of education are worthy of utmost application, given their ramifications for later life. How much more so does this urgency apply to a situation where the educator is called to correct and rectify those vital areas of education which are likely to exert a potentially negative influence over the entire duration of the lifetime of the learner. R. Schneerson's position is aptly summed up in this writing:

¹⁴²¹ English letter of *Motzo'ey Shabbat, Shevat 15th*, [*Shevat 16th*] 5736, [Jan 18th, 1976] published in *Letters by the Lubavitcher Rebbe*: 271-2.

5. THE METAPHOR OF LIFE-SAVING RESCUE AND PROVIDING PREVENTATIVE PROTECTION:

In Judaism,¹⁴²² saving an individual life (*Pikuach Nefesh*) is considered to be the equivalent of rescuing an entire world. The metaphor that equates education with saving a drowning child and which was applied constantly by R. Schneerson to educational work¹⁴²³ indicates that like saving life, education too takes priority over all else and is of crucial importance and critical urgency.¹⁴²⁴ At a communal level, this metaphor likens educational endeavour to rescue and salvation from potential spiritual annihilation¹⁴²⁵ and to vital work¹⁴²⁶ designated as “the call of the hour”.¹⁴²⁷

Because education is perceived to be life-saving work,¹⁴²⁸ the “rescuing” of even a single child physically, and *a fortiori*, spiritually is of inestimable value.¹⁴²⁹ Precisely because an educational problem or a negative influence¹⁴³⁰ affects not only the contemporary generation but also many future generations to come, it is never superficial or trivial as it impacts on vital matters upon which the essence of our survival depends. Furthermore, as all ethics are rooted in faith which is a focus of education, this rescue is of particular urgency.¹⁴³¹

In R. Schneerson’s writings the metaphor of life-saving rescue also implies:

(i) The possibility of saving life through education must take preference over everything¹⁴³² and education is the foremost priority not to be delayed.¹⁴³³

¹⁴²² Talmud, *Bava Batra*, 11a.

¹⁴²³ *IK*, I: 118-9, Letter 71; *op. cit.*, III: 144-7, Letter 505; *op. cit.*, III: 328-9, Letter 634; *LFTR*, III: 15-6, Letter 12; *IK*, IV: 176-7, Letter 920; *op. cit.*, IV: 204-6, Letter 941; *op. cit.*, IV:245-6, Letter 975; *op. cit.*, V: 66-8, Letter 1,281, §6.

¹⁴²⁴ *Op. cit.*, IV: 176-7, Letter 920.

¹⁴²⁵ The metaphor of rescue was applied to rescuing children from the danger of atheism and rejection of religion. See *op. cit.*, IV: 121-2, Letter 865.

¹⁴²⁶ *Op. cit.*, IV: 93-4, Letter 841.

¹⁴²⁷ *Op. cit.*, V: 70-1, Letter 1285.

¹⁴²⁸ *Letters from the Rebbe*, III:16, .Letter 13.

¹⁴²⁹ *IK*, IV: 371-3, Letter 1090 citing Talmud, *Bava Metzia*, 30a.

¹⁴³⁰ *Op. cit.*, IV: 176-7, Letter 920.

¹⁴³¹ *Op. cit.*, IV: 121-2, Letter 865.

¹⁴³² *TM*, III [5711, II]: 85-91.

¹⁴³³ *IK*, I: 118-9, Letter 71.

(ii) While one strives to educate and “rescue” as many individuals as possible, even rescuing one individual through education is an outstanding achievement.¹⁴³⁴

(iii) All must heed the “call” that goes forth, declaring, “Go, and rescue Jewish children!”¹⁴³⁵

(iv) Education is transformational by definition, transforming the learner’s brothers, family and the very environment of the community.¹⁴³⁶

(v). Saving one’s fellow’s life (be it through education or physically) is the ultimate expression of *Ahavat Yisrael* [Love of one’s fellow Jew].¹⁴³⁷

(vi) Education is akin to saving the learner from “descending to the pit”.¹⁴³⁸

The metaphor of providing protection likens education and its practitioners as serving as the “Guardians of the City.”¹⁴³⁹ Because education serves as protection for the Land of Israel, enticing children away from Judaism, an act which is contrary to the intent of Jewish education, is by definition not protecting the Land of Israel but potentially decimating it.¹⁴⁴⁰ In a similar way, education is likened to an edifice that provides protection from damaging forces.¹⁴⁴¹

Through utilization of the preventative metaphor, R. Schneerson viewed¹⁴⁴² Jewish education as a “first aid injection” where prevention (via a good education in the spirit of Torah and *mitzvot*) is the best cure and where the spiritual plight of the learner is no less serious than physical suffering.

6. THE PHILANTHROPIC METAPHOR

¹⁴³⁴ *TM-HIT*, III [5711,II]: 23-4, §21.

¹⁴³⁵ *Op. cit.*, III [5711, II]: 85-91, §19-§27 & 92, §29.

¹⁴³⁶ *IK*, I: 118-9, Letter 71.

¹⁴³⁷ *Op. cit.*, I: 163-4, Letter 91.

¹⁴³⁸ *Op. cit.*, V: 70-1, Letter 1285 citing Psalms, XXX: 4.

¹⁴³⁹ In R. Schneerson’s utilization of this metaphor, he cited its Midrashic source as Introduction to *Aicha Rabba*, Section II and commentary of *Matnot Kehuna* and see also Jerusalem Talmud, *Chagiga*, 1:7. See *TM-HIT*, III [5711, II]: 90, §25.

¹⁴⁴⁰ *Ibid.*

¹⁴⁴¹ *IK*, IV: 470-2, Letter 1189.

¹⁴⁴² *Letters from the Rebbe*, III: 8-9, Letter 7.

In Judaism, charity is obligatory, not voluntary.¹⁴⁴³ Besides the life-saving metaphor delineated above, R. Schneerson also employed the philanthropic metaphor which views education as an obligation akin to spiritual charity and which likens educational endeavour to enclothing¹⁴⁴⁴ the (spiritually) naked with the *mitzvot* they are lacking¹⁴⁴⁵ and by providing sustenance for the soul.¹⁴⁴⁶ Education is thus one of the most refined and elevated levels of charity¹⁴⁴⁷ and is the equivalent of alleviating poverty where poverty refers to lack of knowledge.¹⁴⁴⁸ In the context of Jewish education, R. Schneerson wrote¹⁴⁴⁹ that enlivening a Jewish child through Torah and *mitzvot* brings the child not only to the World to Come but ensures that the child is fortunate also in this world.

On a communal level,¹⁴⁵⁰ education is an act that brings merit to the community and its greatness therefore needs no elaboration.¹⁴⁵¹ When a businessman, for example, promotes Torah education, it is an act of selfless altruism without ulterior motive, (akin to a priestly function) and is pure charity and thus elicits Divine kindness.¹⁴⁵²

Because education is considered to be truly life-saving work, (see point 5. above), within the realm of philanthropy it is deemed the highest form of spiritual *tzedakka* [charity]¹⁴⁵³ where every individual saved is the equivalent of an entire world.¹⁴⁵⁴

¹⁴⁴³ *IK*, I: 271-2, Letter 145; *Letters from the Rebbe*, III: 15-6, Letter 12; *IK*, V: 66-8, Letter 1281, §6.

¹⁴⁴⁴ In R. Schneerson's frequent utilization of this metaphor, he cited its Midrashic source as *Tanna Dvei Eliyahu*, Ch. 27.

¹⁴⁴⁵ *IK*, I: 75-8, Letter 48; *op. cit.*, I: 199-200, Letter 112; *op. cit.*, I: 213-4, Letter 119.

¹⁴⁴⁶ *Op. cit.*, I: 271-2, Letter 145.

¹⁴⁴⁷ Talmud, *Bava Metzia*, 33a.

¹⁴⁴⁸ *IK*, III: 337. Letter 642 citing Talmud, *Nedarim*, 41a.

¹⁴⁴⁹ *Op. cit.*, IV: 455-7, Letter 1178.

¹⁴⁵⁰ *Op. cit.*, I: 271-2, Letter 145.

¹⁴⁵¹ *Op. cit.*, I: 127-8, Letter 77.

¹⁴⁵² *Op. cit.*, I: 165-6, Letter 92.

¹⁴⁵³ *Letters from the Rebbe*, III: 15-6, Letter 12.

¹⁴⁵⁴ *IK*, IV: 176-7, Letter 920.

7. THE METAPHOR OF PROVIDING GUARANTORS:

The metaphor of providing guarantors as a prerequisite for receiving the Torah, which is of Midrashic origin¹⁴⁵⁵ was repeatedly cited by R. Schneerson¹⁴⁵⁶ to stress that the education of children is the pivotal assurance for on-going maintaining the Torah and its continuity where an on-going Torah education reconfirms this assurance.¹⁴⁵⁷ From this metaphor it follows that educating and working with youth guarantees the future.¹⁴⁵⁸

R. Schneerson cited¹⁴⁵⁹ similar Midrashic precedents where the Midrash states,¹⁴⁶⁰ “If there are no kids, there will be no goats.” Education ensures a glorious future generation and sets children on the path of virtue and integrity¹⁴⁶¹ for only if there are young children will there be elders, wise men, sages, Torah study, synagogues and houses of study.¹⁴⁶² It follows from this metaphor that in the case of youth, every educational improvement and correction is for their future affairs and first and foremost for their building their homes.¹⁴⁶³ Other implications include:

(i). Anyone who wishes to “receive the Torah” must ensure that his children and others’ children receive a Torah education and help institutions that provide Kosher Jewish education.¹⁴⁶⁴

(ii). Anyone who wishes to receive the Torah must intensify his or her educational endeavors.¹⁴⁶⁵

8. THE PROCREATIONAL METAPHOR:

¹⁴⁵⁵ *TM-HIT*, III [5711, II]: 85, §19. citing *Shir HaShirim Rabba* on *Song of Songs*, 1:4 .

¹⁴⁵⁶ *SK-5689-5710* [1929-1950]: 167-8, Paragraphs 7 & 8; *TM-HIT*, III [5711, II]: 85, §19; *IK*, IV:298, Letter 1,024.

¹⁴⁵⁷ *TM-HIT*, III [5711, II]: 85-6, §19-§20.

¹⁴⁵⁸ *IK*, IV: 299-300, Letter 1,025.

¹⁴⁵⁹ *Op. cit.*, I: 69-70, Letter 44.

¹⁴⁶⁰ Prologue to *Esther Rabba*, sec. 11.

¹⁴⁶¹ *IK*, XXI: 45-6, Letter 7795.

¹⁴⁶² *Op. cit.*, IV: 213-5, Letter 949.

¹⁴⁶³ *Op. cit.*, XXI: 129-30, Letter 7,885.

¹⁴⁶⁴ *Op. cit.*, IV: 298, Letter 1,024.

¹⁴⁶⁵ *Op. cit.*, IV:299-300, Letter 1,025.

To “Be Fruitful & Multiply” is the first Biblical command.¹⁴⁶⁶ The founder of Habad, Rabbi Schneur Zalman of Liadi viewed¹⁴⁶⁷ the command as a process whereby one individual must create (empower) another. R. Schneerson viewed education as a consummate activity whereby this ideal is fulfilled. He explained,

The very first *mitzvah* in the Torah is “You shall be fruitful and multiply”¹⁴⁶⁸ which refers also to spiritual procreation. In keeping with the well-known saying¹⁴⁶⁹ of Rabbi Schneur Zalman of Liadi, that “the order of Torah is also an integral aspect of Torah”,¹⁴⁷⁰ it follows that the foremost principle of the Torah is that “each Jew is duty-bound to ‘create’ another Jew”. In other words, everyone is obligated to exert effort so as to ‘create’ another Jew, and especially by means of ‘Kosher’ Jewish education.¹⁴⁷¹

9. THE NUCLEAR METAPHOR: EDUCATION IS EVER-INCREASING

R. Schneerson¹⁴⁷² utilized the nuclear metaphor for education to liken education to the splitting of the atom, utilization of atomic energy and its resultant release of vast quantities of energy and the exponentially growing nuclear chain reaction that it elicits. Aspects of this metaphor include with educational ramifications include:

(i). Nuclear energy, in a desirable situation, initiates a chain process where atomic nuclei split by fission reactions cause a number of other atoms to explode and thereafter a larger number of atoms in an ever-increasing release

¹⁴⁶⁶ Talmud, *Sanhedrin* 19b.

¹⁴⁶⁷ *IK*, I: 127-8, Letter 77; *op. cit.*, I: 249-50, Letter 136.

¹⁴⁶⁸ *Bereishit*, 2: 28.

¹⁴⁶⁹ See *SH-RJIS-5691*: 269 and sources cited.

¹⁴⁷⁰ It is for this reason that the juxtaposition of Torah passages is expounded by the Sages as a source of instruction. See Talmud, *Berachot*, 10a and sources cited there.

¹⁴⁷¹ *Pesach* address of 5716 [1956]; *LS*, 1: 113-4.

¹⁴⁷² R. Schneerson (*IK*, III : 1-2, Letter 406) concurred with this metaphor for education suggested by Julius Stulman, referring to it as “a fitting analogy” & elaborating on the three principles that confronted scientists and upon whose resolution the successful utilization of atomic energy was possible. R. Schneerson left Stulman to derive educational ramifications from his three-part elaboration of the analogy, suggesting that for a person of Stulman’s stature this was self-evident.

of energy. The assumed implications of this are that similarly, education causes an ever-increasing positive result.

(ii). In an undesirable situation (such as in a safety measure) it will be possible to arrange a continually decreasing number of atoms affected by fission. [The assumed implications of this are that similarly, education causes a growing decrease in negative phenomena such assimilation and intermarriage.]

(iii). The cost of detonation of the atom is minimal in comparison to the benefits gained by the energy unleashed by the explosion, since the purpose of all experiments and work in this subject are not only theoretical but in order to utilize them in real life situations and to thereby create a more refined and beautiful life.¹⁴⁷³ [The assumed implications of this are that similarly, the costs of education are outweighed by their benefits.]

(iv). Another lesson on the nature of education derived from atomic energy is that miniscule quantities produce prodigious results.¹⁴⁷⁴ [The assumed implications of this are that similarly, miniscule educational activity has is the equivalent of harnessing potential].

(v). From atomic energy, R. Schneerson drew conclusions about the individual's vast untapped positive energy, writing:

Our age, which some people prefer to call the Atomic Age, has further demonstrated that in the minutest quantity of matter, tremendous stores of energy may be found. All that is necessary is to discover them and then harness these stores of energy to constructive purposes, and not G-d forbid, otherwise.¹⁴⁷⁵

[The assumed implications of this are that similarly, education concerns realizing untapped, limitless potential].

¹⁴⁷³ *IK*, III: 1-2, Letter 406.

¹⁴⁷⁴ Edited address of *Purim, Adar-Sheini* 14th, 5711 [March 22nd, 1951] in *TM-HIT*, II [5711: I]: 311-23, especially pages 315-7, §17-§21.

¹⁴⁷⁵ English letter of *Adar-Rishon* 20th, 5711 [March 28th, 1951] addressed to Ms Dena Mendelowitz, Vice-President, Jewish Culture Foundation, N.Y., electronically publicized in 2014 by chabad.org.

11. THE METAPHOR OF DISCLOSURE AND EXTRICATION OF HIDDEN TREASURE

The metaphor of disclosure has Biblical¹⁴⁷⁶ and Hasidic precedents. This metaphor was a cornerstone of the educational approach of Hasidism's founder, Rabbi Israel Baal Shem Tov¹⁴⁷⁷ and was the *leitmotif* of the educational thinking of R. Schneerson's predecessors.¹⁴⁷⁸

The Baal Shem Tov had taught:

The term *Am Ha'aretz* ("people of the earth") by which the unlearned individual is called, is not really meant to be derogatory. By just this term the Jewish masses are compared to the soil. . . For like the soil, everyone treads upon the Jew but G-d had in this very soil put the power to bring forth all kinds of plants and fruits wherewith to sustain all His creatures. In the soil are also to be found all such treasures as gold, silver, diamonds and all other precious and important metals and minerals. So too are the Jewish folk: they are full of the finest and most precious qualities that one can possess, even the most ordinary among them. As our Sages said: "Even the

¹⁴⁷⁶ *Malachi*, 3:12 states "For Israel shall be a land of desire . . ."

¹⁴⁷⁷ The Baal Shem Tov elaborated, "Just as the greatest scientists will never fathom the extent of the enormous natural resources that G-d A-lmighty has 'sunk' into the earth, as "everything derives from the earth" (Kohelet 3:2), so too no one can quantify the great treasures that which lie within Israel, G-d's land of desire. I wish to ensure that the people of Israel yield the produce which 'G-d's land of desire' is capable of producing." The Baal Shem Tov's citation of this metaphor is quoted by R. Yosef Yitzchak Schneersohn in a letter to R. Yoel Shapiro of Kalgoorlie, Canada. This teaching is included by R. Schneerson in his anthology of his predecessor's teachings in *Hayom Yom* for *Iyar* 17th. See *IK-RJIS*, III: 284-7, Letter 753 dated *Adar Rishon*, 5795 [Feb. 4th-March 5th, 1935]; *HaTamim*, VIII: 45 (page 399 of the anthologised edition). Rabbi Yosef Yitzchak cited a *Lag B'Omer* discourse of Tzemach Tzedek of a year that approximated 5604 (1884) as his source for this teaching of the Baal Shem Tov. See also addenda to *Keter Shem Tov*, para. 44.

¹⁴⁷⁸ This educational metaphor has a further precedent in an interchange (recorded by RJIS in *SH-RJIS-5705* [1944-5]:41-2) between the fourth Lubavitcher Rebbe, Rabbi Shmuel Schneersohn, (known as the Rebbe Maharash) and his *chasid*, a wealthy diamond dealer, Rabbi Monye Monezon. The latter had expressed surprise at his Rebbe's comments extolling the virtues and spiritual potential of some Jews whom Monezon considered to be unexemplary and definitely unworthy of the Rebbe Maharash's lavish praise. Referring to the praise of these individuals and in earshot of the Rebbe Maharash, Monezon had commented, "I don't perceive it." Some time later, the Rebbe Maharash asked to view Monyeson's diamond collection and upon Monezon extolling the virtues of his most exceptional stone, the Rebbe Maharash dismissively responded with the words, "I don't see it." Perturbed by the Rebbe Maharash's indifference and under-assessment of the value of this truly outstanding gem, Monezon politely suggested to the Rebbe Maharash that his assessment and was ill-informed and was the result of his lack of expertise. To this, the Rebbe Maharash responded, "Likewise, when it comes to assessing souls, one must be an expert."

unworthy among you are full of virtue as a pomegranate is full of seeds!"¹⁴⁷⁹

Similarly, the Baal Shem Tov explained,

The Children of Israel are called *eretz cheifetz* (the desired land) for they possess numerous "precious items"¹⁴⁸⁰ in the love of fear of G-d and in fine character traits. Bringing these traits to the surface depends entirely on the individual stimulating them. It is clear that throughout the earth are wellsprings of living water; the difference between them is only that some are near the surface, others far. Everything therefore depends on the excavator, his patience and perseverance. Now since 'will-power' is a superior faculty that "issues decrees" and rules over all other faculties, and compels them to act according to its orders — it follows that the essential service is to arouse one's will to exercise its effect — both upon you and upon others to bring these treasure to the surface.¹⁴⁸¹

To R. Schneerson,¹⁴⁸² education is clearing away whatever veils the soul¹⁴⁸³ and he likened¹⁴⁸⁴ education to digging for treasures and bringing to the surface a learner's finest qualities,¹⁴⁸⁵ comparing¹⁴⁸⁶ the task of the education

¹⁴⁷⁹ *Lubavitcher Rabbi's Memoirs-The Memoirs of Rabbi Joseph Isaac Schneersohn*, I: 40-41.

¹⁴⁸⁰ According to this explanation, the phrase *eretz chaifetz* in Malachi, which is usually translated as a "desirable land" is interpreted as "a land of items", given that the word *chaifetz* can either mean the adjective "desirable" or the noun *chaifetz* (plural *chafetzim*) meaning "items" or "articles." In the sense of the second explanation, the implication is that the land conceals its precious, valuable items.

¹⁴⁸¹ *HaYom Yom, Ellul 2nd*: 84; *IK-RJIS*, IV: 118-23, dated *Ellul 6th*, 5697 [Aug, 13th, 1937].

¹⁴⁸² On various occasions, R. Schneerson was asked to provide a definition of his own role (and that of his predecessors) as leaders of the Habad-Hasidic community and as influential contributors to educational issues. Given the highly significant educational component of R. Schneerson's task, these metaphors are of particular educational relevance.

¹⁴⁸³ *TM-HIT*, II [5711: I]: 311-23, §26.

¹⁴⁸⁴ *Sefer Zikaron-Michtavim, Teshuvot U'Ma'anut MiKvod Kedushat Admur R. Menachem M. Schneerson MiLubavitch [Memorial Book in Honour of Rev Aron Dov Sufrin]*, I: 10-1.

¹⁴⁸⁵ This is similar to RJIS's likening education to the role of *mishbetzot* [settings] in the breastplate worn by the high priest in the Sanctuary and Temple. (See Exodus, 28: 11) RJIS explained that just as the settings served to highlight the precious stones of the breast-plate, so too must the educator enhance and highlight the positive qualities of the educatee. (Related by RJIS in *yechidut* with Rabbi M.M. Feldman in the late 1940s; communicated to the researcher in December, 2008.

¹⁴⁸⁶ Recorded in *Maariv*, January 16, 1970, cited in *The Mystical Dimension*, by Rabbi J.I. Schochet, III: 210.

to that of “soul geologists” whose mission is to manifest the latent powers and treasures concealed in all and to awaken in everyone the potential which they possess, stating:

The Jewish people are referred as *eretz cheifetz* (a land of delight; or a land of treasure; Malachi 3:12). In the earth lie concealed many treasures, but they are not visible on the surface and one must dig deeply in order to find them. However, not everyone knows the right places where to dig for them. Some explore and in the end find only swampy waters and mire, as happened, for example, to Dr. Freud when he delved into the labyrinth of man’s psyche. Others again wind up with nothing but rocks, as happened, for example, to Dr. Adler who found but a striving for superiority directed toward strength and dominance. Only an expert knows where to dig so as to find the truly precious treasures: silver – signifying love of G-d; gold – signifying reverence of G-d; and diamonds – which allude to the essence, faith. To find these treasures, that is the task of a Rebbe.¹⁴⁸⁷

The role of an education is akin to that of “soul-geology” which manifests the latent powers and treasures and which seeks to awaken in the learner the potential he or she may possess. Each learner is to be treated as a diamond.

12. THE METAPHOR OF THE ELECTRIC GENERATOR: CONNECTING THE EDUCATOR TO THE SOURCE OF SPIRITUAL POWER

Utilising a contemporary phenomenon that parallels the geological metaphor delineated above, R. Schneerson described the function of the very first

¹⁴⁸⁷ This metaphor underscores a response given by R. Schneerson to one who questioned him as to his enthusiasm for distributing *tzedakka* (charity) for many hours each Sunday afternoon as was his custom. One hot Sunday afternoon in the summer of 1991, an elderly lady was patiently waiting her turn in the long line of Jewish women and girls from all walks of life, each one anticipating the moment of receiving R. Schneerson’s blessing and the dollar bill to be given to *tzedakah*. When her turn finally arrived, this lady blurted out in simple Yiddish, “Rebbe, I’ve been standing here for only an hour and I’m already exhausted. You have been standing here for hours and hours, and just look . . .!” R. Schneerson smiled gently and said, “When you are counting diamonds, you don’t get tired.” (Tauger, E. and M., 1996, I: 116-7).

Hasidic master, Rabbi Israel Baal Shem Tov. Here, R. Schneerson¹⁴⁸⁸ made use of a metaphor of the electrical generator which, while geographically remote from the households it services, can be connected by wire to those locations which seek to use its electrical energy. For the householder to access the energy provided by the generator, all that is required is the activation of a switch at home. In this procedure, discovering the appropriate switch and then activating it is of crucial significance. R. Schneerson stated:

... we can understand the nature of this role through the existence of an electric generator or powerhouse. The powerhouse is usually some distance from the house that it services but it is connected by wire to the location where the electric current is needed. So too in regard to accessing our spiritual powers : In order to connect oneself to the powerhouse, one must first find the right switch, or push the correct button, in order that the generator can perform its correct function. The soul of every Jew is connected to the powerhouse, but the correct switch must be found or the correct button must be pushed. It was the Baal Shem Tov's merit to have discovered the right switch in every Jew, so that through their connection with the powerhouse their lives were transformed from dark despair to one of harmony and happiness. So also you, in your own work in strengthening Judaism, must try to find the powerhouse in the soul of every Jew. One can never know what will make the connection, perhaps one word. But by this, you open up the well or inner foundation of his soul.¹⁴⁸⁹

R. Schneerson was insistent that every individual possesses a powerhouse of spiritual potential in need of activation. The role of education is to enable each individual to find the appropriate "switch" whereby this power is awakened. The education process is the "generator" that charges, or the beacon that guides.

¹⁴⁸⁸ SK-5720 [1960]:408-415, *Yechidut of Adar 8th*, 5720 [March 6th, 1960].

¹⁴⁸⁹ *Ibid.*

13 THE PRE-NATAL METAPHOR: EDUCATION IS THE REAWAKENING INTRINSIC AWARENESS

The Talmud¹⁴⁹⁰ states that the embryo in its mother's womb is taught "the entire Torah" and that at birth it is made to forget all that it has learned. Analysing this passage in its educational context, R. Schneerson explained¹⁴⁹¹ that the Talmud is teaching that every child has an innate receptivity to the spiritual teachings of the Torah. Viewed from this perspective, education is the re-activation of a prenatal spiritual awareness, rather than acquisition of new concepts or the imposition of values external to the individual. R. Schneerson believed that Jewish education in particular is all about confirming Torah knowledge and Jewish values that had been internalised by the student prior to birth. He explained,

When we commence teaching Torah to a child we must explain to the child that this is not a new study, but that the learner has previously studied the Torah in its entirety. We must further explain that the Torah being studied is identical to the Torah given to us by G-d without any deviation and that the child can now access it himself. When we explain this to a child, we see that the child is even more accepting of this than an adult.¹⁴⁹²

Based on this metaphor, R. Schneerson viewed education as an activity requiring a focus on and pre-occupation with innate receptivity within the learner to the teachings we seek to impart. Education is about disclosure of the innate spiritual sensitivity of the learner, whereby education facilitates the learner's truest self-fulfilment.

¹⁴⁹⁰ Talmud, *Nida*, 30b.

¹⁴⁹¹ Address of First Day (Shabbat) *Chanukka*, 5743 [Dec. 11th, 1982] in *TM-HIT-5743*, II: 677-80, §6-§8.

¹⁴⁹² *Op. cit.*, II: 678-80.

14 THE EMPATHETIC METAPHOR: EDUCATION AS HEEDING THE CRY OF THE LEARNER

R. Schneerson believed that education implies a yearning on the part of the learner for spiritual direction and education requires a constant sensitivity so as to heed “the voice of the crying child”. R. Schneerson repeatedly reminded educators that it is forbidden to be deaf to the cries of these children and that one must stop one’s every other activity and deal with this child and “return it to its Heavenly Father.” Teachers must be aware that they are the educators of a generation who are waiting for them to lead them to their self-actualisation. In making this point, R. Schneerson frequently cited a well-known episode concerning the founder of Habad Hasidism, Rabbi Schneur Zalman of Liadi and Rabbi Schneur Zalman’s son, Rabbi Dovber:

The founder of the Habad movement, Rabbi Schneur Zalman of Liadi, author of the *Tanya* and Rav’s *Shulchan Aruch*, shared his house with his oldest married son, Rabbi Dov Ber (who later succeeded him as the Mittlerer Rebbe). Rabbi Dov Ber was known for his unusual power of concentration. When he was engaged in study or prayer he was totally oblivious to everything around him. On one occasion, when Rabbi Dov Ber was thus engrossed, his baby sleeping in a near-by cot fell out of his cradle and began to cry. Rabbi Dov Ber did not hear the baby’s cries. The infant’s grandfather, Rabbi Schneur Zalman, who was in his study on the upper floor also engrossed in his studies, did hear the baby’s cries. He interrupted his studies, went downstairs, lifted the infant, soothed it and replaced it in its cradle. To all this, the infant’s father remained quite oblivious. Subsequently, Rabbi Schneur Zalman admonished his son: “No matter how engrossed one may be in the most lofty occupation, one must never remain insensitive to the cry of a child.”¹⁴⁹³

¹⁴⁹³ See Hebrew letter of *Kislev* 10th, 5723 [Dec. 7th, 1962] published in *IK*, XXII: 366-7, Letter 8,557; Addenda to *LS*, XXIV: 493-4 and letter of *Kislev* 13th, 5723 [December 10th, 1962] addressed to the

R. Schneerson considered sensitivity to the spiritual yearning of a child to be a crucial dimension of education. He believed that those young in years as well as those “young” in terms of their knowledge of Torah, were crying out for assistance. It behoves all who possess Jewish knowledge to share that knowledge and address the thirst for spiritual direction by spreading Torah knowledge and the awareness of its *mitzvot*, particularly to our youth. He saw the educational challenge as one where youth had fallen from the cradle and their energies that could be harnessed for the cause of our people were being sadly misdirected and squandered. “Where are those idealists and mentors who once knew how to evoke these energies?” R. Schneerson pleaded. This metaphor served as a starting point for R. Schneerson’s argument for the educator to be ever-sensitive to the inner yearning of the learner.

Participants in the Annual Dinner of the *Merkos L'Inyanei Chinuch*, Detroit, Michigan; *IK*, XXII: 368-70, Letter 8558 and *LS*, VI: 264-5 and various references.

APPENDIX F

SAMPLES OF PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S EDUCATIONAL THEORY

1 PRACTICAL RAMIFICATIONS OF THE VIEW THAT EVERYTHING IS EDUCATIONAL: DERIVING INSPIRATIONAL EDUCATIONAL DIRECTIVES FROM ALL PHENOMENA

As encountered in 3.1 above, R. Schneerson advocated the adoption of an expansive understanding of education which views education as an all-encompassing enterprise¹⁴⁹⁴ with nothing outside its purview. As a consequence of the broad understanding of education that he proposed, there follow many practical ramifications which he personally exemplified in his communicating Jewish values and whose implementation he advocated for educators.

Thus, he encouraged educators not to overlook a chance encounter with a student outside the parameters of the school day, arguing that it can be even more potent than a classroom interaction.¹⁴⁹⁵ He also believed that when utilized correctly, a chess game,¹⁴⁹⁶ a boat trip,¹⁴⁹⁷ a soccer game,¹⁴⁹⁸ or an art class¹⁴⁹⁹ can provide the educator with magnificent opportunities. One such

¹⁴⁹⁴ Journal entry of *Sivan* 8th, 5702 [May 24th, 1942], draft of an address to the lottery for “*Mishnah* by Heart”; *Reshimot*, I: 374-96, [*Reshima* No. 13]. See also *Y'mei Bereishit*: 337-41 for text of an address at an undated *farbrengen* of 1947-1948, where Sabbath-observant chess champion, Samuel H. Reshevsky was present.

¹⁴⁹⁵ *SH-5749* [1988-89], I: 29. Here Rabbi Schneerson wrote: “Even when . . . attending to other matters and on [one’s] way, one encounters a Jewish child, one must realize that . . . this is Divinely-ordained so that one will involve oneself with this child and influence the child. One must be aware of the responsibility related to this as one cannot be sure that one will ever meet this child again.”

¹⁴⁹⁶ Undated address to a *farbrengen* of 1947-1948, where Sabbath-observant chess champion, Samuel H. Reshevsky was present. Zaklikowski & Greenberg (eds.), *Yemei Breishit Yoman MiTkufat Kabalat HaNesiut Shel Kvod Kedushat Admur Shlita BeShanim 5710-5711 Al Pi Yomanim, Mikhtavim V’Zikhronot SheBichtav U’Baal Peh*. Kehot Publication Society, Brooklyn, New York. 1993:337-341.

¹⁴⁹⁷ *TM-HIT-5743* [1982-1983], III: 1207ff; *TM-HIT-5747* [1986-1987], IV: 233-36.

¹⁴⁹⁸ Address of *Nissan* 26th, 5740 [April 12th, 1980] in *SK-5740* [1979-1980], II: 815-818.

¹⁴⁹⁹ Letter to R. Hendel Lieberman in *The Lamplighter*, Vol.59: 3, published by Chabad House, Caulfield, Melbourne, Australia.

benefit of many, obtained from a multitude of activities which R. Schneerson constantly emphasized, was the moral edification of the learner. For example, lessons to be derived are as follows: From chess, an educator can remind students how we must all constantly make step-by-step progression to higher spiritual levels, in the same way that the chess pieces advance their way up the chess board. Like the soccer player's attempts to score goals, all must strive to direct the world to its ideal goal which is a more spiritual and harmonious world. So too, the artist's ability to make an inanimate canvas come alive by applying layers of paint to create an original image is similar to the attempt to look beyond the material world and enliven it by using it for doing *mitzvot*. Thus, in a letter addressed to Hasidic artist Hendel Lieberman, R. Schneerson wrote,

The artist must be able to look deeply into the inner content of the object, beyond its external form and to see the inner aspect and essence of the object. . . . The viewer examining the result can now see the object in a completely different light and realizes that his previous impressions of the object were erroneous. . . . [Similarly] an honest effort [is required of] each of us to "bring to the surface" the G-dliness inherent in everything in our lives, and to remove as much as possible the mask of physical externality obscuring the inner G-dliness.¹⁵⁰⁰

And utilizing boat travel for educational ends, he urged educators to teach students that "as the captain must steer his boat over turbulent waters, so too must each individual be sure to rise above the material world and are not be dragged down by it, for soon all will reach the calm seas of time set aside each day for prayer and contemplation and particularly the tranquillity of Shabbat."

¹⁵⁰⁰ *Ibid.*

Similarly, he personally taught that the splitting of the atom,¹⁵⁰¹ breakthroughs in space exploration¹⁵⁰² or even the death of Howard Hughes after a life characterized by an ungenerous disposition¹⁵⁰³ (which were subjects of his public addresses), were to be viewed as matters of didactic significance.¹⁵⁰⁴ For an anthology of R. Schneerson's derivation of 40 practical life-lessons from similar worldly phenomena, see "Listening to Life's Messages" by D. S. Polter (*ed.*), 1997.

2 PRACTICAL RAMIFICATIONS OF THE VIEW THAT EVERYTHING IS EDUCATIONAL: AN EXPANSIVE VIEW OF EDUCATION: EDUCATION IS FROM THE YOUNGEST AGE

Practical ramifications of R. Schneerson's adoption of the broadest definition of education so that education extends from the youngest age to the most senior, include his recommendation¹⁵⁰⁵ to surround the new-born with matters pertaining to purity and sanctity, such as verses of Torah,¹⁵⁰⁶ encouraging a toddler to look at pure and holy objects like the *Shir HaMa'alot* chart¹⁵⁰⁷ and his negating children's exposure to toys or children's decorations with images of impure animals.¹⁵⁰⁸

For example, R. Schneerson taught¹⁵⁰⁹ that the child's education "To love G-d, to fear Him and to remember Him always" begins immediately when the child comes into the world – and even before, during pregnancy¹⁵¹⁰ – when

¹⁵⁰¹ *TM-HIT-5711* [1950-51], I: 315-7.

¹⁵⁰² Address of *Tevet* 7th, 5729 [December 28th, 1968], in *SK-5729* [1968-1969], I: 252-8.

¹⁵⁰³ *SK-5736* [1975-6], II: 33-7, address of *Nissan* 11th, 5736.

¹⁵⁰⁴ A sample of forty-four such derivations are succinctly presented in D.S. Polter (1997).

¹⁵⁰⁵ See address of *Shabbat Parashat Bamidbar*, *Sivan* 2nd, 5750 [May 26th, 1990] 5750, *TM-HIT-5750*, III: 246, footnote 48.

¹⁵⁰⁶ See address of *Shabbat Parashat Shelach*, *Mevarchim HaChodesh Tammuz*, *Sivan* 23rd, 5750, [June 16th, 1990] *TM-HIT-5750*, III: 364.

¹⁵⁰⁷ See address of *Shabbat Parashat Emor*, *Erev Lag B'Omer*, 5750; *TM-HIT-5750*, III: 179.

¹⁵⁰⁸ Address of *Cheshvan* 20th, 5744.

¹⁵⁰⁹ See address of *Shabbat Parashat Chayei Sara*, *Cheshvan* 22nd, 5751 [Nov. 10th, 1990], (*SH-5751*, I: 135, footnote 70).

¹⁵¹⁰ *Op. cit.*, footnote 72.

there is a *mezuzah* affixed to the door way and a *Shir Hama'alot* chart hanging in front of his room. It is also part of his education when the infant's father and mother look at the child, his hand and feet movements and his development and take pride in him.... and give blessings and praise to G-d. R. Schneerson¹⁵¹¹ suggested that the fact that education begins right at birth is readily observed from the behavior of any parent who – well before the baby even has understanding – begins to make gestures in front of the baby and teaches the baby to imitate.

R. Schneerson acted on the principle that education begins at the earliest age by stressing¹⁵¹² the Halachic requirement that cautions against a child touching food prior to ritual hand washing in the morning.¹⁵¹³

R. Schneerson encouraged¹⁵¹⁴ mothers to recite *Modeh Ani* on behalf of and with their infants who could not yet speak. He also advocated¹⁵¹⁵ teaching those children who are still too young to say all of their prayers, to start each day with reciting *Modeh Ani* whereby immediately when the child awakes in the morning, he or she proclaims verbally – and we thereby teach him or her that all of Judaism pertains to him – with his whole body, that he has received his soul anew from G-d. R. Schneerson explained¹⁵¹⁶ that this is especially imperative when he is able to be taught the meaning of the words, or if he understands the meaning for himself, as such recital has an effect on the child throughout the entire day, even until bedtime when the *Shema* is recited.

1511 Address of *Shabbat Parshat Beha'alotecha*, Sivan 24th, 5749 [June 17th, 1989] (*TM-HIT-5749*, III: 369).

1512 See address of *Shabbat Parashat Chayei Sara*, Cheshvan 22nd, 5751 [Nov. 10th, 1990], (*TM-HIT-5751*, I: 315, footnote 71).

1513 Address of *Shabbat Parashat Shelach*, *Shabbat Mevarchim Tammuz*, Sivan 23rd, 5750 [June 16th, 1990]. (*TM-HIT-5750*, III: 364). For the same reason, he urged naming a baby on the first possible weekday Torah reading and not to delay until Shabbat.

1514 See address of *Shabbat Parshat Vayeishev*, Kislev 24th, 5749. [Dec. 3rd, 1988] (*TM-HIT-5749*, II: 37).

1515 Address of Sivan 9th, 5749 [June 12th, 1989] to the collective *Yechidut* of that date (*TM-HIT-5749*, III: 304).

1516 Synopsis of address of 3rd day of *Selichot*, Ellul 24th, 5751 [Sept. 3rd, 1991] to *Nshei U'Bnot Chabad*.

R. Schneerson¹⁵¹⁷ endorsed and applied the custom to teach children not yet at an age of understanding to repeat sacred names of the Jewish people such as the Twelve Tribes, the Patriarchs and Matriarchs, and names of the books of the Torah. After these children learn to speak, they are gradually taught Torah verses by heart and they are made familiar with the *alef-beit* so that they may eventually read the words of Torah. He proposed¹⁵¹⁸ teaching even very young children, who were still before the age of *chinuch*¹⁵¹⁹ and who were only beginning to learn to speak, to recite *brachot* [blessings] and to answer *Amen*.

His campaign¹⁵²⁰ for girls to start lighting a Shabbat candle from three-years of age¹⁵²¹ and above to is indicative of his expansive understanding of education. Similarly, his practical educational recommendations that start at birth are tangible applications of his expansive understanding of education. Paralleling his call for girls to light Shabbat candles from age three, R. Schneerson¹⁵²² urged boys to begin to wear *tzitzit* [a fringed four-cornered garment] from age three in accordance with Hasidic custom¹⁵²³ as well as to wear headcovering from age three or earlier.¹⁵²⁴ Even during pregnancy, R. Schneerson argued¹⁵²⁵

1517 See address of *Shabbat Parashat Acharei, Nissan 24th*, 5749 [April 29th, 1989] (*TM-HIT-5749*, III: 75) “as has been explained in detail at the outset of RSZ’s *Laws of Torah Study*.”

1518 See address of *Shabbat Parashat Chayei Sara, Cheshvan 22nd*, 5751 [Nov. 10th, 1990], (*SK-5751*, I: 134, footnote 68): “Indeed, our Sages have remarked, “When does a child merit the world to come? ... From when he responds ‘Amen’, as it is stated, (Isaiah, 26:2) ‘Open the gates and let the righteous nation, guardians of faith, come.’ Do not read *shomer emunim* – ‘guardian of faith’ but rather *she’omer emunim*, meaning ‘who recites *Amen*’. See *Chidushei Aggadot MaHaRSHA*, *loc. cit.*

1519 See address of *Shabbat Parashat Chayei Sara, Cheshvan 22nd*, 5751 [Nov. 10th, 1990], (*SK-5751*, I: 134, footnote 66): “Generally at six years of age”, (See *Ketubot*, 6a and elsewhere) even though more precisely “the legal requirement for the commencement of *chinuch* as a positive *mitzvah* is determined in the case of each child according to/ contingent upon his intellectual development and his knowledge of each area according to its content.” (*Shulchan Aruch* of RSZ, *Orach Chayim*, 343: 3.

1520 Address of *Ellul 24th*, 5734; Addresses of *Cheshvan 20th* and *Shabbat Parashat Chayei Sarah*, 5735 (in *LS*, XV: 168ff); Addresses of *Shabbat Parashat Metzora*, 5736 and *Shabbat Parashat Metzora*, 5735 (in *LS*, XVII: 146-7); Letter of *Iyar 11th*, 5735 (in *LS*, XVI: 577); *LS*, XI: 288; *SH-5750*, II:481; Letter of *Adar-Sheini 28th*, 5741 (in *LS*, XXI: 382); Letter of *Cheshvan 28th*, 5735 (in *LS*, XI: 288); Address of *Tishrei 6th*, 5735; *IK*, XIV, Letter 5,316.

1521 *LS*, XVII: 146.

1522 *IK*, IV: 155-6, Letter 897.

1523 See *HaYom Yom*, entry of *Iyar 4th*.

1524 *IK*, IX: 181, Letter 2803; *op. cit.*, V: 174-5, Letter 1,378.

1525 See address of *Shabbat Parashat Chayei Sara, Cheshvan 22nd*, 5751 [Nov. 10th, 1990], (*SH-5751*, I: 135, footnote 72 and address of *Shabbat Parashat Emor, Erev Lag B’Omer*, 5750; *TM-HIT- 5750*, III: 179.

that educational precautions be adopted with the welfare of the unborn child in mind. Practical examples of application of this principle thus include:

- (i). Attaching *Shir HaMa'alot* to neo-natal ward and room of the new-born child¹⁵²⁶
- (ii). a campaign to encourage Shabbat candle-lighting of [a single candle] by girls from three-years of age and above¹⁵²⁷
- (iii). encouraging the wearing of *Tzitzit* in fulfilment of the Biblical command¹⁵²⁸ by children from three years of age¹⁵²⁹
- (iv). recommending children's synagogue attendance to hear the reading of the Ten Commandments on *Shavuot*¹⁵³⁰
- (v). exhorting the acquisition by children under the age of *bar-* or *bat-mitzvah* of a letter in a Torah scroll written exclusively for them¹⁵³¹
- (vi). promoting children under the age of *bar-* or *bat-mitzvah* joining *Tzivot Hashem* ["The Army of Hashem" informal educational initiative].¹⁵³²

3 PRACTICAL RAMIFICATIONS OF THE VIEW THAT EVERYTHING IS EDUCATIONAL: EDUCATION IS LIFE-LONG

Within the Jewish community, R. Schneerson inaugurated¹⁵³³ the establishment of Torah study classes in every community, for men and for women, on a level appropriate to their age group. He encouraged his adherents to visit old age homes and to introduce Torah study classes for

¹⁵²⁶ Address of *Kislev* 19th, 5747.

¹⁵²⁷ *LS*, XVII: 146.

¹⁵²⁸ Numbers, 15: 37-41.

¹⁵²⁹ *IK*, IV: 155-6, Letter 897.

¹⁵³⁰ Address of *Erev Rosh Chodesh Sivan*, 5740 (in *LS*, XXIII: 250ff) .

¹⁵³¹ Address of *Nissan* 11th, 5741; Pastoral letter of *Tishrei* 11th, 5742 (in *LS*, XXIV: 583) and *op. cit.*, XXIII: 296.

¹⁵³² English letter of *Tevet* 26th, 5742 [Jan 21st, 1982]; Address of Third Day of *Chol HaMoed Sukkot*, 5741 (in *SK-5741*, I: 176ff).

¹⁵³³ Addresses of *Shabbat Parashat Ekev*, *Menachem-Av* 20th and Saturday night, *Menachem-Av* 21st, 5740 [Aug. 3rd, 1980] in *SK5740* [1979-80], III: 880-903.

residents. R. Schneerson personally addressed gatherings of elderly individuals, convened in Habad Headquarters in NY.

Referring to the elderly in the wider community, in 1980, R. Schneerson bemoaned the plight of the elderly in contemporary society and called for a vigorous widespread effort to rectify the situation. R. Schneerson campaigned¹⁵³⁴ against retirement of the elderly and their placement in nursing homes, urging the elderly to stay on in the work force where their expertise and years of experience could be put to use. He considered retirement of the elderly to be a tremendous waste of human potential and squandering of invaluable resources in light of the failure to utilize a priceless repository of knowledge amassed by the elderly. In line with his opposition to compulsory retirement, he suggested that those who, for whatever reasons, needed to relinquish their job or positions, should be helped to redirect their lives productively for their own sake and for the benefit of the younger generation.

4 PRACTICAL RAMIFICATIONS OF THE VIEW THAT EDUCATION IS EVERYTHING: AN EXPANSIVE VIEW OF EDUCATION: CONCERN BEYOND HOURS OF FORMAL INSTRUCTION

4.1 SHABBAT INFORMAL ACTIVITIES

On a practical level, R. Schneerson oversaw many informal education activities for youth. In the early years of his leadership, R. Schneerson established informal initiatives such as the Lubavitch Youth Organization¹⁵³⁵ and the Lubavitch Women and Girls Organization¹⁵³⁶. In 1956 he established the *Gan Israel* Summer Camps, which served as the prototype for countless

¹⁵³⁴ *Ibid.* See also address *Shabbat Parshat Re'ei*, 5740 in *SK-5740* [1979-80], III: 934-41.

¹⁵³⁵ These were founded in Israel in 1952 and in the U.S.A. and Canada in 1955.

¹⁵³⁶ These were founded in Israel in 1952 and in the U.S.A. in 1953.

such camps for both boys and girls currently operative throughout the world. Other informal educational activities include participation in day camps during the summer vacation and *Mesibat Shabbat* (Sabbath afternoon gatherings).¹⁵³⁷

R. Schneerson¹⁵³⁸ urged educators to be concerned for their students outside hours of formal instruction. The educator was to pay special attention to children's conduct on festivals¹⁵³⁹ and Shabbat. He wrote,

...From this can be understood that the responsibility for the conduct of the children on Sabbaths and festivals and, in general, during the hours when they are not in the appropriate institution, lies also on the shoulders of their educators, even though, obviously the nature of the supervision during these days and hours is only possible when taking place in a completely different way than during formal hours of study and it frequently requires parental assistance etc. However, the planning and taking responsibility for this initiative rests with the educators.¹⁵⁴⁰

4.2 PRE-BAR MITZVAH AND PRE-BAT MITZVAH GROUPS

In the autumn of 1980, R. Schneerson introduced a campaign specifically geared towards Jewish children beneath the age of *Bar Mitzvah* and *Bat Mitzvah*¹⁵⁴¹. This initiative, entitled *Tzivot Hashem*, was open to all Jewish children from families of intense observance to those on the periphery of the Jewish community. Within a few years 125,000 individual students in

¹⁵³⁷ In Israel these are conducted in over 300 communities, each group attracting up to 400 participants.

¹⁵³⁸ *IK*, III: 344; *op. cit.*, IV: 357; *op. cit.*, I: 322; *op. cit.*, XXII: 380-2; *op. cit.*, XII: 445; *op. cit.*, XIII: 359; *op. cit.*, XIV:16; *op.cit.*, XIV: 404-6 & 409.

¹⁵³⁹ *Op.cit.*, VI: 302-3, Letter 1807.

¹⁵⁴⁰ *Op.cit.*, XIV: 405-6 Letter 5181[Addenda to *LS*, XXII: 397-8].

¹⁵⁴¹ *Barmitzvah* occurs at the age of 13, *Batmitzvah* occurs at the age of 12.

America had become members of this youth group. Over half a million children internationally have joined this group. *Tzivot Hashem* has also seen the development of the Dial-a-Jewish story and a Jewish Children's Expo in Manhattan which attracted nearly 90,000 children in 1990. Pen pals are encouraged and children are invited to teach fellow members of the group with a lesser knowledge of their Jewish heritage.

4.3 MULTI-FACETED INFORMAL INITIATIVES.

R. Schneerson encouraged large scale activities of an educational nature such as huge parades marking Jewish festivals¹⁵⁴². In 1987 R. Schneerson urged that children make their own private rooms into a house of Torah study, prayer and of charity, by studying Torah daily in the room, praying to G-d thereby and giving charity there in a charity box. R. Schneerson re-introduced the role of the *Mashpi'a* or mentor, in religious education. Similarly he, on countless occasions, urged the convening of *farbrengens* in communities worldwide.

He instigated¹⁵⁴³ informal educational programs on Sabbath afternoons and prior to assuming the leadership of the Habad movement he oversaw the texts that provided the content for these programs. He also advocated¹⁵⁴⁴ extra-curricular off-campus activities and classes of educational content such as the running of a *cheder* for religious children after the formal hours of a kindergarten's operation. In 1980 he established¹⁵⁴⁵ a global initiative of informal Jewish education known as *Tzivot Hashem* with a children's

¹⁵⁴² This included the *Lag B'Omer* Parade which R. Schneerson would attend, speaking to the children himself and watching them as the parade with its floats and thousands of children passed by the dais.

¹⁵⁴³ *IK*, I: 75-8, Letter 48; *op. cit.*, I: 59-61, Letter 37; *op. cit.*, I: 93-4, Letter 55 [Addenda to *LS*, XXVI: 446].

¹⁵⁴⁴ *IK*, III: 355-7, Letter 657; *op. cit.*, IV: 406-7, Letter 1126; *op. cit.*, IV: 454-5; Letter 1177 [Addenda to *LS*, IX: 306-7].

¹⁵⁴⁵ Address of Third Day of *Chol HaMoed Sukkot*, 5741 (in *SK-5741*, I:176ff); see English letter of *Tevet* 26th, 5742 [Jan 21st, 1982].

magazine that he personally edited¹⁵⁴⁶ to ensure its educational content was appropriate.

5 PRACTICAL RAMIFICATIONS OF AN EXPANSIVE VIEW OF EDUCATION: CONCERN FOR BROADER MORAL EDUCATION

Practical implications of R. Schneerson's¹⁵⁴⁷ inauguration of educational activities outside the Jewish community with a view to inculcating morality in the global community, included:

(i) his promoting¹⁵⁴⁸ of a universal moral code by teaching and disseminating the seven Noahide Laws.¹⁵⁴⁹ This campaign was aimed at leaders in government and education seeking their support that a universal moral code should become the cardinal foundation for ethical behavior.¹⁵⁵⁰ Whilst encouraging all to exert a positive moral influence he intended that this initiative should have tangible results in the area of the public schools.¹⁵⁵¹ Whilst encouraging all to exert a positive moral influence he intended that this initiative should have tangible results in the area of the public schools. For details of this campaign, see Shemtov (*ed.*), 1996, and *Letters of the Secretariat of the Lubavitcher Rebbe* dated *Cheshvan* 24th, 5723 [Nov. 21st, 1962] and *Nissan* 26th, 5724 [April 8th, 1964].

¹⁵⁴⁶ See R. Schneerson's responsa to *The Moshiah Times*, cited in *Teshura MeSimchat HaNissu'in Shel Aharon David V'Nechama Dina Rabin, Ellul* 20th, 5759 [Souvenir Journal Celebrating the Wedding of Aron and Dinie Rabin, Sept. 1st, 1999]: 19-53; *Dvar Melech - Likut Tshuvot M'yuchadot Me'et Kvod Kdushat Admur Shlita*: 4.

¹⁵⁴⁷ Address of Nissan 22nd, 5743[1983] in *TM-HIT-5743*, III: 1342ff citing *Ethics of the Fathers*, 2:1.

¹⁵⁴⁸ Address of Nissan 11th, 5743 [March 24th, 1953] published in *LS*, XXVI: 132-44, R. Schneerson sought to promote ethical monotheism, arguing that Jewish history had previously never allowed for this opportunity given the anti-Semitic feelings which prevailed at the time. To R. Schneerson the comparative freedom of speech prevalent in the contemporary world renders obligatory the promotion of this ideal.

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¹⁵⁵⁰ In the 1980s, non-denominational groups in America founded societies based on the Noahide principles.

¹⁵⁵¹ For details of this campaign, see Shemtov (*ed.*), 1996, and *Letters of the Secretariat of the Lubavitcher Rebbe* dated *Cheshvan* 24th, 5723 [Nov. 21st, 1962] and *Nissan* 26, 5724 [April 8th, 1964]. See Cowen (2015).

As a result of this campaign, President Reagan¹⁵⁵² signed an “international scroll of honor,” paying tribute to R. Schneerson and affirming “fundamental ethical values on which all civilized societies must be based.” Reagan applauded R. Schneerson’s work of promoting “the acceptance of the Almighty’s commandments to all mankind.” He added that by doing so R. Schneerson was “combating the anti-religious forces that have caused so much misery in our lifetimes.”

(ii) R. Schneerson campaigned vigorously for the introduction of “a moment of reflection” at the beginning of the public school day. In 1964 he wrote,

Certainly a non-denominational prayer in the public schools will not, in itself, provide an adequate basis for the right and complete world-outlook, but it is an indispensable first step in the direction, considering the state of our society as it is at present, and as it is likely to remain for quite a long time, insofar as it can be judged from the prevailing conditions and factors.¹⁵⁵³

Speaking in 1981, he reiterated his position,

A simple, brief, non-denominational prayer by children at the beginning of each day, affirming their belief and trust in G-d, is the best and most effective first step. Sincere, honest words, spoken from the heart by people who stand as living examples of those who believe and trust in G-d, will go far in inspiring children to live up to the standards set by the Bible.¹⁵⁵⁴

¹⁵⁵² On November 20, 1987.

¹⁵⁵³ English letter of *Nissan* 26th, 5724 [April 8th, 1964] in *Letters from The Rebbe*, IV: 64-74, Letter 38.

¹⁵⁵⁴ Address of *Nissan* 11th, 5741 [April 15th, 1981] published in *SK-5741*, III: 110-5.

He even urged¹⁵⁵⁵ students to petition the government that they introduce a Moment of Reflection into the school day.

6 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S UNDERSTANDING OF THE AIMS OF EDUCATION: IMBUING BELIEF IN AND AWARENESS OF A HIGHER AUTHORITY AND THEREBY INSTILLING PIETY AND VALUES

R. Schneerson argued strenuously for the urgent introduction of a "Moment of Silence" or a "Moment of Reflection" into the Public School day, urging that

Parents must do all possible to ensure that our children attend a school where there is mention of a Creator of the Universe, who oversees the world and its conduct. The responsibility regarding this today lies also with the schools, because our children receive most of their *chinuch* [education] at school, rather than at home, so that it therefore behoves the school to educate its students to be decent human beings, who are aware of G-d's authority, of "An Eye that Sees, an ear that Hears and all your deeds are recorded in a Book."¹⁵⁵⁶

In regard to the goal of "implant[ing] in the hearts of the young generation a tangible discipline", the inclusion of a "Moment of Silence" in the curriculum was considered by R. Schneerson to be vital as he believed¹⁵⁵⁷ that there was "no way other than to implant in the hearts of young children, from the most tender years of infancy, a firm belief in the Creator of the Universe, who actually oversees the world today."

¹⁵⁵⁵ Address of Nissan 18th, 5743 [April 1st, 1983] Addressed to Children Participating in *Tzivot HaShem* Rally, published in *TM-HIT-5743*, III: 1293-1301, §50; *op. cit.*, 1324ff.

¹⁵⁵⁶ From an address of the last day of Pesach, 5743 [1983] in *TM-HIT-5743*, III: 1342ff citing *Ethics of the Fathers*, 2: 1.

¹⁵⁵⁷ *IK*, XXII: 492.

When launching an informal educational *Tzivot Hashem* project in 1982, R. Schneerson wrote:

...American children have been brought up on the spirit of independence and freedom, and on the glorification of personal prowess and smartness. It has cultivated a sense of cockiness and self-assurance to the extent that one who is bent on mischief or anti-social activity, feels that one can outsmart a cop on the beat, and even a judge on the bench; and, in any event, there is little to fear in the way of punishment. As with every health problem, physical, mental or spiritual, the cure lies not in treating the symptoms, but in attacking the cause, although the former may sometimes be necessary for relief in acute cases. Since, as mentioned, the root of the problem is the lack of self-discipline, I thought long and hard about finding a way of inducing an American child to get used to the idea of subordination to higher authority, despite all the influence to the contrary - in the school, in the street, and even home, where parents - not wishing to be bothered by their children-have all too often abdicated their authority, and left it to others to deal with truancy, juvenile delinquency, etc. I came to the conclusion that there was no other way than trying to effect a basic change in the boy's nature, through a system of discipline and obedience to rules which he or she can be induced to get accustomed to. Moreover, for this method to be effective, it would be necessary that it should be freely and readily accepted without coercion.¹⁵⁵⁸

R. Schneerson personally reviewed the magazine of *Tzivot Hashem*, often making editorial suggestions of an educational nature.

7 R. SCHNEERSON ON THE AIMS OF EDUCATION: A LIFE OF ALTRUISM, TRANSFORMING ONE'S FELLOW AND INFLUENCING SOCIETY

¹⁵⁵⁸ English letter of *Tevet* 26th, 5742 [Jan 21st, 1982] in *Letters of the Rebbe*, VI: 190-4, Letter 133.

In keeping with the above-mentioned ideal of learners serving as exemplars who thereby exert a transformational influence, R. Schneerson recommended that a certain portion of students of Habad *yeshivot* might serve as teachers and guides for newly-arrived immigrants at least for a few weeks and months and even concurrently with their *yeshivah* studies,¹⁵⁵⁹ and he encouraged establishing and organizing institutions of kosher education that would train their own educators.¹⁵⁶⁰

A tangible example of this ideal was his belief that when educating Yemenite children, these students should themselves be taught in a way that they become educators and guides of other Yemenite children.¹⁵⁶¹ He considered it to be imperative and most beneficial to produce educators and guides for their Yemenite brethren within a short time-frame from among the capable Yemenite *yeshivah* students.¹⁵⁶² This educational position also clearly underscores R. Schneerson's recommendation¹⁵⁶³ that the Down-syndrome learner be empowered to lead other Down-syndrome children. It is also reflected in R. Schneerson's ideal¹⁵⁶⁴ where the student who has mastered only the first two letters of the Hebrew alphabet is encouraged to teach the student who is still struggling to master the first letter, an *aleph*.

¹⁵⁵⁹ *IK*, IV: 425-6, Letter 1145.

¹⁵⁶⁰ *Op. cit.*, III: 237-8, Letter 559.

¹⁵⁶¹ *Op. cit.*, V: 26-7, Letter 1246.

¹⁵⁶² *Op. cit.*, IV: 483, Letter 1200.

¹⁵⁶³ English letter of Av 22nd, 5739 [August 15th, 1979] addressed to Dr. R. Wilkes, Assistant Program Director, Region 11, Council For Mental Retardation Coney Island Hospital, Brooklyn in response to the latter's enquiry of August 9th, 1979, published in *Letters of the Rebbe*, II: 206-10, Letter 97. [A note concerning R. Schneerson's use of the term "retardation": R. Schneerson's use of the term "retardation" in his correspondence of 1979 can be understood in light of the reality that The A.A.M.R (The American Association on Mental Retardation) which was founded in 1876 only changed its name in 2006 to A.A.I.D.D. (The American Association on Intellectual and Developmental Disability) (whereas in Australia, from 1980, the term "retardation" was no longer used). Author of significant works on Down syndrome children (Foreman, 2009 & 2011) Professor Foreman has stated, "The USA were ahead in practice but behind in the use of terminology". (Interview with Professor Phil Foreman, March 20th, 2014). See *Sefer HaSichot-5748*, II: 590, addendum to second note to f.n.10. on R. Schneerson's address of *Shabbat Parshat Ekev*, Av 23rd, 5748 [Aug. 6th, 1988] where he employed the term "special children" and explained that "special children" is not a euphemism but rather a clarification of the true nature of the spiritual metal of these individuals.]

¹⁵⁶⁴ Address of *Shabbat Parashat Bamidbar*, 5739 [1979], Paragraph 60.

8 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S UNDERSTANDING OF THE RESPONSIBILITY FOR EDUCATION

R. Schneerson told educators and parents¹⁵⁶⁵ that our responsibility in this role is such that "Our last thought before closing our eyes at night and our first waking thought in the morning must be about education and the Torah's exhortation¹⁵⁶⁶ of 'You shall teach them to your children'."

Because he viewed education as synonymous with rescuing an individual from life-threatening circumstances, to educate and thereby "rescue" even one individual is a momentous achievement, and especially "rescuing" a child who years later will go on to be the foundation of the home upon becoming a parent.¹⁵⁶⁷

Referring to the urgent education of Yemenite children newly-arrived in Israel, R. Schneerson argued that as these children were powerless to "rescue" themselves in the educational sense, providing them with external help is a sacred obligation and privilege for every individual, even for individuals physically removed from the situation and who have only heard about the plight of Yemenite children from afar.¹⁵⁶⁸ He believed that "saving" these youths spiritually is an obligation incumbent on every man and woman, urging, "No obstacle can prevent you from strengthening Torah and Judaism..."¹⁵⁶⁹

¹⁵⁶⁵ Address of Av 20th, 5737 [July 28th, 1977].

¹⁵⁶⁶ Deuteronomy, 11: 19.

¹⁵⁶⁷ *Reshimot*, II: 260-8. [*Reshima* No. 30].

¹⁵⁶⁸ Similarly, he required (*IK*, III: 375-6, Letter 677) that all ensure kosher education for all boys, girls and youth in Morocco, as well as making sure that these children would receive a kosher education in other countries after their emigration from Morocco.

¹⁵⁶⁹ *IK*, III: 445, Letter 736. He believed (*op. cit.*, III: 445, Letter 736) that this was particularly applicable to the education of those boys and girls in Israel as well as those migrating there and that saving these youths spiritually is an obligation upon every man and woman, with every individual duty-bound to assist this rescue to the fullest extent of their potential. (*op. cit.*, IV: 176-7, Letter 920) The educator's unique responsibility was to save tens of thousands of Jewish boys and girls from the terrible danger of denial of G-d (*op. cit.*, IV: 121-2, Letter 865) where the greatest energies must be exerted to maintain a soul's connection to G-d. (*op. cit.*, IV: 176-7, Letter 920) Self-sacrifice and fearless resistance were called for, especially for the sake of education (*op. cit.*, IV: 202-4, Letter 940) to protect innocent young boys and girls. (*op. cit.*, IV: 213-5, Letter 949; *op. cit.*, IV: 216. Letter 950).

In response to correspondence from teachers who would bemoan the challenges of their situation,¹⁵⁷⁰ R. Schneerson would point out that theirs was the “fortunate lot”¹⁵⁷¹ and a “blessed vocation”.¹⁵⁷² R. Schneerson would point out that theirs was the “fortunate lot”¹⁵⁷³ and a “blessed vocation”.¹⁵⁷⁴ While championing educators’ rights to generous remuneration, he would simultaneously encourage educators to re-engage in their educational career, by drawing their attention to their unique circumstances whereby even a minor exertion and influence over students by the educators was to be rewarded with “cumulative dividends” for generations to come.¹⁵⁷⁵

R. Schneerson advocated a proactive approach to taking educational initiatives.¹⁵⁷⁶ For example, he urged communal workers involved in education, to endeavor, even during their vacation in the country-side, to enlist those whom they encounter for the first time to assist *yeshivot*, and to explain to them the exalted benefits of supporting Torah education.¹⁵⁷⁷

9 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON’S CONCEPTUALIZATION OF THE CHARACTERISTICS OF THE EDUCATOR: EDUCATOR PRO-ACTIVITY

In keeping with the ideal of educator pro-activity, many of R. Schneerson’s emissaries are stationed on university campuses, pro-actively encouraging student interest and inviting students to their open homes or Habad Houses, to experience Jewish religious festivities and to participate in educational programs. The Habad House is a campus-based community center which

¹⁵⁷⁰ For examples, See *op. cit.*, XV: 28-31, Letter 5355 and *op. cit.*, XVII: 339-41, Letter 6,490.

¹⁵⁷¹ *Op. cit.*, VIII: 227; *op.cit.*, XIV: 511-2; *op.cit.*, XIV: 525-6; *op.cit.*, XX: 236; *LS*, XVI:553; *op.cit.*, XXII: 356, *op.cit.*: 399, *op.cit.*: XXIV: 347.

¹⁵⁷² *IK*, III: 254-5, Letter 572; *op.cit.*, XXI: 126-7, Letter 7,881; *op.cit.*: XXIII: 357, Letter 8,962.

¹⁵⁷³ *IK*, VIII: 227; *op. cit.*, XIV:511-2; *op.cit.*, XIV: 525-6; *op.cit.*, XX: 236; *LS*, XVI: 553; *op.cit.*, XXII: 356 & 399; *op.cit.*, XXIV: 347.

¹⁵⁷⁴ *IK*, III: 254-5, Letter 572; *op.cit.*, XXI: 126-7, Letter 7,881; *op.cit.*, XXIII: 357, Letter 8,962.

¹⁵⁷⁵ Letter of *Ellul* 28th, 5730 [September 29th, 1970]; Unpublished letter of *Iyar* 1st, 5740 [April 17th, 1980] addressed to All Participants in a Dedication of the New Building of the Yeshiva College, Sydney, Australia.

¹⁵⁷⁶ *IK*, I: 63-4, Letter 40.

¹⁵⁷⁷ *Op. cit.*, IV: 371-3, Letter 1090.

provides both educational and social outreach, primarily to students of tertiary age and adults.¹⁵⁷⁸ 1959 saw the establishment of such Habad outreach centers of a general nature throughout the U.S.A. (Seligson, 1994:A19). In 1967, R. Schneerson established the first formal campus Habad House on the UCLA campus, Los Angeles (Kagan, 1988:98). R. Schneerson's vision of the Habad House was that it "serves as the key to open the hearts of all who will visit it and all who will come under its sphere of influence."¹⁵⁷⁹ By 1972, this Habad presence on campus was acknowledged to have "greatly contributed to the morale of the Jewish students and filled a hitherto existing void."¹⁵⁸⁰ (Modell, 1972: 34).

The Habad House fulfills a role in the area of social service and rehabilitation, providing shelter and counseling. The Habad House has also played a valuable role in anti-missionary and anti-cult initiatives. Some sophisticated Habad Houses are involved in treatment programs for victims of drug abuse.¹⁵⁸¹ In 1986 R. Schneerson called for the expansion of existing Habad Houses and for the establishing of new ones wherever possible. By 1988,

1578 The Habad House, with its ongoing classes and lecture series, are widely recognised as centres of education. In Israel the Habad House lecture service arranges educational evenings for community groups. The Habad House also supplies supplementary Torah education programmes, including seminars, study of *Barmitzva*, library facilities and vacation education programmes.

1579 Letter to the Friends of Lubavitch in California, headed by Mr. Avrohom Lazaroff, dated 26 June, 1972 in Cunin (*ed.*) 1971: 12. In a letter of *Adar* 19th, 5729 [March 9th, 1969], (Addressed to the Friends of Lubavitch, Los Angeles, upon R. Schneerson's receipt of the key to the new Lubavitch Centre.) R. Schneerson expressed his hope that "the new edifice" truly be a centre for various activities to spread goodness and holiness as embodied in the Torah. He expressed his desire that it be a centre in the fullest sense, namely, "that the spirit of the centre . . . should reach out to the entire periphery and indeed beyond, to the entire West Coast."

1580 Associate Professor of History at Los Angeles Valley College, wrote, "Habad can made a positive contribution to any college campus where Jewish students are in attendance. Similarly, Robert Tannenbaum, Professor of Development of Social Systems at the Graduate School of Management, University of California, Los Angeles, observed, "I have known some students who have been most positively effected by the type of experience — personally, socially and religiously — provided them at Habad House, and I have heard indirectly about others. I also have been aware . . . of the large number of students who have found Habad House to be a most important centring point for their lives on campus — often, at times, that are personally critical to them." In June 1972, the Editorial of *The Bnei Brith Messenger* reported, "on the UCLA campus they are provided the unique facilities of the Habad House — an inspiring centre at which Jewish youths find themselves and project themselves."

1581 One example is the Habad Men's Residential Rehabilitation Programme in Los Angeles. A women's rehabilitation programme providing a comfortable environment for drug dependent women was launched in 1987 and is termed Project Pride. Habad's *National Network of Clinically Based Drug Prevention and Education Centers* had grown to include 28 cities across the United States by the year 1988 and was serving more than 50,000 people at that time.

Israel's Lubavitch Youth Organization recorded 125 Habad Houses throughout Israel (Brod, 1988). In the same year, *Merkos L'Inyonei Chinuch* listed over 200 American Habad Houses covering 130 University campuses, as well as another 145 such establishments world-wide.¹⁵⁸² Since Glasnost, Habad has opened scores of Habad Houses and educational institutions in the Commonwealth of Independent States (CIS), or former Soviet Union. To date there are over 4,000 Habad emissaries and their families world-wide in over eighty-five countries and forty-nine states of the USA.

Another pro-active initiative endorsed by R. Schneerson is the "Encounter with Habad" program which began in 1962, when R. Schneerson's Habad community of Brooklyn, New York, and the educational institutions there, opened their doors every weekend to enable students unexposed to Hasidic lifestyle to experience Hasidism. Seminars and lectures would take place throughout such weekends, with those attending participating in R. Schneerson's Sabbath afternoon *farbrengen*.

10 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S CONCEPTUALIZATION OF THE CHARACTERISTICS OF THE EDUCATOR: EDUCATOR SENSITIVITY AND INCLUSION

Besides addressing the educator's responsibility for the Down-syndrome learner, (see 5.12 above) R. Schneerson was also insistent that the educator show concern for individuals facing physical disability. In his address¹⁵⁸³ to the Israeli Team participating in the 1976 Paraplegic Olympics, R. Schneerson elaborated on the principle that a physical deficiency is indicative of a greater spiritual potential that enables the individual to more than compensate for the deficiency.

¹⁵⁸² Countries included Australia, Austria, Belgium, Brazil, Canada, Chilli, Colombia, England, France, Holland, Hong Kong, Italy, Mexico, Morocco, Paraguay, Peru, Romania, Scotland, South Africa, Spain, Switzerland, Tunisia, Uruguay, Venezuela and West Germany. In 1993, a Habad House was opened in Thailand.

¹⁵⁸³ SK-5736 [1975-76], II: 633-8; Address of Av 23rd, 5736 [August 19th, 1976] addressed to the Israeli Team participating in the 1976 Paraplegic Olympics.

He had a similar approach be maintained to detainees of corrective institutions,¹⁵⁸⁴ writing to Jewish detainees:

When a person finds himself in a situation of “after sunset,” when the light of day has given way to gloom and darkness – as was the case in those ancient days under the oppressive Greek rule – one must not despair, G-d forbid, but on the contrary, it is necessary to fortify oneself with complete trust in G-d, the Essence of Goodness, and take heart in the firm belief that the darkness is only temporary, and it will soon be superseded by a bright light, which will be seen and felt all the more strongly through the supremacy of light over darkness, and by the intensity of the contrast. And this is the meaning of lighting the Chanukkah Lights, and in a manner that calls for lighting an additional candle each successive day of Chanukkah – to plainly see for oneself, and to demonstrate to others passing by in the street, that light dispels darkness; and that even a little light dispels a great deal of darkness, how much more so a light that steadily grows in intensity. And if physical light has such quality and power, how much more so eternal spiritual...¹⁵⁸⁵

Regarding the education for the rehabilitation of prison detainees educational initiatives of Habad, under R. Schneerson's encouragement, have been directed particularly towards inmates of American state and federal penitentiaries and in prisons throughout the world. A specific example of this initiative is the work of Miami's *Aleph Institute* which co-ordinates visitation, religious service and publication for Jewish prisoners throughout the United States. Religious services, including the Passover *Seder* are conducted for

¹⁵⁸⁴ SK-5736 [1975-76], I: 548-9; LS, XXV: 514-5. This letter comprised a response to several correspondents who had sought R. Schneerson's advice on how to attain peace of mind, given their incarceration. R. Schneerson's response began by pointing out that the *Chanukka* Candelabra is lit precisely after sunset, indicative of one's ability to attain “light” even in the “darkest of situations”. R. Schneerson argued that through a positive attitude, the individual can overcome the most negative external circumstances and thus transcend these external constraints.

¹⁵⁸⁵ Hebrew/English letter of Kislev 15th, 5738 [Nov.25th, 1977] in *Letters from The Rebbe*, II: 187-9, Letter 87.

these individuals, with the view to bringing a message of hope and dignity to the despairing prisoner.

He similarly urged Habad educators not to give up on the disenfranchised,¹⁵⁸⁶ the disadvantaged¹⁵⁸⁷ and the antagonistic.¹⁵⁸⁸ His inclusive educational policies thus included:

- (i) outreach to the widest possible audience at the furthest peripheries.¹⁵⁸⁹
- (ii) strengthening Torah among broadest spectrum of people.¹⁵⁹⁰
- (iii) widely disseminating the educational publications written in pristine purity even if their recipients are meanwhile far from receiving a Kosher Jewish education.¹⁵⁹¹
- (iv) ensuring that the “Mishnah by Heart” competition is for all, and not just for scholars.¹⁵⁹²
- (v) inculcating individuals with the realization that they must each desire for there to be another equally inspired individual.¹⁵⁹³

R. Schneerson also negated¹⁵⁹⁴ the practice of students learning in isolation and advocated replacing it with the imperative for study with study-partners (one or two friends) who exert a positive peer influence on each other along with study partners with whom one periodically engages in *pilpul* [Talmudic dialectics].¹⁵⁹⁵ In this spirit of this unity, R. Schneerson advised that communal educational endeavours should be aimed at the wider community

¹⁵⁸⁶ Pastoral letter of *Nissan* 11th, 5717 [May 12th, 1957] published in *IM*, II: 14-18.

¹⁵⁸⁷ R. Schneerson's view was predicated on the *Midrashic* statement (*Bamidbar Rabba*, 12: 3) that G-d only requires of individuals according to their abilities. From this principle, R. Schneerson argued that negative circumstances are indicative of Divine bestowing of greater latent abilities.

¹⁵⁸⁸ *LS*, I: 128, address of the Last Day of *Pesach*, *Nissan* 22nd, 5712 [April 17th, 1952]; *op.cit.*, I: 27-53; Letter of *Nissan* 11th, 5712 [April 6th, 1952] in *IK*, II: 6-8.

¹⁵⁸⁹ *Op. cit.*, I: 128-9, Letter 78.

¹⁵⁹⁰ *Op. cit.*, I: 163-4, Letter 91.

¹⁵⁹¹ *Op. cit.*, I: 214-5, Letter 120.

¹⁵⁹² *Op. cit.*, I: 128-9, Letter 78.

¹⁵⁹³ *Op. cit.*, I: 127-8, Letter 77.

¹⁵⁹⁴ *Op. cit.*, I: 66-7, Letter 42.

¹⁵⁹⁵ *Op. cit.*, IV: 430-1, Letter 1151.

and not be identified with as Habad initiatives, lest they be perceived as parochial.¹⁵⁹⁶

R. Schneerson from the earliest moments of his leadership included women and empowered them with an educational role in no way less significant than that of her male counterpart.¹⁵⁹⁷ One of the first Jewish educational institutions established by R. Schneerson was the Beth Rivka girls schools. There is today an extensive network of such schools across the world, from elementary through to tertiary levels. R. Schneerson also founded in New York, Minneapolis, Israel and Australia, academies for women with little or no background in Judaism. In 1952 R. Schneerson founded *Agudat Neshei Habad*, the Lubavitch Women's Organization in Israel, an organization whose main thrust was educational¹⁵⁹⁸ (Kagan, 1988: 55). R. Schneerson always emphasized, when discussing educational responsibilities, the integral role of the *shlucha*, who is no less involved in this task than her husband. For example, in R. Schneerson's Campaign for Family Purity, (*Taharat HaMishpacha*), his *shluchot* (female emissaries) were at the forefront of the resurgence of *mikva'ot* in communities large and small¹⁵⁹⁹ throughout the globe and in teaching the observance of *Taharat HaMishpacha*. R. Schneerson addressed several addresses to women's conventions and gatherings annually.

¹⁵⁹⁶ *Op. cit.*, I: 38-40, Letter 22.

¹⁵⁹⁷ Several of R. Schneerson's *Mitzvah* campaigns focused specifically on the Jewish Woman. These included a *Shabbat* candle-lighting campaign, the campaign for observance of the laws of Family Purity, and the *Kashrut* Campaign.

¹⁵⁹⁸ Kagan (1988: 55) noted that this organisation was founded on the basic tenet that continuing intellectual and emotional growth through Torah study, particularly Hasidic teachings were to be no less accessible to women than men. Indeed, these teachings seek to explain the uniqueness of the female role and the unique powers granted to her. In 1953, R. Schneerson established branches of the same organisation in the USA and other countries.

¹⁵⁹⁹ R. Schneerson has been instrumental in establishing *mikvaot* in communities with small Jewish populations including remote locations such as Utrecht in Holland, the Island of Djerba off the coast of Tunisia, Marakesh, Tangier in Morocco, Hobart in Tasmania and Hong Kong (*Shemtov (ed.)*, 1988).

Given Habad's origin in the Soviet Union, it is understandable that much of R. Schneerson's inclusive educational initiative has been focused on the material and spiritual rehabilitation of Soviet Jewry. A resurgence of religious life in Russia today is largely due to the pioneering efforts of R. Schneerson's emissaries. In the 1970's R. Schneerson established educational programs for the new arriving Soviet Jewry, both in Israel or the free world, under the title of F.R.E.E. (Friends of Refugees From Eastern Europe), seeking to educate these individuals, formerly deprived of religious education. The Shamir Organization¹⁶⁰⁰ focuses on helping Russian scientists and intellectuals who have arrived in Israel.¹⁶⁰¹ In the late 1960's and early 1970's Habad established settlements in Israel specifically to accommodate new Russian immigrants. In 1990, with R. Schneerson's encouragement, Habad leadership took responsibility for air-lifting to Israel, 500 children affected by the 1986 Chernobyl Nuclear Reactor disaster, providing them with both physical and spiritual relief upon their arrival in Kfar Habad, Israel. To date, over 1,300 children from Chernobyl have been relocated to Israel by Habad. Habad runs over 126 schools and educational institutions throughout the former Soviet Union.

11 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S CONCEPTUALIZATION OF THE CHARACTERISTICS OF THE EDUCATOR: EDUCATOR METICULOUS CONCERN FOR DETAIL

The required meticulous concern for detail and his insistence that educators make every effort to ensure that public perception of an educational initiative is appropriate was also exemplified by R. Schneerson himself, when he

¹⁶⁰⁰ *The Shamir Center for Advanced Technologies* in Jerusalem provides high level jobs in departments such as computers, physics and chemistry, whilst simultaneously running a high level Torah study institute for newly arrived immigrants.

¹⁶⁰¹ It is noteworthy that many Habad educators, are themselves Soviet emigres who are second and third generation Habad activists produced by RJIS's underground *yeshivot*.

disapproved of a plan to distribute tickets for *Mesibat Shabbat* attendees, due to anticipated misperception that these can be carried on *Shabbat* to the *Mesibat Shabbat* meetings.¹⁶⁰²

Similarly, he expressed¹⁶⁰³ concerns for the educational ramifications of a common misrepresentation of the tablets of the Ten Commandments. R. Schneerson noted¹⁶⁰⁴ that these are often prominently represented on the covers of Jewish books and on the curtain in front of the Synagogue's Ark and many similar places, as square on the bottom, with rounded semi-circular tops. The Talmud (*Bava Batra*: 14a) records the dimensions of the tablets to be six hand breadths in both length and width, whilst three hand breadths in breadth. This indicates that the *Luchot* was square at both ends, rather than rounded. A further confirmation of this is the Talmudic description whereby the *Luchot* fully occupied the space along the length of the Ark in which they were kept, implying that they took up that entire space. To suggest rounded tops implies unaccounted space, contradicting the principle that everything is created for a specific purpose. R. Schneerson also noted the absence of any Jewish source suggesting rounded tops.

He considered this matter to be “of far reaching consequences” rather than a mere triviality.¹⁶⁰⁵ His concern was for the learner’s discovered discrepancy between the educator’s presentation and that of the Talmudic description of the tablets. He argued that such a representation undermines the learner’s seriousness of approach to the Talmudic text, as well as the authenticity of the religious educator’s presentation in other areas from the perspective of the learner.

¹⁶⁰² *IK*, I: 120-1, Letter 73.

¹⁶⁰³ *SK-5741* [1980-81, II], address of *Parshat Ki Tissa*, 5741 [February 21st, 1981]: 513-5; *TM-HIT-5742* [1981-82], I, daytime address of *Simchat Torah*, 5742 [Oct. 21st, 1982]: 274-6.

¹⁶⁰⁴ *Ibid.*

¹⁶⁰⁵ He noted that this was the case, given the widespread use as a symbol of Jewish affiliation by educational institutions. Besides this, the misrepresentation of the tablets appeared in children’s reports, certificates and merit awards.

He similarly argued¹⁶⁰⁶ that representations of the *Menorah* (candelabrum) in accordance with Maimonides' view replace the popular "curved" depiction of the branches. He pointed out that in recent years, Maimonides' hand-written sketch has been unearthed.¹⁶⁰⁷ In this discovery, the ornamental cups face down and the branches of the *Menorah* are straight (as suggested by Rashi's commentary to Exodus 25:32).¹⁶⁰⁸

12 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S INSISTENCE ON THE EDUCATION OF THE EDUCATOR

R. Schneerson advocated that school vacation time be utilized as an ideal time for educators to engage in professional development and employed as an opportunity for educators' unlimited advancement, and therefore a time to be utilized to increase the educator's knowledge in matters pertaining to their work.¹⁶⁰⁹ Similarly, when responding to a suggestion regarding the establishment of a seminary for teachers and classes for pedagogical training as suggested by his correspondent, he considered such an institution for capable, as-yet unqualified teachers to be worthy of serious consideration.¹⁶¹⁰ However, he stipulated that were such an institution to eventuate, provision of pedagogic training required superlative qualified lecturers.¹⁶¹¹ Today, Habad's "Menachem Education Foundation" has formally assumed responsibility for teacher enrichment and conferences for Habad educators are an annual event in Israel, USA and regional Habad locations.

¹⁶⁰⁶ *LS*, XXI: 164-71.

¹⁶⁰⁷ Rabbi Yosef Kapach's edition of Maimonides' *Pirush HaMishnayot*. See Maimonides' *Mishneh Torah*, *Hilchot Beit HaBechira*, 3: 9.

¹⁶⁰⁸ R. Schneerson suggested (*LS*, XXI: 164-71) that the depiction of a *menorah* with curved branches at the Arch of Titus in Rome may have been due to either an artist's inaccurate depiction, or that Titus may not have accessed the actual *Menorah* given that it was hidden at the time of the Roman conquest of Jerusalem or that the artist may have depicted a candelabra other than the Biblical candelabra of the Temple.

¹⁶⁰⁹ *IK*, IV: 371-3, Letter 1090.

¹⁶¹⁰ *Op. cit.*, III: 308-9, Letter 616.

¹⁶¹¹ *Ibid.*

13 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S UNDERSTANDING THAT EDUCATION IS A RESPONSIBILITY NOT TO BE ABANDONED OR DELEGATED TO RELIGIOUS INSTITUTIONS OR LAW-ENFORCING AGENCIES

Thus, still less than a year after he formally assumed leadership of the Habad Movement, he expressed his astonishment and shock¹⁶¹² upon being informed in a postscript by his correspondent of his lack of involvement in education for more than a year, except for casual work that would not cause him any distress, and even then his engagement was only intermittent. R. Schneerson responded to the post-script:

How is it possible for you to stand on the side and not be involved in education with full energy and strength? Ask yourself, were you standing on the bank of a river, deeply engrossed in the study of a Talmudic topic of interest to you, upon noticing someone drowning in the river, you would certainly interrupt your study and involve yourself in saving this individual's life.¹⁶¹³

It has been encountered in 4.16 above, that R. Schneerson likened the educator who opted out of the teaching profession to a soldier who "abandons the front".¹⁶¹⁴ R. Schneerson similarly expressed his shock at another educator's desire to "forsake [his] flock" during the Hebrew month of *Tishrei*, a time which he described as "the most precious of the precious" when every moment provides possibilities to influence the students in the desired direction.¹⁶¹⁵ He also viewed the talented educators leaving teaching as a serious felony because it undermined the advancement of authentic Jewish education.¹⁶¹⁶

¹⁶¹² *Op. cit.*, V: 67, Letter of Kislev 8th, 5712 [Dec. 7th, 1951].

¹⁶¹³ *Op. cit.*, V: 66-8, Letter 1,281.

¹⁶¹⁴ *Op. cit.*, XI: 125, Letter 3,509.

¹⁶¹⁵ *Op. cit.*, IV: 425-6, Letter 1,145.

¹⁶¹⁶ *Op. cit.*, 308-9, Letter 337.

Similarly, he wrote to an educator who sought to lessen his engagement in education, that his diminished influence on his current students coupled with his ambiguity concerning whether he would participate in the future education of his students¹⁶¹⁷ defied rational explanation and that the very opposite, namely, his aspiration to exert an increased influence on his students, should be the subject of their communication.¹⁶¹⁸

14 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S UNDERSTANDING OF THE RESPONSIBILITY FOR EDUCATION WHERE NO INDIVIDUAL IS ABSOLVED

R. Schneerson considered¹⁶¹⁹ the educational directives delineated in his writings to be universally imperative and clearly not restricted to the professional educator.¹⁶²⁰ In 1952 he wrote¹⁶²¹ with particular force concerning the duties of parents, communal leaders and teachers towards the younger generation, "Therefore, let every Jewish mother and father, every rabbi, leader and communal worker and person of influence, heed the call to gather the masses of Jewish children and bring them to the *yeshivot*, *Talmud Torah* and Torah-true educational institutions."¹⁶²² Those whose ability

¹⁶¹⁷ These activities took place under the auspices of *Agudat Yisrael*.

¹⁶¹⁸ *Op. cit.*, XXI: 81, Letter 7828. He believed (*op. cit.*, III: 355-7, Letter 657) that an educator's personal frustration which is temporary, does not compare to the damage suffered over many years and the entire lifetime of a student through his abandoning the educational calling.

¹⁶¹⁹ Whilst viewing the educational task to be the obligation of all, including those in other professions, R. Schneerson simultaneously supported the cause of pedagogic training for those who would take on the educational role in a professional capacity. See *op. cit.*, XV: 353, Letter 5,698 of *Ellul* 1st, 5717 [August 28th, 1957].

¹⁶²⁰ R. Schneerson (*LS*, III: 792-4, §13) believed that everyone shares a responsibility for education and not only the professional educator, in the same way that all must contribute to extinguishing a fire, not only professional fire-fighters. This analogy is in harmony with R. Schneerson's citation (*op. cit.*, I: 98-102) of RJIS's utilization of a conflagrational metaphor which likened the futility of compromising educational ideals to attempting to extinguish a fire with kerosene.

¹⁶²¹ Pastoral letter of *Ellul* 18th, 5712-Sept. 19th, 1952, in *IK*, I: 6-7; *Letters by the Lubavitcher Rebbe, Tishrei-Adar*: 5.

¹⁶²² R. Schneerson spoke of the great responsibility that parents carry to exert influence on both their family and the community (*IK*, III: 251-2, Letter 570). In the case of family, their responsibility is to their children who will build future Jewish homes (*op. cit.*, IV: 176-7, Letter 920) and parents must therefore aspire to constantly improve their children's education. (*op. cit.*, IV: 31, Letter 792) In particular, a special responsibility is placed on a woman, as *akeret habayit* [mainstay of the home], upon whom is largely contingent the will and conduct of her husband and children. (*op. cit.*, IV: 10-1, Letter 775).

precluded their involvement in face-to-face educating were nonetheless to contribute to fund-raising for education or by assisting with increasing enrolments¹⁶²³ along with educators who are also charged with this task.¹⁶²⁴ He was insistent that everyone must make some effort not only to exert an influence on the education of one's own children but on the education of those in one's close environment and sometimes even in very distant environments or in another country.¹⁶²⁵

15 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S UNDERSTANDING OF THE CONTEMPORARY INTENSIFICATION OF EDUCATIONAL RESPONSIBILITY

Under R. Schneerson's leadership the Habad movement, in contradistinction to "other Orthodox groups who built physical and psychological divisions between themselves and the outside world," actively confronted that world in an attempt to educate and win adherents (Landau, 1994). R. Schneerson began sending emissaries¹⁶²⁶ throughout the Jewish world including covert educational initiatives in the U.S.S.R., R. Schneerson turned his own movement into "an active organization of outreach to the unaffiliated, establishing centers around the Jewish world and utilizing the entire spectrum of modern techniques of communication and influence" (Sacks, 1990: 68;1993: 75).

As a global educator, R. Schneerson "developed the themes of Jewish and Hasidic teachings into a practical program of world-wide¹⁶²⁷ outreach to alienated Jews." (Sacks, 1993) It was the intensity and scope of R.

¹⁶²³ *Op. cit.*, VI: 179-80, Letter 1696.

¹⁶²⁴ *Op. cit.*, XXI:277, Letter 8034.

¹⁶²⁵ *Op. cit.*, IV:298, Letter 1024.

¹⁶²⁶ Speigel (1975) observed, "a nod from the Rebbe will dispatch a disciple to the remotest corner of the world. Let the Rebbe cast a pebble in the Crown Heights section of Brooklyn where the Lubavitch movement has its headquarters, and the ripples reach Melbourne, London, Casablanca, Los Angeles and Jerusalem."

¹⁶²⁷ R. Schneerson was one of the first Jewish leaders to realise that modern communications were transforming the world into a global village and that educational initiatives could now take place on a scale previously unimaginable.

Schneerson's educational program which made Habad unique in the modern Jewish world (*ibid*).¹⁶²⁸ There are currently over 4,000 of R. Schneerson's emissaries world-wide.

One of the clearest insights into the level of devotion inspired by R. Schneerson is to be found in an anthology (Miller, 1993) of the addresses and writings of the late Rebbitzin Nechama Greisman. She was one of several *shluchot* chosen with her husband by R. Schneerson in 1975 from amongst his American Hasidic following, to spearhead his educational initiatives in Israel.

16 PRACTICAL RAMIFICATIONS OF UTILIZATION OF ALL EDUCATIONAL OPPORTUNITIES

In contradistinction to other Orthodox groups, before the outset of the "communication revolution", R. Schneerson quickly embraced technology in the service of dissemination of Torah concepts, stating, "Everything in this world was created for a divine purpose. All forms of modern technology can and should be harnessed to make the world a better place and, in the case of Jews, to spread Judaism in the widest possible manner."¹⁶²⁹

R. Schneerson's espousal of technology for purposes of Jewish education was concurrent with his insistence that "We cannot rest until every Jewish child has a Jewish education." Examples were his encouragement of the teaching of RSZ's *Tanya* on radio¹⁶³⁰ and his allowing the televising of his weekday addresses to Hasidic gatherings on Cable Television. Not surprisingly, a

¹⁶²⁸ Goldberg (1989) noted that whilst two of R. Schneerson's contemporaries, R. Soloveitchik and R. Hutner, devoted themselves to "modern, secular Talmudic philosophic synthesis" and a focus on "an elite, Talmudic-pietistic training centre" respectively, R. Schneerson devoted his life to creating a world-wide Hasidic movement.

¹⁶²⁹ Addresses of *Sivan* 12th, 5720 [June 7th, 1960], *Adar* 14th, 5721 [March 2nd, 1961], *Shevat* 29th, 5722 [Feb. 3rd, 1962] and multiple addresses until *Tishrei* 9th, 5747 [Oct. 12th, 1986] in *SK-5747*, I: 27, Paragraph 8.

¹⁶³⁰ See *LS*, XXI: 452 and multiple addresses between *Adar* 14th, 5721 [March 2nd, 1961] (see *SK-5721*: 124) and *Kislev* 21st, 5745 [Dec 15th, 1984] (see *TM-HIT-5745*, II: 915-6).

Habad devotee, Rabbi Y.Y. Kazen (1954-1998) is considered the “father of the Jewish internet” due to his pioneering of the utilization of the internet for dissemination of Judaism in 1997 with R. Schneerson’s blessing.¹⁶³¹ Kazen founded the Habad website, “chabad.org” whose “family” of websites served more than 43,000,000 visitors in 2014 with close to half a million subscribers to its emails. Chabad.org’s rabbis and counsellors respond to hundreds of email questions daily and, its “Ask the Rabbi” service has been responding to inquiries regarding Judaism and Hasidism since 1988. The site currently offers over 100,000 pages of information, in addition to 14,000 audio classes and 10,000 videos.

17 PRACTICAL RAMIFICATIONS OF URGENCY AND ENTHUSIASM CHARACTERIZING EDUCATIONAL ENDEAVOUR

Upon taking up the leadership of Habad, R. Schneerson, besides expanding already existing educational institutions,¹⁶³² immediately set out establishing a world-wide network of new educational facilities¹⁶³³. Throughout his leadership he continued to establish new educational institutions¹⁶³⁴. Besides larger senior institutions, R. Schneerson's emissaries, as a rule, upon arrival in a community, immediately set about establishing kindergartens and elementary Jewish educational facilities. These subsequently developed into

¹⁶³¹ Already in July of 1994, the NY Times had observed, “The Lubavitch Hassidim, no strangers to zealously taking their message to Jews in other parts of the world, have also established an electronic outpost on the Internet.” In 1995, Katzen alerted Habad Houses to the up-coming vast potential of educational outreach via the internet. http://www.chabad.org/library/article_cdo/aid/784112/jewish/The-Infancy-and-Growth-of-Judaism-on-the-Web.htm

¹⁶³² For a detailed historical account of Habad educational institutions established between 1940 and 1950 by RJIS, including its central *Yeshivot* and branches throughout larger U.S. cities, Girls Schools and Release Hour programmes, see Levin, 1989: 178-304 & 361-5.

¹⁶³³ Between the years 1950 and 1956 R. Schneerson founded day schools in North Africa (1950) and Israel and Australia (1952). He also founded elementary and high schools for girls in Australia and Canada (1956). He founded senior *Yeshivot* in New York and Toronto (1955), besides an agricultural school (1954) as well as a general vocational school in Israel (1955).

¹⁶³⁴ Senior *Yeshivot* in Melbourne (1967), Miami (1974), Seattle and New Haven (1976), Caracas (1977), Los Angeles (1978) Buenos Aires (1980), Casablanca (1981) and Johannesburg (1984). Advanced Torah academies for married students (*Kollelim*) were established in New York (1962), Melbourne (1969) and Montreal (1981). This list is far from exhaustive. A full list of educational institutions established by R. Schneerson is beyond the scope of this study.

Jewish day schools¹⁶³⁵. In Habad educational institutions, R. Schneerson's teachings are studied by students as an integral component of the religious studies curriculum as well as by senior faculty for educational guidance¹⁶³⁶.

Already in 1950, R. Schneerson promoted and expanded the concept of students in his *Yeshivot* devoting their summer vacation to educational activities in outlying communities under the auspices of *Merkos L'Inyonei Chinuch*.¹⁶³⁷ In this way he began to empower his followers with responsibility for educational leadership at the earliest possible age. Whilst this decision was considered to be a hazardous venture it imbued Lubavitch educational initiatives with a characteristic drive and vivacity (Sacks, 1994). At the time of completion of this thesis Habad emissaries, world-wide, numbered over 4,000, each of whose responsibilities included educational initiatives at various levels of education.

Educational initiatives directed to isolated communities with limited access to Jewish resources were one of R. Schneerson's major concerns. The students of his *Yeshivot* visit such communities during their vacations, giving classes, distributing educational publications, visiting families. The agenda set by R. Schneerson for himself and his followers, especially the unprecedented global scale of his activities, has been described as being "in a very real sense post-Holocaust Judaism." (Sacks, 1980) Sacks considers R. Schneerson's educational agenda to have been "the mystical answer to that unprecedented tragedy where all others fail . . . where a massive act of evil can be redeemed

¹⁶³⁵ An example of such growth is the Minnesota Habad community which developed both an elementary school as well as a tertiary academy for girls, named *Beit Chana*, which specialises in courses for tertiary female students of limited Jewish background. It serves such students from throughout the U.S.A., South Africa and Australia. A similar tertiary girls academy in New York, *Machon Chana*, provides ongoing education for graduates of the *Beit Chana*. Similarly, R. Schneerson expanded Melbourne's Oholei Yosef Yitzchak Boys' High School into a *Yeshivah Gedolah* and Beth Rivka Ladies' College into an *Ohel Chana* Tertiary Seminary for Girls. Eventually, the *Yeshivah Gedolah* led to the establishment of a *Kollel*.

¹⁶³⁶ Student analyses of his writings are collected in *Yagdil Torah* and other such studies where Rabbinical students debate the precise meaning of R. Schneerson's writings.

¹⁶³⁷ He emphasised that such activities were to take place exclusively outside the *Yeshiva* daily schedule or during vacation time only (*Yechidut* of Rabbi N. Nemenov the *Mashpia* of *Tomchei Temimim*, France, with R. Schneerson).

only by a massive counter-act of good; in this case, only by saving lives, souls, identities, on an unprecedented scale.” Sacks (*ibid.*) thus interprets R. Schneerson's work in the context of “searching out the hidden Jews in love as they were once hunted down in hate.”¹⁶³⁸

Much of R. Schneerson's educational initiative can be linked to the post-Holocaust Jewish world with whom he communicated. He emerges as the post-Holocaust *Rebbe* who addressed the contemporary Jewish condition. His educational initiatives can be viewed as a response to the alienation and secularization, characteristic of this era in Jewish history. Rebuilding Judaism after the Holocaust was clearly R. Schneerson's priority for the Habad movement. R. Schneerson considered that subordination of one's selfish interests and a total change of tactics to be imperative for this task (Kranzler, 1951). It is significant that in R. Schneerson's planned reconstruction of post-Holocaust Jewish life in America he saw efforts to re-establish Jewish education to be of foremost importance.¹⁶³⁹

18 PRACTICAL RAMIFICATIONS OF TEACHING IN A WAY THAT EMPOWERS THE LEARNER TO BE AN EXEMPLAR

¹⁶³⁸ In an early interview (Kranzler, 1951), R. Schneerson outlined his intended initiatives and referred specifically to the “heavy decimation of Jewry over the past decade or two.” In a discussion with students in 1960 (*SK-MM*, 5720-1960:408) he likened the task of contemporary Hasidism, in the wake of the Holocaust, to the challenges faced by BST, in the face of the Chmielnicki Massacres which pre-empted the earliest beginnings of Hasidism. Similarly, in 1964, R. Schneerson wrote (Letter of *Cheshvan* 28, 5725-3/11/64 in *Rader*, 1979:203) that “after so many Jews lost their lives in recent years, among them the best and choicest of our people, the responsibility of those whom G-d, in His mercy has spared, is increased many-fold.”

¹⁶³⁹ Another of R. Schneerson's most successful initiatives, besides his successes in propagating the renaissance and growth of orthodoxy itself following its decimation in the Holocaust, was attainment of a character of self-confidence of the entire Jewish nation. R. Schneerson's contemporary American Orthodox Jewish leader and thinker, Rabbi J.B. Soloveitchik, viewed Habad's achievement as imbuing orthodoxy with a sense of pride. He cited as an example consultation by the media with orthodox authorities concerning Jewish issues whilst previously this had been the exclusive domain of the Reform spokespeople. He believed that it was largely due to Habad that orthodoxy had been projected into the media (Glitzenstein, 1980: 304). Handelman (1995) stated that “growing up in suburban Chicago in the 1950s and 60s, we Jews kept a low profile. From the Rebbe, I learned not to be ashamed, not to be afraid, that the world, in fact, was yearning for the light of Torah.”

In a radical application of both the ideal of commencing educational at the youngest age (see 3.1) and the ideal of empowering the learner to be an emissary and exemplar of ideals, (see 5.7 above) R. Schneerson advocated¹⁶⁴⁰ that even the new-born in a maternity ward of a hospital be viewed as such an emissary. He argued that by attaching the *Shir Hama'alot* for the newborn to the door of the ward, one was encouraging the perception of the newborn as an emissary for G-d who already carries out G-d's assignment in the world by causing matter of sanctity to be brought into the hospital.

Another unique practical application of R. Schneerson's ideal of empowering the learner is evident in his recommendation that Down-syndrome children be empowered to take on leadership roles.

He thus wrote to Dr. Wilkes, the Program Director/Chairman of the Region II Council for Mental Retardation¹⁶⁴¹ at Coney Island Hospital, Brooklyn, N.Y.,

Part of the above approach which, as far as I know has not been used before, is to involve some of the trainees in some form of leadership, such as captains of teams, group leaders, and the like, without arousing the jealousy of the others. The latter could be avoided by making such selections on the basis of seniority, special achievement, exemplary conduct, etc.¹⁶⁴²

19 METHODOLOGY: SHOWING CONCERN AND SENSITIVITY FOR THE NEEDS OF THE INDIVIDUAL

¹⁶⁴⁰ Address of *Adar* 23rd, 5750 [March 20th, 1990] to Friends of Lubavitch (*TM-HIT-5750*, II: 433).

¹⁶⁴¹ A note concerning R. Schneerson's use of the term "retardation": R. Schneerson's use of the term "retardation" in his correspondence of 1979 can be understood in light of the reality that The A.A.M.R (The American Association on Mental Retardation) which was founded in 1876 only changed its name in 2006 to A.A.I.D.D. (The American Association on Intellectual and Developmental Disability) (whereas in Australia, from 1980, the term "retardation" was no longer used). As Professor Foreman has stated, "The USA were ahead in practice but behind in the use of terminology". (Interview with Professor Phil Foreman, March 20th, 2014) See *SH-5748*, II: 590, addendum to second note to footnote 10. on R. Schneerson's address of *Shabbat Parshat Ekev*, Av 23rd, 5748 [Aug. 6th, 1988] where he employed the term "special children" and explained that "special children" is not a euphemism but rather a clarification of the true nature of the spiritual metal of these individuals.

¹⁶⁴² English letter of Av 22nd, 5739 [August 15th, 1979] published in *Letters of the Rebbe*, II: 206-10, Letter 97.

Exemplification of R. Schneerson's practical application of this principle include the fact that R. Schneerson

(i) showed personal concern for a disoriented individual and argued for his acceptance in Habad's *yeshiva* in Montreal.¹⁶⁴³

(ii) personally instigated a program of religious education for Jewish soldiers on service in WW2.¹⁶⁴⁴

(iii) avoided the use of compulsion or coercion to achieve his educational goals.¹⁶⁴⁵

(iv) sought the feedback from the learner to the ideas communicated to him.¹⁶⁴⁶

He also urged:

(i) children be given special supervision so that they would become accustomed to the *yeshiva* time table.¹⁶⁴⁷

(ii) that the customs of certain communities be taken into consideration for the religious education of girls in Habad institutions.¹⁶⁴⁸

(iii) educators to give answers appropriate to the level of the child they are teaching.

(iii) educators to show concern for their listeners and present matters in a way that will be of greatest benefit to the publicizing of these concepts and that of first and foremost importance was the internalization by the listeners of the concepts conveyed.¹⁶⁴⁹

(iv) educators to select the easiest area and conditions from which to begin their teaching.¹⁶⁵⁰

(v) educators to prioritize the public review of discourses whose content can be comprehended by the listener.¹⁶⁵¹

¹⁶⁴³ *IK*, I: 78-9, Letter 49.

¹⁶⁴⁴ *Op. cit.*, I: 101-2, Letter 59.

¹⁶⁴⁵ *Op. cit.*, III: 277-8, Letter 587.

¹⁶⁴⁶ *Reshimot*, III:145-150, [*Reshima* No. 59].

¹⁶⁴⁷ *IK*, V: 26-7, Letter 1,246.

¹⁶⁴⁸ *Op. cit.*, IV: 67-8, Letter 821.

¹⁶⁴⁹ *TM-HIT*, III [5711, II]: 224-6.

¹⁶⁵⁰ *IK*, I: 66-7, Letter 42 (Paragraph iv).

(vi) educators to show patience so that when including those outside the community they would allow them to progress at their own pace, with educators realizing that an educator's personal frustration is temporary and does not compare to the damage suffered over many years and throughout the entire lifetime of a student (if an educator prioritizes his own avoidance of personal frustration over the needs of others).¹⁶⁵²

(vii) educators show a meticulous concern for detail.¹⁶⁵³

(viii) educators combine an elevated involvement in Hasidic philosophy with inclusivism and a concern for the common people through action on the level of concrete deed.¹⁶⁵⁴

(ix) educators realize that a child's discomfort in her Jewish studies class at school was due to lack of friends rather than due to curriculum and textbooks, and those running the class should help the child to find an appropriate *chavruta* [study partner] because by learning in pairs each person arouses and awakens his colleague,¹⁶⁵⁵ while studying in isolation is to be avoided.¹⁶⁵⁶

20 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S INSISTENCE THAT EDUCATORS ADOPT A POSITIVE VIEW OF THE LEARNER

R. Schneerson's belief in the limitless, untapped potential of the learner is clearly illustrated in a ground-breaking letter¹⁶⁵⁷ of 1979, regarding education of the Down-syndrome learner addressed to Coney Island Hospital's Assistant Program Director for the education of children in this category. In

¹⁶⁵¹ *IK*, III: 104, Letter 482.

¹⁶⁵² *IK*, III: 355-7, Letter 657.

¹⁶⁵³ *Haggadah Shel Pesach Im Likkutei Ta'amim, Minhagim U'Biurim*: 11.

¹⁶⁵⁴ *IK*, III: 256-7, Letter 574.

¹⁶⁵⁵ *IK*, III: 476-7, Letter 757.

¹⁶⁵⁶ *IK*, III: 469-71, Letter 753 citing Talmud, *Berachot* 63b .

¹⁶⁵⁷ Correspondence of August 15, 1979, addressed to R. Wilkes, the Assistant Program Director of the Council for Retardation at Brooklyn's Coney Island Hospital. From Rabbi Schneerson's response, it is apparent that Wilkes had sought Rabbi Schneerson's opinion on the controversy surrounding the creation of "group homes for those children who are presently placed in an environment, often quite distant from the individual's home and community."

this correspondence, R. Schneerson recommended that the educator maintain a positive view of the Down-syndrome learner despite the prognosis, and expressed his view that enhanced educational success is contingent on this positive approach. He directed the social worker, teacher, or in fact anyone dealing with Down-syndrome learners to start from the basic premise that the challenge is “in each case only a temporary handicap, and that in due course, it could certainly be improved and even improved substantially.” He stated unequivocally: “This approach should be taken regardless of the pronouncements or prognosis of specialists in the field.”

21 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON’S UNDERSTANDING OF THE CONTENT OF EDUCATION PRIORITIZING THE PRACTICAL

R. Schneerson repeatedly urged¹⁶⁵⁸ Jewish educators to ensure that their curriculum included the study of practical *Halacha* [Jewish law],¹⁶⁵⁹ even urging¹⁶⁶⁰ publication of “A Compilation of Collected Laws” for young students. As well, the inclusion of memorization and rote recitation into the curriculum was thus a pivotal aspect of his recommendation for the content of education. In 1975, R. Schneerson initiated globally a project which involved the study and recital of *Twelve Torah Verses and Rabbinic Quotations* by children under the age of *Bar-* and *Bat-Mitzvah*.¹⁶⁶¹

Throughout the 1970s, R. Schneerson initiated several global educational campaigns concerning the Jewish religious obligations and festival observance.¹⁶⁶²

¹⁶⁵⁸ *Op. cit.*, III: 316-7, Letter 623; *op. cit.*, IV: 213-5, Letter 949 [Addenda to *LS*, XXIV: 470-1]; *IK*, X: 87, Letter 3,048; *op. cit.*, X: 121-2, Letter 3,083; *op. cit.*, XII: 354-5, Letter 4,169.

¹⁶⁵⁹ Included in the practical dimension is mastery of common-recited blessings over food (*op. cit.*, IV: 170-1, Letter 914) as well as other practical matters and areas of priority (*op. cit.*, IV: 113-4, Letter 858).

¹⁶⁶⁰ *Op. cit.*, III: 355-7, Letter 657.

¹⁶⁶¹ Addresses of eve of First Day of *Rosh Chodesh Iyar*, 5736 and *Lag B’Omer*, 5736.

¹⁶⁶² These included the *Tefillin* Campaign (1967), the *Mezuzah* Campaign (launched in 1974) and the *Kashrut* Campaign (1975). In 1976, R. Schneerson declared “The Year of Torah Education” and inaugurated an ongoing Education Campaign (see *SK-5736*, II: 118). R. Schneerson encouraged the use of the *mitzvah* “tank” or mobile centre used to promote the *mitzvah* campaigns. Other global campaigns included those

Already in 1944, in his capacity of head of Habad's educational wing and prior to assuming leadership of the Habad movement, R. Schneerson had created¹⁶⁶³ a basic Jewish Studies syllabus for Habad schools which was published by *Merkos L'Inyanei Chinuch* [The Central Committee for the Furtherance of Jewish Education]. The timetable for boys included "Prayers, Jewish law, Talks, Hebrew, Yiddish, *Chumash* [Pentateuch], *Nach* [Prophets and Writings], *Gemara* [Talmud] and Jewish History" and its equivalent for girls included explanation of prayers, Jewish law, Talks, Hebrew, Yiddish, *Chumash* [Pentateuch], *Nach* [Prophets and Writings], *Aggadah* [homiletic texts of the Talmud and Midrash], Jewish History, Song and Music."

22 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S ENCOURAGING A CURRICULUM FOR MORAL DEVELOPMENT

As mentioned above, a global educational initiative launched by R. Schneerson¹⁶⁶⁴ in 1983 was the promotion of a universal moral code by teaching and disseminating the seven Noahide Laws.¹⁶⁶⁵ This campaign was largely aimed at leaders in government and education, seeking their support for a universal moral code which could become the cardinal foundation for ethical behavior.¹⁶⁶⁶ Whilst encouraging all to exert a positive moral

for lighting Sabbath candles, acquisition of Jewish literature, charity, Torah study, improved interpersonal relationships and family purity. Further initiatives beyond these ten basic campaigns included drives to encourage acquisition of letters in a Torah Scroll, written specifically for the purpose of encouraging Jewish unity.

¹⁶⁶³ Undated Monograph of 5704 [1943-4] entitled *Tochnit Limmudim* (a). *L'Mosdot Chinuch L'Na'arim* (b). *L'Mosdot Chinuch L'Na'arot MiShnat HaLimmudim HaRishona Ad Shnat HaLimmudim HaShminiti* ["Curriculum for Educational Institutions for (a). Young Boys (b). Young Girls-From the First Year Until the Eighth Grade"].

¹⁶⁶⁴ Addresses of *Kislev* 19th, 5743 [Dec. 5th, 1982] and second day of *Shavuot*, 5743 [May 19th, 1983].

¹⁶⁶⁵ See *SH-5749*, I: 30-7. These seven laws include the imperative for Belief in G-d, establishing courts for a just legal system, and prohibition against desecrating G-d's name, idol worship, murder, theft, sexual immorality and cruelty to animals [and (by extension) all living creatures]. R. Schneerson sought to promote ethical monotheism, arguing that Jewish history had previously never allowed for this opportunity given the anti-Semitic feelings which prevailed at the time. To R. Schneerson, the comparative freedom of speech prevalent in the contemporary world rendered obligatory the promotion of this ideal. See also *LS*, IV: 1094-5 and *op. cit.*, V: 159-60.

¹⁶⁶⁶ In the 1980s, non-denominational groups in America founded societies based on the Noahide principles.

influence, he intended that this initiative should have tangible results in the area of the public schools.¹⁶⁶⁷ As mentioned above, he simultaneously strove¹⁶⁶⁸ to have “A Moment of Reflection” included in the daily curriculum of public schools.

23 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON’S EXPANSIVE VIEW OF THE CURRICULUM FOR VACATION AND EXTRA-CURRICULAR

R. Schneerson was insistent ¹⁶⁶⁹ that there were more ways to exert a positive influence on a student during vacation than during the school year. Believing that vacation provided more opportunities for educators to influence a student than during the school year,¹⁶⁷⁰ he expressed¹⁶⁷¹ the pressing necessity for implementation of unique vacation programmes and curricula. He considered¹⁶⁷² vacation to be a time for infinite advancement, particularly when a *yeshivah* curriculum for the vacation period can ensure students expand their knowledge during this time. Vacation was also a time for *yeshivah* students to volunteer to dedicate their free time to promote the strengthening of Torah and kosher Jewish education.¹⁶⁷³ Even for educators, vacation was not a time to desist from educational activity. For educators, R. Schneerson viewed¹⁶⁷⁴ vacation as a time to increase *yeshivah* enrolments with an approach to appropriate students who had not yet been approached to enrol. He wanted every location to organize an orderly campaign at this time

¹⁶⁶⁷ For details of this campaign, see Shemtov (*ed.*), 1996, and *Letters of the Secretariat of the Lubavitcher Rebbe* dated Cheshvan 24th, 5723 [Nov. 21st, 1962] and Nissan 26th, 5724 [April 8th, 1964].

¹⁶⁶⁸ Addresses of Shevat 10th [Jan 24th], Nissan 11th [March 25th] Last Day Pesach [April 5th] and Tammuz 12th [June 23rd] 5743; Addresses of Tishrei 6th [Sept. 13th] Kislev 19th [Nov. 25th] 1983 and Nissan 11th, 5744 [April 13th, 1984]; Address of Tishrei 6th, 5745 [Oct. 2nd, 1984].

¹⁶⁶⁹ *IK*, IV: 357, Letter 1,076.

¹⁶⁷⁰ *Ibid.*

¹⁶⁷¹ *Op. cit.*, IV: 392-3, Letter 1,111 [Addenda to *LS*, XIII: 300].

¹⁶⁷² *IK*, IV: 371-3, Letter 1,090 [Addenda to *LS*, VIII: 368].

¹⁶⁷³ Communicated in a letter of Av 7th, 5711 [Aug. 9th, 1951] to Rabbi Yitzchak Dubov (*IK*, IV: 406-7, Letter 1126) recommending Habad *yeshivah* students do this through Great Britain in their vacation time.

¹⁶⁷⁴ *Op. cit.*, IV: 371-3, Letter 1,090 [Addenda to *LS*, VIII: 368].

of year with the required zeal and enthusiasm to increase the number of students.

24 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S CONTRIBUTION TO THE JEWISH STUDIES CURRICULUM

In 1984, R. Schneerson initiated¹⁶⁷⁵ the global daily study of Maimonides' *magnum opus* entitled *Mishneh Torah*, a pivotal work which encapsulates the broad spectrum of *Halacha* [Jewish Law]. On R. Schneerson's suggestion the work is studied daily in a way whereby it can be completed either annually or over a three year period. A special concurrent program of study for children based on Maimonides' *Sefer HaMitzvot* was simultaneously inaugurated by him.

Throughout the 1970s, R. Schneerson initiated several global educational campaigns concerning the Jewish religious obligations and festival observance. These included the *Tefillin* Campaign (initiated before the outbreak of Israel's Six Day War in 1967), the *Mezuzah* Campaign (launched in 1974) and the *Kashrut* Campaign (launched in 1975), whereby 50% of the costs of expenses of converting one's kitchen to *kosher* was funded by the Lubavitch organization. In 1976, R. Schneerson declared "The Year of Torah Education" and inaugurated the ongoing Education Campaign. R. Schneerson encouraged the use of the *mitzvah* tank,¹⁶⁷⁶ which is a mobile center used to promote the *mitzvah* campaigns. Other global Jewish educational campaigns included those for lighting Sabbath candles, acquisition of Jewish literature, charity, Torah study, improved interpersonal relationships and family purity. Further initiatives beyond these ten basic campaigns included drives to

¹⁶⁷⁵ Address of Last Day of Pesach, 5744; Addresses of Shabbat *Parashat Kedoshim*, 5744 and *Shabbat Parashat Emor*, 5744; Address of the eve of *Sivan* 11th, 5744; Address of the evening of *Sivan* 12th, 5744; Address of the eve of *Kislev* 10th, 5745; Address of *Shabbat Parashat Korach*, 5744; *TM-HIT-5745*, address of *Nissan* 11th, 5745 and address of the eve of *Tevet* 20th, 5749.

¹⁶⁷⁶ These can be seen throughout the world, especially in various areas of Israel, visiting soldiers on borders and lonely Kibbutzim and settlements as well as army bases and outposts in Israel. These mobile vans provide classes. On an average week, 400 classes are given to 17,000 persons, including soldiers, civilians and children, through these "tanks."

encourage acquisition of letters in a Torah Scroll written specifically for the purpose of encouraging Jewish unity.

In the early 1980's, R. Schneerson initiated a campaign to promulgate an awareness of the attainability of the Messianic ideal. The campaign sought to educate concerning the nature of this concept as found in Biblical and Rabbinic sources. R. Schneerson urged that this educational task was to assume a primary importance in the agenda of his emissaries.

25 PRACTICAL RAMIFICATIONS OF R. SCHNEERSON'S ENCOURAGING THE TESTING OF STUDENTS ON COMPLETED AREAS OF THE CURRICULUM AND COMPILING NOVELLAE AS INTEGRAL TO THE CURRICULUM

R. Schneerson¹⁶⁷⁷ called on educational institutions to administer tests as a means of ensuring student accountability for their learning. He emphasised the idea that testing was most beneficial when followed by a private conversation with the student after the test. He wrote,

Obviously the testing of students is most appropriate, and the main thing is to speak to them individually, but as we see clearly, this brings an incomparably greater benefit when besides words said at a meeting in a formal way, there are also unofficial conversations from the person who is closest to the student and before whom the student is able to pour out his whole heart, as is obvious.... It is surely unnecessary for me to emphasize the fundamental benefit of these tests if afterwards they are used as an appropriate means to rectify the shortcomings that are found.¹⁶⁷⁸

¹⁶⁷⁷ *IK*, VI: 283, Letter 1789; *op. cit.*, VI: 360-1, Letter 1,864.

¹⁶⁷⁸ *Op. cit.*, XIV: 449, Letter 5,230.

He wrote personally to students who had received unsatisfactory test results, expressing his astonishment and dismay while at the same time expressing his hope that henceforth the tests “achieve that which they are intended to achieve.”¹⁶⁷⁹ When expressing his disappointment to a student who had absented himself and subsequently done poorly in tests administered by Yeshivat *Tomchei Temimim* of New York, R. Schneerson noted that these were tests “that he had personally requested.”¹⁶⁸⁰

R. Schneerson¹⁶⁸¹ also encouraged students to pen, publicize and formally publish their novel insights in areas of the curriculum under study.

¹⁶⁷⁹ *Op. cit.*, XVI: 66-7, Letter 5,843.

¹⁶⁸⁰ *Op. cit.*, XXIV: 47-8, Letter 9071 [Addenda to *LS*, XI: 196-8].

¹⁶⁸¹ *LS*, XXIII: 18-9; Address of *Shabbat Parashat Vayigash*, Tevet 5th, 5751 [Dec. 22nd, 1990]; *TM-HIT-5751*, II: 90; *SK-5751*, I: 90, footnote 47 & supra-notes & footnote 58; Address of *Shabbat Parashat Bamidbar*, Sivan 5th, 5751 [May 18th, 1991]; Address of *Shabbat Parashat Mishpatim*, Shevat 27th, 5752 [Feb. 1st, 1992].

APPENDIX G

HEILMAN AND FRIEDMAN'S BIOGRAPHY: FURTHER DELINEATION

Further refutation of Heilman and Friedman's hypothesis about R. Schneerson's preoccupations prior to his assumption of leadership of the Habad Movement would have been provided had they paid attention to the first totally original work that R. Schneerson authored at this time. This was *Haggadah Shel Pesach Im Likkutei Ta'amim u'Minhagim* ["Passover Haggadah with an Anthology of Explanations and Customs"],¹⁶⁸² the exhaustive commentary to the Habad *Haggadah* that he personally compiled and published through Kehot Publication Society in 1946, and five years prior to his formal assumption of the leadership of the Chabad-Lubavitch movement. R. Jacob Immanuel Schochet (1985: XI) has discerned four general categories of comments that were included by R. Schneerson, namely,

- i) Source references for the passages and practices mentioned in the *Haggadah*.
- ii) Textual variants of the *Haggadah* with their various implications.
- iii) A clarification of customs specific to Habad tradition.
- iv) Reasons and explanations for the passages in the *Haggadah* and for the laws and procedures of the *Seder*.

Essentially, *Haggadah Shel Pesach Im Likkutei Ta'amim u'Minhagim* is an anthology of classical writings, ranging from the Talmud to the *Rishonim* (Medieval or Primary commentators) and *Achronim* (later authorities).¹⁶⁸³ Rabbi Chaim Miller (2008: xxiv-xxv) has observed that R. Schneerson's commentary to the *Haggadah* received lavish praise from leading Torah

¹⁶⁸² In its early printings, the commentary bore a slightly different title, *Likkutei Minhagim ve-Ta'amim*.

¹⁶⁸³ A number of points regarding this undertaking are noteworthy. First, in quite a number of instances R. Schneerson does offer his own highly original solutions and explanations. Second, Schochet suggests (1985:xi) that despite the apparent straightforward nature of the work, there is also its covert contribution, meaning that omissions are no less significant than the included comments. For example, where there are a number of standard interpretations for a passage and R. Schneerson cites only one, it is presumably because he maintained the preeminence of that particular commentary.

scholars such as editor of the Talmudic Encyclopaedia, R. Shlomo Yosef Zevin (1959: 270) who referred to the commentary text as “a wondrous, virtually unparalleled *Haggadah*, appropriate for all Jews, irrespective of whether or not they are Hasidim...a jewel in the literature of the *Haggadah*” and other scholars with no Habad affiliation such as R. Yitzchak Zev Soloveitchik and R. Reuven Margolies. Referring to his initial exposure to R. Schneerson’s commentary on the *Haggadah*, Jerusalem Talmudic scholar, R. Yisrael Grossman stated, “When I examined its profound treatises, I was enthralled by the content and I delved into it at length and with intense curiosity”. (Henig, S.: 279-80)

There is another point of concern here. Heilman and Friedman have not uncovered something new when mentioning R. Schneerson’s interest in secular studies. R. Schneerson never denied his study of science or engineering. In a correspondence of November 14th, 1962 (*Cheshvan* 17th, 5723], R. Schneerson wrote, “I studied science on the university level from 1928 to 1932 in Berlin and from 1934 to 1938 in Paris, and I tried to follow scientific developments in certain areas ever since.” He further wrote, “I have just been able to trace and borrow one of your books, *The Attenuation of Gamma Rays and Neutrons in Reactor Shields*. May I say that I was greatly impressed with the effort, material and clarity of the presentation?” Similarly, Professor Herman Branover (1982: 129) of Beer Sheva University reported his astonishment about how well-informed R. Schneerson was about politics, various natural sciences, literature, economics and the situation in Israel and Russia. Branover recorded (*op. cit.*: 161-9) R. Schneerson’s discussions with him on topics which included “difficulties of separating phases while preserving the kinetic energy of a liquid,” “suppression of turbulence in a magnetic field,” “thermanemometric systems,” and conferences on magneto hydro dynamics. American novelist, Harvey Swados (1994), recorded R. Schneerson’s reference, in the course of a 1964 *yechidut*, to the “early works of Upton Sinclair and proletarian literature.”

Having outlined above the imperative nature of the research procedure followed in this investigation, an example of a distorted perception that results from failure to engage in this process is Heilman and Friedman's argument that from his inception as Habad leader, R. Schneerson was promoting his own Messianic aspirations by citing allusions from R. Schneerson's addresses that imply his messianic status. This is contradicted by R. Schneerson's time-honoured plea¹⁶⁸⁴ throughout the decades to delete all reference to his name as author of a concept or initiator of a project, should such mention limit the broadest interest in the content of the message. It is further refuted by the concluding words of R. Schneerson's first formal 1951 interview granted to Dr. Gershon Kranzler entitled "A Visit with the New Lubavitcher Rebbe"¹⁶⁸⁵ where he urged Dr Kranzler, "Do not talk or write about me.... It is not we that are important, but our task, our sacred mission...."

It also stands in sharp contradistinction to R. Schneerson's public denunciation¹⁶⁸⁶ and insistence on withdrawal from publication of a book authored by R. Shalom Dovber Wolpo that argued that R. Schneerson was the *Mashiach*. It is further undermined by a public statement made during an address of *Shabbat Parashat Noach, Cheshvan* 4th, 5752 [Oct. 12th, 1991]¹⁶⁸⁷ five months prior to suffering a stroke that precluded his enunciation of these ideas, when a song with clear implications about his candidacy for *Mashiach* was sung. R. Schneerson responded in front of literally thousands:

In truth I should have left the gathering at this juncture. The reasons I do not do so is so as not to disturb the ...*shevet achim gam yachad*

¹⁶⁸⁴ Address of *Shabbat Parshat Ekev*, Av 23rd, 5711 [Aug. 25th 1951] cited in *TM-HIT-5711* [5711, II], III: 285, §4, and Addenda to *LS*, II: 623 where R. Schneerson stated, "You are free to convey these matters either in my name or not in my name, with the only concern being what would be of greater advantage in publicizing [the ideas] and of foremost concern is the internalization of the ideas by the listeners."

¹⁶⁸⁵ Published in *Jewish Life*, Sept. – Oct., 1951.

¹⁶⁸⁶ Address of *Shabbat Bereishit, Tishrei* 24th, 5745 [October 20th, 1984], *TM-HIT-5745*, I: 465-6.

¹⁶⁸⁷ *SK-5752*, I: 259-60.

[“...when brothers dwell together” (Psalms, 133:1) and because in any event it would not help...

To imply such self-promotion on the part of R. Schneerson is negated by the observation of Rabbi Jonathan Sacks, Chief Rabbi of the British Commonwealth, who described his first meeting with R. Schneerson in 1968

We first met in 1968. I was an undergraduate, visiting American Jewry to seek out its intellectual leaders. They were impressive. But my encounter with the Rebbe was unique. In every case, I asked questions and received answers. The Lubavitcher Rebbe alone turned the interview around and began asking me questions. What was I doing for Jewish life in Cambridge? What was I doing to promote identity among my fellow students? The challenge was personal and unmistakable. I thus realized that what was remarkable about the Rebbe was the exact opposite of what was usually attributed to him. This was not a man who was interested in creating followers. Instead, this was a man who was passionate about creating leaders.¹⁶⁸⁸

This notion is also contradicted by a highly significant statement by Chief Rabbi of the British Commonwealth, Professor Lord Jonathan Sacks who noted:

This is, ultimately, what is so misconceived by those who have never met [R. Schneerson]. His leadership — rare almost to the point of uniqueness in the present day — consists in self-effacement. Its power is precisely what it effaces itself towards — the sense of the irreplaceability of each and every Jew.¹⁶⁸⁹

¹⁶⁸⁸ Sacks, 1990: 211.

¹⁶⁸⁹ Sacks, 1980. An article submitted by R. Daniel Goldberg to the *Yiddishe Heim* Magazine sought to portray RJIS as the architect of the Jewish renaissance in the USA and R. Schneerson as the actual builder. R. Schneerson edited the article, accepting the analogy in its application to RJIS, but deleting reference to his own contribution (conversation with D. Goldberg, 1996).

The argument can be made that while the identity of *Meshach* was not R. Schneerson's priority, the actualization of *Mashiach's* coming definitely was.¹⁶⁹⁰

A text-based exploration of R. Schneerson's Messianism as part of a wider examination of his educational thought undertaken by this researcher has revealed:

Because of its potential for revealing latent good, R. Schneerson saw education as the key to both a more moral human being and a better world. R. Schneerson's campaign for anticipation of the Messianic ideal¹⁶⁹¹ and its urgent realization can be viewed from the educational perspective. In his 1991 call¹⁶⁹² for an education whereby, to the objective onlooker, the child is a living exemplification of the Messianic ideal, utterly focused on contributing to the ideal's urgent realization, R. Schneerson was introducing a potent educational ideal whose practical outcome is that the learner must view his or her ensuing conscious thought, speech or action as a crucial factor in bringing this Messianic ideal to fruition. Here, R. Schneerson's call is reminiscent of Maimonides' requirement¹⁶⁹³ that every individual view his or her ensuing action, speech or thought as of crucial cosmic significance in a precariously-balanced universe. Viewed in this context, R. Schneerson's call is an innovative application of Judaism's Messianic ideal and belief in cosmic redemption to the practical living of the learner. In presenting aspects of R. Schneerson's educational philosophy to diverse groups, this researcher is yet to encounter a group of educators who had hitherto contemplated an educational philosophy which encourages a child to view his or her virtuous

¹⁶⁹⁰ In one such rare autobiographical disclosure (*IK*, XII: 414), written in 1965 to Israeli President Yitzchak Ben Tzvi, R. Schneerson wrote: "from the time that I attended *cheder* and even prior to that time, I had begun to envisage the Future Redemption of the Jewish People, from their final exile – a Redemption of such standing that in its context, the suffering of exile, decrees and persecutions, will be comprehensible..."

¹⁶⁹¹ *LS*, XX: 228-34.

¹⁶⁹² *SH-5752*[1991-92], I:41; Address of the Eve of *Simchat Torah*, 5752 [September 20th, 1991].

¹⁶⁹³ Maimonides, *Mishneh Torah*, *Laws of Teshuvah*, 3: 4.

thought, speech and action as of universal importance. Indeed, one may well ask: Where in the wider field of educational philosophy today, do we find a voice that tells the child that his or her thought, speech or action are of cosmic significance?¹⁶⁹⁴

R. Schneerson shared with the great Jewish mystics a vision of rectifying the world through the coming of *Mashiach*. The global rebuilding of post-Holocaust Jewish life may have been Habad's immediate agenda, however, R. Schneerson was not satisfied with rebuilding Jewish communities alone. Like all great Jewish mystics, it is clear from a multitude of his addresses, that he yearned passionately for mending a fractured world and he saw reconstruction of Judaism as the precursor to, and facilitator of, the era foretold by the Biblical prophets. Klinghoffer (2010) observes Heilman and Friedman's "peculiar omissions and contradictions", such as their unfounded assertion that R. Schneerson "expected he would never die" while they omit to mention "that he prepared a will in 1988 and left instructions on how Chabad should be operated after his death."

Only as a result of methodological flaws and short-comings, namely, the systematic overlooking of critical primary sources, and a preference for speculation and hearsay over documentary evidence to the contrary, are Heilman and Friedman able to persist with their unflattering portrait. As a result, they suggest that in a situation of desperation, R. Schneerson had no choice but to undergo a dramatic and almost-instantaneous transformation in 1950. To suggest that a sudden metamorphosis overtook R. Schneerson who

¹⁶⁹⁴ Solomon, 2000. Moreover, R. Schneerson's discourse, including his writings on *Mashiach*, is accompanied by copious scholarly references to Talmudic, Midrashic, Kabbalistic sources. For example, his acceptance of the possibility that *Mashiach* can "be from those who have passed on" is derived from Talmud *Sanhedrin*. Similarly, his acceptance of viewing one's spiritual master as a *Mashiach* is based on Talmudic sources. Possible contemporary uneasiness with Messianism may be due, not to R. Schneerson's teachings and those of his predecessor, but rather to teachings of Rabbi Akiva and Rabbi Shimon Bar Yochai of the Talmud, the Sages of the *Midrash* and *Zohar*, Rashi, Maimonides and Lurianic *Kabbalah* of 16th Century Safed, as it can be argued convincingly that R. Schneerson based his teachings upon these sources and merely applied them to the contemporary situation.

now sublimated his secular tendencies and instantaneously mastered Kabbalistic concepts and became capable of delivering mystical discourses of Kabbalah and Hasidic philosophy, is simply illogical. Their “metamorphosis theory” which tries to portray R. Schneerson as opportunist in his bid for the position of Rebbe, while making spectacular and captivating reading, is less logical than the view that sees R. Schneerson as groomed for succession by his predecessor, his leadership of Habad being a logical progression from his years of scholarly and pietistic endeavour. Moreover their assertion is disproven by the many links between R. Schneerson’s pre-Rebbe diary entries (ignored by Heilman & Friedman) and his post-1951 expositions, where his discourses as Rebbe are indicative of amplification of those novel, seminal thoughts that were the subject of his preoccupation prior to assuming leadership of Habad. Klinghoffer (*op. cit.*) “attribute[s] no malice to this pair of academics but perhaps a tone-deafness, a flatness of perspective.... the authors have failed to grasp their subject because he inhabited a realm with vaster and deeper spiritual dimensions than they ... can fully appreciate.”

Rabbi Chaim Rapoport, however, is less forgiving than Klinghoffer. In 2011, he authored *The Afterlife of Scholarship: A Critical Review of “The Rebbe” by Samuel Heilman and Menachem Friedman* in response to Heilman and Friedman’s work.¹⁶⁹⁵ Not satisfied with general criticisms of the type delineated above, Rabbi Rapoport devoted his efforts to the disclosure of the serious factual errors made by Heilman and Friedman in what he suggests renders their work a “pseudo-biography” of R. Schneerson. Rapoport is unapologetic and forthright in his attempt at dismantling, premise by premise, Heilman and Friedman’s hypothesis, and he disputes the accuracy of

¹⁶⁹⁵ Soon after the publication of *The Rebbe*, Rapoport published an initial essay highlighting some of the flaws in their work. Not long afterwards, Heilman and Friedman answered with a rebuttal essay. Rapoport responded with another essay, as did Heilman and Friedman. This public dialogue unfolded over three cycles, in which Heilman and Friedman conceded that they made a number of factual errors in their work. *The Afterlife of Scholarship: A Critical Review of “The Rebbe” by Samuel Heilman and Menachem Friedman*, is a reworked version of Rapoport’s original essays with two new appendices. While *The Afterlife of Scholarship* is geared toward the layman, it includes more than 30 illustrations and over 500 footnotes.

many of the hypotheses upon which Heilman and Friedman's discourse is based.¹⁶⁹⁶ Rapoport tackles the authors' abuse of texts, identifying their choice of innuendo and speculation over the derivation of the precise and accurate meanings of texts. In a forward to Rapoport's book, Professor Elliot Wolfson writes:

Rapoport challenges many of the assumptions made by Heilman and Friedman, and argues, through close textual reading, that these assumptions are based on interpretive flaws and/or lack of knowledge of Hassidism in general and Chabad in particular. Despite the overtly polemical tone, Rapoport's criticisms are never offered *ad hominem*. On the contrary, he painstakingly documents every point of contention, and has thereby provided ample evidence to allow other readers to assess his arguments against the portrait of the Rebbe presented by Heilman and Friedman. Whatever one might decide on the merits of his analyses, Rapoport's volume provides an invaluable treasure-trove of sources for future generations of scholarship on the seventh Rebbe of Chabad-Lubavitch.

Another publication that seeks to bring Habad into disrepute is David Berger's *The Rebbe, the Messiah, and the Scandal of Orthodox Indifference* which is not reviewed here at length, as Berger's primary concern is with interpretations by elements of R. Schneerson's adherents of his Messianism rather than R. Schneerson's teachings *per se*. This approach is in contradistinction to that of Wolfson who focuses on R. Schneerson's writings on Messianism and has therefore been reviewed more fully above. Heilman and Friedman present a biography of R. Schneerson which seeks to render excessive Messianism within Habad as the responsibility of R. Schneerson, and for this reason it has been reviewed at length. Berger avoids levelling accusations against R. Schneerson's teachings and focuses on what he sees as

¹⁶⁹⁶ Alpert (2010) also argued that Heilman and Friedman's book is "marked by a serious number of factual errors..."

the shortcomings of R. Schneerson's adherents. Much of Berger's argument, rather than focussing on R. Schneerson's discourse, centres on an interpretation of texts like the much-cited Talmudic reference by certain adherents to *Sanhedrin* 98b and its discussion of possible scenarios where Messiah is "from the dead".

As well, a rejoinder to Berger has been written by Chaim Rapoport as *The Messiah Problem: Berger, the Angel and the Scandal of Reckless Indiscrimination* (Ilford, 2002). Another critique of Berger has been written by David Singer, Director of Research for the American Jewish Committee, who has penned *The Rebbe, the Messiah and the Heresy Hunter*. Singer states (2003), among other things, that Berger has "emerged as a would-be Torquemada on the Orthodox scene, demanding a policy of 'intolerance' and 'exclusion' toward those he deems to be heretical to Orthodoxy." While Berger has responded at length to Singer's article, it remains ironical for Berger to advocate exclusion of Habad, as those elements of Jewry most prone to issuing such bans would include Berger himself in groups worthy of exclusion, given his endorsement of what Singer calls "tolerant pluralism within the ranks of Orthodox Judaism and [his being] a willing participant in theological dialogue with Christians."

Similarly, Avrum Ehrlich's *Leadership and the Habad Movement* and *The Messiah of Brooklyn* hardly focus on R. Schneerson's writings and theory as expressed in his discourse, and for this reason is not reviewed in detail here. Moreover, several of Heilman and Friedman's allegations are predicated upon the writings of Avrum Ehrlich, who raises many of the innuendos that form the foundation of Heilman and Friedman's conclusions. Thus, when refuting these as they appear in Heilman and Friedman's work, Rapoport is *ipso facto* refuting the credibility of Ehrlich's work. Ehrlich's view of R. Schneerson as someone who "used education to grab for power"¹⁶⁹⁷ is inconsistent with the above-mentioned citations by Chief Rabbi Jonathan Sack's assessment,

¹⁶⁹⁷ Telephone communication of 1990 received by the researcher from A. Ehrlich.

whereby “...the Rebbe...was not a man who was interested in creating followers [but] who was passionate about creating leaders” and whose “leadership...consists in self-effacement.” This point seems to be missed by Ehrlich, whose reading of R. Schneerson is co-opted by Heilman and Friedman and which ignores R. Sack’s above-cited evaluation. As a separate review of Ehrlich’s points would in many cases be repetitive, so as to avoid duplication, and given that the thrust of Ehrlich’s writing is not based on R. Schneerson’s corpus, the reader is again referred to a detailed refutation by Rapoport (2011) of many of the arguments advanced by Heilman and Friedman.

APPENDIX H

GLOSSARY OF TERMS

<i>Admur</i> (plural, <i>Admurim</i>)	An acrostic for the initial letters of <i>Adoneinu Moreinu V'Rabbeinu</i> — meaning “our master, teacher and Rabbi.” This is the term or title (mostly used in indirect speech) when referring to a Hasidic master or spiritual guide with a Hasidic following. See <i>Rebbe</i> .
<i>Aggadah</i> (adjective <i>Aggadic</i>)	Homiletic sections of the Talmud.
<i>Agudat Hasidei Habad</i>	Association of Habad <i>Hasidim</i> ; the international roof-body of the Habad Hasidic fraternity.
<i>Ahavat Israel</i>	Literally “love of one’s fellow Israelite.”
<i>Alyah</i>	Literally “ascent.”
<i>Aleph</i>	First letter of the Hebrew alphabet.
<i>Am HaAretz</i>	Literally “people of the land” — a reference to those common-folk not privileged to have studied in Talmudic academies.
<i>Amidah</i>	The standing, silent prayer which is of central importance in all Jewish prayers.
<i>Anochi</i>	“I” — first word of the Ten Commandments, Exodus 20:2.
<i>Atzmi</i>	An individual who is true to his or her self.
<i>Atzmut</i>	The Divine Essence.
<i>Avodah</i>	Literally “work” or “service” — Divine service through prayer and self-refinement.
<i>Avot</i>	Literally “fathers” — a reference to <i>Pirkei Avot</i> [Ethics of the Fathers].
<i>Baal Shem Tov</i>	Literally “Master of the Good Name” — R. Israel Baal Shem Tov, founder of Hasidism, also referred to in non-Hasidic circles by the abbreviation of <i>The Besht</i> .
<i>Baal Teshuvah</i> (plural, <i>Baalei Teshuvah</i>)	Returnee to Jewish religious observance.
<i>Bahelfer</i>	A teacher’s assistant at a <i>Cheder</i> .

<i>Bar Mitzvah</i>	Literally “son of a Mitzvah” — a male over the age of 13 years, fully obligated in the fulfillment of the <i>Mitzvot</i> .
<i>Bati L’Gani</i>	Literally “I have come into my garden” — the inaugural Hasidic discourse delivered by R. Schneerson upon his assuming the leadership of Habad.
<i>Bat Mitzvah</i>	Literally “daughter of a Mitzvah” — a female over the age of 12 years, fully obligated in the fulfillment of the <i>Mitzvoth</i> .
<i>B’chein</i>	Literally “the therefore” — meaning “the bottom line” or the practical implications of a theoretical discussion.
<i>Beit</i>	Second letter of the Hebrew alphabet.
<i>Beit Din</i>	Religious Court.
<i>Beit HaCholim</i>	Literally “house of the sick” — Hebrew term commonly used for a hospital.
<i>Beit Refuah</i>	Literally “house of healing” — R. Schneerson’s recommended term for a hospital.
<i>Benoni</i>	Literally “the average person.” In RSZ’s typology of human attainment, the <i>Benoni</i> is in control of conscious thought, speech and action.
<i>Besht</i>	See <i>Baal Shem Tov</i> .
<i>Binah</i>	Understanding — the second stage of the intellectual process whereby an intuitive idea is developed.
<i>Bittul</i>	Self-abnegation or intellectual humility.
<i>Briah</i>	Literally [world of creation] — the second (in descending order) of the four spiritual worlds described in Jewish mystical teachings.
<i>Brit</i>	Covenant.
<i>Chafetz Chayim</i>	Literally “desiring life” — R. Israel Meyer Kagan (1939-1932), named after his <i>magnum opus</i> of the same name.
<i>Chanukka</i>	The Festival of Lights.
<i>Chassidus</i>	See <i>Hasidut</i> .
<i>Cheder</i> (Plural, <i>Chadarim</i>)	Torah school for young children.
<i>Cheshvan</i>	See <i>Marcheshvan</i> .

<i>Chiddush</i> (Plural, <i>Chiddushim</i>)	Renewal or innovation.
<i>Chinuch</i>	Jewish religious education.
<i>Chinuch Al Taharat</i>	Authentic religious education.
<i>HaKodesh</i>	
<i>Chitzon</i>	One concerned with the outward or superficial aspect of a person or thing.
<i>Chochma</i>	Wisdom — seminal thought or an intuitive flash of intellectual realization.
<i>Chodesh</i>	Month.
<i>Chovot HaLevavot</i>	Duties of the Heart.
<i>Chozer</i>	Individual with exceptional recall, who would review the <i>Admur's</i> Sabbath address at the conclusion of the Sabbath.
<i>Daat</i>	Knowledge; the conclusive aspect of the intellectual process.
<i>Emor</i>	To say (particularly applicable to gentle communication).
<i>Eretz</i>	Land.
<i>Eretz Israel</i>	The land of Israel.
<i>Erev</i>	Literally “the eve of” — the day prior to .
<i>Ethics of the Fathers</i>	One of the 63 tractates of the <i>Mishnah</i> , compiled in the Holy Land at the end of the second century CE, by Rabbi Judah the Prince. A sixth chapter was appended to <i>Ethics of the Fathers</i> so that one chapter could be studied on each of the six Sabbaths between <i>Passover</i> and <i>Shavuot</i> .
<i>Etrog</i>	Citrus — see Leviticus 23:40.
<i>Etzem</i>	The essence.
<i>Farbrengen</i>	An intimate gathering of Hasidim to discuss Hasidic philosophy, recount tales of <i>Admurim</i> and distinguished Hasidic personages, as well as to provide the opportunity to give one another moral exhortation where an Hasidic elder would often preside; a special occasions where the <i>Admur</i> would deliver a <i>ma'amar</i> often accompanied by <i>sichot</i> to his adherents. In the case of R. Schneerson, the <i>farbrengen</i> was a gathering attended by thousands with weekday <i>farbrengens</i> transmitted worldwide.
<i>Galut</i>	Literally “exile” — interpreted by R. Schneerson to be the very pre-emptor of redemption.
<i>Gerushin</i>	Literally “expulsion” — a term for divorce.

<i>Geula</i>	Redemption.
<i>Gola</i>	Exile or diaspora.
<i>Habad</i>	Acronym for the initials of the three Hebrew words, <i>Hochmah</i> , <i>Binah</i> and <i>Daat</i> which refer to the three basic elements upon which the philosophy of Habad is founded, namely “wisdom,” “understanding” and “knowledge.”
<i>Hadracha</i>	Literally “guidance.”
<i>Hadran</i>	Scholarly dissertation delivered upon completion of the study of a
(plural <i>Hadranim</i>)	Talmudic tractate or rabbinic work.
<i>Haggadah</i>	Text recited on the first two evenings of <i>Passover</i> at the <i>Seder</i> service.
<i>Halacha</i>	Literally “the way” — Jewish Law.
(adjective <i>Halachic</i>)	
(plural <i>Halachot</i>)	
<i>Halachic</i>	Pertaining to <i>Halacha</i> .
<i>Hanacha</i>	Unedited transcript of an <i>Admur's</i> address.
(plural <i>Hanachot</i>)	
<i>Hashgacha Pratit</i>	Divine Providence.
<i>Hasid</i>	Adherent of the movement founded by BST.
<i>Hasidut</i>	Movement founded in the 18th century by BST; the philosophy and literature of this movement.
<i>Haskalah</i>	The “Enlightenment” Movement which began within Jewish society in the 1770’s and which advocated assimilation and emancipation.
<i>HaYomYom</i>	<i>From Day to Day</i> — R. Schneerson’s collection of Habad aphorisms anthologized from the writings of RJIS.
<i>Heiligge Neshamot</i>	Holy souls.
<i>Hilchot Beit HaBechira</i>	Laws Pertaining to the Holy Temple.
<i>Hitkashrut</i>	The bond which unites the Hasidic adherent with the <i>Admur</i> and the <i>Admur's</i> reciprocal concern for the Hasid.
<i>Hochmah</i>	See <i>Chochma</i> .
<i>Hora'ah</i>	Teaching, guidance or instruction.
<i>Igrot Melech</i>	2-volume anthology containing 182 pastoral letters penned by R. Schneerson between 1951 and 1992.
<i>Igrot Kodesh</i>	30 volumes of R. Schneerson’s published Hebrew and Yiddish personal correspondence.
<i>Kabbalah</i>	Literally “received tradition” — the corpus of classical Jewish mystical teachings.
<i>Kabbalist</i>	Exponent of <i>Kabbalah</i> .

<i>Kabbalistic</i>	Pertaining to the <i>Kabbalah</i> .
<i>Kabbalat Ol</i>	Literally “acceptance of the yoke” — subordination to the Will of G-d.
<i>Kashrut</i>	Status whereby an item is considered to be <i>kosher</i> .
<i>Kedusha</i>	Sanctity.
<i>Kfar Chabad</i>	Official weekly Hebrew language journal of the Lubavitch Youth Organization, Israel.
<i>Kfar Habad</i>	Literally “Village of Habad” — a village founded by RJS near Tzafaria, Israel.
<i>Kohen</i>	An Israelite Priest.
<i>Kol Bo’ei Olam</i>	All humanity.
<i>Kollel</i>	Post graduate academy for Talmudic studies for married students.
(plural <i>Kollelim</i>)	
<i>Kosher</i>	Fit for ritual use.
<i>Kuntres Aitz HaChayim</i>	Literally <i>Tract of the Tree of Life</i> — RSB’s treatise elucidating his vision and requirements of the <i>Tomchei Temimim Yeshiva</i> .
<i>Lag B’Omer</i>	Festival held on the 33 rd day of the <i>Omer</i> period between <i>Passover</i> and <i>Shavuot</i> .
<i>Lamdan</i>	A Torah scholar.
<i>Lechatchila Aribet</i>	Literally “from the outset [to go] over” — attitude of defying obstacles by refusing to concede to their substantiality.
<i>L’Chayim</i>	Literally “to life!” — a traditional expression of blessing at a Jewish gathering.
<i>Likkut</i>	An edited, highly-structured essay based on R. Schneerson’s address, but organized in a sequential manner.
<i>Likkutei Amarim</i>	RSZ’s classic work which encapsulates the principle doctrines of Habad thought. Also known by the first word of the work, <i>Tanya</i> .
<i>Likkutei Sichot</i>	Literally “A Collection of Addresses” — 39 volumes of R. Schneerson’s edited addresses, or <i>sichot</i> , delivered mainly at Hasidic gatherings.
<i>Lubavitch</i>	Literally “town of love” — Russian townlet in Belorussia, which was the center of Habad Hasidism from 1813 when R. Dovber Schneuri moved there from Liadi, until 1915 when RSB left it for Rostov; the name of this town has become synonymous with the term “Habad,” to identify this particular branch of Hasidism.

<i>Lubavitcher Rebbe</i>	<i>Admur</i> of the Habad school of Hasidism.
<i>Ma'amar</i> (plural <i>Ma'amarim</i>)	A formal dissertation of Habad philosophy by an <i>Admur</i> .
<i>Ma'amarim Melukat</i>	6 volumes of R. Schneerson's edited <i>ma'amarim</i> .
<i>Maggid</i>	Preacher.
<i>Marcheshvan</i>	Month of the Jewish year following the high holidays.
<i>Mashpi'a</i> (plural <i>Mashpi'im</i>)	A mentor for spiritual matters; this is a specific educational position in Habad educational institutions.
<i>Maskil</i> (plural <i>Maskilim</i>)	Exponent of the theoretical dimension of Habad philosophy.
<i>Mechanech</i>	Educator.
<i>Mechilta</i>	Commentary on the Books of Exodus, Leviticus, Numbers and Deuteronomy, authored by second century Mishnaic authority, R. Yishmael.
<i>Melamed</i>	A teacher of small children.
<i>Menachem -Av</i>	Literally "comforting father" — the month of the year in which there takes place the commemoration of the destruction of the Jerusalem temples.
<i>Menorah</i>	Candelabra.
<i>Merkos L'Inyonei Chinuch</i>	Literally "The Central [Committee] for Jewish Education" — Habad's educational organization over which R. Schneerson presided. Founded in 1941 by RJIS.
<i>Mesibat Shabbat</i>	Sabbath afternoon gatherings for children.
<i>Mesirat nefesh</i> <i>MeSichot</i>	Self-sacrifice. Literally "from the <i>sichot</i> " — edited transcripts of R. Schneerson's central Sabbath address, delivered between 1987 to 1992.
<i>Metzuyan</i> (plural <i>Metzuyanim</i>)	Literally "an outstanding individual" — a term applied by R. Schneerson to individuals with a physical handicap.
<i>Mezuza</i> (plural <i>Mezuzot</i>)	Parchment attached to doorways in the Jewish home.
<i>Midrash</i> (plural <i>Midrashim</i>) (adjective <i>Midrashic</i>)	A classical collection of Rabbinical homiletical teachings on the Torah.

<i>Mikvah</i> (plural <i>Mikvaot</i>)	Pool for ritual immersion.
<i>Milah</i>	Circumcision.
<i>Mishnah</i> (adjective Mishnaic)	A collection of paragraphs containing seminal statements of Rabbinic law. The <i>Mishna</i> , together with its commentary (<i>Gemara</i>) constitutes the Talmud.
<i>Mishneh Torah</i>	<i>Magnum opus</i> by 12th century Rabbinic authority, codifier, philosopher and physician, R. Moses Maimonides (1135-1204).
<i>Mitzva</i> (plural <i>Mitzvot</i>)	A religious obligation; one of the 613 Torah commandments of the Torah.
<i>M'kabel</i>	Recipient of the <i>Mashpia's</i> influence.
<i>Modeh Ani</i>	Literally "I thank [You] . . ." — opening phrase of the first prayer recited upon rising in the morning.
<i>Mashiach [or Mashiach]</i>	The Messiah.
<i>Ner</i>	A candle.
<i>Niggun</i>	Hasidic melody.
<i>Nissan</i>	Month of the year in which <i>Passover</i> falls.
<i>Noahide Laws</i>	According to Jewish tradition, seven commandments were given to humanity by G-d, as recorded in the Old Testament. The seven comprise prohibitions against idolatry, murder, robbery, adultery, blasphemy and greed, as well as the positive order to establish courts of justice.
<i>Ohr</i>	Light.
<i>Oonzer Kinder</i>	Literally "our own children."
<i>Oved</i> (plural <i>Ovdim</i>)	One who toils in the labor of self-refinement.
<i>Pardes</i>	Literally "an orchard" — a reference to levels of Torah interpretation ranging from the literal to the most esoteric.
<i>Parasha</i>	Torah portion of the <i>Parshat Toldot</i> .
<i>Passover</i>	Seven-day festival beginning on the 15th day of <i>Nissan</i> , commemorating the Exodus from Egypt.
<i>Pikuach Nefesh</i>	The saving of human life.
<i>Pilpul</i>	Talmudic dialectics.
<i>Pirkei Avot</i>	Literally "Chapters of the Fathers" — a reference to the section of the <i>Mishnah</i> commonly known as <i>Ethics of the Fathers</i> .
<i>Pnimi</i>	An individual whose concern is for inner integrity.
<i>Pnimityut</i>	The innermost dimension of a person or thing.
<i>Rashi</i>	R. Shlomo Yitzchaki (1040-1105), leading commentator of Bible and Talmud.
<i>Rayatz</i>	Hebrew abbreviation for the name of RJIS.
<i>Rebbe</i> (plural <i>Rebbe'im</i>)	A Yiddish term for a spiritual guide with a Hasidic following (derived from the Hebrew word <i>Rabi</i> , meaning "my teacher" or "my master"); alternative term for <i>Admur</i> .
<i>Rebbitzen</i>	Wife of a rabbi.

<i>Reshimot</i>	R. Schneerson's unedited, scholarly private notes.
<i>Rishon</i>	First.
<i>Rishonim</i>	Leading Talmudic commentators and legal authorities who lived between the 11 th and 16 th centuries.
<i>Rosh Chodesh</i>	First day of every Hebrew month (in some months also including the last day of the previous month).
<i>Rosh HaShana</i>	The Jewish New Year (literally "Head of the Year").
<i>Rosh Kollel</i>	Dean of a <i>Kollel</i> .
<i>Rosh Yeshiva</i>	Dean of a <i>Yeshiva</i> .
<i>Sagi Nahor</i>	Literally "excessive light" — Talmudic-Midrashic term for the blind.
<i>Seder</i>	Literally "order" — family service held at home on the first two nights of <i>Passover</i> , to commemorate the exodus from Egypt.
<i>Sidra</i> (plural <i>Sidrot</i>)	Portion of weekly Torah reading.
<i>Sefer HaMinhagim-Habad</i>	The Book of Habad Customs.
<i>Sefer HaMitzvot</i>	Literally "The Book of the Commandments" — Maimonides' codification of the 613 Laws of the Torah.
<i>Shabbat</i>	The Jewish Sabbath.
<i>Shalhevet</i>	A flame or torch.
<i>Shavuot</i>	Literally "Weeks" — festival commemorating Sinaiic revelation, see Leviticus 23:9-22.
<i>Shechina</i>	The Divine Presence.
<i>Shema</i>	The daily declaration of G-d's unity.
<i>Shaliach</i> (plural <i>Shluchim</i>)	Emissary of an <i>Admur</i> .
<i>Shlichut</i>	Serving as an emissary for an <i>Admur</i> in an educational or religious outreach capacity.
<i>Shlucha</i> (plural <i>Shluchot</i>)	Female emissary of an <i>Admur</i> .
<i>Shofar</i>	Ram's horn sounded on <i>Rosh HaShana</i> .
<i>Shomrei Torah U'Mitzvot</i>	Individuals observant in Torah and its commands.
<i>Shulchan Aruch</i>	The Code of Jewish Law.
<i>Sicha</i> (plural <i>Sichot</i>)	A talk by an <i>Admur</i> , less formal than a <i>ma'amar</i> .
<i>Sichot Kodesh</i>	50 volumes of unedited transcripts of R. Schneerson's addresses.
<i>Siddur</i>	Literally "order" — Prayer Book.
<i>Simchat Torah</i>	Festival of the Rejoicing of the Law immediately following <i>Sukkot</i> . This festival commemorates the conclusion and immediate recommencement of the annual Torah reading.
<i>Siyum</i> (plural <i>Siyumim</i>)	Completion of the study of a Talmudic Tractate.
<i>Smicha</i>	Rabbinical ordination.
<i>Sofer</i>	Religious scribe.
<i>Sukkot</i>	The Festival of Tabernacles.
<i>Taharat HaMishpacha</i>	Torah laws governing the marital relationship between a husband and wife.

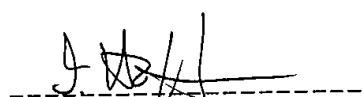
<i>Talmud</i> (adjective <i>Talmudic</i>)	Compilation of Jewish law and Biblical exegesis. Compilation of the Babylonian version was completed at the end of the 5th century. The Jerusalem Talmud was compiled in Israel at the end of the 4th century.
<i>Talmud Torah</i>	Literally “the study of Torah” — the term applied to after-school religious instruction.
<i>Tamim</i> (plural <i>Temimim</i>)	A student of <i>Tomchei Temimim</i> .
<i>Tanya</i>	See <i>Likutei Amarim</i> .
<i>Tefillin</i>	Black leather boxes containing small scrolls on which are written pivotal biblical passages. These are placed on the arm and the forehead and worn daily by Jewish males over the age of 13.
<i>Tefilla</i>	Prayer.
<i>Teshuvah</i>	Literally “return” — the desire to change one’s life and return to religious observance.
<i>Tishrei</i>	The month of the Jewish High Holy Days.
<i>Tofe’ach Al M’nas</i>	Saturation to the point whereby an item dampens other items with which it comes in contact.
<i>L’Hatfiach</i>	Habad <i>Yeshiva</i> founded by RSB in 1897.
<i>Tomchei Temimim</i>	
<i>Torah</i>	Literally “teaching” — the Pentateuch or 5 books of Moses. In its wider sense, this term refers to all Rabbinic commentary and law, based on the Old Testament, including contemporary exegesis.
<i>Tosefta</i>	Rabbinic dicta not included in the Mishnaic corpus.
<i>Tshuvot U’Biurim</i>	Responsa and Elucidations by R. Schneerson to contemporary religious dilemmas.
<i>Tzaddik</i> (plural <i>Tzaddikim</i>)	A totally righteous person; the leader of a Hasidic group.
<i>Tzavta</i>	To coalesce or to attach.
<i>Tzedakah</i>	Appropriation of a portion of one’s wealth to the needy.
<i>Tzemach Tzedek</i>	Literally “The Flourishing of Righteousness” — title of the <i>magnum opus</i> of the third <i>Admur</i> of Habad.
<i>Tzivot Hashem</i>	Literally “The Army of Hashem” — a world-wide informal educational initiative for children under the age of <i>Bar-</i> and <i>Bat-Mitzvah</i> .
<i>Uforatzta</i>	Literally “and you shall spread yourselves out” — a Biblical term (Genesis 28:14), utilized by R. Schneerson for Habad Outreach.
<i>Vaad L’Hafatzot Sichot</i>	Committee for the publication and dissemination of R. Schneerson’s <i>sichot</i> .
<i>Yartzeit</i>	Anniversary of passing of an individual.
<i>Yechidut</i>	Intimate meeting of an instructional or inspirational nature between the <i>Admur</i> and his adherent in the <i>Admur</i> ’s private study, often, but not always taking place prior to significant event in the lifetime of the adherent, such as

	birthdays, <i>Bar Mitzvah</i> or weddings, or prior to taking up a communal position of significant duration, which would involve geographical isolation from the <i>Admur</i> . Talmudic academy.
<i>Yeshiva</i>	
(Plural <i>Yeshivot</i>)	
<i>Yeshiva Gedola</i>	A senior <i>Yeshiva</i> .
<i>Yeshiva Ketana</i>	A <i>Yeshiva</i> for teenage students.
<i>Yetzer hara</i>	The inclination to act contrary to Divinity.
<i>Yetzer Tov</i>	The good inclination.
<i>Yiddish</i>	Language of Eastern European Jewry.
<i>Yiddishe Heim</i>	Literally “The Jewish Home” — quarterly journal of the Lubavitch Women’s Organization.
<i>Yiddishkeit</i>	Judaism.
<i>Yirat Shamayim</i>	Piety or Religious devotion [lit. “fear of heaven”].
<i>Yom Kippur</i>	Day of Atonement.
<i>Zohar</i>	Literally “radiance” — the central work of Jewish mystical teaching, organized as a commentary to the Torah.

APPENDIX I
CONFIRMATION OF THE ACCURACY OF ELEMENTS OF
R. SCHNEERSON'S EDUCATIONAL WRITINGS
DOCUMENTED IN APPENDIX A.

I selected at random (spot checking) 30 educational entries from the 300 entries cited in Appendix A, which comprise the bulk of the sample of R. Schneerson's educational discourse analyzed in this dissertation. The themes identified in the column are found adjacent to the columns noting the date of the educational communication and the specific reference to the published text where it is located. I checked the sources and discussed any uncertainties with Habad scholars. These scholars further confirmed the exactitude¹⁶⁹⁸ of the researcher's scrutiny of the texts. These auditing methods thus confirmed the accuracy of the researcher's analysis and particularly the conceptual categorization of texts into educational themes.

As a result of this Rater check, I am satisfied that the researcher's analysis of the sample texts utilized in this dissertation is a precise reflection of their educational content.



Dr. Ian David Hoffman

SYDNEY

NSW Australia

¹⁶⁹⁸ Given the nuances that exist between the categorization of the “nature” and “aims” of education as well between the “method” and “practice” of education, in a minority of instances, I have applied a term “methodology” when Dr Solomon has applied the term “practice” and I have applied a term “aims” when Dr Solomon has applied the term “nature”. This does not detract from the accuracy of the categorization.

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