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A TRADITIONAL VIEW OF LIBERAL EDUCATION

The rational justification of liberal education has proceeded historically along two main lines. Liberal education has been valued for its alleged contribution to the cultivation of reason and for the role it plays in transmitting the cultural heritage of the human race from one generation to the next. In varying degrees of emphasis and with due allowance for differences in modes of formulation, both the "perennialists" and the "essentialists" in educational thought are identified with one or both of these arguments. The perennialists, led by Hutchins, Adler, and Van Doren, maintain that the best education is obtained by the reading of the Great Books. These books, the perennialists assert, represent the finest examples of reasoning we possess and contain the ideas that are true for all time. The essentialists, on the other hand, are associated with the middle of the road conservatism of the vast number of American schools. They are primarily concerned with perpetuating the accumulated wisdom of the past. Following the lead of William C. Bagley and Michael J. Demiashkevich, they advocate the teaching of selected highlights of the cultural tradition for the sake of promulgating the essentials of Western culture.

It may thus be seen that liberal education readily finds a place in a system of thought that conceives of education as its own end. According to both perennialism and essentialism, the end

of education is the educated man, defined by each in its own way. To the realization of this end, liberal education is eminently suited, for liberal education is generally characterized as an education that is pursued for its own sake and is differentiated from vocational education which is carried on for an ulterior end.

For Judaism the pursuit of a liberal education is problematic. Judaism does not share the view of perennialism and essentialism that the end of education is the educated man. It maintains that the goal of education is a practical rather than a theoretical one. From various statements in the Talmud and in other rabbinic sources[1] there emerges the clear position which is reflected in summary form in the daily liturgy: The life task of the Jew is "to understand and to discern, to mark, learn and teach, to heed, to do and to fulfill in love all the words of instruction in Thy Torah."[2] Neither the cultivation of reason nor the accumulation of knowledge are to be pursued for their own sake, according to this view. Knowledge is conceived as a means to action rather than as an end-in-itself. The ideal life is the life of piety, the life lived in obedience to the divine will. Does liberal education have a place in such an educational philosophy? What possible contribution can it make to the realization of the educational goal of Judaism?

With respect to vocational education this same difficulty does not arise. Its contribution to the life of piety is clearly recognized by Jewish tradition. It provides the physical base without which the life of piety cannot be sustained. Talmudic literature expresses this position in one brief phrase: "Where there is no meal, there is no Torah."[3] In other statements this assertion is elaborated on. Thus, among the various responsibilities which the father must assume toward his son is that of teaching him a vocation[4] so that he may earn a respectable livelihood. Only if the material necessities of daily life are taken care of, may the achievement of the ultimate goal — the life of moral purity and spiritual elevation — realistically be hoped for.

It may be suggested that this positive attitude of Jewish tradition toward vocational education extends to the liberal education which nowadays is virtually indispensable for most oc-

cupations. Such popular professions as medicine, law, and education require a liberal education either prior to or concurrent with the course of professional study. Even for non-professional careers in business and industry, a liberal education is considered by many a necessary part of one's educational preparation. Young people who lack such an education often experience great difficulties in securing any but the most poorly compensated positions which require little skill, and offer few opportunities for advancement. To the more responsible, interesting and highly paid jobs, however, a college degree is rapidly becoming the card of admittance. Viewed in this light, the line separating liberal from vocational education is becoming increasingly blurred. Liberal education itself is becoming a kind of vocational education and Judaism's approval of the latter may, by virtue of this consideration, be extended to the former as well.

The vocational import of a liberal education became the basis of its endorsement by some of the great rabbis of the past. One of the first to recognize that modern economic conditions require a liberal education was Rabbi Samson Raphael Hirsch. As early as the middle of the last century, Hirsch supported a liberal education for Jewish youth for, among other reasons, its vocational implications.[5] Half a century later, Chief Rabbi Abraham Isaac Kook lamented the decree against all secular studies issued by the rabbis of Palestine under the leadership of Rabbi Joshua Leib Diskin. This injunction, Rabbi Kook asserted, "now lies like an iron yoke on the necks of God-fearing and pious people." The conditions of modern life require the mastery of the sciences and of languages, Rav Kook continued. He strongly urged that the prohibition of the preceding generation of rabbinic leaders be modified in accordance with accepted halakhic procedure.[6] Moreover, he discerned in the development of Jewish nationalism a basis for "secular studies," for it "makes possible a Jewish secular life and, therefore, the ardent pursuit of modern science and research under the auspices of Torah-true Judaism."[7] In short, general or liberal education is justified in terms of the economic necessities of modern life.

But the vocational aspect is by no means the only consideration on which Jewish tradition can base its approbation of

liberal education. There is the fairly widespread recognition of the contribution which such an education makes to the clarification of Jewish concepts and precepts. Judaism, it will be generally agreed, is in its classical version first and foremost a system of law, with its positive and negative commandments. Every conceivable area of human experience comes within its legislative purview. The ongoing need of applying the precepts of Judaism to contemporary conditions requires their clarification in modern terms. The attempt to apply Jewish law in the world today without a basic knowledge of the character of that world would appear to be a hopeless undertaking. Thus the practical application of Sabbath and holiday legislation requires, among other things, an understanding of electricity and electronics. Many of the dietary regulations cannot be observed without a grasp of chemical processes and principles of anatomy.

The importance of a liberal education for the fulfillment of the precepts of Judaism is pointed up by Maimonides. In discussing the qualifications of Jewish judges, Maimonides asserts that in addition to wisdom, understanding, and knowledge of Torah, they should have an acquaintance with medicine, mathmatics, and astronomy.[8] In Rabbi Yochanan's opinion the mastery of seventy languages is a requisite for the Jewish judge.[9]

Other scholars, too, recognized the role liberal studies play in the implementation of the Torah way of life. Mention could be made of Rabbi Moses Almushnino[10] and of Rabbi Moses Chagiz[11] who advocated a liberal education as a necessary aid for the understanding of the claims of the Torah on us. Moreover, the Gaon of Vilna is reported to have urged for the same reason, the pursuit of the liberal arts and the translation of some of the classics into Hebrew. Any lacuna in general knowledge, he allegedly maintained, results in a hundredfold lacuna in Torah wisdom.[12]

In more recent times, the most outspoken champion of general education has been Rabbi Samson Raphael Hirsch. Hirsch recognized that "the practical life task of the Jew" requires "the thorough introduction of our youth to all the areas of general education."[13] Reference is made specifically to the need to know

mathematics, astronomy, botany, zoology, anatomy, and medicine, among others.

What is true of the explication of the precepts of Judaism is equally true of the clarification of its concepts. One need only refer to such luminaries as Philo of Alexandria, Saadia Gaon, Solomon ibn Gabirol, and Maimonides to realize how much general culture contributed to the understanding of Jewish thought in the past. Both by contrast to and comparison with the intellectual currents of the period, these and other great teachers of Judaism illumined the principles of Jewish faith. At times Platonism, Neo-Platonism, and Aristotelianism performed this function. At other times the task of clarifying the ideas of Judaism was aided by more recent trends in philosophical and scientific thought. Rabbi Samson Raphael Hirsch, Professor David Hoffmann, and Rabbi Chaim Heller could be cited as notable examples of those within the last one hundred years who utilized their vast erudition in general knowledge with great distinction in the exposition of Jewish thought.

That a general education is as indispensable for the theoretical understanding of Judaism as it is for the practical performance of one's Jewish duties is a position vigorously expounded by Rabbi Samson Raphael Hirsch. "The entire view of the world and of life which is derived from Jewish religious literature depends in no small measure on a thorough understanding of the nature and development of the natural and social phenomena," Hirsch writes. "Any knowledge that enriches the intellect in any direction leads to a corresponding enrichment of the Jewish view of the world and of life which is to be gained."[14] He illustrates this point with the study of the first portion of the Torah. It is of inestimable value, he notes, if students have some conception of man and the world prior to studying the Torah account. If students know something about the orderly processes of nature and about the history of mankind, they will be able to gain so much more from their Torah studies. In that event they have a conception of the world which the Torah wishes to endow with spiritual meaning.[15] In short, Hirsch maintains that the Torah presupposes some knowledge of the world in which we live. It is not the intent of Torah to provide

us with this knowledge. The function of Torah is rather to give a spiritual interpretation of our worldly experiences.

In a similar vein, Chief Rabbi Kook recognized the importance of a general education for the understanding of Judaism. Rav Kook speaks of the need for "scientfic preparation." He advocates a thorough familiarity with those disciplines of knowledge that are closely related to theology and a mere acquaintance with others not as intimately connected with religious thought.[16] There thus appears to prevail a general agreement on the positive contribution which liberal education is capable of making to the understanding of both the practical and theoretical phases of Judaism.

Does the aid rendered by a liberal education to Judaism extend to the very realm of faith itself? Does it serve to elicit commitments as well as to clarify ideas? In short, is a liberal education conducive to strengthening Jewish belief and obervance or does it tend to weaken religious loyalties? On this question Jewish tradition does not speak with a single voice. There are Jewish scholars who advocate the pursuit of a liberal education because they consider it a valuable instrument for the cultivation of faith. There are others who assert that liberal studies are destructive of faith. There is a third group that favors a liberal education, but insists on the need for certain precautions.

Among those who favored a liberal education was an eighteenth century scholar, Rabbi Chaim Abraham Israel of Ankona, who was convinced that liberal studies would lead to an affirmation of faith. In a legal decision rendered by him he states: "However, from the age of fifteen on, he shall be engaged most of the day and some hours of the night in the study of the Talmud and in the works of the early codifiers. And for the remaining hours he shall occupy himself with the other wisdoms from which he learns the greatness of the Almighty. And awe and fear will enter his heart and he will acknowledge God and say, 'Blessed is He Who imparts of His wisdom to flesh and blood.' "[17]

Rabbi Chaim Abraham Israel thus takes the position that the truth that is mediated through liberal education points to the same source of truth as does the study of Torah. The student of the liberal arts, he maintains, finds his faith confirmed and

strengthened by what he learns about the world. Evidence for the presence of God may be found in the marvelous harmony exhibited in the universe, in the astounding behavior of chemical substances, or in the wondrous arrangement that is an ordinary plant.

A similar conclusion on the relationship of a liberal education and Jewish faith is reached by the Maharal of Prague, although he uses a different argument. The Maharal's starting point is the analysis of a talmudic passage. "He who encounters Gentile scholars," the Talmud asserts, "shall say, 'Blessed is He Who has given of His wisdom to flesh and blood.' And whoever sees a Jewish scholar shall say, 'Blessed is He Who imparts of His wisdom to His faithful ones.' "[18] The Maharal notes that the term *chakhmah* (wisdom) is used both in connection with the Jewish and the Gentile scholar and that in both cases the source of this wisdom is identified with God. "From this we see," the Maharal concludes, "that one should study the wisdom of the nations, for why should one not study the wisdom that comes from the Almighty, blessed be He."[19]

The Maharal recognizes, of course, that there is a difference between Torah and general knowledge. Torah comes directly from the mouth of God, while the liberal arts are mediated by human minds and, therefore, are not completely without impurities. The difference, however, is not a crucial one, according to the Maharal. What is important is that both realms of wisdom originate in God and, presumably, will lead the student back to their divine source. In the "wisdom of the nations" the student will see reflected the wisdom of the divine Author no less than in Torah itself. On this consideration the Maharal appears to rest his advocacy of liberal studies.

This understanding of the role of liberal education determines, in turn, the Maharal's views on "Greek wisdom." The Talmud, in several passages, expresses strong disapproval of the study of "Greek wisdom." Even one who has mastered the entire Torah, the Talmud suggests, should select for this study "an hour that is neither day nor night."[20] But it must be kept in mind, the Maharal argues, that by "Greek wisdom" is meant a wisdom that does not concern itself with reality and the order

of the universe.[21] In this important respect it differs from the liberal arts. Consisting of "riddles and allusions"[22] which have no relation to reality, "Greek wisdom" cannot possibly contribute to the cultivation of religious faith. Unlike the liberal arts it reflects no truth and, therefore, cannot point to a divine source of truth.

The effect of a liberal education as conceived by the Maharal may thus be very similar to what the rabbis tried to achieve by means of the blessing which they ordained to be recited upon meeting a great scholar. The thoughts prompted by pronouncing the blessing may not be different from those running through the mind of the student of the liberal arts. The Jew recognizes God not alone as the Author of the Torah, but also as only the fountain of all other knowledge. The glimpse of the great scholar leads to a deepening of religious faith, for in the wisdom of man is conceived a small part of the infinite wisdom of the Creator.

Most post-Kantian thinkers would deny the possibility of finding God by way of a liberal education in the manner claimed by the Maharal and Rabbi Chaim Abraham Israel of Ankona. This is not to say, however, that they would consider the study of the liberal arts irrelevant to the cultivation of religious faith. A case in point is the suggestion of Will Herberg that "the purpose of liberal education is to give us a more profound insight into the human situation, into man's creaturely existence in the world (in his alienation from and need for God), and in this way enhance our understanding of, and sensitivity to, the condition and need of our neighbor as well as our own. History, philosophy, literature, and art may all be seen as contributing to this end, and thus find a place in an education that sees the actualization of man's 'humanness' as the achievement of a right relation to God and one's fellowmen."[23] In short, what Herberg asserts is that while the liberal arts do not teach us anything about God, they teach us a great deal about man. But by helping us understand the truth about human existence they enable us to establish the proper relationship to God and to our fellowmen, which, after all, is what we mean by religious faith.

Vigorous opposition to liberal education was expressed by Rabbi Joseph Yavetz, one of the exiles from Spain. In his

opinion general studies weaken Jewish belief and observance, even for those who have studied for a number of years with great rabbis. "I have been young and grown old," he writes, "and I have seen no more than one in a hundred remain loyal to the Torah and the commandments, and even this one is torn betwixt and between."[24]

A later scholar, Rabbi Jacob Emden, blames the study of Greek philosophy for the rise of many of the heresies among the Jewish people. To it he also attributes the great amount of apostacy that prevailed in his time among the Jews of the Ukraine. His estimate of the danger to Judaism that may be anticipated from this source is reflected in the phrase with which he characterizes this philosophy — "despised by God and beloved by men."[25]

A similar argument is employed by Rabbi Isaac bar Sheshet, the Rivash. In his opposition to the study of books that tend to uproot Jewish beliefs he claims to be supported by no less an authority than the Rashba. Even as great a scholar as Maimonides, who first mastered the entire Torah and whose sole motivation for studying heretical writings was to be able to answer the unbeliever, was misled in some of his ideas, the Rivash asserts. If Maimonides was not able to escape error what chance is there for us of smaller intellectual stature and less purity of motive?[26]

A departure from this negative position with respect to liberal education may be discerned in the approach of Rabbi Samuel Yedidyah Nortzi of Ferrara. Like the Rivash and others, Rabbi Samuel was aware of the dangers inherent in the study of the liberal arts because they may jeopardize the religious beliefs of students. But unlike the others, he did not conclude that students should not receive a liberal education or that certain disciplines such as Greek philosophy should be excluded from the curriculum. He proposed, instead, that general studies be taught by those who instruct in the religious subjects and that texts be prepared by them that will do no violence to the religious convictions of their pupils.[27]

In a sense, Rabbi Samuel anticipated the standpoint taken in modern times by Rabbi Samson Raphael Hirsch, a post-

Kantian with a broad general education. He was not unaware of the risks incurred by those who pursue a liberal education. "In the view of Judaism," he wrote, "there lives the consciousness that truth, like its ultimate source, namely the one and only God, is undivided, and hence its recognition, the recognition of truth, can also be only a unified, undivided one."[28] But while truth is one, the ways in which it is mediated are two, Hirsch asserts. "Two revelations are lying before you: Nature — and Torah."[29] The truth revealed by Torah is immediate and direct compared with the truth revealed by nature. Nature must first be made to surrender its truth, by means of the application of human reason which is fallible. The pursuit of liberal studies thus involves a danger to religious faith. Not to pursue them, however, is to deprive oneself of an important avenue to truth. The way out of this predicament, Hirsch believed, is the establishment of a Jewish school in which both religious and general subjects would be taught with equal devotion and care.[30] But the truths of the general disciplines would be evaluated in terms of the religious truths of Judaism.[31] In this manner, Hirsch sought to preserve the religious faith of the modern student.

A different approach to meeting the educational challenge of our time is suggested by Rabbi M. M. Schneerson, the leader of the Lubavitcher Chassidim. Rabbi Schneerson testifies from personal experience to the dangers a college education poses to Jewish belief and observance. He is not only concerned with the academic dimension of a liberal education, but also with the moral climate of campus life. To counteract these destructive forces and to preserve the religious commitments of the new generation, he proposes that every Jewish youngster, upon completion of high-school, attend a Yeshivah for several years. In this way the impressionable mind of the teen-ager would be fortified against those aspects of a liberal education that tend to corrode spiritual loyalties.[32]

Rabbi Schneerson's solution is anticipated by Rabbi Abraham Baruch Pipirano. He sharply criticized his contemporaries for failing to provide their children with an intensive religious education prior to an introduction to general knowledge, for if a youth has been exposed first to the naturalistic world view medi-

ated by general culture he will no longer be able to embrace a position of faith. The way to minimize this hazard, he concludes, is to postpone one's general education until after one has acquired a sound knowledge of Torah and a deeply rooted commitment to Judaism.[33]

The position taken by Pipirano appears to be similar to that taken by Maimonides who wrote that "only he whose stomach is filled with bread and meat is fit to walk in the *pardes* (i.e., occupy himself with difficult theological questions). And by bread and meat is meant to know that which is forbidden and which is permitted and to have similar knowledge about other commandments."[34] In short, Maimonides insists on the study of the revealed truth of Torah prior to the consideration of the speculative truth of theology.

Concurring in this general approach, Rabbi Joseph Anatoli maintains that only the young are to be denied the pursuit of certain subjects. Because of their knowledge of the Torah and their commitment to a religious way of life adults are deemed apparently able to withstand possible dangers inherent in a liberal education.[35]

While the effect of a liberal education on religious faith is a matter of controversy, its importance for communication between Jewish leaders and their followers is generally recognized. The majority of Jews today are steeped in the general culture and must be addressed in terms of it, if there is to be any real communication.

Among the overwhelming number of those preparing for spiritual leadership in the American Jewish community today the attainment of the Bachelor of Arts degree is considered a minimum educational goal. This tendency may be due, in large part, to an awareness that the failings in communication of many a rabbi in twentieth century America may be ascribed not only to a language barrier but also to the lack of a liberal education; many a youth was alienated from his ancestral faith because his spiritual leaders were not able to speak to him in any language.

Aware of this danger Chief Rabbi Kook strongly urged the establishment of a *Gymnasium* under religious auspices in order

to ensure the loyalty of future generations to Jewish tradition. Failure to take this step, Rabbi Kook warned, may lead the intelligentsia to feel that Judaism has become outmoded and no longer has anything worthwhile and valid to offer.[36] Rav Kook thus understood the problem as being primarily one of communication. By offering the youth a program of general studies he sought to establish the lines of communication through which could flow the message of Jewish tradition as well. Toward this end, he also advocated the formulation of Orthodoxy in a modern idiom, an up-to-date equivalent of the medieval philosophical and *mussar* literature. He called for books "that would effect a new synthesis between the finest expressions of modern thought and the essence of religion."[37]

The notion that liberal education is necessary for real communication may be extended even further. Liberal education not only makes possible the discourse amongst the adherents of Judaism, but also the dialogue with other systems of thought. In the literature of Jewish tradition this particular responsibility is expressed in the well-known admonition: "Know what to answer the unbeliever."[38]

Extraneous ideas nowadays present a very real challenge to Judaism on every side. The universality of modern education and the ready accessibility of a massive quantity of printed materials bring every kind of view within easy reach of multitudes. Every school boy learns about biological evolution. Every collegian is acquainted with the depth psychology of Freud and the philosophical skepticism of Hume. Studies in anthropology and comparative literature are common-place. The academic atmosphere is charged with many notions that challenge the time honored conceptions of Judaism. Judaism cannot help but engage in intellectual competition with these theories. In order to survive it must clarify its position and formulate its reaction. The function of liberal education in this process is twofold. First, it establishes contact with the entire sphere of general thought and effects a mature understanding of it. Secondly, it facilitates, through the utilization of its methods, the formulation of a response to the challenges posed by the intellectual currents of the time.

The role of a liberal education in carrying on the dialogue with other systems of thought was noted even by some of the medieval Jewish scholars. One of the admirers of Maimonides, a certain Rabbi Israel, maintained that only the pursuit of liberal studies will enable Jews to stand up to the unbeliever and enjoy new prestige in the non-Jewish world. He discerned in this development the fulfillment of the biblical injunction: "And you shall keep and do, for this is your wisdom and your understanding in the eyes of the nations" (Deuteronomy 4:6). It thus becomes a religious obligation for all Jews to labor both in the area of Jewish and general studies and whoever neglects this duty "will have to answer for it in the future."[39]

A similar position is taken by Rabbi Baruch Pipirano, who holds liberal studies indispensable for demonstrating to the Gentile world the "splendor and glory of our holy Torah."[40] The fact that Jewish wisdom is held in contempt by non-Jews may be attributed, according to Rabbi Jacob Anatoli, to the many years of disregard of general knowledge during the centuries of dispersion.[41] Only through the mastery of the liberal arts, these spokesmen of Jewish tradition agree, can Judaism be communicated successfully to the cultural circles of a given period and, in turn, maintain its intellectual respectability.

An important place is assigned by Judaism to the concept of *yishuv ha-olam* (public welfare). Thus, a professional gambler is barred from testifying in a court of Jewish law, because he does not make a contribution to the well-being of the community.[42] But the concept has positive implications as well. Studies in the natural and social sciences made posssible the numerous advances that led to the prolonging of life and to the amelioration of its hardships. The state of the public welfare is thus contingent to a large extent on the pursuit of a liberal education. Insofar as contributions to the public welfare are in the Jewish tradition a matter of religious duty, a liberal education itself assumes religious significance.

The famed Rabbi Ezekiel Landau, one of the greatest Torah authorities of all times, is alleged to have taken special pleasure in solving mathematical problems.[43] Apparently, this intellectual activity constituted for him a kind of *ta'anug olam*

ha-zeh (this-worldly pleasure) which has the approbation of Judaism. The predominant attitude of classical Judaism with respect to earthly life seems to be one of opposition to self-denial. It is reflected in the treatment of the Nazirite, whose self-imposed withdrawal from the enjoyment of wine is judged a sinful act.[44]

For many, the satisfaction of their curiosity about the world is one of the most enjoyable experiences life has to offer. To deny themselves a liberal education would be tantamount to depriving themselves of the greatest pleasures which this world can yield. In the light of the this-worldly orientation of Judaism they should not have to suffer this deprivation.

Judaism favors the pursuit of a liberal education but not at the expense of Torah study. Rabbi Mosheh Chaim Luzatto suggests that while it is necessary to pursue certain general subjects and to learn certain skills, the major concentration should be on religious studies. "Skills and general studies," he notes, "once mastered should be put aside." They require only occasional review from then on. But religious studies must never be laid aside. They must occupy some of our time each and every day.[45] Luzatto's first and primary concern is the knowledge of of Torah. General knowledge is important but secondary to religious wisdom.

In the light of the role which Jewish tradition assigns to general education this note of caution is quite proper and understandable. Torah study is the major instrument for the attainment of a life of piety — the goal of all education. But it requires, the support of liberal education. A preoccupation with general studies at the expense of a religious education would be self-defeating. Only the concentrated pursuit of Torah studies supported by a liberal education justifies the hope for a successful realization of Judaism's ultimate educational end.

NOTES

1. Justin Hofmann, "The Ends of Education in Classical Judaism," *Jewish Education*, Vol. 32, No. 2 (Winter 1962), pp. 72-78.

2. J. H. Hertz, *Daily Prayerbook*, p. 115.

3. *Pirkei Avot,* 3:21.
4. *Kiddushin* 29a.
5. S. R. Hirsch, *Gesammelte Schriften,* Vol. II, p. 456.
6. Abraham Isaac Kook, *Iggarot Harayah,* Vol. I, p. 139.
7. Jacob Agus, *The Banner of Jerusalem,* p. 60.
8. Moses Maimonides, *Yad Hachazakah: Hilkhot Sanhedrin,* 2:1.
9. *Sanhedrin* 17a.
10. S. Assaf, *Mekorot Letoldot ha-Chinukh Beyisrael,* Vol. III, pp. 11-14.
11. *Ibid.,* pp. 61-62.
12. *Ibid.,* Vol. I, p. 292.
13. S. R. Hirsch, *op. cit.,* p. 458.
14. *Ibid.*
15. *Ibid.,* pp. 460-461.
16. A. I. Kook, *op. cit.,* Vol. II, p. 232.
17. S. Assaf, *op. cit.,* Vol. II, p. 218.
18. The statement is found in *Berakhoth* 58a, but in reversed order.
19. S. Assaf, *op. cit.,* Vol. I, pp. 51-52.
20. *Menachot* 99b.
21. S. Assaf, *op. cit.,* Vol. I, pp. 51-52.
22. Maimonides, *Commentary on the Mishnah, Sotah* 9:15.
23. Will Herberg, "Toward a Biblical Theology of Education," *The Christian Scholar,* Vol. 36, No. 4 (December 1953), p. 264.
24. S. Assaf, *op. cit.,* Vol. II, p. 90.
25. *Ibid.,* Vol. I, p. 208.
26. *Ibid.,* Vol. II, pp. 75-76.
27. *Ibid.,* pp. 215-216.
28. S. R. Hirsch, *op. cit.,* p. 454.
29. S. R. Hirsch, *Neunzehn Briefe über Judentum,* p. 104.
30. S. R. Hirsch, *Gesammelte Schriften,* Vol. I, pp. 277-278.
31. *Festschrift Zum 75 Jährigen Bestehen Der Realschule Mit Lizeum Der Isr. Religionsgesellschaft Frankfurt Am Main,* pp. 1-2.
32. M. M. Schneerson, *Jewish Press,* February 9, 1962, p. 22.
33. S. Assaf, *op. cit.,* Vol. II, p. 237.
34. Maimonides, *Yad Hachazakah: Hilkhoth Yesodei Torah,* 4:13.
35. S. Assaf, *op. cit.,* Vol. II, p. 45.
36. A. I. Kook, *op. cit.,* Vol. II, p. 266.
37. Jacob Agus, *op. cit.,* p. 72.
38. *Pirkei Avot,* 2:19.
39. S. Assaf, *op. cit.,* Vol. II, pp. 289-290.
40. *Ibid.,* p. 237.
41. *Ibid.,* p. 44.
42. *Sanhedrin* 24b.
43. S. Assaf, *op. cit.,* Vol. I, p. 241.
44. *Bava Kama* 91b.
45. Joshua, 1:8.
45. S. Assaf, *op. cit.,* Vol. II, pp. 202-203.