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## Introductory Questions

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"We have two massorot, two traditions ... Father teaches the son the discipline of thought as well as the discipline of action. Father's tradition is an intellectual-moral one... What kind of a Torah does the mother pass on? ...Most of all I learned from [my mother] that Judaism expresses itself not only



Jewish faith is not about believing the world to be other than it is. It is not about ignoring the evil, the darkness and the pain. It is about courage, endurance and the capacity to hold fast to ideals even when they are ignored by others. It is the ability to see the world for what it is and yet still believe that it could be different. It is about no *Radical Then, Radical Now* p. 182)

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Of course, the Jew represents the same ambivalence. He has inherited Joseph's dual nature. On the one hand, we are very practical people; we are skeptics, very critical of things and events. We examine every phenomenon in the light of matter-of fact logic, in terms of possibilities and probabilities. We have a down-to-earth approach, and emotions do not sweep us off our feet.

On the other hand, like Joseph, we are dreamers, prophets, visionaries beholding the whole universe, hoping and believing that, even though it is slow in coming, the great day-"ba-yom ha-hu"- will finally arrive. And for the sake of that wondrous day we have heroically defied the whole world and retained our identity.

The dual nature of the Jew as realist and visionary has been responsible for our survival. Like Joseph, we can dream and be seers while living in a very pragmatic, scientifically oriented world. (Rabbi Soloveitchik, *Vision and Leadership* p.8)

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