



Text Study -Dream It, Will It, Work It and The Future Changes

After saying the blessing before study, discuss the following questions in small groups.

If you will it, it is not a dream
To live as free people in our land
In the land of Zion and Jerusalem (Theodor Herzl)

אם תרצו,

איו זו אגזה

להיות עם חפשי בארצנו ארץ ציון וירושלם?

Questions:

1. One could imagine that Herzl's idea of "will it" has both an emotional and practical component. According to dictionary.com "will" means one is "disposed to" "wishes for" or "desires for." How would you describe the affective component of Herzl's quote? What role does emotion play in making a dream come true?

In trying to understand the layers of meaning of the word will "*ratzon*" Rabbi Sholom DovBer Schneerson's work *Etz Haim/Tree of Life* (he was Lubavitcher Rebbe in the 1890's - 1920) notes it "is a channel for the expression of the soul's inner thrust. When a person wants an object, he is entirely focused on his desire. From the person's standpoint, the object is significant only inasmuch as it fulfills his will. In the spiritual realms, a world that is created from God's will would not see itself as a separate entity. It would exist only to express God's intent." How would you describe the spiritual nature of *ratzon*? What role do you think the spiritual plays in achieving a dream?

2. Herzl's writing indicates that in addition to emotion, the phrase "will it" also includes the practical- a clear plan. Review an excerpt from Herzl's plan to create the State of Israel. What characterizes the plan? What link does he make between a practical plan and the emotional component of making a dream come true?

“The creation of a new State is neither ridiculous nor impossible. . . .The plan, simple in design, but complicated in execution, will be carried out by two agencies: The Society of Jews and the Jewish Company. The Society of Jews will do the preparatory work in the domains of science and politics, which the Jewish Company will afterwards apply practically. The Jewish Company will be the liquidating agent of the business interests of departing Jews, and will organize commerce and trade in the new country. We must not imagine the departure of the Jews to be a sudden one. It will be gradual, continuous, and will cover many decades. The poorest will go first to cultivate the soil. In accordance with a preconceived plan, they will construct roads, bridges, railways and telegraph installations; regulate rivers; and build their own dwellings; their labor will create trade, trade will create markets and markets will attract new settlers, for every man will go voluntarily, at his own expense and his own risk. The labor expended on the land will enhance its value, and the Jews will soon perceive that a new and permanent sphere of operation is opening here for that spirit of enterprise which has heretofore met only with hatred and obloquy(blame). (*The Jewish State, Herzl, 1896*)

3. Together we are dreaming of a new state that is neither ridiculous nor impossible: What words would you use to describe that future state related to the work of Jewish education? When you dream of creating a compelling picture of the future that can make a positive difference in organizations and people we work with, what do you see? To help answer the questions, we'll be led in a chanting meditation.

“We leave the shackles of the limiting logical mind and open ourselves to greater faith. When we are limited by the mind, we are tied down to what is known and familiar. We seek to understand why and how. Faith by definition is beyond the reasoning powers of the mind. It is faith, not the mind that opens us to new possibilities and new dimensions, enabling us to go forward in ways that we could not do solely on our own. The practice of chanting is a good way to prepare the mind for a waking dream. Begin by placing before you one experience you've had in the last five years as a consultant or a learner or a teacher that positively impacted the course of an individual or an organization. Let the chant be a question that reaches your deepest well of wisdom. (Mindy Ribner's Kabbalah Month by Month)

“ma yihiyu chalmotava” (Genesis 37:21)

What will become of his dreams?

4. Now is the time for ECE, BJE and SAJES to work together in honest and open partnership to realize the future state we must as Herzl said, “remove all prejudices, determine essential political and economic conditions, and develop the plan.” What prejudices or political conditions do you think need to change to create a new future? What emotion are you feeling about the work ahead?
5. A plan needs to accompany emotion in order for a new future of Jewish education to emerge. As BJE/SAJES and ECE work together to make a plan to support congregations in ongoing innovation that makes a positive and long lasting difference in the lives of learners and the host organizations-what advice would you give? What do you need to be

considered in the emerging plan? Are there aspects of the Herzl plan that can inform the plan to support congregations and learners?

6. 15: R. Tarfon said: **the day is short**, and the work [to be performed] is much; and the laborers are sluggish, but the reward is abundant, and the master of the house is insistent.

He [i.e., R. Tarfon] used to say: **it is not your duty to finish the work**, but neither are you a free man so as to [be entitled to] refrain from it; if you have studied much Torah, they give you much reward, and faithful is your employer to pay you the reward of your labor; and know that the grant of reward to the righteous is in the time to come.

*May we be blessed to build a new state that is neither ridiculous nor impossible-
May we have the will to work together so we can turn a dream in to reality*

Laugh at All My Dreams

95

Music: Debbie Friedman
Text: based on M. Samuels on Sachki

With feeling (♩ = 90)

G D/F# Em Bm
Laugh at all my dreams my dear-est, laugh and I re-peat a-new

Am⁽⁷⁾ D G D/F# Em Bm
that I still be-lieve in peo-ple as I still be-lieve in you.

Em Em/D# Em/D A7 Bm
By the pas-sion of our spir-it shall our an-cient bonds be shed.

E Am F#m7b5 B7 Em
Let the soul be giv-en free-dom, let the bod-y have its

D(sus) D G D/F# Em Bm
bread. For my soul is not yet sold to the gold-en calf of scorn,

Am⁽⁷⁾ D G D/F# Em A7
for I still be-lieve in peo-ple and the

Bm Em Em/D# Em/D A7
spir-it in them born. Life and love and strength and ac-tion in our

Bm E Am
hearts and blood shall beat and our hopes shall be both

F#m7b5 B7 Em D G D/F#
heav-en and the eart be-neath our feet. Laugh at all my dreams my

Em C C/B Am Am/B
dear-est laugh and I re-peat a-new that I still be-lieve in

C D7 G G/F# (D/F#) Em C Dsus D G
peo-ple as I still be-lieve in you.

Dreamer

CHORUS:

*For our hands are strong and our hearts are young.
And the dreamer keeps-a-dreamin' ages on,
Keeps-a-dreaming keeps-a-dreaming along.*

What did we do when we needed a town?
We hammered and we nailed 'til the sun went down.
We hammered and we nailed 'til the sun went down.

CHORUS

What did we do when we needed corn?
We plowed and we sewed 'til the early morn.
We plowed and we sewed 'til the early morn.

CHORUS

What do we do when it's peace we want?
When it's more than a man can build or plant.
We gather our friends from the end of the earth,
To lend a hand in this hour of birth.

We'll plow, we'll sew.
We'll hammer and we'll nail.
We'll work all day, 'til peace is real.

CHORUS

Lo Alecha

98

Music: Jeff Klepper & Dan Frelander
Text: Pirkei Avot 2:16, 15

Calypso Rhythm (♩ = 120)

Lo a - le - cha ham' - la - chah lig - mor, — lo a - le - cha lig -

mor. — Lo a - le - cha ham' - la - chah lig - mor, —

lo a - le - cha lig - mor. V' - lo a - tah ben cho -

rin l' - hi - ba - teil — mi - me - na, v' - lo a - tah ben cho -

rin. — V' - lo a - tah ben cho - rin l' - hi - ba - teil —

— mi - me - na, v' - lo a - tah ben cho - rin. —

לֹא עָלֶיךָ הַמְלָאכָה לְגַמּוֹר It is not your duty to complete the work,
וְלֹא אֲתָנָה בֶּן חוֹרִין לְהִבָּטֵל מִמֶּנָּה. neither are you free to desist from it.

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