affirms that "... we should be frank enough to admit that all the speculations regarding life here on earth after the resurrection simply do not "ring a bell" for us whereas the more spiritual interpretation of a Maimonides does." (p. 319).

Finally, we should note two recent book-length inquiries into Jewish notions of the afterlife by Simcha Paull Raphael and this author, Neil Gillman. Both volumes review the history of the doctrines and both conclude with more personal statements of the authors’ beliefs. Raphael’s personal statement draws on the writings of the author, Neil Gillman, The Death of Death: Resurrection and Immortality in Jewish Thought (Woodstock, 1997).

Notes
5. This is proposed by Joshua Finkel, "Maimonides’ Treatise on Resurrection: A Comparative Study." in PÄAHT 9 (1938), ch. 4.
7. For a complete discussion of the proof of the resurrection, see Nickelsburg,opus cit., p. 191.
Despite their profound alienation from the Gentile culture and societies of Eastern Europe, Jews initially found far greater security in Poland and Lithuania than they had enjoyed in the Western European lands, thanks in large measure to a succession of privileges, or charters, issued to them by the Polish and Lithuanian monarchs. The motive for the promulgation of these charters, which protected the Jews of Europe, was not motivated by any spirit of religious tolerance or pluralism. The first of the "Jewish charters" was granted in 1264 by Prince Wladislas Jagiello in the Pious of Great Poland and Kalisz. This charter—rechristened as the Charter of Kalisz—was confirmed by Kazimierz in 1367 for the Jews of Poland and in 1367 for the Jews of Cracow, Sandomierz, and Kalisz. In its slightly altered form, these charters were again confirmed by King Ladislas Jagiello in 1387. The basic content of the Jewish charters was to guarantee the Jews the rights of residence, freedom of worship in their own traditions, and complete autonomy for their communal governments and religious courts and other institutions. By the mid-sixteenth century, the Jews of Poland had developed an autonomy unprecedented in Jewish history. These communities were well-organized, highly structured, and self-governing. Each major Jewish community, or kehillah, had its own city council as well as a kehillah leadership. While the royal privileges, particularly the charters and privileges that had previously been granted the Jews, were rescinded by the king, there was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the king. There was, indeed, a constant tension generated by these setbacks, by the hardships of the sixteenth century, most of the Jewish privileges in Poland had been re-instated by the }
began to produce great educational and cultural institutions of its own. Perhaps the most important development was the creation of important Polish yeshivas (rabbinical schools), which eventually became famous for a distinctively complex and casuistic method of Talmudic study known as “pilpul.”

By the mid-seventeenth century, Poland and Ukraine had become the international center of rabbinical scholarship, and—in a dramatic reversal of earlier trends—Jewish communities in other countries, such as France and Germany, became dependent on the Polish yeshivas to provide them with religious leaders. The founder of the most famous rabbinical school in Poland was Jacob Polak of Lublin. Polak was born and educated in Bavaria and served as Chief Rabbi of Prague before studying in the Lublin Yeshiva and served as Chief Rabbi of Prague before moving to Poland. In 1492, he established Poland’s first advanced talmudic academy in Cracow. His most distinguished student, Shalom Shakhna, established Poland’s second great yeshiva in Lublin. For almost three centuries, Lublin and Cracow remained the most important centers of rabbinical scholarship in the world. Lublin was widely known as the “Jerusalem of Poland,” and on the eve of the Second World War was the home of the most extensive yeshiva in Poland, “HaShah-mei Lublin,” founded by Meyer Shapiro in 1931.

One of the most distinguished disciples of Shalom Shakhna was Moses Isserles (1520-1572), who became known as the “Rebhi-nos of Poland.” Isserles, who became Chief Rabbi of Cracow after studying in the Lublin Yeshiva, was a distinguished Jewish theologian and a major authority on Jewish law. His most important and influential work was a series of glosses to the Shalkhan Arukh Code of Jewish Law, which remain the authoritative basis for Jewish observance for orthodox Ashkenazi Jews to this day. Among the major Rabbinic authorities of this period were Solomon Luria, author of the Talmudic legal compendium YeShul Shei-Shivum, and Mordechai Jaffe, author of the ten-volume encyclopedia of Judaism, Asara Levshon.

Along with the precipitous growth of Poland’s Jewish population, Jewish religious and talmudic scholarship continued to thrive throughout the eighteenth century. In this period, significant numbers of Jews moved eastward however, following Poland’s colonization of the Ukraine and the unprecedented economic opportunities this expansion afforded.

Persecution and religious decline: Many of the Jews who settled in eastern Poland and the Ukraine served as shohetim, a diverse group of tax farmers, shopkeepers, and tavern managers for the Polish landowners, thus finding themselves in uncomfortable economic conditions between the Polish nobility and their peasant paupers. Combined with their total religious, linguistic, and cultural alienation from the peasants, this engendered tremendous resentments of the Jews on the part of the Ukrainian masses. This anti-Jewish hostility exploded during the Cossack rebellions against the Poles of 1648-1649, led by the Ukrainian nationalist, Bogdan Khmelnitski. Along with the Polish Catholic clergy and nobility as well as members of the Jewish church, Jews were among the principal targets of the marauding Cossack warriors, who managed to devastate entire Jewish communities on both sides of the Dnieper River. Aside from the tens of thousands of Jews who were killed, many thousands were forced to accept Christianity. The ferocity and scope of the destruction inflicted on the Jewish communities of the Ukraine still vivid, two very different forms of Jewish orthodoxy that deeply divided the Jewish community began to emerge: an effective, scholarly religious culture based exclusively on Talmudic erudition but restricted to an aristocratic subculture of rabbis and the very wealthy members of the kehillah elite and an ignorant, intellectually unsophisticated and heavily superstitious faith of the hostile polloi, whose Judaism became increasingly dominated by a widespread anti-Jewish folk-beliefs and superstitions. The popularity of moralistic books of popular mysticism reinforce with superstitious beliefs in demons, magical amulets, the power of curses and the deep distrust of history and left the Jewish communities across the region severely traumatized. Several Jewish authors of the period wrote child’s books depicting the horrors of the Ukrainian revolt, the most extensive and accurate of which is Abyss of Despair, by Nathan Nata Hanover. Hanover documented in particular the eradication of the great religious and educational institutions, which had flourished during the sixteenth century “golden age” of Polish Jewry. He also provides the most vivid, if nostalgic, description of the rich Jewish religious life and institutions that flourished before the massacres.

Despite these tragic setbacks, the Jewish community continues to grow demographically, and Jewish religious life began once again to thrive throughout the eighteenth century. The population increase during this period was particularly dramatic. According to the census of 1764 (the year of the abolition of the Council of Four Lands), there were almost 600,000 Jews in Poland, more than sixty percent of whom were living in the eastern regions of the country and the Ukraine.

Israelization and messianism: Despite the dramatic demographic resilience of East European Jewry, the educational and religious institutions that had shaped Jewish life during the golden age never fully recovered from the trauma of the Ukrainian pogroms. With the numbers of yeshivas greatly diminished and the terrible memories of the pogroms still vivid, two very different forms of Judaism that deeply divided the Jewish community began to emerge: an effective, scholarly religious culture based exclusively on Talmudic erudition but restricted to an aristocratic subculture of rabbis and the very wealthy members of the kehillah elite and an ignorant, intellectually unsophisticated and heavily superstitious faith of the hostile polloi, whose Judaism became increasingly dominated by a widespread anti-Jewish folk-beliefs and superstitions. The popularity of moralistic books of popular mysticism reinforce with superstitious beliefs in demons, magical amulets, the power of curses and the deep distrust of history and left the Jewish communities across the region severely traumatized. Several Jewish authors of the period wrote child’s books depicting the horrors of the Ukrainian revolt, the most extensive and accurate of which is Abyss of Despair, by Nathan Nata Hanover. Hanover documented in particular the eradication of the great religious and educational institutions, which had flourished during the sixteenth century “golden age” of Polish Jewry. He also provides the most vivid, if nostalgic, description of the rich Jewish religious life and institutions that flourished before the massacres.

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across Poland and the Ukraine, he attracted first-hand from the Besht, who did not himself record his ideas. Toledot Yaakov Yosef, which was the first hasidic work ever published (1780), created a storm of controversy in Eastern European rabbinical circles. This book is of singular theological importance because it contains dozens of teachings received first-hand from the Besht, who did not himself record his ideas. Toledot Yaakov Yosef is also of tremendous historical significance since it includes a sustained critique of the rabbis of Jacob Joseph's generation, whom the author refers to using the shockingly strong term "Shaydin Shivhay" (1780), both of whom were distinguished scholars and emotional leaders whose authority derived from their personal holiness and reputed spiritual powers. And, unlike the establishment rabbis who remained isolated and divorced from the Jewish masses in their Tolnaian closed systems, the hasidic rebbes dedicated their spiritual energies to helping the many simple Jews who did not enjoy the advantages of advanced Talmudic instruction.

At the very heart of hasidic life in Eastern Europe was the intimate relationship that developed early on in hasidic history between the rebe and the zaddikim, or rebbes. The influence of the hasidic rebbes and their total command over the lives of their followers was, in fact, unprecedented in Jewish history. Unlike the traditional non-hasidic rabbi, the hasidic rebbe was not limited to matters of Jewish law and religious ritual; the rebe was the final arbiter of every imaginable personal problem and predicament facing his flock.

While Jacob Joseph formulated an elaborate theology to use the rabbis' scholarly elitism and distance from the Jewish masses. He complained that they were far more interested in the fine points of Talmudic discourse and the minutiae of Jewish law than in the actual teachings. The most notable and socially responsible of the rebbes was Levi Isaac of Berditchev, Nahum Haykel of Amdur, Aaron of Karlin, Shneur Zalman of Lublin, whose many disciples ultimately became the spiritual leaders of more than one million Polish Jews before the Holocaust.

One of the more subtle, but highly important and charismatic leaders was Dov Ber of Mezeritch, whose many disciples ultimately became the spiritual leaders of more than one million Polish Jews before the Holocaust. The most notable and socially responsible of the rebbes was Levi Isaac of Berditchev, Nahum Haykel of Amdur, Aaron of Karlin, Shneur Zalman of Lublin, whose many disciples ultimately became the spiritual leaders of more than one million Polish Jews before the Holocaust.

Beyond directing a revolution of sorts against the established Rabbinic order, Dov Ber inculcated in his disciples a deeply mystical faith in divine incommensurate, the personal holiness and reputed spiritual powers of God in the created world. Classical hasidism’s conviction that “God is all” and that “there is no place uninhabited by his presence” constituted a rejection of the Rabbinic establishment. That earlier schools of Jewish mysticism as well as the conventional Rabbinic belief in, and reverence for, distinct realms of the pure and impure. This hasidic faith in the personal holiness of God remains hasidism’s central doctrine and still guides many aspects of hasidic life today.

Charged with the mystical enthusiasm of its mentor, Dov Ber’s disciples in turn promulgated a popularized form of religious message, hasidism spread and quickly became a major spiritual force in virtually every Ashkenazi Jewish community in the world—even in Lithuania, where hasidism’s influence was not limited to matters of Jewish law and religious ritual. The rebe was the final arbiter of every imaginable personal problem and predicament facing his flock.

Aside from its break with the traditional Rabbinic leadership of the day, Hasidism’s most important and revolutionary religious message centered around the concept of “devekuth,” or mystical communion with God. Whereas, in Jewish spiritual life, any mystical activity had hitherto always been the exclusive province of a highly restricted, elite cadre of kabbalistic initiates, hasidism promulgated a popularized form of religious ecstasy, intended to be easily accessible to each and every Jew. Toward that end, the hasidic leaders broke ranks with the institutional Rabbinic leadership of the day, Hasidism’s establishment and independent prayer houses which vied with the established Jewish community. Among the most notable and socially responsible of the rebbes was Levi Isaac of Berditchev, Nahum Haykel of Amdur, Aaron of Karlin, Shneur Zalman of Lublin, whose many disciples ultimately became the spiritual leaders of more than one million Polish Jews before the Holocaust. One of the more subtle, but highly important and charismatic leaders was Dov Ber of Mezeritch, whose many disciples ultimately became the spiritual leaders of more than one million Polish Jews before the Holocaust. The most notable and socially responsible of the rebbes was Levi Isaac of Berditchev, Nahum Haykel of Amdur, Aaron of Karlin, Shneur Zalman of Lublin, whose many disciples ultimately became the spiritual leaders of more than one million Polish Jews before the Holocaust.

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Introduction of a stricter method of shechita, the kosher method for the slaughter of animals. The creation of autonomous synagogues and the emergence of distinct dietary standards effectively disengaged the Hasidic community from the rest of Ashkenazi Jewish society.

In the course of the nineteenth century, Hasidism spread very rapidly throughout Poland and Galicia and from these made significant inroads into Hungary, Romania, and Czechoslovakia. Although never formally purging the religious and social radicalism of the movement's founders, over the course of the century, Hasidism tended to grow increasingly conservative, largely in response to the spread of enlightenment to Eastern Europe. While the radical mystical ideals of the Beshet and the Maggid were officially preserved in the rhetoric and theoretical writings of the later Hasidic masters, for all practical purposes, they became the most religiously conservative and politically reactionary of Jewish leaders in Europe. This conservatism was first reflected in the violent opposition of the Hasidic rebbe against the changes in Jewish religious practice advocated by the enlightenment and reform movement and, later, in their hostility to the emergence of modern Jewish educational institutions, that he declared: "This is the Jerusalem of Lithuania." Whatever the actual origins of that appellation, thanks to the unparalleled tradition of communal authority. He even went so far as to declare meat slaughtered by Hasidic rabbis as unkosher and to ban "intermarriage" between Hasidic Jews and members of his own community.

The basis for the Vilna Gaon's hostility towards Hasidism was ostensibly the movement's emphasis on religious ecstasy and mysticism at the expense of the Torah scholarship that had hitherto been the supreme value in Jewish religious life. As an antidote to Hasidism's anti-intellectual spirituality, the Lithuanian disciples of the Vilner Gaon elevated the role of Talmudic scholarship to the very epicenter of religious life. One of the Vilna Gaon's most distinguished students, Hayyim ben Isaac (1749-1821), established an advanced talmudic academy for advanced rabbinical students in the small town of Volozhin, near Vilnius, in 1802. Although numerous yeshivas had existed in Eastern Europe since at least the sixteenth century, the academy at Volozhin set new standards for scholarship and raised the prestige of yeshiva students to unprecedented levels. Through its graduates, yeshiva students spread similar elite rabbinical academies in such Lithuanian and Belarusian cities as Panevize, Kaminiecz-Litovsk, Bobov, Belz, and Vishnitz in Galicia; and, Lipkin of Salant, near Vilnius, in 1802. What was ostensibly the move-
through the modern period. Due to the enduring legacy of the Vilner Gaon, the vast majority of traditional Lithuanian Jews defined themselves as mitnagged and maintained the sober, dualistic, and ascetic opponents of hasidism. The communal emphasis right up to the eve of the Holocaust. The center of their spiritual universe was the yeshiva, which played a role equivalent to that of the rebe's court in hasidic life.

In discussing Lithuanian Jewry, it is important to keep in mind that this historic community is neither defined by nor limited to those Jews who actually resided in the territory that finally came to be defined as Lithuania after the country achieved independence in 1918. In Jewish history and culture, Lithuanian Jews were distinguished from their Polish, Russian, and Ukrainian brethren by certain well-defined religious, linguistic, and social characteristics that transcended political and national borders. These distinctive features, which defined Jews as "Lithuangs," (Yiddish for Lithuanian Jews, as opposed to "Eintrei," the Yiddish term for Lithuanian gentiles), included a particular Yiddish dialect, a rational, anti-mystical and anti-hasidic approach to Jewish religion and an intense intellectualism, reflected in the traditions of the great Lithuanian yeshivas. These religious and cultural distinctions were shared with the Jews of Lithuania by virtually all of the Jews of Belarus, or White Russia, which had a pre-war Jewish population of more than 400,000, as well as the culturally Lithuanian regions under Russian, and later Polish, rule, such as Vinnytsia, Bialystok, Novogrudok, and Pinsk, whose combined Jewish populations totaled about 550,000. Therefore, roughly more than 175,000 Jews actually resided in the independent Lithuanian Republic in 1938, there were actually more than 1,000,000 "Lithuangs" living in Eastern Europe on the eve of the Second World War. All but a few thousands were liquidated in the Holocaust.

Religious responses to modernity: The influence of the Vilner Gaon's intellectualism not only fostered a unique religious culture in Lithuania. It is also credited by many scholars with creating an environment conducive to the spread of rationalism and the ideals of the Jewish enlightenment. Indeed, while the Vilner Gaon himself was a rigid traditionalist who strongly opposed the infiltration of secularism into Poland and Lithuania from Western Europe, many of his disciples were attracted to the enlightenment and helped facilitate its spread in Lithuania and White Russia. Unlike Western Europe and Galicia however, where the enlightenment often led to the radical reform of Jewish law and rituals, national self-denial and assimilation, in Lithuania—and later in Russia—it took on a particularly intense Jewish character. This was especially manifest in the eventual rise in Lithuania of the most important movements of secular Judaism: Zionism and Yiddish culture.

The most significant distinction between Eastern and Western European Jewries' respective religious responses to modernity is the fact that it was only in Germany and the Austro-Hungarian empire that the liberalization of the Jewish religion—as manifest in the emergence of reform Judaism—developed over the course of the nineteenth century. The religious denominationalism that characterized modern Jewish life in Germany (and later in America) never took root in Poland or Russia. In Eastern Europe, largely because of the blantly anti-Semitic nature of the Czar's attempts to control and "modernize" Jewish life, no accommodationist reform of Jewish ritual and practice emulating the majority religion ever developed. Instead of transforming Judaism into civilly-recognized Jewish enlightenment—maslakh—Eastern European Jews developed distinctly secular alternatives to Jewish religious practice. A variety of secular Jewish cultural and political movements, expressing themselves in various forms of Yiddish or Hebrew, flourished throughout Eastern Europe from the mid-nineteenth century. This tendency culminated in the establishment, in 1905, of the two largest secular Jewish political movements, Zionism and the Jewish Labor Movement, known as the Bund. Both the Zionists, who fostered the creation of a secular, modern Hebrew culture and literature, and the Bundists, who promoted secular Yiddish culture, were equally opposed to the hassidim and the mitnaggedim, who came closer together as a consequence of their shared opposition to all forms of modern, secular Judaism.

The type of organized, self-conscious orthodoxy Judaism that developed in Germany and Hungary—which was largely a reactionary response to the reformation of religious practice in Central and Western Europe—therefore also never emerged in the East. In general, the East European rabbinic and the masses of their followers opposed the politicization of Jewish life and rejected new-fangled social organizations and political parties that were established by the more secular Jews. They preferred to be governed solely by the norms and mores of Talmudic Judaism, as interpreted by the rabbis. Despite the traditional Jewish leaders' disdain for the conventions of modern political life and its institutions, by the beginning of the twentieth century they found it virtually impossible to remain immune to the forces of modernization. In 1912, the first orthodox Jewish political party—Agudah Israel—was formed, largely in opposition to the emergence of a religious Zionist movement, known as Mizrachi. After World War One, Agudah Israel functioned in Poland as a political party, elected delegates to the Sejm (Polish Parliament), and strenuously opposed the platforms of the secular Jewish parties, such as the Bund and various Zionist movements. Agudah eventually became a major force in Jewish political life in Eastern Europe. The leadership of Agudah spanned the traditional ideological spectrum, from ultra-orthodox hassidim and mitnaggedim in their battle against modernity. So, for example, two of the party's towering figures were Abraham Grodzinski (1866-1948), the hasidic rebbe of Ger (the single largest hassidic sect in Poland) and Hayyim Ozer Grodzinski (1863-1940), the mitnagdic Chief Rabbi of Vilna. In addition to its political work, the Agudah established a network of schools and published newspapers in the larger Jewish communities.

Still, despite the political and social changes that invaded even the most traditional segments of Eastern European Jewry, Judaism, as practiced by the Jewish masses of Eastern Europe during the previous centuries, remained essentially unchanged, particularly in villages and small shtetlach, in which the norms of hakhamim and the authoritative rulings of the local rabbis continued to dominate all aspects of Jewish behavior and to define Jewish life. While in a few of the largest cities of Eastern Europe, a form of aestheticized, enlightened Judaism was practiced in majestic "choral synagogues" and presided over by official, Czarist-government-sanctioned rabbis, its impact on the great majority of East European Jewry remained minimal until the eve of the Holocaust.

The most significant contribution of this modernized, but still halakhic, East European enlightenment Judaism was the development of the elaborative, liturgical art of Eastern European cantorial music, which borrowed heavily from the European classical and operatic traditions. Still, the popularity of this liturgical form was actually growing among the Russian Jewish masses of Eastern Europe than among the Jews who remained in Eastern Europe.

The traditional life of the shtetl: The traditional Jewish life of the shtetl has been captured in vivid, but highly nostalgic and romanticized, terms in literature, theater, music, and film. Perhaps the most popular rendition of the life of the shtetl is the depiction found in the award-winning Broadway musical and film "Fiddler on the Roof." While—like all artistic recreations of a lost world—there are many problems and inaccuracies with these depictions, the central, salient feature of shtetl life that is described is incontrovertible: the extent to which Jewish law and custom permeated every aspect of Jewish behavior. The Judaism of the shtetl was thoroughly misticist; it completely governed, indeed saturated, the lives and conduct of the shetl Jews. Probably the most vivid and accurate of the nostalgic descriptions of the spiritual life of the shetl is Abraham Joshua Heschel's famous essay "The Earth is the Lord's." This lost world has also been vividly described through the letters and documentary
oral history that survived its destruction in several anthologies, edited by Heschel, Dovidowicz, and Herzog.

Despite its insularity and endurance, however, the Judaism of the shtetl—whether insider or mimimagic—began rapidly to disintegrate during the latter part of the nineteen century. Aside from the inroads being made by secular Russian Jewish culture, the two external events that most threatened the old form of traditional Hasidic Judaism were the rapid urbanization of Jewish life and the massive emigration to America that had been spawned by waves of increasingly brutal, government-sanctioned pogroms, beginning in 1881 and continuing to the 1930s. Since the small shtetl was most vulnerable to the pogroms, the depletion of their population was most pronounced. During the interwar period, the shtetl was rapidly disappearing and with them the thoroughly traditional Jewish life that had made them the last, unique representatives of traditional East European Jewish religious life.

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**ECONOMICS, JUDAISM AND:** In the opening passage of his essay, to examine the relationship between economics and religion, Jacob Katz writes, "Economics in its widest sense, i.e., efforts to satisfy human material needs, and religion as an expression of the spiritual, the metaphysical meaning of human life, require prima facie, two separate arenas, and it is not inevitable that any contact between them evolve." Katz, for his part, rejects such a simplistic notion of the discontinuity between economics and religion for all but some very specific cases, for instance, prior to the expulsion from the Garden of Eden or in the wilderness following the Exodus from Egypt, when God's daily provision of manna saved the Israelites from the toil and trouble of working for their livelihood.

Yet economists must reject the notion that even in such distinctive cases economics and religion are truly separate. The Garden of Eden was given to humankind to till it" (Gen. 2:15), interpreted by the medieval commentator Ibn Ezra as meaning that Adam was obligated "to water it and guard it from the wild beasts." And in exchange for this task in the desert, the Israelites were expected to perform scores of acts with economic significance, from specific business activities to the obligations of sacrifices at the Sanctuary.

There are several possible ways of analyzing the relationship between religion and economics. The two most important are:

1. The harmonious view, which sees the two as integrated in the same way: the operations of everyday life, the spiritual and the material. Religion and economics thus are both expected to contribute to the total welfare of the individual and the society, and one may even assume a kind of causal complementarity, whereby religious behavior might affect economic performance and vice versa.

2. The oppositional view, which argues that religious and economic behavior are fundamentally incompatible. From the thirteenth century, classical as well as Marxian schools of economic thinking both regarded religion as incompatible with, and therefore detrimental to, the attainment of economic goals. By contrast, many religious institutions, which strive to elevate society above what they call purely materialistic objectives, consider the ideology of "market oriented rationalism" a menace to the sacred character and sacred limits of religion. The result of this conflict is a complex and multifaceted phenomenon, with different religious communities experiencing different idiosyncrasies of human behavior and social norms. Even for the case of Judaism alone, one must bear in mind the variety of dimensions that illuminate the Jew's world-view.

**Religion is a complex and multifaceted phenomenon.** With different religious communities experiencing different idiosyncrasies of human behavior and social norms. Even for the case of Judaism alone, one must bear in mind the variety of dimensions that illuminate the Jew’s world-view. Judaism is a system of philosophical postulates that constitute a comprehensive theological system of faith. It encompasses a body of prescribed behavioral and social norms, religious spirit and zeal enhance aspects of economic activity, and no ancient or medieval Jewish sage produced any encompassing work that can be considered an economic treatise.

Judaism and the economics of religion:

Judaism and the economics of religion: The economics of religion has only recently been drawn as the interest of scholars. Until the 1960s religion was viewed as merely of historical importance and hence as the domain of economic historians. Besides, due to the rapid process of worldwide secularization, the choice to maximize their spiritual and material utility.

For an observant Jew the concept of "commodi-

**ECONOMICS, JUDAISM AND:** not only in so-called "fundamentalist" movements but also among the major institutions of Judaism in Israel and the United States. In the United States, contributions to religious organizations are consistently about 20% of all charitable donations, reaching, in the late 1990s, more than $10 billion. Empirical studies conducted in recent years discovered no negative correlation between religiosity and education, suggesting that earlier hypotheses about religion's being the "inferior good" that, of levels of religiosity have not the routine performance of religious rituals would present. This is the case even though Judaism provides no a priori reason that policy or even a code of conduct than as a statement of belief. Therefore, within Judaism we are bound to encounter many more connections with economic realities than the routine performance of religious rituals would present. This is the case even though Judaism provides no empirical evidence that productivity.

**Statistics seem, therefore, to disprove the view** that in modern times only the victims of modernization, the unlearned and the poor, clinging to religion. Economists, instead, have embarked upon attempts to model religious behavior with the accepted tools and assumptions of mainstream economic analysis. Their underlying hypothesis is that "widespread and/or persistent human behavior can be explained by a generalized calculus of utility maximizing behavior. Economists propose that families maximize utility not only from the goods and services they buy but also from what they produce with the skills, time, and human capital at their disposal. According to this theory people or households choose to allocate their scarce resources in such a manner that their utility is maximized.

The extension required to encompass religion in such a routine economic paradigm is the inclusion of spiritual satisfaction into the utility function of the individual and the addition of religious activities to the "commodi-

Statistics seem, therefore, to disprove the view that in modern times only the victims of modernization, the unlearned and the poor, clinging to religion. Economists, instead, have embarked upon attempts to model religious behavior with the accepted tools and assumptions of mainstream economic analysis. Their underlying hypothesis is that "widespread and/or persistent human behavior can be explained by a generalized calculus of utility maximizing behavior. Economists propose that families maximize utility not only from the goods and services they buy but also from what they produce with the skills, time, and human capital at their disposal. According to this theory people or households choose to allocate their scarce resources in such a manner that their utility is maximized. Economists, instead, have embarked upon attempts to model religious behavior with the accepted tools and assumptions of mainstream economic analysis. Their underlying hypothesis is that "widespread and/or persistent human behavior can be explained by a generalized calculus of utility maximizing behavior. Economists propose that families maximize utility not only from the goods and services they buy but also from what they produce with the skills, time, and human capital at their disposal. According to this theory people or households choose to allocate their scarce resources in such a manner that their utility is maximized.