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From The Mussar Movement, Volume 1, Part 1, pages 241 - 242.

In the meantime he extended his area of operation to include the surrounding localities as well. He would travel to the provincial cities and towns, there to deliver his eloquent orations. He would convene the local rabbis and residents and convince them of the overriding value of Musar study. In many places he established his Musar Houses, around which the most important inhabitants would be concentrated. His goal was the founding of some 500 of these houses throughout Russia and so the creation of a whole network of Musar, and he bent his efforts to its realization. Nowhere, however, did he remain oblivious to the needs of the masses. "In almost all the cities of Lithuania and Zamosc, he organized groups of workers who would set aside fixed hours for the study of laws as expounded in the Chayye Adam, and for the improvement of piety and character as taught by the Path of the Just, The Paths of the Righteous, etc. Many among the rank and file achieved good results, and they studied En Ya'akov and Mishnayot, gaining a familiarity with these works: In setting up the Chayye Adam classes R. Israel did not intend merely to have them taught content, but also to familiarize them with the text as well. He therefore set down a method of instruction. The teacher had "first to translate each word individually, and afterwards explain the complete sentence. Immediately afterwards, the students were to repeat the sentence several times over to the teacher." Experience had taught R. Israel that this approach was most effective, and he ordered that it be followed.

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