



ENCYCLOPAEDIA
JUDAICA

S E C O N D E D I T I O N

Title Page

Editors: Michael Berenbaum and Fred Skolnik

Date: 2007

From: Encyclopaedia Judaica(Vol. 1. 2nd ed.)

Publisher: Gale

Document Type: Article

Pages: 1

Content Level: (Level 5)

Title Page

ENCYCLOPAEDIA

JUDAICA

SECOND EDITION

VOLUME 1

AA–ALP

FRED SKOLNIK, Editor in Chief

MICHAEL BERENBAUM, Executive Editor

Full Text: COPYRIGHT 2007 Keter Publishing House Ltd.

Source Citation (MLA 9th Edition)

"Title Page." *Encyclopaedia Judaica*, edited by Michael Berenbaum and Fred Skolnik, 2nd ed., vol. 1, Macmillan Reference USA, 2007, p. [3]. *Gale eBooks*, link.gale.com/apps/doc/CX2587500003/GVRL?u=new27191&sid=bookmark-GVRL&xid=473b08bc. Accessed 29 Nov. 2023.

Gale Document Number: GALE | CX2587500003

sublunar sphere of earth (see *Cosmology, *Emanation; Plotinus, *Enneads* 5:9, 1–9; Solomon ibn Gabirol, *Mekor Hayyim* (*Fons Vitae*), 2:8, 20; 3:26; Israeli, “The Book of Substances,” in: A. Altmann and S.M. Stern (eds.), *Isaac Israeli* (1958), 85ff.; Maimonides, *Guide*, 2:4). Both are viewed as proceeding from God, entrusted by Him with the shape and destiny of the world; in more Aristotelian terms, they are the formal and final causes of earthly things. As such the neoplatonic Intellect and the Aristotelian Agent Intellect in their respective traditions play the role assigned to *Logos* in *Philo and the Word in Christianity.

Man’s intellect is related to this heavenly substance as a further emanation or individualization of universal Intelligence. Thinking is viewed as a process whereby the individual intellect and the object of intellection are both “illuminated” by the “light” of the universal intellect, leading to knowledge of the ideas latent in objects of our perception. Man’s intellect thus “recreates” the intelligibles underlying all reality, bringing them and himself from potentiality to actuality. During intellection, the subject becomes one with its object, intellect becoming its intelligible (as said of Aristotle’s Unmoved Mover, or God, in *Metaphysics*, 12:9, 1074b 34; and see *On the Soul* 3:4, 5). The philosophers prefer to call this relation “conjunction” (Arabic *ittiṣāl*, Hebrew *devekut*) rather than “union,” which is the mystics’ term, emphasizing thereby its impermanent nature and the retention of individuality by man and, particularly, by the universal Agent Intellect. The total, transcendent nature of the latter is generally considered beyond man’s comprehension. Among the ideas that man can know for a certainty are self-evident principles of reason, or the laws of logic, and the rational structure of the world. They lead man to the knowledge of God’s existence and His relation to man and the world. Such ideas place even relatively simple religious belief in an intellectual framework. Religious teachings are then seen as either obviously or ultimately rational, and the intellect to a large degree becomes the arbiter of faith (see particularly Saadiah Gaon, *The Book of Beliefs and Opinions*, introd. 5; 2:13; 3:1–4).

Human intellect is analyzed as a faculty of the soul and regarded as one of the internal senses. It is that which receives the already semiabstracted perceptions, known as phantasms, from the soul’s intellectually disposed imagination or memory, and brings the process of abstraction and generalization to completion. The explanation of the process of disengagement from matter is facilitated for the later philosophers by their subdivision of the Aristotelian concept of active and passive states of intellect into a number of stages. Chief among these are the “hylic” (material), or “potential,” intellect, viewed either as an incorporeal substance (following *Themistius) or as a disposition of the body to receive intelligibles (following *Alexander of Aphrodisias); the intellect “in act” and its counterpart, intellect “in *habitu*,” which express an intellect that has become under the influence of the Agent Intellect actual and experienced; and the “acquired” intellect, representing intellectual perfection and conjunction with the world of eternal

substances (a world also identified with the angelic realm; see F. Rahman’s summary of the influential views of al-Fārābī and Avicenna, *Prophecy in Islam* (1958), 11–29; and see Levi ben Gershon’s survey, *Milhamot ha-Shem*, Part 1).

Philosophers disputed whether this last stage can be reached by natural processes and whether personal identity is retained in it, vital issues relating to man’s happiness and immortality. Despite opposition from traditional circles, the trend toward acceptance of a unified intellect and the loss of individuality in intellection, discernible in the thought of the Muslim philosopher Ibn Bājja (see *Avempace) and of *Maimonides (see *Guide* 1:72; 74, 7th method), is pronounced in the writings of the Averroists. For *Averroes, whose influence upon such late figures as *Moses of Narbonne and *Levi ben Gershom was great, the potential intellect is a disposition of the Agent Intellect itself, only accidentally related to imaginative forms and man. Conjunction of the acquired intellect with the Agent Intellect, therefore, is seen as possible even in this life, and even though man, as commonly understood, thereby surrenders himself to universal being.

BIBLIOGRAPHY: A. Altmann, in: H.A. Wolfson *Jubilee Volume*, 1 (1965), 47–87; I. Efros, in: *JQR*, 33 (1942/43), 133–70; O. Hamelin, *La théorie de l’intellect d’après Aristote et ses commentateurs* (1953), 3–72; A. Ivry, in: *JAOS*, 86 (1966), 76–85; H.A. Wolfson, in: *Journal of the History of Ideas*, 22 (1961), 3–32; Guttman, *Philosophies*, index s.v. *Intellect*. **ADD. BIBLIOGRAPHY:** H. Davidson, *Alfarabi, Avicenna and Averroes on Intellect* (1992); Sirat, *History of Jewish Philosophy in the Middle Ages* (1985), index s.v. *Intellect*; D. Schwartz, “The Quadrupartite Division of the Intellect in Medieval Jewish Thought,” in: *JQR*, 84:2–3 (1993–94), 227–36; R. Jospe, *Torah and Sophia: The Life and Thought of Shem Tov ibn Falaquera* (1988), ch. 4.

[Alfred L. Ivry]

INTERNATIONAL ASSOCIATION OF JEWISH GENEALOGICAL SOCIETIES. The International Association of Jewish Genealogical Societies (IAJGS) is an independent non-profit umbrella organization coordinating activities for more than 80 Jewish genealogical societies spanning six continents. The IAJGS was formed in the late 1980s as a result of the growing interest in Jewish genealogy and the local groups that grew up as a result. The first president was Gary Mokotoff, a pioneer in Jewish genealogy, who led the IAJGS for the first few years.

Thirty years ago, genealogy was typically described as a hobby for retired people who trudged from archive to archive and few Jews at that time were among them. Then a series of events occurred, beginning with Alex Haley’s *Roots* that mesmerized television audiences night after night. The thought of tracing one’s ancestors back to the old country struck a chord in literally millions of people, whether it was back to Africa or the *shtetls* of Eastern Europe. In 1977, the first Jewish genealogy society was founded in New York and the number of societies worldwide has continued to grow. These societies have motivated and guided thousands of Jews through lectures, seminars, and publications. The IAJGS

has sponsored or co-sponsored international seminars held in cities throughout the United States, Canada, England, France and Israel.

The IAJGS promotes membership in local societies, acts as a spokesperson for the societies in areas of mutual interest, and provides new member societies with services to help in their development and growth. The IAJGS also provides monetary awards for special projects and presents achievement awards recognizing excellence in various aspects of Jewish genealogy during the annual international conferences. Various committees of the IAJGS address important issues such as Public Records Access (both in the United States and worldwide), fundraising activities for the member societies, and The International Jewish Cemetery Project to document Jewish burial sites throughout the world. Thus far it has identified over 22,000 cemeteries. The IAJGS project identifies only cemeteries and burial sites. It is not an index of individual names and graves.

Among the recent projects of the IAJGS are (1) achieving agreement with the Family History Library to remove thousands of names of Jewish Holocaust victims that had been inappropriately included in the International Genealogical Index and (2) gathering and making available data to support the research of Jewish genealogists, including the Family Tree of the Jewish People; various Jewish records at the Family History Library in Salt Lake City, Utah; and cemetery and burial information.

The Internet, along with the increasing number of computerized databases (Ellis Island, Yad Vashem, and others) has made it much easier for Jews worldwide to look for their roots and to discover previously unknown relatives.

Hidden within the files of archives and libraries throughout the world are old pieces of paper testifying to the lives of our families. When the family historian discovers one of these documents, an aging piece of paper is transformed into a profound connection between past and future. What was once a hobby for mostly amateurs is now a vocation for a growing number of professional researchers, producing scholarly publications that have become the authoritative word on a particular subject, welcomed and treasured by archivists, librarians, and genealogists.

The IAJGS is an active participant in coordinating the activities of organized genealogy and continues to expand its list of accomplishments through its joint projects with various organizations and institutions worldwide.

Selected Websites:

UNITED STATES. Avotaynu, Inc., <http://www.avotaynu.com>
Center for Jewish History, New York, NY, <http://www.cjh.org>
Ellis Island Foundation, <http://www.ellisland.org>
Genealogy Institute, <http://www.cjh.org/family/>
Family History Library, <http://www.lds.org>
Hebrew Immigrant Aid Society, <http://www.hias.org/splash.html>

International Association of Jewish Genealogical Societies, <http://www.iajgs.org>
JewishGen, Inc., <http://www.jewishgen.org>
Leo Baeck Institute, New York, <http://www.lbi.org/>
Routes to Roots Foundation, Inc., <http://www.rtrfoundation.org>
U.S. Holocaust Museum and Archives in Washington, D.C., <http://www.ushmm.org>
United States National Archives – The Genealogy page, <http://www.nara.gov/genealogy/genindex.html>
YIVO Institute for Jewish Research, <http://www.yivoinstitute.org>

ISRAEL. Central Archive for the History of the Jewish People in Jerusalem, <http://sites.huji.ac.il/archives/>
Hebrew University, The Jewish History Resource Center, <http://www.hum.huji.ac.il/dinur/>
Jewish National Library, <http://jnul.huji.ac.il/>
Yad Vashem, <http://www.yadvashem.org/>

POLAND. Jewish Historical Institute, <http://www.jewishinstitute.org.pl>

BIBLIOGRAPHY: E.M. Guzik (ed.), *Genealogical Resources in the New York Metropolitan Area* (1989, rev. 2003); A. Kurzweil, *From Generation to Generation* (1981; rev. 2004); A. Kurzweil and M. Weiner, *The Encyclopedia of Jewish Genealogy*, vol. 1 (1991, 1996); G. Mokotoff and S.A. Sack, *Where Once We Walked* (1991; rev. 2002); N. Rosenstein, *The Unbroken Chain: Biographical Sketches and Genealogy of Illustrious Jewish Families from the 15th–20th Century* (1990 rev. ed.); S.A. Sack and G. Mokotoff (eds.), *Avotaynu Guide to Jewish Genealogy* (2004); M.H. Stern, *First American Jewish Families: 600 Genealogies, 1654–1988* (1991, updates 1978 ed.); M. Weiner, *Jewish Roots in Poland: Pages from the Past and Archival Inventories* (1997); idem, *Jewish Roots in Ukraine and Moldova: Pages from the Past and Archival Inventories* (1999). Periodical: *Avotaynu: The International Review of Jewish Genealogy* (published quarterly).

[Miriam Weiner (2nd ed.)]

INTERNATIONAL CONFERENCE OF JEWISH COMMUNAL SERVICE, international body originating as an informal gathering of Jewish social workers who attended the First International Conference of Social Work in Paris in 1928. The International Conference of Jewish Communal Service evolved slowly as an unplanned meeting of representatives of organizations and countries. A second informal conference was held in Frankfurt, Germany, in 1932 and a third one in London in 1936. The sessions were not recorded. The fourth assembly was held in Atlantic City, New Jersey, in 1948. Like the preceding conferences, it was held in conjunction with the International Conference of Social Work. While informal meetings continued to take place together with the biannual International Conference of Social Work, a decision was reached in 1964 to establish a permanent planning committee for an independent conference of Jewish communal workers. This group organized the fifth conference of Jewish Communal Services in Jerusalem in 1967, which voted to hold sessions, in Jerusalem, every four years. In 1994 it changed its name to