

V. Lamm/ TuM/ Teaneck

1/12/92

1. apolgy f treatg thme here/book

- TuM so self-evdt... Many /most yshvot: nght collg; <sup>great f hndcc</sup>  
ALL- HS; halkhc diff'ce?  
~~החידוש של הלכה~~ but: specfc'y, result ~~החידוש~~..
- True, attackd mny reasns. But note, e.g.:
- R. Hayym Brisker: totl rjctn M-evn lang/nwsprrs...  
any ready forbd Eng tdy?
- same tm: nt true w no precdnts! Eyn in hal'c commy
- Exs:

והמחקר, ומכריו: "ובכל מה שאפשר ל-  
פרש דברי חכמים ז"ל שלא יחלקו על ה-  
מפורסם ולקרבן אל השכל מה טוב ומה  
נעים". כמעט שאין דף בספרו הנ"ל ש-  
אינו מצטט בו ספר או חכם העוסק בחכ-  
מה כללית, וגם מראה ידיעות מעמיקות  
שהגיע אליהן מתוך התעניינות ויגיעה ב-  
מקצועות שונים:

הרמ"א התעניין גם בלמודי פילוסופיה, קבלה, היסטוריה ואסטרונומיה. בספרו "תורת העולה" מצ"ט הוא בתמידות חכמים רבים במקצועות אלה, אע"פ שבנוגע לתורת חכמי האומות שאב את ידיעותיו מכלי שני. הוא מתיחס בכבוד אל חכמי האומות, "חכמי התכונה

oldr brth Mhrl) רב"א (frnd/crtc) ר' חילים בר בצלאל-

הוא לא משכו ידיהם גם מלימודים כלליים, רק אומות העולם הצוררות אותנו הכריזו להוניהם: "רק כי בהיות שהגלות המר והארוך הזה גבר עלינו מיום אל יום נתמעטו הלבבות - ע"כ ראו אבירי תינו הקדושים ובפרט חסדי אשכנז למי שוך את בניהם אחר התלמוד בלבד -

אדם יש חכמה בגויים תאמין יש תורה בגויים אל תאמין - [הרי שחכמת הגויים] נקראת חכמה גמורה, שהרי אין מחלק בין חכמת ישראל ובין חכמת ה- אומות, רק כי לישראל נתן חכמה מפיו - אבל שם חכמה עליה רק שאין חכמתו חכמה אלוקית, שאינה נבדלת מן הגשמי לגמרי. ואם כן מזה נראה כי יש ללמוד חכמת האומות, כי למה לא ללמד החכמה שהיא מן השם ית'. ואין סברא לומר כי אף שהחכמה היא חכמה גמורה מכל מקום אין לו לסור מן התורה כדכ" חייב והגית בו יומם ולילה, ויש להביא ראיה אל סברא זאת מלכת מנחות (צט.)

מהר"ל העריך מאד את למוד המדעים הכלליים. הוא מדגיש שמדעים אלו מקורם בהש"ת אלא שלישאל יש יתרון בזה שקבלו כל החכמה מפי ד' ב"שעה שאומות העולם ישיגו חכמתם ע"י עמל ויגיעה בלמוד הטבע וסדר הבריאה: "הרואה חכמי אומות העולם אומר, ברוך שנתן מחכמתו לבשר ודם, והרואה חכמי ישראל אומר, ברוך שחלק מחכמתו ליר- אין (ברכות נ"ח, א) - ואמרנו במד"רש (איכה רבה פ"ב) אם יאמר לך

-so: evn if not maj'y - enough precd'ce  
-also: mny varied opinns. As: Rogchovr:  
rqrd tch M, but not intrmnglng; is vs. ר"ג

- no need fantasz re:virtues narrowness;
- no revsnsm hist as if all גדולים anti-TuM;
- as if thy would hv agreed turn mod St Isr into  
cntry evryone Kolll/Bais Ykv - no one tend  
hlth/ dfnse/lit/sci/diplomy
- Rav:14th מאמר -אנל-Tor viabl all ages; no othr way  
than TUM

## 2. Step back. TuM: better וחכמה...

- Basic outlook:origin both T/M=Gd;
- 2 forms Revltn: logos/cosmos, word/world.
- בראשית/שמות & Ps. 19; ה/אלקים; ברכות ק"ש

-Hal on this? NO! הרי נאמר

In these matters, it is exceedingly difficult to offer a clear halakmic response, because the issues are largely based upon ideological stances and opinions which are linked with the Agadic sections of the Talmud and which operate under the specific rules of Agadah which has its own definitions of the positive and negative commandments. It is, therefore, difficult to offer clear principles and unequivocal halakhic decisions, as is normally done in the halakhic areas of the Oral Law. As a result, the law will vary and will be contingent upon the nature of the individual as well as the conditions that are peculiar to that place and time.<sup>37</sup>

הרי נאמר (ז"ל)

When it comes to Halakhah, the Holy One gave the Sages of Israel the authority to decide questions of law ... but with regard to historical questions, those that apply not only to the mundane specifics or everyday life, but to the very destiny of the eternal people, the Holy One Himself decides the Halakhah! No one has the right to reject the halakhic decision of the Holy One. ...<sup>38</sup>

## 3. Models of Tum

- Rat't (Maimds); Cult (SRH); Inklusry;-  
will not dscuss- bec won't buy bk....
- WILL: Instrmt; Mystcl (Kook); Hasc

## 4. Instrumentalist. i.e. הכשר מצוה....

- devoid intrinsc signifce; only instrum1  
value;equiv: כל מעשיו לש"ש spur f later  
mtzvh. So: M is instrum1 f Tor
- accords כל מי שיחסר יד Heb גר"א transl t Heb  
א' בחכמה יחסרו לו עשר ידות בחורה

-s Main (qstnbl rspnsm): יְקָחוּת טְבוּחַת אֶרְפוּת  
-includd is יְדָע... בְּה שְׁתַּחֲבֵיב BUT note Mharal:

וְיִדְּעוּ כִּי הַיְשָׁרִים הֵם הַיָּשׁוּרִים. But note that [this means] one should study Torah in order to know how to respond to the heretic, for just as it is a *mitzvah* for a man to study and acquire Torah which is the "Torah of truth," so it is important to banish false opinions from the world in order that truth be magnified in it. For if one regularly ignores falsehood, it can ultimately, Heaven forbid, destroy the truth and annihilate it while falsehood gains strength in the world. Therefore [the Mishnah] warns us to deny that which is false by knowing what to answer to a heretic.<sup>17</sup>

5. Mystical: Kook

Kook: Tzvi M. treated in mystical-metaphysical frame. The categories within which he operates are those of kodesh and hol, the sacred and the profane, and the issue transcends, therefore, particular social or cultural issues. Kook speaks of two tendencies of the Jewish spirit. One is directed inward; it is a deepening of the sacred and is represented by the traditional yeshivot. The other is an outward one, relating the within to the without. Just as the

It is the second tendency, the centrifugal motion of the sacred to the secular, that is of utmost consequence to us. The interaction or integration of Torah with Wisdom is not meant to make up for some lacunae in Torah, but rather to create something new and original in the world of the spirit through these combinations.<sup>3</sup> K

these combinations.<sup>3</sup> Kook's centrifugal *kodesh* is so overpowering and outgoing that the profane loses its absolute character even before its encounter with the sacred. It is, as it were, fated from its creation to submit to the sacred.

<sup>yes</sup>  
kodesh ha-kodoshim (the element of the "holy of holies") comprises both the sacred and the profane.<sup>8</sup> This implies the significant notion, which Kook later states explicitly,<sup>9</sup> that there is nothing absolutely profane or secular in the world. There is no absolute metaphysical category called *hol*; there is only the holy and the not-yet-holy. ~~Eventually all that is~~

-  $\sqrt{2} \sqrt{2} = \sqrt{2} \cdot \sqrt{2} = 2$  (d. 1630) = 12  
 - so for  $\sqrt{2} \sqrt{2}$  -  $\sqrt{2} \sqrt{2} = 2$  - constantly  
 value is 13127 = 13127 it have nothing  
 but the success for each rep. u.  
 $\sqrt{2} \sqrt{2} = 2$  - but only in order...



## 6. The Hasidic Model

world. Far more than did the mitnagdic approach, this vision invested the world with the possibility and promise of holiness. The ordinary, trite, mundane, natural world was suddenly opened up to the creative spiritual energies of hasidim brimming with a divine enthusiasm, an unquenchable flame of faith.<sup>6</sup>

The religious energies released by this new form of *avodat ha-Shem*, the worship of God, carried with it the dangers of antinomianism, of overrunning the Halakhah, which insisted on fundamental distinctions between the sacred and the profane, the forbidden and the tolerated and the mandated. But its fires were banked, and its excessive enthusiasm dampened, and Hasidism remained within the fold of normative Judaism.

A corollary of Hasidism's emphasis on immanence that became one of the most significant and characteristic contributions of the *Baal Shem Tov* and was elaborated on by such greats as the *Maggid* of Mezeritch (d. 1772), R. *Yaakov* Yosel of Polonnoye (d. 1782), R. Elimelech of Lizensk (1717–1786), and R. Nachum of Chernobyl (1730–1798), is the concept of *avodah be'gashmiut*—serving God with and through our very corporeality, worshipping Him in our material, physical situations.

The concept of *avodah* be'*gashmiut* is that God's immanence in all creation—in Nature as well as in Torah—means that the mundane, physical order represents a legitimate avenue of approach to God. An oft-quoted source for this theory is to be found in *Midrash Talpuiot* to the effect that the biblical Enoch was a cobbler, and over every stitch he would recite the words, "Blessed is the Name of His glorious kingdom forever and ever." *Avodah ha-Shem* can be expressed not only through the formally sanctioned means of *Talmud Torah*, *nitzvot*, and *prayer*, but also informally by involving oneself with certain specific attitudes in the whole realm of creation and the corporeal world. Thus, we have two forms of *avodah ha-Shem*: *avodah be'ruhaniut*, serving Him through the spirit, the stan-

and ABG. S. Arjun: 5 days (1st day)

Thus, skirting the edges of such peril, R. Nachum Chernobyl writes that avodah be'gashmut is as significant as the mitzvot of tefillin and tzitzit! A similarly bold statement is made by his contemporary, R. Elimelech of Lizensk, founder of Hasidism in Galicia:

For the Zaddikim, there is no difference between the study of Torah and prayer [on the one side] or eating and drinking [on the other]. All are . . . [forms of] the service of the Creator, and it is merely a matter of switching from one form of service to another.<sup>1</sup>

Unquestionably, there is more than a little exaggeration in these statements, and the hyperbole underscores the fact that

For Him, you have  
act done not = working  
in it of itself.

So, very small steps  
for A & B  $\rightarrow$  Iron! If  
hydroxyl in water / chain  
of carbonyl groups; have new  
small / strong + hot + blue;  
carnalation / with + hot.

This ~~not~~ dispensation from  
3.1.32 -- but: Div. imperative  
a change to suit corp'n in  
broadest realms of culture  
+ change in. n. ABG-

leads us back to the sublime insight or transcendence: that all of creation, in all its incredible complexity and fantastic richness, is only an illusion, a disguise for the Ein-Sof, a mask for the Divinity that pulsates through all of existence. This ontological radicalism, which crosses all borders and annihilates all distinctions only to regenerate them in new form, allows us to see all of creation, whether Torah or Nature, as conducive to avodat ha-Shem, the service of the One Shepherd who both created Nature and revealed Torah. ... can be overstated ... serving only 1-7-35 (anti-semitic yeshiva-brother)

Hence, it should be made clear that when we propose the hasidic or Madda-as-worship model of Torah Umadda based on this tenet of avodah be'gashmiut, we rule out any equality between avodah be'gashmiut and a formal mitzvah, and between Torah and Madda. Avodah be'ruhaniut (worship through spirituality), the performance of a halakic act informed by the proper intention, remains superior and absolute; avodah be'gashmiut or Madda is subordinate and also contingent on it. That is, to invoke the talmudic principle, "one who is commanded and does" always take primacy over "one who is not commanded and does."<sup>1</sup> Indeed, it is worship through spirituality that legitimates worship through corporeality and, consequently, Torah that legitimates Madda. The pursuit of Madda without Torah is devoid



With Torah, Mada has not only instrumental but also intrinsic value, but never without it. With Torah, Mada rises to the unbelievable heights of worship through corporeality (or, more specifically, worship through intellectuality). It is the two of them in conjunction that give our religious experience, our *avodat ha-Shem*, both breadth and depth.

It must be emphasized again that there is here no whatsoever that, historically, hasidic leaders approved of secular studies. On the contrary, the fear of the contamination of pure faith by the dark forces unleashed by modernity at all times overcame what otherwise might have been a more positive accommodation of Mada as part of Hasidism's en-

### 7. Kook cf. Hase

Both accept an affirmative role for "Torah only" within the perimeters of a Torah Umada outlook for the total community, with Torah Umada proponents considerably more tolerant of "Torah only" institutions than was Rabbi Hirsch himself.

Both are based upon a monistic view and consider the primordial unity of all knowledge, indeed all existence, as reflective of the Unity of God.

The differences are more subtle, but substantial enough.

K = more mystical, H = more practical.

Kookian mystical scheme requires a more focused consciousness in the process of sanctification than does the hasidic model, which relies more on the substratum of a generalized approach of the psyche, as mentioned in the preceding chapter. Here again, the Hasidism-based approach appears more accessible and practicable than the Kookian mystical model.

### 8. How is this TuM'expressd pract'y?

While Falk does not quite spell out what he regards as the ideal synthesis, it appears that for him the ultimate goal of himself. Plato thought a philosopher should be king; the Sages conceived of the Almighty poring over a tome of the *Talmud*. *Torah im Derekh Eretz* is the development of *Wissenschaft des Judentums*, or the academic study of Judaism. If this is indeed in the heavens: Albert Einstein once said that God is a mathematician; playwrights love to write about playwrights, and writers about writers; and distinguished academic Judaic scholars know that their craft is the ultimate desideratum—all the pious objections to academic Judaism notwithstanding—but to identify this as the glorious end-product of enabling them to drink the heady brew of the cultural cocktail the encounter between Torah and Western culture is an unknown as *Torah im Derekh Eretz*. While such a Hegelian synthesis may be beneficial, its benefits are reserved for a small coterie of fine scholars working in only one esoteric area of illustrative, moreover, of the truth of the Yiddish saying, "Yeder darshan darshent far zich," every preacher preaches for research. Where does that leave the rest of the Jewish people?

-More fair: acad Judaic truly signift--but don't overlook: nat sci/soc sci/med & psych/...these taught YU undergr...TuM...

9. BRGS...(ST: Joe sold diamnd \$500K prof) (of Brigs)

10. Such TuM- diffcult; but sublime goal

(?) -ST: קראצערס וואלקן

-my convictn: TuM leads greatr comprhnsn

שבח ק"ד -ששקר, חאמח, truth of Torh... מ"ט שקר מקרבין מיליה אמת מרחקין מיליה

11. Permt me express crtn unhappnss

-all our efforts YU/TUM- & parnts & HS  
oftn

direct kids IVY LEAG...(1 yr Isr=Gd tax)

12. 2 concludg items of עצה טובה, FIRST

-First, DON'T BE DFENSV/APOLGTC TUM!

גם האיש משה גדול מאוד בא"מ בעיני עבדי פרעה  
ובעיני העם. הראב"ע; רמב"ן פל' א- עם ישראל.  
ק' מה החידוש, הלא מקבלים כלי כסף וכו' ?  
אלא: בגנותם של ישראל.....

-Second: TuM difficult bec reqrs thnkg/  
devlop Weltanchung/double currcilm etc

-hence tendncy: cold, unemotl, passionlss

-& that is misfortune!...

-STORY; KPOSHITZ.....

- Only those who hv a holy flame burnng w-i hv power  
to extingsh fires w-o, to fight fire w fire.

- our unhappy world has many fires burnng: some raging,  
some medium sz, some aborning. The threats t our  
safty & peace & welfare are many. To put them out  
requires th courg to see thm clearly, to look at  
the fires & flames fearlssly; - & to summon the  
holy אש התורה from w-i ourslvs to set our world  
aright.

- w warm hrts/cool heads cn yt save soul  
and spirit of our eternal people.

-no loftier task is concvbl; & any lessr  
undrtkg is unworthy our grtst sacrfrs. We of SACRED TUM  
of ~~our sacr~~ convictns must prov rdy such  
sacrfr/worthy sch sublime goals/ prepar'd f  
a mission so mnngfl