

- 1) STANLEY STERN said nice thing about me. I'd like to say, publicly, how proud I am of Stanley --- not only a person, but: symbol - of new & young, vigorous public-spirited & community-minded leadership --- Marsha --- His parents. Please don't suggest phrasing - responsibility of flattery. ST - 2nd - even speaks in public in public spirit --- Not at all... genuine approval - would like thank all you for coming such a way, such a enthusiasm - to meet Dr. B, amongst them
- 2) This evening not a eulogy --- inappropriate as a celebration. On contrary - while for we suddenly... when contemplate B. Legacy - spirit brighten. In order to understand his legacy - some insight into nature character of the man - For in a very profound sense, N.Y. is Samuel Belkin writ large
- 3) Every culture attempts to inspire its youth to attain to excellence in various leadership positions in order thereby to advance that culture. It sets forth archetypes, ideal personality types which are models worthy of emulation. The relationship of these various archetypes also tells us a great deal about the values of the culture.

Similarly, the Jewish tradition projects a number of such archetypes. Three of the most eminent, according to the Talmud, are: the Sage, the King, and the High Priest. Their significance, according to the tradition, follows that order: the Sage is more important than the King, and the King more than the Priest.

It is only rare in history that a successful combination of two, certainly of all three, can take place within the confines of one personality. Plato, for instance, spoke of the "philosopher-king," which is a combination of Sage and King. The earliest Maccabees, especially Mattathias and Judah, heroes of the Chanukkah event, were really combinations of all three. They were High Priests; they formed the royalty of the renewed commonwealth; and the Talmud considers them to have been scholars of Torah.

Consider how all 3 roles reflected in person of prayer:

אדם אחד היה מלך וזוהי תורה וזוהי מלכות וזוהי כהונה - 75  
 אדם אחד היה כהן וזוהי תורה וזוהי מלכות וזוהי כהונה - 76  
 אדם אחד היה תלמיד וזוהי תורה וזוהי מלכות וזוהי כהונה - 77

Dr. Samuel Belkin, of blessed memory, was the Mattathias of our day. He successfully encompassed all three ideal types, that of Sage and King and Priest, within his own personality.

He was a scholar *par excellence*. His intellectual curiosity, and his academic achievements, ranged far and wide. He possessed a fecund mind in talmudic scholarship. He was creative in his thinking, and in his teaching he was clear, lucid, and systematic. His intellectual productivity was enormous in the field of Philonic scholarship, in which the overwhelming majority of his great contributions are still in manuscript form, hopefully to be published within the next several years (major part Dr. Belkin memorial project - > Dr. Sen Smith)



In addition to his qualities as a Sage, he was a King too -- a man of practical affairs and commanding achievements. He was a visionary administrator and a spiritual aristocrat, who designed and built Yeshiva University, and through it has benefitted so much of the Orthodox and wider Jewish communities, and all of American society as well. From a small, weak school, he created a complex institution, the major Jewish school of higher education in the Diaspora, and the only such institution in the world to offer a complete dual program where students can pursue intensive study of the classical sources of the Jewish tradition, along with a full liberal arts and science program, medicine and social work and law and psychology, both in the United States and in Israel (at the Gruss Institute).

*the virtue of service - (as a Sage). His character was*

Moreover, he possessed the qualities of the Priest, -- the character of Aaron, the first High Priest, who was a "lover of peace and pursuer of peace." He was a man of infinite personal charm, sweetness of expression, shy and yet outgoing, loyal at all times, a warm and fatherly man. As a result of his remarkable attainments, there are today thousands of rabbis who tend to their flocks, physicians who minister to their patients, psychologists and social workers who assuage human suffering.

So there are at least 3 - and many more - basic components in the personality of Dr. B -- & they are reflected in the legacy he bequeathed to us. He was a complex man -- a Y.V., so I have had opportunity to learn these past several months, is a complex institution. But these 3 elements clearly discernible: scholar, service, & AS A HISTORY - just a few - 3 of the self-awareness of 5 years now. Let me tell you a story about Dr. B -- has now become part reward

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History (Rabbi Wm. Brown, "Rhode Island Jewish Historical Notes, 11/75): In 1931, tuition at Brown U. = \$300/yr. B had only \$5. was referred to Prof. Richardson, Dean Graduate School. "Since you ordained Rabbi at 17, & Brown has special schol'p for ministers ordained Baptist tradition, I'll make an exception & give you a schol'p. Now, you're a BAPTIST RABBI."

Well, that's a gleam of inaccurate historical humor. Dr. B was a very Jewish Rabbi - but he was also many things: Rabbi - a SAGE-KING-PRIEST - a Talmudist/Hellenic scholar/visionary/POET/EDUCATOR - a Rabbi who built a yeshiva & med school & law school & who raised millions of dollars - a Rabbi whose legacy will endure & whose influence will be felt for generations to come, & who will not be fully appreciated until historians of another day do him justice.

The legacy of this threefold giant personality, this Sage-King-Priest, this modern Maccabee, is evident not only in buildings and budgets, not only in degrees and departments, but also in hearts and minds, in Torah lived and science studied, in horizons expanded and intellects deepened.

If you want to know, in human terms, what is the legacy of Dr. Belkin, consider this:

- \* When college students, who have studied perhaps ten hours in their classes and done two hours of homework, then voluntarily come into the *Beit Hamidrash* (study hall), 200-300 strong every weekday evening -- that is Dr. Belkin's legacy.
- \* When young men and women, medical students and faculty at Albert Einstein College of Medicine, insist on serving at Lincoln Hospital because the South Bronx is a dreadful slum, and its people are horrendously underprivileged, and they are willing to risk life and limb to serve the poorest and sickest of God's creatures created in His image -- that is Dr. Belkin's legacy.
- \* When young men and women, from Yeshiva College or Stern College for Women, give up their vacations and the possibility of extra earnings, to participate in outreach programs, to bring the message of Yeshiva and of Judaism to young people in New York and in California, in Atlanta and in Vancouver, in Australia and in South Africa, in Hatzor and Migdal Ha-Emek -- that is Dr. Belkin's legacy.
- \* When senior rabbinic students gather in my office to complain that a three-year post-graduate program is not enough to prepare them for the world of the rabbinate and Jewish education, and they demand a fourth year which would be required of them to study Torah in order to prepare for service to the Jewish community -- that is Dr. Belkin's legacy.
- \* When Cardozo Law School students approach me with a request that they too be permitted to study for ordination even while they are attending Law School, so that they not be deprived of the opportunity of an advanced Torah education; and, when I report this to the Director of RIETS, he informs me that a similar request came from students at the Albert Einstein College of Medicine -- that is Dr. Belkin's legacy.
- \* When his student who was ultimately to succeed him in the presidency approached him, some 28 years ago, to help him decide between a career in the rabbinate and Jewish communal leadership or in the natural sciences, and Dr. Belkin urged him to devote his life to the Jewish world, that too is part of Dr. Belkin's legacy -- and I hope it will be a worthy ~~one~~ of his memory.



Rabbis of two minds as to Halakhah of *הדלקת נרות* :

- *הדלקת נרות* / *הדלקת נרות*

- Since possible to kindle in one area which not qualify...and place...
- I suggest: in larger sense we must abide by both opinions
- For *הדלקת נרות* = substance of Torah education - *הדלקת נרות* - its light symbolizes enlightenment, culture, education.
- *הדלקת נרות* = holding the candle aloft, bearing it proudly, supporting it, placing it in proper surroundings, milieu.
- *הדלקת נרות* = duty of teachers, educators; *הדלקת נרות* = laity.
- candles of Torah of YU were kindled by giants - Dr. Revel by eminent *הדלקת נרות*, professors, teachers - above all, by Dr. Belkin.
- The *הדלקת נרות* was performed by several generations of distinguished laymen, philanthropists, community leaders - and by men and women of all levels and ranks who understood and admired and appreciated what that light meant for them, their children, and their grandchildren.
- Dr. Belkin was the great *הדלקת נרות*. His record is luminous, the enlightenment he bequeathed to us in his legacy at YU is epic.
- Now it is your task -- your noble, sacred, historic, and happy task -- to be *הדלקת נרות*, to place *הדלקת נרות* of his legacy on solid basis, to allow it to flourish and shine and illumine every nook and cranny of Jewish life, to shed light of joy and meaning and beauty on lives of us and our children and our families.
- Perpetuate his legacy, and let his immortal flame shine forth as a beacon of Torah, of enlightenment, of education for years and years to come.