

# Rabbi Joseph B. Soloveitchik

## זכרנו לבדנו

Several thousand *talmidim* and followers of Rabbi Joseph B. Soloveitchik gathered to pay their last respects to their 90-year-old teacher and mentor at his *keva* on April 11, third day *Chol Hamoed* Pesach, in Boston. They were joined in their mourning by thousands of others the world over.

Rabbi Soloveitchik was born in the Polish town of Przyszan to Rabbi Moshe Soloveitchik (of Brisk) and Rebbitzen Pesha (daughter of Rabbi Elia Feinstein). His primary teacher in Talmud was his father, while his mother provided him with a rigorous secular education. In 1925, at age 22, he enrolled in the University of Berlin, where he earned a doctorate of philosophy in 1931. That same year he married Tonia Lewin, his lifemate until she passed away in 1967.

In 1932, they emigrated to Boston, where he served as *Ran* until his final illness. He founded the Maimonides School in 1937, the first Hebrew Day School in New England.

When his father, Reb Moshe, passed away in 1941, he succeeded him as *Rosh Yeshiva* in Yeshivas Rabbeinu Yitzchak Eickman, where he had profound impact on the thousands of young men who passed through his classes. He also served as professor of philosophy in Yeshiva

University's Bernard Revel Graduate School. His weekly Talmud lectures in both New York and Boston were attended by hundreds of laymen. His annual *Yahrzeit* discourses in honor of his father and his wife attracted thousands.

While Rabbi Soloveitchik was affiliated with Agudath Israel in the 30's and he addressed its national conventions during those years, he later became the honorary head of the American Religious Zionists (Mizrachi). He also was Chairman of the Halacha Committee of the Rabbinical Council of America.

Rabbi Soloveitchik's legacy took many forms. Many of his works revealed a strong tension between the Brisk of his youth and the Berlin of his early adulthood. His *talmidim*, in their *hespedim*, recalled his penetrating *shmirah*, his vast knowledge, and his dynamic, vibrant delivery. At the same time, exponents of Torah Umadda emphasized how he was alone in the path he took—especially in his published writings, *Isr'el Halakikha* and *Lonely Man of Faith*—with regard to synthesizing Torah, classic literature and modern philosophy. In admitted departure from the Torah world from which he came, in effect, these works offered an eloquent portrayal of a turbulent inner struggle.

Rabbi Soloveitchik rarely spoke out publicly on major issues, and was frequently quoted in conflicting manner by different people (for example, in such matters as membership in religious organizations with Reform and Conservative groups). He has been cited as explaining himself: "I have many pupils, I have many disciples, but I never impose my views on anyone." Thus, "he allowed his students to issue highly divergent *rishlah* rulings, with both camps able to claim... him as their legal source and mentor." (*Jewish Week*, April 16, 1993)

Nevertheless, he was unequivocal on several issues, such as rejection of theological dialogue with Christian groups; decrying attempts to tamper with halachic precedent in regard to innovations in the marriage contract, and the idea that changing mores of society and culture can justify change in principles set forth in the Talmud and *halacha*; and opposition to entering a Conservative synagogue or one without a *mehitza*, even to hear *shofar* on Rosh Hashana.

His passing leaves a vacuum in the specific role that he in effect created—a vacuum that cannot conceivably be filled by any other individual. ■

# Halachische Mensch Marot Joseph Soloveitchik

**Joacim Rocklöv**



## **Halachische Mensch Marot Joseph Soloveitchik:**

**Der Halachische Mensch** Joseph B. Soloveitchik, 2015-07-15 Rabbi J Soloveitchik zählt zu den herausragenden zeitgenössischen Talmudisten und Denkern des 20. Jahrhunderts. Mit dem erstmals auf Deutsch vorliegenden Essay erschafft Soloveitchik aus den Quellen der Halacha den Halachischen Menschen und etabliert mit ihm den Inbegriff des vollkommenen Menschen. Dieser gewinnt wegweisende Bedeutung für das erschütterte Judentum von 1945 und darüber hinaus als zeitloses soziologisch anthropologisches Ideal. **Rabbi Joseph B. Soloveitchik** Menahem Dov ben Hayim Yitshak Genak, 1998

Rabbi Joseph B. Soloveitchik was a towering twentieth century intellectual and rabbinic figure. Scion of several generations of world famous talmudic luminaries, he was the acknowledged leader of Modern Orthodoxy and religious Zionism, giving intellectual and religious integrity to these important movements. Rabbi Soloveitchik's position in the Jewish community is best epitomized by the fact that he was usually referred to simply as the Rav, a rabbi's rabbi. A traditional rosh yeshiva, he headed the rabbinic program at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary. A brilliant talmudic authority, the Rav also held a doctorate in philosophy from the University of Berlin. He tried to create a symbiosis between the Torah and contemporary thought, blazing new trails in the understanding of Torah and in the application of that understanding to the modern world. In this memorial volume, some of the Rav's closest students express an appreciation of his teachings and his impact on them and their contemporaries. Majesty and Humility Reuven Ziegler, 2017-07-17 Rabbi Joseph Soloveitchik was not only one of the outstanding Talmudists and religious leaders of the 20th century, but also one of its most creative and seminal Jewish thinkers. This comprehensive study of Rabbi Soloveitchik's religious philosophy offers a broad perspective and balanced understanding of his work. By interpreting and analyzing both individual essays and overarching themes in an accessible and engaging manner, it uncovers the depth, majesty, and fascination of his thought.

**Rabbi Joseph B. Soloveitchik on Shabbos** Joseph B. Soloveitchik, Rav Joseph B. Soloveitchik, 2013-12-04 Rav Hershel Schachter's notes from when he was a student in Rav Soloveitchik's shiur. Published at Rav Schachter's behest and reviewed by him before publication. **The Rav** Aaron Rakeffet-Rothkoff, 1999 This first volume recounts the details of the lives of the Rav and his forebears. This volume and the next constitute a scholarly attempt to detail the quests and ideas of one of the major personalities of modern American Jewish Orthodoxy. Jacket *Exploring the Thought of Rabbi Joseph B. Soloveitchik* Marc Angel, 1997 His contributions have inspired his many students and others to revisit his writings and lectures in order to better fathom his work. This collection of essays provides a panoramic view of the many vital subjects on which he held forth and thus is a superb introduction to the work of this remarkable figure. *Halakhic Man* Joseph B. Soloveitchik, 2023-09 The 40th Anniversary Edition of *Halakhic Man* is the classic work of modern Jewish and religious thought by the twentieth century's preeminent Orthodox Jewish theologian and talmudic scholar, newly accompanied by scholarly apparatus that will help readers better appreciate the work. **Halakhic Positions of Rabbi Joseph B. Soloveitchik** Aharon Ziegler, 1998

Rabbi Joseph B Soloveitchik 1903 1993 commonly known as the Rav has stimulated and influenced the intellectual minds and touched the sensitive hearts of thousands of his students both in the United States and across the globe With his death a voi

**The Lonely Man of Faith** Joseph B. Soloveitchik, 2006-05-16 Joseph B Soloveitchik the rabbi known as The Rav by his followers worldwide was a leading authority on the meaning of Jewish law and prominent force in building bridges between traditional Orthodox Judaism and the modern world In *The Lonely Man of Faith* a soaring eloquent essay first published in Tradition magazine in 1965 Soloveitchik investigates the essential loneliness of the person of faith in our narcissistic materially oriented utilitarian society In this modern classic Soloveitchik uses the story of Adam and Eve as a springboard interweaving insights from such important Western philosophers as Kierkegaard and Kant with innovative readings of Genesis to provide guidance for the faithful in today s world He explains prayer as the harbinger of moral reformation and discusses with empathy and understanding the despair and exasperation of individuals who seek personal redemption through direct knowledge of a God who seems remote and unapproachable He shows that while the faithful may become members of a religious community their true home is the abode of loneliness In a moving personal testimony Soloveitchik demonstrates a deep seated commitment intellectual courage and integrity to which people of all religions will respond

*On Repentance* Pinchas Peli, Joseph Dov Soloveitchik, 1996 Rabbi Joseph B Soloveitchik was the leader of enlightened Orthodoxy in America His annual lecture on teshuvah repentance was the hallmark event for Modern Orthodox Jews in America This book collects the greatest of Rabbi Soloveitchik s teachings in one volume His speeches focus on the ethical and moral decisions that shape our lives

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*Insights of Rabbi Joseph B. Soloveitchik* Joseph Dov Soloveitchik, 2005 Comprised of extracts from Soloveitchik s own writings and from tapes which Weiss translated from the Yiddish and incorporated into the book Weiss has also extracted from articles and essays from various rabbis and scholars to reconstruct numerous insights of Soloveitchik

*On Repentance* Joseph B. Soloveitchik, 2017-08-17 The subject of repentance or teshuvah captivated Rabbi Soloveitchik's imagination and it is easy to understand why. As a transformation of the personality in response to the divine will, teshuvah uncovers the depths of human nature and of man's relationship with God. In addressing repentance, Rabbi Soloveitchik confronted questions such as: Can a person change? Is one's personality static or dynamic? What is the relationship between reason and emotion, between sin and suffering, between guilt and growth, past and future, free will and causality? How is one to approach God with love or fear, as an individual or as part of a community, appealing to grace or justice with a sense of self-nullification or self-worth? Given the issues raised, it is no wonder that some of Rabbi Soloveitchik's most religiously powerful and psychologically penetrating insights appear in his discussions of repentance. This classic volume speaks to the sensitive and searching soul not just during the days of penitence but throughout the entire year. Book jacket

**Mentor of Generations** Zev Eleff, 2008 ספרים שכתב רבי יצחק אייזיק שניאורסון David Shapiro, 2005 Comprises in depth studies of Passover time from Rabbi Soloveitchik. Rabbi Joseph B. Soloveitchik was the leading Judaic philosopher and rabbinic teacher for modern and traditional Orthodox Judaism in the United States during the latter half of the 20th century. Rabbi Joseph Soloveitchik on Pesach, Sefirat Ha-Omer and Shavuot Joseph Dov Soloveitchik, 2005 **Shiurei HaRav** Joseph Dov Soloveitchik, 1994 Some twenty years ago the editors of Hamevaser Yeshiva University's Torah student monthly recognized the growing thirst for the late Rabbi Joseph B. Soloveitchik's teachings. In response they published the original version of this conspectus containing the first English version of the Rav's Hebrew and Yiddish discourses with summaries of his shiurim and lectures. This volume substantially builds on that achievement bringing together nineteen of the Rav's most illuminating works not published elsewhere. Subjects include: The Ten Commandments, Adam and Eve, The Unique Experience of Judaism, and On the Love of Torah.

**Community, Covenant, and Commitment** Joseph Dov Soloveitchik, Netan'el Helfgot, 2005 Community, Covenant and Commitment edited by Nathaniel Helfgot brings to light unpublished manuscripts and material of Rabbi Joseph B. Soloveitchik, the foremost Orthodox Jewish thinker of the 20th century. It includes close to eighty letters and communications most never published before on a wide range of communal, political and theological issues that confronted American Jewry in the twentieth century including: Communal and Public Policy Issues, Academic and Educational Issues, Orthodoxy, the Synagogue and the American Jewish Community, Religious Zionism and the State of Israel, Interreligious Affairs, and Torah Philosophical and Personal Insights.

**Derashot Ha-Rav** Joseph Dov Soloveitchik, Arnold Lustiger, 2003 Maseches Gittin Rav Joseph B. Soloveitchik, Hershel Schachter, 1999-12-30 Rav Hershel Schachter's notes from when he was a student in Rav Soloveitchik's shiur. Published at Rav Schachter's behest and reviewed by him before publication.

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