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Torah u-Madda Revisited: The Editor's Introduction

In 1934, Rabbi Simon Schwab, currently Rav of Congregation K'hal Adath Jeshurun in Manhattan and then District Rabbi of Ichenhausen in Bavaria, wrote to many leading rabbinic authorities of his generation asking their opinion on the halakhic legitimacy of secular disciplines in general and the validity of the "Torah 'im Derekh 'Erez" ideology in particular.

"שאלה! אם מותר להתחסך בחכਮות חוץניות ובאייה אופן יתקיים היתר כזה? . . . צ"ע איך לפ██וק הלכתא למשעה בלמוד חיצוניות כאלו בקביעות כגן באוניברסיטה או בהי-סקול . . . ובאמת יש בויה מבוכה גדולה וכמה גודלים וצדיקים ידעו חכמויות המינים ומסתמא קראו גם בספריהם . . .".

After engaging in his own analysis of the issue, Rabbi Schwab concluded:

"ובכל הניל הוא רק לעורר גאנוי הזמן ייחו להרווית לנו דרך סלילה ושירה בעניינים אלו . . . נחוץ ליה הוראה ברורה עפי משפטיו תוה"ק בברור כל הפרטים והתנאים והאופנים בדיקון".¹

Among those who responded in writing to this *she'elat* were Rabbi Avrohom Yizhak Bloch, *rosh yeshiva* of the yeshiva in Telshe; Rabbi Barukh Ber Leibowitz, *rosh yeshiva* of the yeshiva in Kamenetz; Rabbi Yosef Rozin, known as "the Rogatchover"; Rabbi Elhanan Wasserman, *rosh yeshiva* of the yeshiva in Baranowicze and Rabbiner Dr. Ze'ev Zevi (Hermann) Klein, then a member of the K'hal Adath Yisrael Bet Din in Berlin and later a rabbi in Buenos Aires, Argentina.² Rabbi Bloch began his response with a most striking observation:

"ע"ד שאלת מעכ"ת לברר את ההוראה, בוגרנו ללימוד חכמויות העמים וע"ד החנוך הנהוג בארץ אשכנו בכלל, אמן קשה מאד בעניינים כאלו להסביר תשובה ברורה כהלכה, כי עניינים כאלו נגידים הרבה מאד אל השקפות ודעות המקשורות עם חלק האגדה, וגם יש בזה האופי המיחור שבענייני אגדה כמו בענייני דעות ומודות, שאף שיש בהם כמה עשין ולайין, עכ"ז אין לקבוע בהם מסמורות כמו בחלק ההלכה, היינו להוציא פסק הרואו לכל, כי תלויים הרבה מאד עם מג האדם ודרך המיחור, וגם תלויים בתנאי הזמן ומקום והמצב והנסיבות".

Although Rabbi Bloch went on to take a dim view of the validity of secular knowledge, the openness with which he began his analysis of the issue is remarkable. At the very outset, he acknowledged that one cannot treat this matter as one would a strictly halakhic issue, offering a clearly definitive *pesak* applicable to all. On the contrary, he felt that it is inappropriate to make a blanket statement prohibiting all such activity. In fact, he explicitly acknowledged the validity of a subjective approach to this issue, arguing that one must first take into account "the conditions of time, place, circumstance and environment."³

There is, indeed, no question that many great rabbinic scholars valued secular knowledge, pursued it and even integrated it into their halakhic and religious works. Writing in opposition to the Rashba's ban in 1305 against the study of philosophy before the age of twenty-five, Yedaiah b. Abraham Bedersi (ha-Penini) argued:

... שעמדו בכל הדורות גאוןיהם וחכמיים בספרות ובבל ובערי האנדלים שמתו... בקיאתם בלשון העرب והודינה להם ההכנה הגדלה להריה ריח החכמויות ברוב או כמעט אשר הם מועתקות ללשון ההוא ומתוך כך התחליו לברר וללבן דעתם רבות בתרותם ועל הכל ביחס האיל ובהרחקת ההגשה בפרט בראיות העינויות הלקוחות מטפה המחקר.

He went on to cite a list of predecessors who had been learned in secular wisdom including R. Sa'adya Gaon, R. Yizhak ibn Ghayyat, R. Moshe ibn Ezra, R. Shlomo ibn Gabirol, R. Yehudah ha-Levi, R. Avraham b. Hiyya, R. Yizhak ha-Yisra'eli, R. Yonah ibn Janah, R. Avraham ibn Ezra and, of course, Maimonides.⁴ It would be easy to bring the list up to date, for the last six centuries also featured prominent scholars well versed in extra-Talmudic disciplines. Such a more recent list would include R. Moshe Isserlis, Maharal of Prague, R. Yair Hayyim Bacharach, R. Yaakov Emden, R. Samson Raphael Hirsch, R. Isaac Halevi Herzog, R. Yaakov Yehiel Weinberg and, *yibadel le-hayyim*, R. Joseph B. Soloveitchik. Clearly, the legitimacy, validity, and even the value of extra-talmudic disciplines for the religious Jew have long been recognized and accepted by outstanding rabbinic authorities throughout the generations.⁵

In the nineteenth century, R. Samson Raphael Hirsch expanded and institutionalized this involvement in secular scholarship. No longer was it to be considered the private domain of a few especially gifted individuals

but rather it was, for Hirsch, to be the focus of attention of all Jews. Rejecting the notion that such involvement should be limited only to the intellectual elite, Hirsch incorporated secular learning into the school curriculum, even in the younger grades. In a work written almost two and a half decades ago, Rabbi Schwab noted:

At all periods of our history there were Gaonim—who commanded authority within and became our spokesmen without—who had added secular knowledge to their profound wisdom. There is a colorful roster of immortal masters such as R. Saadja Gaon, Rambam, Maharal and so forth, all the way down through the ages to the Gaon of Vilna. They all have successfully employed the so-called “outer wisdom” as the “spice mixers and the cooks” for the royal table of the Divine Teaching.

What R. Samson R. Hirsch ל”צ propagated is not really the principle itself as much as its introduction into חינוך, i.e., the educational program for the Jewish school and for the growing youth. This is the true שידור which Hirsch initiated! There were always learned adults who had a positive attitude toward wordly knowledge which they acquired *after* they had mastered Shass and Poskim. Hirsch innovated a school program for *children*, starting from the elementary level all the way up to higher education during the formative years of life.⁶

This notion gained its most substantial institutional legitimacy with the establishment of Yeshiva College in September, 1928 in New York City. While the story of the founding of Yeshiva and its development from a small cheder on New York’s Lower East Side to a multi-faceted university has been told and retold from different perspectives,⁷ it is important to analyze the ideology which underlay the founding of this institution and to trace its development both in official pronouncements as well as in student publications from its inception until the present time. To be sure, the joining together of Torah and secular wisdom as the optimal educational model was by no means accepted at either of the two schools whose merger in 1912 had made possible the founding of this institution. On the contrary, the founders and faculties of both Yeshivat Ez Chaim and the Rabbi Isaac Elchanan Theological Seminary (RIETS) saw their schools as classic East European yeshivot transplanted onto American soil where, following the model of the Torah academies on the other side of the Atlantic, secular studies had no place.

Yeshivat Ez Chaim was founded in 1886. Although its “Constitution of the Society Machziki Jeshibath Etz Chaiem” written that year indicated that each afternoon “two hours shall be devoted to teach the native language, English,”⁸ this did not represent a serious commitment to secular studies on the part of the administration. Their attitude towards secular knowledge was a less than enthusiastic one and was described in

the Yiddish autobiography of the famous novelist and journalist, Abraham Cahan, who served as one of the first English teachers of the yeshiva, from 1887–1888:

Old fashioned Orthodox Jews of the old-world type wanted their children to be raised in America as they and their fathers were raised in Eastern Europe (*"in der heim"*). Instead of attending public school where one sits bareheaded, learns non-Jewish subjects and speaks not Yiddish, (they wanted) their boys to spend the(ir) days at the Gemara like old-world yeshiva *baburim*. The Yeshiva Ez Chaim was founded for this purpose. However, one must still know a bit of the worldly studies (*"veltliche limudim"*) as well, whether the pious father wants it or not; after all, America is not Poland or Lithuania of seventy years ago. Unwillingly, the trustees (*"gabba'im"*) of the yeshiva hired a few teachers to teach the boys a bit of the *"goyishe"* subjects . . .

I was supposed to teach the boys grammar, the second part of arithmetic, reading and spelling. The trustees had no clear conception of what one must teach the children for they themselves never tasted such spiritual fare (*"geistige ma'akholim"*).

The entire "school" was (established) more for the sake of fulfilling an obligation than for the true purpose of giving the children a modern education . . . I had sympathy (*"rahmunis"*) for them and used to spend more time with them than my contract entitled them to . . . The Orthodox trustees used to complain to me why I "devote so much energy" on the lessons. "They already know, even now, enough English,"—one (of them) used to say to me . . .

There were very few schoolbooks: two or even three boys used to have to read from one "Reader." Other books were altogether missing."⁹

Nevertheless, with the passage of time the level of the general studies improved and by 1910 a group of parents were sufficiently pleased with the school's secular curriculum to take out an ad in one of the Yiddish newspapers thanking the Board of Directors, "for the excellent education that the Yeshiva gave their children in Jewish and other subjects." In addition to a thorough grounding in traditional rabbinic texts, the students "completed the public school curriculum in a short time and entered City College."¹⁰

A very similar scenario was played out at RIETS which was founded slightly over a decade later, in 1897. The newspaper announcement describing the founding of that institution noted that, "a daily *'shiur'* will be taught by a Rosh Yeshiva and a teacher will give instructions in the language of the land."¹¹ But, once again, the administration of the school had no intention of taking the latter responsibility seriously and secular subjects were not originally part of the curriculum at all. However, in this case, dissatisfied with the lack of formal secular instruction, students of RIETS insisted upon an expansion of the curriculum to include a more

central role for these disciplines as well. When the directors asserted that such material is inappropriate for a yeshiva, the students attempted to marshal public support for their position and, at one point, went so far as to go on strike. A newspaper editorial supporting the students' position even appealed to historical precedent to buttress their arguments:

Not by your perpetuating in New York the old fashioned methods of Aishishok will you make Judaism great in America; not by shutting for them the doors of worldly education ("*veltliche bildung*") will you create spiritual leaders. Judaism does not at all fear the light of secular education ("*bildung*"). The leaders of Judaism were not unenlightened. The Rambam with his philosophical knowledge, R. Yehudah ha-Levi with his philosophy and medicine, the Gaon of Vilna with his knowledge ("*wissenschaft*") and mathematics—these were the representatives of Judaism.

Open the windows, give more light and fresh air to those whom you want to place at the head of American Judaism.¹²

The recurring struggle between the students and the administration over the inclusion of secular studies into the curriculum of RIETS was a bitter one and it represents one of the most interesting chapters in the history of the attempt of American Orthodoxy to come to terms with its new environment in the first decade of the twentieth century.¹³

In 1915, thirty-year-old Dr. Bernard Revel was appointed as the *rosh yeshiva* and president of the faculty of the Rabbinical College of America, representing the recently merged Ez Chaim and RIETS. A child prodigy and *musmakh* at the age of sixteen; a student of law at Philadelphia's Temple University while enrolled in courses on ancient Hindu philosophy, oriental languages, and economics at the University of Pennsylvania; a graduate student of comparative religion, Semitic languages and philosophy at New York University; and the holder of a doctor of philosophy degree from Dropsie College, he was obviously a man who himself combined advanced talmudic learning with sophisticated secular scholarship. Indeed, for Dr. Revel, this double emphasis was not simply a grudging accommodation to the realities of his newly adopted country but was the result of a firm ideological commitment to the basic importance of both Torah and secular wisdom for the religious Jew, a commitment he had already expressed prior to his coming to America and which he maintained for his entire life.¹⁴ On the day Dr. Revel was inducted in his new post, the *Yiddishes Tageblatt* hailed his appointment in an English editorial:

It certainly is a departure from old custom to elect as head of such an institution a man of the type of Dr. Revel. There has been some fear in the past and not without cause, that a modern education leads away from orthodoxy. True in Germany, Dr. Hildesheimer, father and son, Dr. Lehmann, Dr. Bamberger, Samson Raphael Hirsch, scholars in the Jewish

sense of the word and at the same time academically trained rabbis have wielded a tremendous influence for orthodoxy. There is no reason why orthodoxy should not produce such spiritual leaders in this country as well.¹⁵

As a concrete expression of his ideology, Dr. Revel devoted the first few years of his tenure to redesigning RIETS' curriculum, expanding it to include offerings in Bible, Jewish history, philology, pedagogy, and homiletics. In addition, shortly after assuming his new post, Dr. Revel founded the Talmudical Academy, a high school program which offered students daily instruction in traditional Jewish texts as well as general subjects, all under one roof.¹⁶

The notion of a formal curriculum featuring both Jewish and secular subjects was firmly established with the founding of Yeshiva College by Dr. Revel in September, 1928. A few months before the school opened its doors, Dr. Revel printed an article in which he outlined his vision of this new institution. He began by noting that, "The aim of the Yeshivah College is to afford a *harmonious union* of culture and spirituality" in the spirit of "the *harmony* between Shem and Jepheth spoken of by our sages." He stated that,

The Yeshivah College aims to foster this *harmonious growth*, in which the bases of modern knowledge and culture in the fields of art, science, and service will be *blended* with the bases of Jewish culture, to develop informed and devoted sons in the undying spirit and faith of Israel. The College aims at the inculcation of an abiding consciousness of the high ideals and the spiritual heritage of the Jewish people and at the development of intellect and character, through the pursuit of those humanizing studies by which life as a whole may be elevated and enriched.¹⁷

In an interview prepared for release by the Department of Public Relations at Yeshiva in October 1928, Dr. Revel noted that,

For the last several generations, West European Orthodox Jewry has considered as its ideal the *harmonious combination* of modern culture and ways of life with the knowledge of and devotion to the Torah in its entirety, in loyalty to its concepts and precepts. The typical champions of this ideal were the German Jews, followers of Rabbi Samson Raphael Hirsch . . . To us, the conception of the "inevitability" of such participation in modern life, thought, and culture is not one of anxiety. We consider the spirit of progress, of love of and search for knowledge, and the advancement of its boundaries and its widest dissemination, not only compatible with, but inherent in the very genius of the genuine Jewish soul . . . Only through a full education in modern thought and culture, based upon an underlying, fundamental knowledge of the teachings and ideals of the Torah, can the Jew once more take his proper place in the general path of world-progress.¹⁸

At the ceremony marking the completion of Yeshiva's new building in the Washington Heights section of Manhattan on December 9, 1928, Dr. Revel dedicated the institution "to the pursuit, interpretation and advancement of universal knowledge *in harmony with* the great affirmations of Judaism."¹⁹ Yeshiva College's press releases proudly announced that, "Scholastic studies in the Yeshiva College, the first college of liberal arts and sciences under Jewish auspices, aiming to *combine* Jewish studies with secular knowledge, were begun" and hailed the fact that, "The ideal of *combining* higher Jewish learning with secular knowledge is no longer a dream."²⁰

Although there was opposition to this ideology even within Yeshiva's own faculty, it continued to be the basic orientation of the institution throughout Dr. Revel's twenty-five year tenure as its president²¹ and was reflected in the writings of its students as well. The first issue of *The Commentator*, the "Official Undergraduate Newspaper of Yeshiva College" edited by Moses I. Feuerstein, appeared on March 1, 1935 and just three issues later took the administration to task for not fully living up to its stated mandate. In an editorial entitled, "Yeshiva-ize the College," the newspaper noted:

Yeshiva College was founded to effect a *synthesis* between religious and secular knowledge, to fuse Jewish learning and world culture into an *integrated view* of life and its problems . . .

It would follow logically from these ideals that the study of Judaism, its history and literature, its philosophy and principles would form an integral part of the program of Yeshiva College. Is it not therefore strange that in a college whose sole *raison d'être* is the *integration* of Jewish learning with secular knowledge so few courses in Judaism and Jewish studies are offered the student body?²²

In describing its conception of the qualities of a dean for Yeshiva College close to a year and a half later, *The Commentator* editorialized that, "He must, to begin with, represent in his own person the highest *synthesis* of Torah Judaism with modern secular culture, the attainment of which is the goal set for Yeshiva College."²³ In honor of Yeshiva's fiftieth anniversary in 1936, the president of the Student Organization of the Yeshiva wrote that, "The Yeshiva and Yeshiva College is the Holy experiment. It attempts the *synthesis* of Time-True Judaism and Modern Culture, שְׁלֵמָה יִפְתַּח בָּאָדָלִים."²⁴ After the end of the "Shloshim" period of mourning for Dr. Revel who died on December 2, 1940, *The Commentator* felt the need to reiterate Yeshiva's philosophy with the hope that the Directors would keep it in mind in their search for his successor:

As conceived by Dr. Revel and accepted by those who could understand and appreciate the contribution of the Yeshiva concept, the aim of Yeshiva is

the proper *integration* into an organic unity of our Jewish religious heritage with modern secular culture.²⁵

In fact, they need not have been concerned. Dr. Revel's vision for Yeshiva College was enhanced and even further concretized by his successor, Dr. Samuel Belkin, who assumed the presidency of Yeshiva in 1943, at the age of thirty-one. He too had already demonstrated his personal commitment to both Jewish and general knowledge long before his appointment. Like Dr. Revel, he too had been considered a child prodigy, received rabbinic ordination in Europe while only in his teens, and held a Ph.D., in his case in classics from Brown University. In 1935, Dr. Revel appointed him instructor of Greek at Yeshiva College and one year later invited him to join the Talmud faculty at RIETS. In a prescient editorial published in November 1935, *The Commentator* hailed his appointment.

As a man who has established a name for himself in both secular and learned Jewish circles, Dr. Belkin is ideally suited to become a member of the Yeshiva College faculty. The administration is to be commended for its choice, for it is men of this type who have a real understanding of the ideals of Yeshiva that should be attracted to this institution.²⁶

In arguing for Dr. Belkin to succeed Dr. Revel as president close to eight years later, Rabbi Joseph H. Lookstein noted that he was, "first and foremost . . . a confirmed and widely recognized *talmid chochum*, in the oldest and most traditional sense of the word . . . and he possess(ed) secular knowledge." Rabbi Lookstein claimed that, as a result, Dr. Belkin represented, "the philosophy of *integration* that is the soul of Yeshiva College; the *fusing* of piety, Torah, and secular learning in one talented individual."²⁷

Dr. Belkin was elected president of Yeshiva on June 24, 1943. In his Inaugural Address delivered on May 23, 1944, Dr. Belkin spoke about "the *blending* of science and religion and the *integration* of secular knowledge with sacred wisdom" and averred that "it is not in the subject matter of these fields but rather within the personality of the individual that we hope to achieve the *synthesis*."²⁸ In 1945, Dr. Belkin expanded Yeshiva from a college to a university and, in a later talk delivered to the Rabbinic Alumni of RIETS, he adopted the same terminology used by Dr. Revel some two decades earlier during the founding of Yeshiva College. Dr. Belkin noted that, "The primary reason for the establishment of Yeshiva University was to develop a generation here in America which would reflect a *harmonious blending* of Jewish traditions and the heritage of the great academies of Jewish learning with a liberal education in the arts and sciences."²⁹ In a number of his later addresses, Dr. Belkin returned to this theme. For example, on another occasion he stated that, "We are not against secular and contemporary knowledge. On the

contrary, we firmly believe that the acquisition of human knowledge is indispensable for the proper development of the human intellect which in itself possesses a spark of godliness.”³⁰ In fact, he once even went so far as to read this ideology back into the minds of those who founded the Yeshiva in 1896.³¹ Although historically inaccurate, as has already been pointed out, it clearly indicates the central role this notion had in his own thought.³²

The assertion that familiarity with secular literature is indispensable for the totality of a traditional Jewish life already expressed by Drs. Revel and Belkin was eloquently and articulately reasserted by the third and present president of Yeshiva University, Dr. Norman Lamm. As a young man, Dr. Lamm received his elementary and high school education at the Yeshiva and Mesivta Torah Vodaath. He entered Yeshiva College in 1945 as a chemistry major and in 1949 was graduated summa cum laude and was the class English valedictorian. His expertise in both *limudei kodesh* and *limudei hol* was acknowledged by the college administration for, at graduation, he received both The Histradruth Ivrit Prize “for excellence in Hebrew Language and Literature” and The Jewish Academy of Arts and Sciences Prize “to the graduate who ranks highest in his college studies.” He received semicha from RIETS in 1951 and a Ph.D. in Jewish philosophy from Yeshiva’s Bernard Revel Graduate School in 1966. As a successful rabbi in New York’s The Jewish Center, Dr. Lamm formulated much of modern Orthodoxy’s current ideology including its insistence upon the legitimacy of the pursuit of secular knowledge. Indeed, in a speech delivered to a convention of the Orthodox Union nine years prior to his election as president of Yeshiva, Dr. Lamm argued for “our involvement in the wider culture as an integral part of our world outlook.” He went further and said,

We must make it explicit and clear that we are committed to secular studies, including our willingness to embrace all the risks that this implies, not alone because of vocational or social reasons, but because we consider that it is the will of G-d that there be a world in which Torah be effective; that all wisdom issues ultimately from the wisdom of the Creator, and therefore it is the Almighty who legitimates *all* knowledge.³³

This idea was prominently featured by Dr. Lamm in his investiture address on November 7, 1976, where he clearly asserted that:

The guiding vision of this university, as it was formulated by my two distinguished predecessors, was the philosophy of “synthesis,” the faith that the best of the heritage of Western civilization—the liberal arts and the sciences—was or could be made ultimately compatible with the sacred traditions of Jewish law and life or, at the least, that this dual program, with all its tensions, was crucial to the development of young Jews in an open society. The very name “Yeshiva University” symbolizes this article of faith

. . . Yeshiva University's role as the transmitter of two cultures, and the creative development of both cultures, is thus the first major element in Yeshiva's purpose.³⁴

Less than three years later, in an address to Yeshiva College alumni, Dr. Lamm returned to this theme referring to it as "the Torah U'Madda philosophy." "Our mission," he said, "is Torah U'Madda, '*synthesis*,' the full and total commitment to the study of Torah—the entire scope of Jewish studies—and the concomitant commitment to education, culture, and research."³⁵

While the "mission" first of Yeshiva College and then Yeshiva University has been clearly articulated by its three presidents in various ways—as representing a "blending," "combination," "union," "fusion," "interaction," "harmony," "integration" or "synthesis" of Torah and secular wisdom³⁶—the use of the term "Torah u-Madda" to describe that mission was a relatively late development, with its earliest usage shrouded in obscurity. Although there was some precedent for using the term "*madda*" to connote secular wisdom,³⁷ in medieval and modern times the preferred term for secular studies was "*ḥokhmah*".³⁸ In fact, the term "*ḥokhmah*" for secular knowledge was used in the context of Dr. Revel and of Yeshiva as well. Shortly after Dr. Revel's appointment in 1915 as president of the Rabbinical College of America, Rabbi Moses Zevulun (Ramaz) Margolies, then president of the Agudat ha-Rabbanim, wrote a letter to the editor of the *Yiddishes Tageblatt* praising him and expressing hope for the success of the new yeshiva under his leadership: "He is one of the *gedolei ha-dor* in Torah, and in *ḥokhmah* and *wissenschaft* he is almost unique in our entire country . . . for the students will be great in Torah and *ḥokhmah*"³⁹ ערך איז אינעער פון די גודלי הדור אין אונזער תורה, און אין חכמה און וויסענשאפט איז ער כמעט אינעער אין אונזער גאנצען לאנד . . . ואארום די תלמידים וועלען זיין גודלי התורה והחכמה".⁴⁰ On the occasion of Yeshiva's fiftieth anniversary in 1936, the Rabbinical Board of Greater New York praised Dr. Revel (ועד הרבני דנווי-יארך רבתי) for his combination of Torah and *ḥokhmah*: "ושבילי התורה והחכמה נהיין לי . . . ומעתים בגין גודלי וחכמי ישראל שוכו במוחו לרדת לעומקה של חכמת העולם והיהדות ולעלות לרומה ורחבה של תורהנו לכל חלקי לדעת אידיר בתורה . . . ומעטים בגין גודלי וחכמי ישראל שוכו במוחו לרדת לעומקה של חכמת העולם והיהדות ולעלות לרומה ורחבה של תורהנו לכל חלקי לדעת ישיבת רבנו יצחק אלחנן מקימים ויראה ייחדיו . . ."⁴¹ An obituary printed in *ha-Pardes* in 1941 upon the death of Dr. Revel referred to him as "אדיר בתורה ווחכמה"⁴² and five and a half years later, immediately after Yeshiva became a university, that journal used similar terminology to describe RIETS and its new president, Dr. Belkin: "ישיבת רבנו יצחק אלחנן מקיים . . ."⁴³ בכל דרכיך דעהו, התלמידים משתלמים בכל דרכי התורה והחכמה . . . הגאון

המצוין בתורה וחכמיה הרב ד"ר שמואל בעלקין שליט"א . . . היישיבה, זמרכו הגדול הזה לתורה ולהחכמה . . . להעמיד גאנוני תורה וחכמיה בישיבה".⁴²

Yet, references to the term "madda" in the context of Yeshiva can be found as well, even in its early history. In a historically significant letter written by Dr. Revel to Rabbi Avraham Eliezer Alperstein shortly after his election to the presidency of the Rabbinical College of America, Dr. Revel used the term "madda" as referring to secular wisdom:

"יודע אתה כי ראשי ומנהלי היישיבות עץ חיים ור' יצחק אלחנן בחרו בי בהסכם
ובום ככלם להיות ראש ומנהיג היישיבות ומשגיח על לימודי התורה והמודע.
... כי תורתם תהיה שלמה ומשנתם סדרה כי יידעו גם שפת הארץ ורוח העם
הישוב עלייה וראשי פרקים של המדרעים החשובים שתפארת להם מן האדם
והנחותיים ביחס לרב ולמנהיג . . ."⁴³

Another early example of the combination of the words "Torah" and "Madda" comes from an unexpected source. In 1936, the student organization of RIETS and Yeshiva College dedicated their student publication *Hedenu* in honor of the fiftieth anniversary of the Yeshiva and the fiftieth birthday of their president and *rosh yeshiva*, Dr. Revel. The collection of *divrei Torah* printed in honor of the occasion included one from Rabbi Yaakov Yizhak Halevi Ruderman, then the young *rosh yeshiva* of Yeshivat Ner Yisrael in Baltimore. Rabbi Ruderman prefaced his *biddushei Torah* with warm greetings:

"יום טוב (ורבן) [לרבנן] יום מלאות חמשים שנה לירון' ע' הגאון האדיך אוצער
התורה והמודע חכם הכלול בש"ת מה"ר דוב רגועל שליט"א ראש היישיבה
דיישיבת ר"א והנני מברך את חתן הדוויל ענק הרוח שיזכה להמשיך את עבודתו
הענקית וירבץ תורה וחכמיה וזהו זה שלום וברכת עלמים באהבה נאמנה".⁴⁴

Eight years later, the premier issue of *Hazedeck*, a new literary magazine sponsored by the Student Organization of RIETS and edited by Joseph Karasick, contained an article discussing the school. It noted that, "הישיבה צריכה להיות ממש תורה וחכמיה, לתבונה ודע . . . מרכז גדול ל תורה ולמדע".⁴⁵

The phrase "Torah u-Madda" first gained institutional credence in 1946 when Yeshiva became a university. Up until that point, the seal of RIETS and Yeshiva College underwent a number of changes over the years but almost from the very beginning contained part of a verse from Isaiah (33:6). A seal containing this verse appeared officially for the last time on the cover of the program of the Annual Commencement Exercises of RIETS, Yeshiva College, the Teachers Institute and the Bernard Revel Graduate School which took place on Tuesday afternoon, June 26, 1945, with each of these institutions listed separately by name. The following year's program, the first after Yeshiva became a university, was entitled "Yeshiva University Annual Commencement Exercises" and featured a new seal which contained the

words "תורה ומדע", establishing for the first time the seal still currently in use.⁴⁶ Unfortunately, and somewhat inexplicably, no extant documents are available either in the university archives or in student publications which could shed light on the considerations which led to this particular choice.⁴⁷

In any case, although now officially part of Yeshiva's emblem, the phrase did not immediately take hold. There are no references to "Torah u-Madda" in *The Commentator* for at least four years after it was granted formal status. However, by the early 1960's it was fully in use as representing the philosophy of Yeshiva and had by then been so used and overused that it was already being treated with cynicism as well. In June 1963, the Student Organization of Yeshiva founded yet another journal, this one edited by Steven Riskin and Oscar Wachstock and entitled *Gesher*, "acting as a bridge—a connecting link—between the knowledge gained in the secular and in the religious departments."⁴⁸ The following "Introduction" was printed inside the front cover of the first issue:

The duality which is Yeshiva University consists of Torah U-Madah, symbolized by the Torah scroll and the microscope. It is sometimes felt, however, that although the two are juxtaposed they are never really united; cynics would even maintain that the only relationship between the two lies in the fact that within the Y.U. framework the former can only be seen with the aid of the latter.

After a Foreword which consisted of an English translation of an address by Rabbi Joseph B. Soloveitchik, there followed several articles on the overall theme of "synthesis" including excerpts from Dr. Belkin's Inaugural Address of May, 1944; an overview of "Synthesis in the College" by the then dean of Yeshiva College, Dr. Isaac Bacon, who made repeated references to the "dual program," "principle" and "philosophy" of "Torah u-Mada" and an article entitled, "A Consideration of Synthesis from a Torah Point of View" by Rabbi Aharon Lichtenstein. "Torah u-Madda," with its complexities and nuances, ambiguities and frustrations, was clearly at Yeshiva to stay.⁴⁹

For close to fifty years, Yeshiva's students have consistently challenged the administration to clarify its goal or *raison d'être*. Almost a year did not pass, from the early 1940's and on, that did not feature some article in one of Yeshiva's undergraduate student newspapers calling attention first to the ambiguities of the term "synthesis" and later to the lack of clarity surrounding the term "Torah u-Madda." The words written in an editorial in *The Commentator* over forty-five years ago, in May 1943, could easily have been written today:

In the past year it has become increasingly evident that there exists an urgent need for orientation. By orientation we do not mean merely a closer fraternization among students; nor do we refer only to the lower classmen. We think there is a tragic lack of understanding among many students of what Yeshiva College is, what it stands for and what it is attempting to do.

Too often the word "synthesis" has been thrust into our faces; in our hearts and minds we are still confused over its meaning. "Yeshiva College attempts to effect a synthesis of religious and secular studies," we have been often told. What does this mean?

Some of us think that to effect a proper synthesis we must enter the institution with few preconceived notions, with a sort of *tabula rasa*, and then, faced with a world of religion and a world of secularism, we must juggle them around somehow until a state of peace and harmony exists between them. The result is that religious convictions are lost and secular studies leave a bad taste in the mouth.

By "synthesis" we must understand not a co-existence of equals but an integrated system of religious and secular ideas based on the eternal verities of our religion. We begin our career here with the basic postulates of Orthodox Judaism. Then, as we continue our studies, we fit the secular ideas into the religious pattern, thus broadening our understanding and enriching our religious life.

This is a message we shall attempt to bring home to the students time and time again. We prefer to pronounce the name of our institution as YESHIVA College, not Yeshiva COLLEGE.⁵⁰

It was with a desire to clarify the term "Torah u-Madda" and all that it represents which motivated Dr. Lamm to found The Torah u-Madda Project at Yeshiva which it has been my privilege to direct since the Fall of 1985. The purpose of this Project is to sensitize primarily the undergraduate student bodies at Yeshiva—Yeshiva College, Stern College for Women, and the Sy Syms School of Business—to the complexities, challenges, and truths that lie in the interaction between "Torah" and "Madda," and from there move to raise the level of discussion about these issues in the Jewish community at large. To that end, the Project has sponsored a number of public lectures by leading *rashei yeshiva* and scholars from Yeshiva as well as other institutions; Club Hour and other presentations by members of the faculties of Yeshiva College, Stern College for Women, and the university's affiliate, RIETS; a questionnaire aimed at determining current student opinion on the issues relevant to Torah u-Madda; and Student Think Tanks and Faculty Colloquia. While the models developed may change their foci, it is our expectation that these and other innovative programs will continue to take place in the months and years ahead.

There also is a publication component of the Project, of which this journal is only the first fruit. I am editing a volume which will trace the interaction between Torah and extra-talmudic disciplines throughout Jewish history. It will feature essays by Dr. Gerald Blidstein on *tekufat Hazal*, Dr. David Berger on the medieval period, Dr. Shnayer Leiman on modern times, and Rabbi Aharon Lichtenstein who is preparing a more conceptual presentation, unconstrained by any specific historical time frame. In addition, I am editing a collection of essays on "Torah u-Madda" themes that have appeared during the last few years in obscure journals not generally available even to the interested layman. It will deal with relationships between Orthodox and non-Orthodox Jews, attitudes towards non-Jews, the role of women in contemporary Orthodoxy and the religious significance of the State of Israel, among other issues. Finally, edited versions of all The Torah u-Madda Public Lectures delivered under the aegis of the project since 1987 will appear in a single volume. All three of these works should be ready for publication within the next two years.⁵¹

The Torah u-Madda Journal is yet another component of this effort. This first issue contains edited transcripts of lectures that were delivered at various forums, primarily during Club Hour, under the sponsorship of The Torah u-Madda Project during the 1987–1988 academic year. It is my hope that this journal will appear on a regular basis, serving as a forum for discussion on issues relating to the theme of Torah u-Madda in its broadest sense. Edited transcripts of the 1988–1989 Club Hour talks sponsored by The Torah u-Madda Project are being prepared and should be ready for publication next year. Given the nature of the audience originally addressed in the oral versions of these talks, as well as those to whom this journal is primarily directed, I have decided to retain much of the Hebrew terms and quotes in their original form. Furthermore, their oral style has, for the most part, been retained as well.

The appearance of the first publication sponsored by The Torah u-Madda Project gives me the opportunity to thank several people whose assistance has significantly contributed to its success:

to Rabbi Abner Weiss whose work on the initial design of this project laid the groundwork for it;

to the members of the Administration and various faculties of Yeshiva University and its affiliate, RIETS, for their guidance, suggestions and efforts;

to Dr. Daniel Rothenberg, Rabbi Allen Schwartz, and Rabbi Barry Freundel who served with distinction as Educational Co-ordinators of the

project and who were greatly responsible for much of the success it has achieved;

to Mr. Richard Herson, Mr. Julius Cherny, Dr. Egon Mayer, and Dr. Janet Carter of The Bruner Foundation for recognizing the value of our project, for being responsible for supporting it from 1986–1988 and for their personal friendship and advice;

to Mr. and Mrs. Jacques Schwalbe for graciously providing the funding for this first issue of *The Torah u-Madda Journal*;

to Mrs. Beth Berman for carefully editing the first drafts of these essays;

to Ms. Malka Gold for her great professional expertise in typing and retyping the various drafts of these essays;

to Rabbi Robert S. Hirt, Vice President of RIETS, for his assistance, advice, personal interest and support for the project. He has overseen every aspect of it since its inception;

to Dr. Norman Lamm, President of Yeshiva University, for his guidance and inspiration. I am very grateful to him for his personal friendship and his consistently sound advice. It is he who initiated this current effort at defining and refining the concept of Torah u-Madda for our generation. May he be blessed with good health and happiness, continued communal achievement and personal fulfillment.

New York City
 Erev Lag ba-Omer, 5749
 May 22, 1989

NOTES

I gladly thank the following people for their assistance to me during the preparation of this essay: Mrs. Haya Gordin, Dr. Jeffrey Gurock, Mr. Sam Hartstein, Rabbi Theodor Lasdun, Rabbi Berish Mandelbaum, and Mr. Ted Redlich.

1. See Rabbi S. Schwab, "Be-'Inyan 'Torah 'im Derekh 'Erez,'" *ha-Pardes* XIII:9 (December, 1939), 26–28. In a telephone conversation with Rabbi Schwab on April 13, 1989, he informed me that this essay is the text of the *she'elat* he addressed to the *gedolim* of his time.
2. Rabbi Bloch's responsum was first published by L. Levi, "An Unpublished Responsum on Secular Studies," *Proceedings of the Association of Orthodox Jewish Scientists* I (1966), 107–12 and was reprinted in *idem.*, "Shetei Teshuvot 'al Limud Ḥokhmot Ḥazoniyot," *ha-Ma'ayan* XVI (1976), 11–16. For a critical assessment of one of R. Bloch's conclusions, see L. Levi, "Letter to the Editor," *Intercom* VIII:2 (March, 1967), 19–20. The responsum of Rabbi Leibowitz was published posthumously as, "Be-'Inyan Torah 'im Derekh 'Erez," *ha-Pardes* XIII:10 (January, 1940), 16–22 and reprinted with some changes in *idem.*, *Birkhat Shmuel*, Kiddushin, #27. The introduction indicating that it was written in response to Rabbi Schwab which appeared in *ha-Pardes* was omitted from the reprint in *Birkhat Shmuel*. The title there reads: "תשובה לר' אחד באשכנו בדין מצוות ל'מד התורה" For Rabbi Rozin's responsum, see L. Levi, "Hokhmat ha-Torah ve-Sha'ar ha-Hokhmot," *Yad Re'em* (Jerusalem, 1975), 214–16 and *idem.*, "Shetei Teshuvot," *ibid.*, 4–9. Rabbi Wasserman's

responsum was first printed as "Teshuvah 'al Hit'askut bi-Hokhmot Hizoniyot," *ha-Pardes* XI:9 (December, 1937), 22–25. It begins with the same formulation as that found at the beginning of Rabbi Schwab's essay cited above: "שאלה. אם מותר להתעסך בחכמתו חיצונית, ובאיוז אופן תיקים וזרותה זהה" "Teshuvah le-Sho'el me-Medinah Yedu'ah" in *idem.*, *Sefer Kovez He'arot* (New York, 1952), #11, 146–48 and in *idem.*, *Sefer Kovez Shiurim* II (Tel Aviv, 1963), #47, 75–78. These four responsa are widely known and were reprinted by Y. Levi, *Shdarei Talmud Torah* (Jerusalem, 1981), 296–312.

For Rabbiner Dr. Klein's virtually unknown response, see his "be-'Inyan 'Torah 'im Derekh 'Erez,'" *Hokhmah 'im Nahalah* (Bilgoraj, 1934), 99–103. Being the only one of the respondents from Germany and himself a product of the "Torah 'im Derekh 'Erez" ideology, Rabbiner Dr. Klein was much more favorably disposed to the study of secular wisdom than were his East European contemporaries. Unlike them, he strongly argued on behalf of these extra-talmudic disciplines as vitally necessary for the success of Judaism at that time. Invoking the legacy of R. Samson Raphael Hirsch and R. Azriel Hildesheimer, Rabbiner Dr. Klein wrote:

לדעתי במעט אין דרך המביאה אותנו להתקليل הנרעה ולמטרה הדורשהbara'utzot arsh bemut b'al yoshevha anashim midot manomotim v'mochonim ul-barchi ha'hokhma v'daudut . . . אם אנו נסגור דלתים ובריח بعد החכמת העולמית או נשר בدد עצו ועווב מכל אנשי דורנו . . . ולדעתי לא הייתה זאת הוראת שעה כי אם הורה לדורות: אם נזיה בתוך עם אשר כל בניו מוחכמים חכמוני, כי אז גם עלינו לעסוק בஹמות חיצונית למען לא רואה חחותים בעיני ההמן מיהם למען לא נאבד השפעתנו על העם . . . לא אאריך עוד רק אשנה ואכפלו את עתני, כי אין להביא ראייה מדיניות המורה, מפלין ליטא וואנגראן, אשר שם לא דקלו הגאנונים, כי שם אין צורך להה . . . אבל פה בארץ אשננו סכנה גורלה נשקפת ליHorot ha'hordit, אם תעוזב את הדור אשר שללו עבורה האונינים הללו ר' שרייה צ"ל ו' וורייל הלדסהימר צ"ל . . . וממס שעבורי עליינו באשכני יירו לנו את הדור שגול בה בעיתד, כי אלו המתחרדים לא גברו לא עשו חיל רק מטעם שויראים והחרדים לדבר ה מסוט בחחותם הורים . . . נבין שכן דרך אחרת לפנינו ואין לו זו כל שהוא ממה שהווינו לנו.

For a picture and brief biography of Rabbiner Klein, see *Dos Idische Vort* 283 (Spring, 1989), 40.

Those who did not respond in writing to Rabbi Schwab's *she'elah* for various reasons included Rabbi Eliezer Yehudah Finkel, *rosh yeshiva* of the yeshiva in Mir; the then Gerrer Rebbe; Rabbi Chaim Ozer Grodzensky; and the then Lubavitcher Rebbe.

3. One may speculate that Rabbi Bloch's relative openness on this subject may have been due to the fact that his father, Rabbi Joseph Leib Bloch, who served as the head of the Telshe Yeshiva from 1910–1930, instituted the study of secular subjects as part of the formal curriculum in the Yeshiva's "*mekhinah*" (high school) program and appointed R. Avrohom Yizhak and his brother, R. Eliyahu Meir, as its heads. Although many *gedolim* at the time strenuously objected to this innovation, it was grudgingly accepted only as a result of the force of R. Joseph Leib's personality and reputation. Interestingly, when the Lithuanian government decreed, in 1924, that no yeshiva could be officially recognized as a Rabbinical Seminary, entitling its students deferment from military service among other privileges, unless it taught selected secular subjects, the yeshiva in Telshe was the only one able to meet these requirements. See D. Katz, *Tenu'at ha-Mussar* V (Tel Aviv, 1967), 40–1.

Dr. Bernard Revel, first President of the Rabbi Isaac Elchanan Theological Seminary (RIETS) and Yeshiva College, was a student of Rabbi Bloch's father in Telshe, and during his tenure as president of Yeshiva Rabbi Bloch delivered a *shiur* at that institution, joining such other notable European *rashei yeshiva* as the aforementioned Rabbi Barukh Ber Leibowitz, Rabbi Aharon Kotler of the Kletzk Yeshiva, Rabbi Yosef Kahaneman of the Ponevez Yeshiva, Rabbi Meir Shapiro of Yeshivat Chachmei Lublin, and Rabbi Yizhak Sher of the Slobodka Yeshiva. In 1939, Rabbi Bloch wrote to Dr. Revel recommending Rabbi Yosef Arnest for a position at RIETS, and shortly

- thereafter, as European Jewry began to sense the magnitude of the rising Nazi menace, urged Dr. Revel to do whatever he could to save all the European yeshivot, including his own at Telshe. See L. Jung, "Bernard Revel," *Eidenu: Memorial Publication in Honor of Rabbi Dr. Bernard Revel*, נז"י (New York, 1942), 7–8; G. Klaperman, *The Story of Yeshiva University* (London and New York, 1969), 169; A. Rothkoff, *Bernard Revel: Builder of American Jewish Orthodoxy* (Philadelphia, 1972), 30, 124–25, 210, 213.
4. See his *Ketav ha-Hitnatzut* printed in *She'elot u-Teshuvot ha-Rashba* I (Bnei Brak, 1958), #418, 166. It was reprinted as a separate pamphlet by S. Bloch (Lvov, 1809). See pp. 15b–16b.
 5. I am editing a volume which will document this phenomenon in detail throughout Jewish history. See below, p. 14.

In the interim, see M. Arend, "Limud Ḥokhmah ha-Goyim bi-'Einei Ḥakhmei Yisra'el," *Iyunim bi-Hinukh* XXVIII (1980), 51–62; E. Berkovits, "An Integrated Jewish World View," *Tradition* V (1962), 5–17; H. A. Davidson, "The Study of Philosophy as a Religious Obligation," *Religion in a Religious Age*, ed. by S. D. Goitein (Cambridge, 1974), 53–68; "Ḥokhmot ḥizzoniyyot," *Enziklopædia Talmudit* XV (1976), 55–80; Y. Kapah, "Limudei 'Hol' bi-Mishnat ha-Rambam," *Tehumin* II (1981), 242–51; N. Lamm, "Two Versions of Synthesis," *The Leo Jung Jubilee Volume* (New York, 1962), 145–54; reprinted as "Rav Hirsch and Rav Kook: Two Views on Limudei Kodesh and Limudei Chol," *Gesher* III (1966), 30–40 and in *idem., Faith and Doubt* (New York, 1971), 69–81; Y. Levi, *Vistas from Mount Moria* (New York, 1959), 42–98; *idem., Sha'arei Talmud Torah, op. cit.* (n. 2); partially translated as "The Torah and the Sciences," *Moreshet Zevi: The Living Hirschian Legacy* (New York, 1988), 125–71; A. Lichtenstein, "A Consideration of Synthesis from a Torah Point of View," *Gesher* I (1963), 7–17 (see below, n. 49); A. Rakeffet-Rothkoff, "Torah Study and Secular Endeavor," *Niv ha-Midrashia* XX–XXI (1987–88), 39–47; D. Rapel, "Hevi Shekod Lilmود . . . Mah she-Tashiv le-'Apikorus," *Tehumin* III (1982), 477–84; D. Shapiro, "Secular Studies and Judaism," *Tradition* VIII:2 (1966), 15–39; M. Weinberger, "On Studying Secular Subjects," *Journal of Halacha and Contemporary Society* XI (1986), 88–128; J. Woolf, "Torah u'Mada: A Re-Appraisal," *L'Eylah* XXVII (1989), 8–10.

- Dr. Isadore Twersky has devoted much of his scholarly attention to this theme. See for example his, "Rabbi Abraham ben David of Posquières: His Attitude to and Acquaintance with Secular Knowledge," *Proceedings of the American Academy of Jewish Research* XXVI (1957), 161–92; *idem., Rabad of Posquières* (Cambridge, 1962), 258–86; *idem.,* "Some Non-Halakhic Aspects of the Mishneh Torah," *Jewish Medieval and Renaissance Studies*, ed. by A. Altmann (Cambridge, 1967), 95–118; *idem.,* "Religion and Law," *Religion in a Religious Age (ibid.)*, 69–82; *idem., Introduction to the Code of Maimonides (Mishneh Torah)* (New Haven, 1980), 356–514; *idem.,* "Talmudists, Philosophers, Kabbalists: The Quest for Spirituality in the Sixteenth Century," *Jewish Thought in the Sixteenth Century*, ed. by B. D. Cooperman (Cambridge, 1983), 431–59.
6. Rabbi S. Schwab, *These and Those* (New York, 1966), 15–16. The reference to "spice mixers and cooks" can be found in the Rambam's letter to R. Jonathan ha-Kohen of Lunel: וְהַשִּׁיר יְהֹעֵד כִּי לֹא לִקְחוּ מִתְחָלָה אֲלֹא לְהִיוֹת לְתַבְּחוֹת לְאֶפְוֹת. See J. Blau, ed., *Teshuvot ha-Rambam* III (Jerusalem, 1961), 57.
 7. In addition to the books by G. Klaperman and A. Rothkoff cited above, n. 3, see G. Klaperman, "Yeshiva University: Seventy-five Years in Retrospect," *American Jewish Historical Quarterly* LIV:1 (September, 1964), 5–50; J. Gurock, *The Men and Women of Yeshiva: Higher Education, Orthodoxy and American Judaism* (New York, 1988); and A. Rakeffet-Rothkoff, "The Semi-Centennial Celebrations of Yeshiva and Yeshiva College," *RAMAZ: School, Community, Scholarship and Orthodoxy*, ed. by J. S. Gurock (New Jersey, 1989), 1–19.
 8. The constitution was reprinted in G. Klaperman, *op. cit.*, 237–40. See p. 237.

9. A. Cahan, *Bleter Fun Mein Leben* II (New York, 1926), 357–59. The alleged translation of this work by L. Stein, P. Conan and L. Davison as *The Education of Abraham Cahan* (Philadelphia, 1969) is more of a summary than a translation. See pp. 371–72.
10. *Yiddishes Tageblatt* (The Jewish Daily News), October 2, 1910, p. 10b; cited by G. Klaperman, *op. cit.*, 32.
For the role of secular studies in the Yeshivat Ez Chaim curriculum, see G. Klaperman, *ibid.*, 20, 25–6; J. Gurock, *op. cit.*, 11–12, 15.
11. *Judische Gazetten* (The Jewish Gazette), January 15, 1897; cited in G. Klaperman, *ibid.*, 49, 246.
12. The editorial was printed word for word in two different newspapers. See *Yiddishes Tageblatt*, May 6, 1908, p. 4b and *Judische Gazetten*, May 15, 1908, p. 4a.
13. For more on the student struggle for secular studies at RIETS until 1915, see J. Hartstein, "A Half Century of Torah in America," *Hedenu: Jubilee Publication of the Students' Organization of the Rabbi Isaac Elchanan Theological Seminary and Yeshiva College* (New York, 1936), 22–24; G. Klaperman, *op. cit.*, 53–4, 78, 81–119; A. Rothkoff, *op. cit.*, 24–25; J. Gurock, *op. cit.*, 19–42. A slightly different version of Dr. Hartstein's article appeared in *The Commentator* V:7 (April 7, 1937), 3.
14. See L. Jung, *op. cit.* (n. 3), 12:

Always loyal to his premier amour, the Torah as taught in the great academies of Lithuania, he was deeply appreciative of the high standards of the German Wissenschaft des Judentums. He would join enthusiastically a discussion of the relative merits of Bishop Berkeley and Immanuel Kant, and had original things to say about the mystic quests of Bradley.

There is no basis for Rothkoff's assertion (*ibid.*, 72) that Revel did not share Hirsch's intrinsically positive attitude towards secular education but rather considered it to be nothing more than a concession to the sorry realities of American Jewish life during the first part of this century. On the contrary, all evidence supports the notion that Revel considered "the combination of Jewish and general knowledge . . . not a compromise but an integral part of the Jewish world concept" (A. Rothkoff describing Hirsch, *ibid.*). In fact, shortly after his arrival in America, Revel wrote an appreciation of Hirsch in honor of the centenary of his birth, published in Philadelphia's *The Jewish Exponent* in June, 1908, where he noted how, "Imbued with the highest modern knowledge, filled with endless love for Israel and Judaism, he applied to Judaism the scientific methods of his time." There is no reason to believe that he felt any differently himself. Indeed, in a newspaper interview published on July 1, 1915, he noted that, "I see no conflict, no inconsistency between Americanism and Judaism," (*Yiddishes Tageblatt*, p. 4c-d) and was himself compared by that same newspaper to none other than Hirsch some five and a half months later, on December 12, 1915. See below, n. 15. Indeed, in a recent article (above, n. 7), Rothkoff himself noted that Revel "also was influenced by the spirit of the Haskalah" and that he "pursued his secular studies on his own," both while yet in Europe. See p. 3.

15. *Yiddishes Tageblatt*, December 12, 1915, English page.
16. For more information on Revel's student career, his secular interests and his reorganization of RIETS, see G. Klaperman, *op. cit.*, 138–42, 153; A. Rothkoff, *op. cit.*, 31–3, 36, 38–9, 47–51; J. Gurock, *op. cit.*, 45–53.
17. B. Revel, "The Yeshivah College: A Statement of Aims," *The Jewish Forum* XI:5 (May, 1928), 253–55. A different version of this essay was printed in the *Torah U'Mada Reader*, ed. by S. Carmy (New York, 1984), 1–4. Subsequent issues of *The Jewish Forum* (XI:6 [June, 1928], 291–96 and XI:7 [July, 1928], 358–61) printed reactions to Revel's statement from several prominent Jewish scholars and educators.

See also the text of a letter from Dr. Revel to Samuel Levy written on May 1, 1926; cited by A. Rothkoff, *ibid.*, 81.

For the significance of the italicized words, see below.

18. N. Davidson, "Enter: The Yeshiva College," Yeshiva College Department of Public Relations, for release October 19 (1928).
19. Cited by A. Rothkoff, *op. cit.*, 92.
20. See the beginning of an early undated press release entitled, "Yeshiva College Opens First Year Course with 35 Student Body" and the press release cited above, n. 18, p. 1.
21. For the history of the founding and early years of Yeshiva College, see G. Klaperman, *op. cit.*, 149-70; A. Rothkoff, *op. cit.*, 71-157, 181-203; J. Gurock, *op. cit.*, 89-95. For a brief description of the opposition to Revel by members of the RIETS faculty, see Rothkoff, *ibid.*, 140-42.
22. *The Commentator* I:3, April 8, 1935. The points made in this editorial were reiterated in a subsequent editorial on May 20, 1935 (I:5).
23. *Ibid.*, IV:1, October 14, 1936.
24. See H. Bloom, ed., *Hedenu, op. cit.* (n. 13), English section, 17.
25. *Op. cit.*, XII:6, January 8, 1941.
26. *Ibid.*, November 21, 1935.
27. Cited by J. Gurock, *op. cit.*, 137.
28. This part of Dr. Belkin's address was reprinted on the front page of *The Commentator* XIX:7 (May 25, 1944). Parts were also excerpted in *Hazedeck*, a magazine published by the Student Organization of Yeshiva, II:1 (April, 1945), 8-9. It was first published in full in a pamphlet entitled, *The Inauguration of Samuel Belkin as the President of Rabbi Isaac Elchanan Theological Seminary and Yeshiva College* (New York, 1945), 36. It was almost totally reprinted as, "The Truly Higher Education: An Inaugural Address" in S. Belkin, *Essays in Traditional Jewish Thought* (New York, 1956), 16-17 and in the *Torah U'Mada Reader*, *op. cit.*, 9. See also an interview with Dr. Belkin printed in *ha-Do'ar* XXVI:12 (January 25, 1946), 290.
29. S. Belkin, *Essays*, *ibid.*, 66. The press release announcing the founding of the university also quoted Dr. Belkin as hailing "the creation of *an harmonious blending* between the cultural heritage of our American democracy and the ancient spiritual traditions of Israel." See "Yeshiva Now a University," Yeshiva and Yeshiva College Press Release, December 3, 1945, 1. This phrase was also used in "The Yeshiva University," *The Jewish Forum* XXVIII:12 (December, 1945), 289.
30. S. Belkin, *ibid.*, 44-45.
31. *Ibid.*, 135.
32. On Dr. Belkin and the growth of Yeshiva University under his leadership, see G. Klaperman, *op. cit.*, 177-84; J. Gurock, *op. cit.*, 136-245.
33. N. Lamm, "Modern Orthodoxy's Identity Crisis," *Jewish Life* XXXVI:5 (May-June, 1969), 7.
34. "Dr. Norman Lamm: Investiture Address, November 7, 1976," printed as a separate pamphlet and reprinted in the *Torah U'Mada Reader*, *op. cit.*, 13.
35. *Torah U'Mada Reader*, 17.

The Hebrew work *עֲמָד* has been transliterated in different ways. Although it often appears as "mada," I prefer the more technically precise "madda."

36. In addition to many of the quotes cited above in which one or more of these terms are used, note also the following:

Dr. Revel:

1. "... of the Yeshiva so that they may *harmoniously combine* the best of modern culture with the learning and the spirit of the Torah and the ideals of traditional Judaism." (A. Rothkoff, *op. cit.*, 78.)

2. "The *interaction* of Jewish culture and philosophy of life, and all knowledge of mankind, the *harmonious development* of the human and the Jewish consciousness, will help to create *harmony* in the heart and the mind of the Jewish youth and will help develop a complete Jewish personality." (*Ibid.*, 79.)

3. "... the *blending* of the Jewish approach to life with that pointed by modern culture . . ." (*Ibid.*)

4. "... an education through which the human conscience and the Jewish conscience develop harmoniously into the *synthesis* of a complete Jewish personality, that indicates the guiding laws of life in accordance with the immortal truths of Judaism in harmonious blending with the best thought of the age . . . Its fundamental purpose is to afford this *harmonious union* of culture and spirituality . . ." ("The Yeshiva College," distributed in October, 1926; *ibid.*, 259, 261.)

5. "This sanctuary is consecrated to the teaching of the truths of the Torah which stand eternal . . . in union with the creative culture and humanizing forces of the time . . ." (Address delivered at cornerstone laying ceremony of Yeshiva's new building on May 1, 1927; *ibid.*, 90.)

6. ". . . will aid in the spiritualization of our lives and the *synthesis of the Jewish personality, bringing into harmonious relation* the mind of the Torah-true student youth and the modern mind." (*The Jewish Forum* XI:5 [May, 1928], 255.)

7. "Yeshiva College is dedicated to the transformation of these aspects and values of Judaism, its teachings concerning God, man and nature, *fused and harmoniously blended* with the knowledge of the ages, with the other currents of creative culture and the humanizing forces of the age . . . It is the hope of Yeshiva College that through its unique training, *harmonious union* of spirituality and culture . . ." (first Yeshiva College Commencement Address, June 16, 1932; A. Rothkoff, *op. cit.*, 276.)

8. "The *integration* of the forces of general and spiritual education, the *union* of the knowledge of the ages and the learning and vision of steadfast Israel, is the *integrating spirit* of Yeshiva College." (seventh Commencement Address, June 16, 1938; *ibid.*, 296.)

Dr. Belkin:

"Our philosophy is one of *integration* and we firmly deny that our integration in the American community in any way implies the abrogation of even one iota of our sacred tradition." (S. Belkin, *Essays*, *op. cit.*, 70.)

I have no doubt that a study of all of Dr. Belkin's and Dr. Lamm's speeches and correspondence, hitherto unattempted, will yield many more similar examples.

37. See, for example, the commentary of the Malbim on Dan. I:4 (וירדי דעת ומביית מדע) and II Chronicles I:10–12 (חכמה ומדע). These sources were cited in a lecture by Rabbi Aharon Soloveichik in March, 1987, entitled, "The Halakhic Justification for Torah u-Mada as the Goal for Yeshiva University." I am editing a transcript of this lecture which will shortly be published in a volume described below, p. 14.
38. See, for example, the examples cited in I. Twersky, "Some Non-Halakhic Aspects of the Mishneh Torah," *op. cit.* (n. 5). See also Rabbi Ya'akov Emden's description of the intellectual interests of his father and his students in his autobiography, *Megillat Sefer* (Warsaw, 1896), 11: גם מלאו דיביהם לה' בשאר ידיעות ער שנעשו שלמים ב תורה ובחכמה "בכחמה . . . על בן גודל והצעלה בתורה ובחכמה".

For modern examples, see the responsa printed by Y. Levi, *op. cit.* (n. 2).

39. See *Yiddishes Tageblatt*, July 13, 1915, p. 3c.

40. See *ha-Mesilah* I:4 (May, 1936), 1.

41. *ha-Pardes* XIV:10 (January, 1941), 5.

42. *Ibid.*, XX:1 (April, 1946), 15–16.

In the Yiddish press, secular knowledge was referred to as "זועלטליכע בילדונג" (see *Judische Gazetten* [JG], January 26, 1906, p. 5c-d; May 8, 1908, p. 14c; *Yiddishes Tageblatt* [YT], May 6, 1908, p. 4a), "אלגעמיינע בילדונג" (JG, May 15, 1908, p. 13d), "זועלטליכע וויסטנשאפטען" (YT, January 26, 1906, p. 7g), "אלגעמיינע וויסטנשאפטען" (JG, May 8, 1908, p. 14c; YT, May 21, 1914, p. 8a), "לטמורי חור" (YT, May 13, 1908, p. 1e).

43. Dr. B. Revel to Rabbi A. Alperstein, 16 Tamuz 5675 (= June 28, 1915) found in The Mendel Gottesman Library, Yeshiva University, Ms. 1243.

"ידיך נפשי ורכך חביבי הרב הגאון, בתורה ובמדע לו עשר יdot מ"ר א. אלפערשטיין ישא ברכה המובהק החכם המופלא, בתורה ובמדע ל"ז מ"ר א. אלפערשטיין ישא ברכה מאית ה'"

For information on Alperstein, a major rabbinical figure in America at the turn of the century, see M. Sherman, "Rabbi Avraham Eliezer Alperstein," *Chavrusa* XXIII:1 (September, 1988), 3. In addition to the sources cited there, see G. Klaperman, *op. cit.* index, s.v. "Alperstein, Rabbi Avraham Eliezer"; C. D. Gulefsky, *Du Yovlin* (New York, 1988), 27–43.

44. *Hedenu, op. cit.* (above, n. 13), Hebrew section, 128.

That same volume also included an article by David B. Hollander, "What Does Yeshiva Mean to Me?" *ibid.*, 91–4. In the course of his remarks, Hollander noted that, "on the graduation key of Yeshiva College appear the significant Hebrew words *תורה ודע*, which means traditional Judaism plus secular training and knowledge." The origin and fate of this felicitous phrase is also shrouded in mystery.

45. S. Eckstein, "ha-Yeshiva—Mahutah ve-Tafkidayh," *Hazedeck* I:1 (June, 1944), Hebrew section, 3.
 46. Old copies of Yeshiva's commencement programs are kept in the archives of the Department of Public Relations, Yeshiva University.

The following are the various seals of Yeshiva:



(a)



(b)



(c)



(d)



(e)



(f)



(g)

- (a) on the cover of the program of the first commencement exercises of RIETS and Yeshiva College held on June 16, 1932.
- (b) on the cover of the program of the fifth annual commencement exercises of Yeshiva College held on June 16, 1936.
- (c) on the cover of the program of the ninth annual commencement exercises of Yeshiva College held on June 20, 1940.
- (d) on the cover of the program of the annual commencement exercises of Yeshiva College, Teachers Institute and the Bernard Revel Graduate School held on June 26, 1945.
- (e) on the cover of the program of the annual commencement exercises of Yeshiva University held on June 11, 1946.
- (f) on the cover of the Semicha convocation program of RIETS held on March 4, 1956.
- (g) was first adopted at the end of 1988.
47. Compare the paucity of information available about Yeshiva University's seal to the wealth of information available about the seals of both Yale University and Harvard University. For the latter two, see D. Oren, *Joining the Club: A History of Jews and Yale* (New Haven and London, 1985), 305–14 ("The Yale Seal"); adapted and reprinted as, "Urim v'Tumim: The Yale Seal," *Orim* I:2 (Spring, 1986), 117–22.
- It is interesting to note that the logo of the Association of Orthodox Jewish Scientists is also תורה ומדע. It appeared on the first issue of its *Journal* published in September, 1950 and continues to appear on the back cover of its current publication entitled *Intercom*. For an attempt, albeit unsuccessful, to change the wording, see L.L., "Our Motto," *Intercom* VIII:2 (March, 1967), 3. Also, the name of the publication of the Association of Orthodox Jewish Scientists in Israel is תורה ומדע.
48. *Gesher* was described this way in the premier issue of a new newspaper, *Hamevasser*, the "Student Publication of RIETS, TI and JSP." See *Hamevasser* I:1 (Cheshvan 5723 = November, 1962), 1.
49. See *Gesher* I:1 (June, 1963), 2–17.
- The title of Rabbi Lichtenstein's article has an interesting history. It first appeared in *The Commentator* LIII:4 (April 27, 1961) with the title, "A Consideration of Synthesis from a Torah Point of View" although Rabbi Lichtenstein never intended to use the word "synthesis" at all. See S. Carmy, "Rejoinder: Synthesis and the Unification of Human Existence," *Tradition* XXI:4 (Fall, 1985), 50, n. 2. In a recent conversation, Rabbi Carmy informed me that Rabbi Lichtenstein commented in *shiur* about the unfortunate choice of that word by the editors of *The Commentator* and said something to the effect that he wrote some five thousand words in that essay and had been careful to insure that not one of them was "synthesis." Mindful of this objection, when Rabbi Carmy planned to include this essay in the *Torah U'Mada Reader* he suggested a new title for Rabbi Lichtenstein's essay, "A Consideration of General Studies from a Torah Point of View" and Rabbi Lichtenstein did not object. See the *Torah U'Mada Reader*, *op. cit.*, 33.
50. *The Commentator* XVII:8 (May 20, 1943). See also M. Fenster, "Courses of Study in Yeshiva Necessitate Spiritual Guidance," *The Commentator* XXVI:4 (December 11, 1947), 2; C. Brovender, "Synthesis—Student's View," *Hamevasser* I:3 (Nisan, 5723 = April-May, 1963); I. Gottlieb, "Views on Synthesis Contrasted; Practical Commitments Needed," *Hamevasser* III:2 (Shevat, 5725 = January, 1965); Y. Skovronsky, "Synthesis Evaluated—Limudei Kodesh in a Secular World," *Hamevasser* V:2 (November 10, 1966), 6: "Needless to say, synthesis is one of the most popular subjects of writing and discussion at YU. And yet, as more and more is said about synthesis, I find myself more and more surprised. It seems to me that the most crucial and most disturbing aspect of synthesis at YU is barely ever touched upon."
51. In addition, Dr. Lamm has recently completed a whole volume devoted to this theme which will be published shortly.