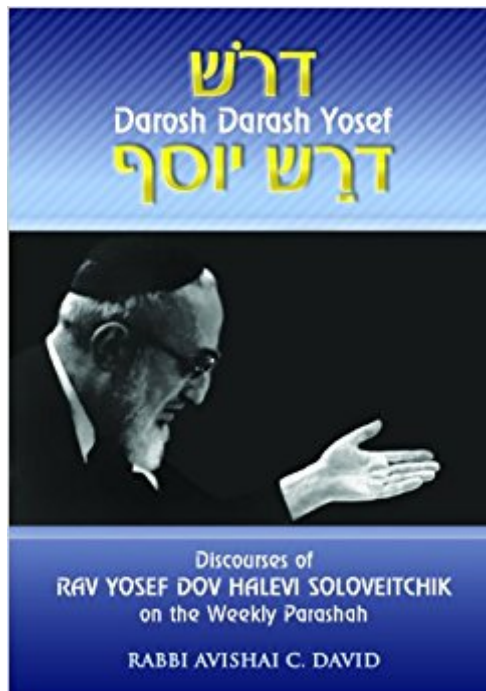




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Discourses Of Rav Yosef Dov Halevi Soloveitchik On The Weekly Parashah: Darosh Darash Yosef



Synopsis

Principally drawing from end-of-Shabbat lessons and discourses given by the Rabbi Yosef Dov Soloveitchik during his time in Boston, this compendium also includes Soloveitchik lectures from his tenure as the rabbi of Congregation Moriah in Manhattan and his summer lecture series. Compiled by Rabbi Avishai David, a student of Soloveitchik's, this collection serves as a comprehensive introduction to the thought of one of the great Talmudists of the 20th century, a man who drew from a vast reservoir of Jewish and general knowledge to bring Jewish thought and law to bear on the interpretation and assessment of the modern experience.

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Customer Reviews

Rabbis interpret Torah in different way. Tradition speaks of seventy ways, with the number seventy indicating a large number. Rabbi Avishai C. David offers his recollections of the views of Rabbi Joseph B. Soloveitchik (1903-1993) on the weekly Torah portions read in synagogues. Rabbi David uses his own words. His book is significant because Rabbi Soloveitchik is very much admired; most Jews refer to him as "The Rav," the rabbi, par excellence. The volume is published by Urim Publications, the OU Press, and Yeshiva Torat Shraga, showing that the teachings in it are the views of a large segment of Judaism. The Rav considered Moses Nachmanides (known as Ramban, 1194-1270) as the best Bible commentator. In his book on the Rav, *The Rav Thinking Aloud*, Rabbi David Holzer quotes him saying: "In my opinion, the Ramban has contributed much more to the philosophy of religion" than Maimonides. Maimonides, he continues, was

"over-educated and over trained.... The Ramban used more intuition than logic." Rabbi David says it this way in his volume: "Major decisions in people's lives are often not a function of rational calculation but based on impulse and intuition." The Rav, in short, emphasizes faith, rather than reason. The Rav, as most rabbis today, focuses on Midrashim. He quotes a Midrash on the weekly portion and offers his view of what the Midrash is teaching. Rabbi David says that the Rav was interested in "the spiritual message that (the Torah) conveys... (the) moral precepts and norms that translate into practical deeds." The following are examples. Deuteronomy 33:4 states: "The Torah that Moses commanded us is the heritage (Hebrew, *morasha*) of the congregation of Jacob."

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