

I. Introduction:

The power point presentation offers a number of specific examples from Jewish Law, Jewish history, Biblical Exegesis, etc. to illustrate research strategies, techniques, and methodologies. The student can better learn how to conduct research using: (1) online catalogs of Judaica, (2) Judaica databases (i.e. Bar Ilan Responsa, Otzar HaHokmah, RAMBI , etc.), (3) digitized archival historical collections of Judaica (i.e. Cairo Geniza, JNUL illuminated Ketuboth, JTSA Wedding poems, etc.), (4) ebooks (i.e. HebrewBooks.org) and eReference Encyclopedias (i.e., Encyclopedia Talmudit via Bar Ilan, EJ, and JE), (5) Judaica websites (e.g., WebShas), (5) and some key print sources.

The following essay is offered to the dear reader to help better understand the great gains we make as librarians by entering the online digital age, however at the same time still keeping in mind what we dare not lose in risking to liquidate the importance of our print collections and the types of Jewish learning innately and traditionally associate with the print medium. The paradox of this positioning on the vestibule of the cyber digital information age/revolution is formulated by my allusion to continental philosophies characterization of "The Question Concerning Technology" (Die Frage ueber Teknologie) in the phrase from Holderlin's poem, Patmos, cited by Heidegger: Wo die Gefahr ist wachst das Retende Auch!, Where the danger is there is also the saving power.

II. Going Digital and Throwing out the print books? Critique of Cushing Academy's liquidating print sources in the library and going automated totally digital online:

Cushing Academy, a New England prep school, is one of the first schools in the country to abandon its books. I find this incredibly sad and very unwise. (1) If the electricity goes out totally automated libraries cannot access sources. (2) the smugness of the post-modern condition is that students no longer need to memorize texts because they feel often it "is all saved on the hard drive". The gemarah notes if you learned a sugya 100 times learn it 101 times. It is never enough; (3) scrolling in antiquity with a Sefer Torah is not the equivalent of scrolling online for often students become lost in hyperspace as they flit from one site and card in the stack to the other losing all sense of context, (4) writing skills have deteriorated with online environment where it is economically and physically easy to "fill space" by typing stream of consciousness which led to the humorous book by a British author titled, "Eats shoots, and leaves", (5) the online environment often conditions persons to become more alienated although ironically the speeds by which one can communicate with instant messaging, email, and palm pilots appears to make the world a "smaller global community- Marx analyzes this process of alienation as a result of the technological revolution in *Das Kapital*, (6) Buber notes that the machine can condition people not to treat each other with respect, decency, and kindness because it promotes what Marcuse latter called, "Instrumental reason" whereby das *zwischenmenschlich* (fellow human) is reduced to the I-It relationship rather than the I-thought (Ich-Du) relationship; (7) in the event of a nuclear war machines often risk being attributed "accountability and responsibility" and this jeopardizes human being moral agents so that military confrontations can be escalated and get out of human control due

to the "cunning of instrumentality" (see Rubenstein, Richard), (8) machines can promote the condition of "causality shrinking to a reporting" I have written elsewhere about this danger, (9) Jean Francois Lyotard in his book *_The Post-modern Condition_* shows that critical thinking is deteriorating due to the technology revolution and that indeed the status of knowledge has been clouded for reams of information can be generated but most librarians have lost, or were never trained to critically analyze the data of information to be able to discern chaff from wheat, *ikar from klippa*, (10) the tenth point is whether a Golem (i.e. a cloned artificial anthropoid) can be counted in a minyan (a bit of humor!) *Wo die Gefahr ist wächst das Rettende Auch!* That is to say the potential for the machine to lead to nuclear apocalypse also contains the redemptive saving grace that machines such as the dialysis machine can add an extra 75 years to a patient's life, *Mishehu Kayam nefesh ekhad KiElu Hu Kayam et HaOlam Malei:*

III. Analysis of the Limits of Newspapers for Scholarly research and the Dangers of the Newspaperesse type of writing. A stage in the displacement of Cherishing the TEXT to making the Text disposable and superfluous

There are many excellent digitized collections of Newspapers. For example The Jewish National and University Library, David and Fela Shapell Family Digitization Project, offers access to its important Historic Hebrew Newspapers project. The aim of this site is to provide open access to images of the major titles of the early Hebrew press (19th and early 20th century). **The site itself is entirely in Hebrew.** These newspapers contain a wealth of primary material on Diaspora and Land of Israel history of the period. Access to them has, until now, been limited to a small number of research libraries which held either the crumbling originals or microfilm copies. Each newspaper has indexes by common era date, Jewish calendar date and volume/issue numbers. Partial author and subject access is provided for **Halevanon, Hamagid and Havazelet** via an index created by Yad Ben-Zvi and computerized by the University of Haifa in the 1980's. This index has now been upgraded by the JNUL to a web version, and enhanced with links to the fulltext of each article. This index is limited, however, to Eretz Israel topics in these three newspapers. Unfortunately there are as yet no comprehensive index to **Hazevi, Hazefirah and Hameliz**. Indexes appeared with several volumes and these are presented together at the site. The runs of these journals are based primarily on the collection of the JNUL, with missing issues filled in with the help of other institutions and private collectors. A few issues are still missing or partial and we welcome the help of other institutions in filling these gaps. This online digitized collection of Historic Hebrew newspapers makes a most excellent positive contribution to research of the Jewish people, its culture, and intellectual documents.

However, Nietzsche once bemoaned the deterioration of all standards of academic excellence when he noted that the common man reads the sports page of the newspaper while his medieval ancestors woke up every morning to study/learn a primary sacred text with eternal value and import. The way the communications industry (including newspapers) report the news, this can effect and indeed escalate military conflicts. "Causality has shrunk to a reporting." The newspaper industry can distort and escalate military conflicts by misreporting, sensationalizing, misrepresenting, or twisting and spinning the facts. Nietzsche himself noted "there are no facts only interpretation of facts." Nietzsche happens to be wrong. There are facts i.e. someone was born on a certain day in the Hebrew calendar and water boils at 100 on the planet earth but at a different temperature on the moon. Yet what Nietzsche is revealing is that the communications revolution in how the news is reported can lead to dangerous situations. For instance if the newspaper industry or film news industry is sent to dove tail military strikes, they can produce images of buildings being blown up strictly for sensationalized consumerism of the person after work while watching the 6 o'clock news to eat a stake dinner and have the "entertainment" of a military organization blowing up a building. Israeli's frequently call ahead of time and have the Palestinians evacuate the HAMAS headquarters the IDF targets to destroy as seedbeds of terrorism. This is a war ethic. Yet the

newspaper represents the mode by which for many years, before economic factors forced newspapers to go online, that major propaganda ministries like the Kremlin could "configure" mass public opinion "at will" by the press and communications industry to essentially brain wash the unthinking public of their spin of "what policies will be and what is to be thought about capitalism." The Newspaper has a history. With the technological revolution of the printing press, eventually technology reached a stage of mass output of Newspapers. Nineteenth century novelists like Dickens, whose work have a moral conscience, got paid by the word to "fill space" in a newspaper like publishing of various chapters of his newest novel that avid readers looked forward to read each week. However the quality of Dicken's work released via a newspaper like production but bemoans the lack of quality of "yellow journalism" that often allowed the worst to come to pass in hist. The rise of the Nazis involved expert control (in German the word for frame is Gestell) of the newspaper industry..Gestell is a mode of controlling which the communications industry can do with configuring mass public opinions. Another German philosophers notes that in essence the control aspect of Gestell reigns whether it be the manufacture of corpses in gas chambers, the mechanized food industry, the production of WaffenStoffen Atomic bombs, or the Berlin blockade, because "*in wesen sie sind die Selbe*" (in essence via Gestell/control they are the same mode of control dominance. Propaganda newspapers like *_Der Sturmer_* of Stricker disseminated anti-semitic hatreds based on ancient hatred and new racial modern genetic social Darwinian theories. Such propaganda newspapers allowed the nazis to poison or to encourage mass hatred of Jews. Thus on the one hand the newspaper technology allowed a great novelist like Dicken's to share his morally infused writings with the English public but on the other hand (*sitre atra*) the newspaper is used by the Kremlin on the communist left, and the Nazis (on the totalitarian right) to mass configure any public opinion they wish to instill among the masses. How does this relate to the Touro Newspaper archives? It relates because a librarian must pick and choose between the good and bad in newspaper and journalism cultures. There are thoughtful journalists who reveal scandals while there are sensationalist journalists who merely want to entertain and put spin on events. The librarian must not only provide access to the library patrons to these newspaper archives but help the patron discern the wheat from the chaff and better still think critically about this genre of communication so that the patron not be amongst one of those unthinking readers of the newspaper sports pages who does not realize they may intentionally be the guinea pig of spin doctors who via propaganda are merely trying to configure the mass public opinion either to win the next political election, or worse yet to "report news that risks shrinking into causality" i.e. causality of escalating a military conflict that could be the onset of Gog and Magog, The ancient metaphysical understanding of Rambam is no longer operative in the revolution of technology communications industry of which newspapers were a part until they were replaced by quicker modes of dissemination of "Information." The Rambam understands 4 causes for the existence of a kiddush cup i.e. the material cause= the silver it is made out of, the formal cause is the shape of the kiddush cup, the efficient cause is the silversmith judaica craftsman who made the kiddush cup, and the teleological cause is the purpose of reciting kiddush on Shabbos and Hagim. In the communication revolution information age we are living in, these theory of 4 fold causality is no longer operative for if "causality has shrunken to reporting" then the way in which events, and the news are reported by journalists (in newspapers or CNN) can have disastrous consequences. Israel fights a public relations battle because many news agencies scapegoat the new state unfairly by twisting the way news events appear in her history. For instance one news agency filmed a Palestinian man's son being shot near Har Habayit. The News agency knew that the child was shot by Palestinian crossfire but purposely aired the videotape to scapegoat the Israeli Temple mount Police as if the Israelis had shot the Palestinian child and that is a good example of what we mean by the dangers of "causality has shrunken to a reporting" for the viewing of that videotape where Israelis were scapegoated unfairly as if they shot the Palestinian child "caused" mass world opinion to be hostile to Israel, Zionism, and Jews. The communications industry forged an alliance between Edom and Ishmael to scapegoat the Israelis and thus the ontological reality of Rav Soloveitchik's *_Kol Dodi Dofek_* opens.

Rav J.B. Soloveitchik also draws on Shir HaShirim for the title of His work, *_Kol Dodi Dofek_*. The Rav's essay originated as an address delivered in Yiddish by the author to the Religious Zionists of America on the occasion of the Eighth Anniversary (May 1956) of Israel's independence. It was subsequently elaborated upon, rewritten in Hebrew and appeared in an anthology entitled "*Torah U-Meluchah*" published in Jerusalem in 1961. As my review of this work indicates, the Rav's metaphor of *Eretz Yisrael* as the beloved

who knocks for American Jewish financial support marked the Rav's turn at that time from the *Aggudat Yisrael* Part which at that juncture in Jewish history was not (as) Zionist. The Rav discusses the religious significance of the creation of the State of Israel and obligation that its existence imposes upon Jews. The Rav refers to six knocks of the beloved- the first knock is political whereby the United Nations approved Israel's right to exist. The second knock was on the battlefield when the small Israeli military miraculously defeated a larger Arab invading attack. The third knock is on the theological dimension and the need of Christians to support the Israeli state. The fourth knock is for the perplexed youth who are confused and suffering from *hester panim*. The fifth knock is the most important and it is one to balance *Hashgehah pratit* with the right of Jews to defend themselves after the Shoah. This is beautifully encapsulated in Modern Hebrew literature in the literary repartee between Bialik in his poem "*the City of Slaughter*" and Agnon's Midrash on it in the story "*Ma'aseh ha-ez*" *(story of the goat). Bialik in his poem, which was commissioned to memorialize the Kishneff pogrom, takes a Maccabean stance that Jews should fight back with weapons, and not "hide like mice" in the face of hate and violence. Agnon qualifies this stance and argues that we also need to outsmart our enemies. The plot of Agnon's story involves a very poor family that relies on a goat for cheese and clothing. The father is out in sleet and snow trying to earn a *parnassa* for his family. For the Bar Mitzvah of the son the mother must knit her own talit for the bar mitzvah out of goat's hair. When the wave of pogrom thugs hit their town the family sacrifices the goat and dips the *talit* into the blood of the goat to use it as a decoy by hanging it on the porch of the house, so the thugs think the house has already suffered violence. Images of the *ketumat passim* in the Yosef story are employed. The family survives through the decoy. In this way Agnon drawing on images from *Had gadya*, corrects Bialik's macho stance that muscle alone will be enough to defeat the enemies of the Jews. The Rav acknowledges the place of muscle however when Moshe saw the Egyptian smite a Jew... he struck down the Egyptian (Ex. 2:11-12) and *lex talionis* is meted out when the order of Pharaoh "every Hebrew male child born shall be cast into the Nile" is reciprocated with drowning of the Mitzrim in the Sea of Reeds. While we do not celebrate the downfall of our enemies, i.e. the halakhah is to pour out a drop of wine when reciting the plagues in the Pesah Haggadah, Rav Soloveitchik affirms in *Kol Dodi Dofek*, "Jewish blood is not cheap." According to Rashi drawing on the Midrash, Moshe Rabbeinu killed the *Mitzri* by utterance of the *Shem HaMephorash al pi Kabbalah*. The sixth knock according to the Rav is the "right of return" that any Jew fleeing persecution can come to Israel and no quotas like those imposed by the English via Bevin, will prevent Jewish immigration and *aliyah*. The Rav notes, "Had Israel been born before the Hitlerian Holocaust, hundreds of thousands of Jews could have been saved from the gas chambers and the crematoria. The miracle of the State tarried somewhat, and in the wake of its delay, thousands and tens of thousands of Jews were taken to the slaughter

These thoughts are offered only in the spirit of understanding that Librarians should not just provide access to sources such as newspapers but must be able to think critically about the limits of these sources: in this case good and bad journalism. I hope my comments will not be misunderstood but appreciated in the spirit of striving for the librarian being more than a computer jockey to provide access to sources, better yet the librarian should be capable of thinking, critical thinking, understanding and the understanding of understanding in the pursuit of hokmah, binah, vedaat in a life of the mind which draws off a tincture of the divine attribute of Hashem's cognitive reality, the link to which we share via the Sekel hapoel, i.e. active intellect. Paul Cantor in *Leo Strauss's thought : toward a critical engagement* (Boulder : L.

Rienner Publishers) 1991 offers an analysis of the Limits of Newspapers for Scholarly research and the Dangers of the Newspaperese type of writing. He advocates for a forgotten kind of reading, a skill that risks extinction in the technological revolution where critical analysis, understanding, and the understanding of understanding risk being eclipsed by a technological instrumental modality of being, thinking, and behaving.

With Newspapers "the word" becomes disposable and therefore the state of libraries has devolved from the medieval monastery and Beit Midrash where "the written word" was cherished to throwing out the books.

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[http://student.cbcmd.edu/~dlevy11/ethics012505%20\(2\).htm](http://student.cbcmd.edu/~dlevy11/ethics012505%20(2).htm)

IV. While Current Newspapers are Secondary Source Historians make Carriers on Primary Sources.

Historians make careers on doing "research" on primary documents. I studied under a number of historians and philosophers who employed primary docs. in their research. In secular philosophy I was a student of Aryeh Kosman who did archival research on primary manuscripts of Aristotle and the Diels and Kranz Presocratic fragments. My philosophy teacher Robert Dostal of Bryn Mawr College did archival research on the works of Husserl unpublished manuscripts. My philosophy teacher Kathleen Write also did archival research of unpublished ms. of Merleau-Ponty in France and her own teacher Han Georg Gadamer in Germany, etc. My classics professor Deborah Roberts, married to Aryeh Kosman also introduced us to primary texts that were living when she brought to Haverford the Oxford classics dept. which performed live, in attic Greek the comedic works of Aristophanes. Recordings of these performances in the original ancient Greek constitute primary texts. Marcel Gutworth, a French Professor also seemed to deal with original manuscripts of Moliere before he relocated from Haverford to Columbia University. His course on L'age de Classicism taught in French and all papers written in French was a memorable and truly substantive course in which one gained an appreciation for the works of Corneille, Racine, Moliere, Madame de Lafayette (Princess de Cleves), La Fontaine (Les Fables & poems like Adonis). Paul Desjardins also did archival research on Chinese Pictograms about which he became familiar in his missionary work in

China. Richard Bernstein had done archival research on Heidegger and when he brought to Haverford campus the philosopher Habermas Haverford students experienced interacting with Habermas as a field of force, a living text.

In Jewish studies my Jewish studies prof. Arthur Lesley published numerous works on the unpublished manuscripts of Italian Renaissance Jewish Platonic Philosopher Alamono found in the Bodelein library in Britain. Lesley cites ms. # (manuscript number) in a number of his publications including NYU Essential papers on Jews in the Italian Renaissance. My teacher of the Dead Sea scrolls and Rabbinics Dr. Rabbi Yosef Baumgarten from Vienna was given an original copy of the Damascus document from the Catholic Polish priest Milik relayed thru William Foxwell Albright of Hopkins. Rabbi Baumgarten was the worlds' expert on the halakhic aspects of the DDS, and researching manuscripts of the fragments was his daily work. Barry Gitlen is an archeologist in the Indiana Jones tradition and excavated Ekron (a Philistine city) and found numerous primary artifacts, including some inscriptions. Dr. Shmuel Litov, a descendent of a distinguished Hasidic dynasty of Hasidim... known as the Tehillim Sagers, also did original manuscript analysis of texts in Hebrew Grammar including Ibn Janai's work _Sefer Shoreshim._ Dr. Yoel Wachtel also dealt in primary docs. Of Rabbi Yehudah HaLevi, the Maharal, and Rav Kook looking in his dissertation at the existence of love of the land of Israel in these three Jewish philosophers works, what in academia is called Jewish nationalism. Yoel traveled to the Hester Yeshivah and interviewed disciples and relatives of Rav Kook. Simon Shokek, who received his doctorate from Hebrew University under Yosef Dan, also investigated primary docs. Of the Ramhal (Rabbi Moshe Hayim Luzatto), about whom the GRA said he would have walked to Italy to meet. Dr. George Berlin, a Jewish historian, also had access to many primary docs. For his research as his brother is Dr. Charles Berlin, head of the Harvard Jewish Studies Collection. Dr. Charles Berlin showed us all sorts of primary docs. Including Israeli billboards and posters, and ephemora of political campaigns that constitute primary docs. Dr. S. Fine also dealt with primary manuscripts particularly in the area of Jewish Art history, and loves to travel to Israel to view ancient primary docs. Artifacts in Jewish Museums and archeological sites. Dr. Robert S. Freedman, a political scientist also drew on primary docs. In his area of Israeli politics. Dr. Sonette Hart, a Wissenschaft des Judentums scholar, also dealt with primary documents in her examination of Viennese Jewish culture and specialized facets such as Viennese coffee culture of the luftmensch phenomena. I worked with Hart on the "historical" appendix of my dissertation. Further my teacher Alan Udoff did archival research on the Leo Strauss' unpublished docs. At the University of Chicago, and told me the humorous story how he actually photocopied these never before seen unpublished Strauss docs. and the only good reason he ever saw for wearing a sports coat was so that he could smuggle out in its pockets the photocopied unpublished notes and papers of Leo Strauss including Strauss never before seen writings on Nietzsche. Udoff was joking, and of course did secure legal permission to copy the Strauss' notes on Nietzsche written at St. Johns College of Annapolis. At the University of Pennsylvania Manfred Lehman seminar I encountered Dr. Malakie Bet Arie who dealt with colophons, provenance notes, and other features of medieval Hebrew manuscripts. With Dr. Malakie I truly came in contact with a scholar whose greatness was clear due to his return to original primary documents. Another summer was spent at Northwestern Universities Institute of Jewish Culture and there I encountered Dr. Steven Katz, who also diligently works with primary manuscripts. I thoroughly enjoyed being exposed to his great breadth of Jewish knowledge, surely not a truncated overspecialized scholar. With Hebrew University of Jerusalem professors Moshe Idel I became exposed to Idel's archival research particularly on Rabbi Abraham Abulafia including unpublished manuscripts of Sitrei Torah, a Kabbalistic commentary on Rambam's Moreh Nevukhim. With Hebrew University of Jerusalem professor Gershon Shaked I also listened in class to his hebrew lectures about consulting archival ms. of Agnon, but even more interestingly Shaked's recollection of actually meeting and befriending Agnon. In short the standard of "being up to snuff" "on the cutting edge" being at the "standard of the Grey Poupon" in academia is an answer to the question, "did you use archival primary docs. in your research?". And thus I followed the academic game and travelled to the German Colony in Yerushalayim where Emil Fackenheim, at that time a living Jewish philosophy allowed me to tape record my interview with him. I was told by dissertation advisors that Fackenheim would give me 5 mins. in a cafe on Eliezer Ben Yehudah Street and probably not let me tape him. Instead I was hosted by Fackenheim for dinner at his home on 3 Alroi German Colony and

the philosopher let me tape him "oral histories" for over 10 hours. Further being compelled to get on the band wagon of employing primary docs. I made countless trips to the Library Congress to consult the Hannah Arendt unpublished papers, scouring them for all exchanges with Jewish Historian of Jewish Mysticism Gershom Scholem. Two weeks after defending my dissertation before a panel of 13 cross examiners including Rabbi Baumgarten, I learned that the Arendt archive at LC. was being digitized and her papers can be found at:

<http://memory.loc.gov/ammem/arendthtml/build.html> Some of this Jewish philosophers work is also at Leo Baeck. I realize the strict definition of an archival docs. as including:

Primary sources are original documents or other first hand evidence written and created during the time you are studying.

Examples

Diaries

Notes

Letters

Autobiographies

Interviews

Statistics

Photographs

Original works of Art

Works of Literature

Public documents/ records/ bills of sale

Primary sources are the most direct kind of information. They are original, firsthand sources created or written by persons directly involved in an activity or event. Different fields of study have different types of primary sources, but all of them are unanalyzed and uninterpreted. Examples of primary sources are autobiographies, diaries, notes, letters, emails, interviews, photographs, paintings, speeches, works of literature.

The distinction between primary sources and secondary sources can be ambiguous. A source maybe primary for one research paper and a secondary for another. It depends of the relationship of the sources to the research question. For example, the book, *Abe Lincoln Grows Up* by Carl Sandburg would be a primary source in a paper on the literary style of Carl Sandburg but a secondary sources in a paper on Abraham Lincoln. Time is often a defining element. A recent newspaper article is usually not a primary source, but it becomes a primary source when it is an article from the 1860s on the Civil War.

The notion of the difference between primary and secondary sources seems "etched in stone." However being in the presence of a critical thinker one realizes there are shades of grey rather than just white and black. An unforgettable experience was when in attending a seminar with French Jewish philosopher Jacques Derrida he revealed to some extent the antiquatedness of the notion of what is and is not a primary document. His deconstruction was possible because of Derrida's radical and subversive notion of what is a text. I attended a seminar with Derrida lecturing in French on the topic of hospitality and the course was an experience most unique unlike any other class I ever was in. The French philosopher first opened up with discussing Avraham giving hospitality to 3 angels at Mamre moving on to Penelope in the Odyssey deceptively repelling in Hospitality her suitors while faithfully waiting for her husband Ulysses to return by unknitting her tapestry each night so she did not have to marry the suitors who were trashing her husband's estate (shteit ahuz).

Derrida being from France felt compelled to also comment on Madame Bovary who inhospitably poisoned her own husband so as to carry on an affair with another man. However besides the obvious examples of hospitality in sacred and literary texts Derrida also introduced manuals from "schools of hotel management." These manuals were seen as a part of bourgeois counterfeit vulgarization and deceptive making contingent within the matrix of reciprocity of capitalism thereby debasing true hospitality as known in a dynamic of true friendship. Derrida was a subversive and creative thinker. His colleague Emmanuel Levinas and Levinas' secular disciples Alain Finkelkraut also investigated some primary docs. but the emphasis was always on what George Steiner calls "real presence," the encounter with living philosophers themselves. Levinas team taught Talmudic reading seminars also with a real Talmud scholar named Shunami, but those days in France seem like a previous gilgul of mine for as Judith Friedlander notes many of Levinas' students moved into Yeshivot communities and became very frum Jews instead of just attending sophisticated shiurim at the College Philosophique on la rive Gauche, the Sorbonne, and the cultural lectures hosted by the Alliance Israelite Universal of which Levinas was the president after Shlomo Munk. Munk had done serious archival research particularly on finding in the Bibliotheque nationale an unpublished manuscript of Rabbi Shlomo ibn Gabirol in the geniza. This text know as Mikor Hayim, had only been known for over 500 yrs. in Latin translation as the Fons Vital until Munk discovered the original HEBREW text. It had been cited in snippets by Rabbi Shem Tov Ibn Falquera but Munks find was a break thru in recovering archival memory as was Schechter when he excavated the Cairo Geniza and found a copy of Ben Sira in Hebrew on a palimpsest, along with original letters of the Rambam, and perplexingly a copy of a paraphrase of the Damascus Docs. associated with the archival find in the 1950s of the Dead Sea Scrolls. Schechter gave the Damascus docs. to Louis Ginzberg who published it in German under the title of Un Unbekannte Judische Sekte? The question remains how did a dead sea scroll text end up in a medieval rabbinic geniza? After Ginzberg who was interested in halakhic aspects of the Cairo Geniza, Israel Davidson made pioneering discoveries of primary texts of medieval Hebrew poetry including the work of Yannai that was known of but no primary texts had appeared for hundreds of yrs. until Davidson published them. Further Cairo Geniza scholarship of primary docs. also included great scholars such as the following all with different areas of focus of different types of primary docs.:

- (1) Jacob Mann: doc. Evidence- letters, contracts, court records on communal life
- (2) S.D. Goitein: A Mediterranean society : the Jewish communities of the Arab world as portrayed in the documents of the Cairo Geniza (trade, accounts, etc.)
- (3) Marc Cohen: Voice of the Poor in the M.A.
- (4) Stephen Reif: liturgical aspects & much more
- (5) Other Geniza Scholars: Alexander Marx, Henry Malter, S.L. Skoss, Benzion Halper, Richard Gottheil, Moshe Zucker, Shalom Spiegel, Norman Golb, Norman Stillman, Shamma & Mordecai Friedman, Elazar Hurvitz, Neil Danzig

To return to Derrida what happened in that French language seminar with dBL sitting in the back of the classroom was a questioning of what is a text? What is a primary docs. for that matter. Derrida attempted to demonstrate not just as an academic game, but as a lived example that the modern and medieval notion of text has been radically overthrown in the age of post-modernity as characterized by Jean-Francois Lyotard in his book, *The Post-Modern Condition* and we are seeing that confirmed in online resources like blogs, and Wikipedia like "texts" that are constantly changing and amorphous, having no one author. Derrida to be sure was influenced by his friend Michel Foucault, also a philosopher in France who wrote a ground breaking essay, "*Qu'est ce que c'est un auteur*" where he challenges the very notion of authorship as a pet peeve of the modern era post the Wordsworthian "EGOTistical sublime". That is to say the most frequent word in Wagner's autobiography is "Ich" and authorship merely is seen by Derrida as a part of the matrix of the POWER-KNOWLEDGE-REGIMES of the modern era. Derrida defines modernity with the onset of Hellenism when Alexander came into Palestine and Hellenized the Jews. That is to say he was not myopic and blinded by narrow specialization of literature persons who nowadays are so truncated in their knowledge that they define modernity with the roaring 20s literature of Hemingway, Fitzgerald, Joyce, etc. No those definitions of modernity merely are economic for tenured professors to perpetuate their own economic stability in lit. depts. There was a time, about 100 yrs. ago when a lit.

professor cast a wider net. Milton for example knew not only the whole of western literature from Homer to Joyce (which meant knowing the original language of Greek, Latin, English, and all romance languages) but also knew Chaldean, Hebrew, Sanskrit, and Chinese pictograms. That was not a truncated scholar. Rather Milton saw the forest for the trees before the commodization of Academia for axes to grind after the 1960s in America (see Alan Bloom: *The Closing of the American Mind*). In the time of Milton an "english lit. prof." knew a lot about a lot rather than little about very little in the age that the head of an English lit. dept. who may happen to be a scholar of Chaucer will only hire a Hemingway scholar because he wants to protect his turf and not be deposed by the rival lit. profs. To return to Derrida. Derrida cited the example of Levi Strauss' *Tristes Tropiques* and anthropological-literary study which opens up the notion of text. A text for Derrida is a field of force. A text for Derrida is not merely an archival primary docs. Rather people themselves are texts yearning to be interpreted and for this reason little children in celebration of Purim dress up as Sifrei Torah, i.e. torah scrolls. The implication of the seminar were to leave the seminar, the enchanted island of intellectual discussion, and intense critical questioning, and go interpret the TEXT of NATURE. G-d created the heavens and the earth, and Thomas Kuhn has shown in *The Structure of Scientific Revolutions* the laws of gravity discovered by Newton and Relativity by Einstein are just drops in the ocean of G-d's infinite wisdom, hinting at the divine text of "being". From Aristotle's "Being qua being" to Derrida's "the text of being" and Levinas' "the metaphysics of being being ethics" we have experienced a Nietzschean transvaluation of all values. While Derrida suggested some artists will make texts, he encouraged us to make our life into a work of art. To "dwell poetically" to transform and subvert by thinking critically what most assume to be a text. To think outside the box. To have no assumptions. To penetrate to the depths of thinking as Hannah Arendt urges.

A library it is felt contains texts. An archive it is commonly felt contains primary texts. However it was then that I realized with Habermas who I had met at Haverford- and Habermas in his book *The Philosophical Discourses of Modernity* which I encountered in a class with Dr. Rainer Nagele at Hopkins taught in the original German language, exposed Derrida as a mystic, whose mystical "a" of "difference" was in fact the mystical aleph of the MiKubalim such as the Maharah who erased the aleph from the word EMES, on the forehead of the Golem. For a text is not a closed system like an artificial anthropoid i.e. a Golem. A text is all of living reality and G-d encrypts His secrets as code in the wellsprings of being. Derrida was encouraging us to see CREATION itself as the text of the symphony of Hashem. The Sefirot were merely the divine DNA of the universe for those mikuballim to decode the encryption. On a humorous note a cataloger friend of mine when referring to a couple that recently got married, referred to our mutual friends as "an item" and Baruch hashem this item has brought into being a child, so now they are three. The cataloguer was punning on her expertise as a cataloguer of items, but she was also hinting to the Derridean thesis that human beings, an all of creations itself, is a primary document text. All persons are texts that yearn to be interpreted in a just light. No one is an island as John Donne says. The analogue in Jewish culture might be that of Hillel, "If I am not for myself who will be for me? If I am only for myself what am I. If not now, when?". Thus it is human relationships and in the particular culture of Judaism, Jewish marriages, and Jewish community that is the ultimate text that we should live, experience, and celebrate. We must as Shakespeare's Prospero says declare "my library is not dukedom large enough" and leave the enchanted Islands of our narrow myopic visions, and see the whole world, the Alps, the Himalays, the Grand Tetons, the galaxies, and all that is the case (Wittgenstein) as the TEXT of the symphony of Hashem's CREATION, whose DNA are indeed the sefirot.

Some Examples of Excellent Jewish Primary Archival Document Sites are:

<http://www.americanjewisharchives.org/>

<http://jnul.huji.ac.il/eng/music.html> (sound archive of original recorded ethnically diverse types of Jewish music (my second favorite site after Cairo Geniza)

<http://www.itsa.edu/prebuilt/exhib/sonnets/index.shtml> (beautifully written Hebrew poems mostly

form Italian Renaissance celebrating marriage between Hasan and Kalah; These are not only primary literary texts but very creative docs. drawing on biblical, mishnaic, and Talmudic Hebrew and aramaic. A scribe (sofer) would be commissioned by a newly marrying couple who would write a poem in honor of the upcoming marriage)

<http://www.jnul.huji.ac.il/dl/ketubbot/> (used by Prof. Maya Katz to illustrate Illuminated ketubos as art artifacts, a ketuba is a primary doc.)

<http://jwa.org/>

http://jewishhistory.huji.ac.il/Internetresources/womens_studies.htm#Biblical%20Era

<http://www.alberteinstein.info/> (I think this would have great interest for a non-jewish audience. One student in a history of science class of Prof. Ninnes cited ms.#, box #, folder # of letters in the archive of Einstein. There are even love letters!

<http://sceti.library.upenn.edu/morais/>

<http://www.vha.fu-berlin.de/en/links/index.html> (students like images and are visually dominated today so might be of interest)

<http://www.oac.cdlib.org/institutions/Judah+L.+Magnes+Museum>

<http://sceti.library.upenn.edu/genizah/> (in my opinion this is the best site for Jewish medieval archival manuscripts and docs.; Truly awesome! Search terms are creative, unique, and carefully chosen)

<http://www.inthefirstperson.com/firp/index.shtml> (contains some Jewish autobiographies)

<http://israblog.nana10.co.il/> (link to blogs in Israel, yes blogs are primary docs!)

<http://www.princeton.edu/~pressman/jewsub.htm#lib> (link to Jewish film archive, and films are primary docs.!)

<http://www.cjh.org/> (follow link to digital archives and turn up primary docs. and photos and ketubos, and many more primary docs.)

<http://www.vadvashem.org/> (link to H primary docs. on shoah)

http://legacy.www.nvpl.org/research/chss/jws/vizkorbooks_intro.cfm (Yizkor bks. include not only narratives, but primary Docs. of MAPS, DRAWINGS, DIARY ENTRIES, POEMS, Photographs, etc.)

<http://www.jpress.org.il/view-hebrew.asp> (back issues of Hebrew newspapers in Europe pre-WWII As you know a newspaper clip on the civil war can be a primary docs. while a current affairs article in a newspaper today may not be one etc. Subtle distinction)

<http://www.perseus.tufts.edu/hopper/> (used by Prof. Kaplan for classical texts. My library science prof. teacher was the one who constructed this database at UMCP and I actually entered Greek and Latin text into it for the digitization of the Loeb library, but also displaces pictures of archeological sites, vases, mosaics, oil lamps etc. and those artifacts are primary docs. You can pull up the wks. fo Josephus, Philo, and Eusebius which have Jewish content.

<http://www.digital-librarian.com/> (mostly non-Jewish but a gateway to a large number of sites some of which can be tweaked to pull up Jewish primary texts)

http://www.h-net.org/reviews/review_browse.php?list=24&page=1 (while bks. reviewed are mostly 2ndary sources the review itself could be a considered a primary docs. This is usually not the case. However if you peruse David B. Levy's bk. Reviews for H-Judaic this will become clear.

V. Limits of Image Culture- Overreliance on Images vs. text (oral and written): Return to Cave Man Age paintings- Pictures of the Hamtzah in a form of a hand on Cave Paintings of Pre-historic Persons, Is that the trace we want to leave behind as a legacy?

We may hope the continued displacing of narrative textual culture i.e. written and oral culture (torah sh'e bikatav and תורה שבעל פה, *Torah she-be-`al peh*) by images does not represent dunning down of America. A picture can convey truths or manipulate the viewer by conveying falsehood and errors.[i.e. the film footage of a Muslim child that was "assumed" to be shot by Israeli crossfire when in fact the Arabs shot the child next to his father in crossfire and then CNN and other news media unfairly scapegoated the Israelis.] In Isaiah chapter 11 the eschatological vision of a true judge who judges not by the ASSUMPTIONS OF THE EYES and ears is affirmed when we read, "The spirit of Hashem shall alight upon him, a spirit of wisdom and insight, a spirit of atzah and valor.... He shall judge by truth in his reverence for Hashem... he shall not judge by WHAT HIS EYES BEHOLD, nor decide by what his ears assume (i.e. false testimony, *recillut, motzi shem rah*, etc.). This in part is why women cover their eyes when benching light and men cover their eyes when reciting the shema, etc. Descartes did an experiment in which he put a pen in a glass of water and it appeared bent. The refraction created an illusion. Likewise Rabbi Akiva warns not to be deceived by images when he says "al tamru mayim mayim..." The simple peshat is that the light of the sun ricocheted off the gold dome of the Beit HaMikdash of Herods Temple and when this light played upon the painted blue marble an illusion of shimmering water seduced the eyes to think that the Temple looked like shimmering water and the white alabaster domes looked like the snows of Hermon. IT is an illusion... Do not be deceived by the ASSUMPTIONS of the eyes when manipulated by images. Iconoclasm... is the breaking of all images whether this be Avraham in his father's idol store thereby affirming an anti-iconographic impulse in Judaism based on the pusek: "lo oseh lichah pesel" do not make a sculptured image. Rabbi Moshe Trani in Renaissance Italy asked in a Sheolote veteshuvot the Gadol bador, Rabbi Yosef Karo in Sefad, if he could have a parochet with "image of a lion, leopard, ox, and eagle" in his Italian synagogue with the subtext from P.A. "be as strong as a lion, stealthy as a leopard, strong as an ox, and fly high as an eagle to do your father's will in heaven..." which adorns the opening of the Tur. Rabbi Karo took very seriously the displacement of image trumping text. Thus makmir Jews during the Roman occupation during Beit Sheni Tekufah toppled the presence of an image of a golden eagle in the Beit HaMikdash and as recent as the "birds head illuminated hagadah" the artist refused to represent the 3 dimensional illusion of the faces of Tanaim Rabbi Akiva, Tarfon, Elazar, etc. Why because Judaism privleges text in language over images. My teacher Rabbi Baumgarten thus taught that orthodox Judaism places more importance on the written and oral word rather than visual culture of art (photos, paintings, sculpture, mosaics, etc.) while the ideology of Christianity is to use iconography (image making) to further their theologies. In Christianity art is the handmaiden of theology while in Judaism "textual cultures (written and oral) are the essence of the vehicle of its theological truths. Thus resources (money and time) where put into learning Rabbinic texts, not in making beautiful Cathedrals filled with art to convey messages to the alogoi congregants who needed "pictures" to learn about their myths. Reform and Conservative Jews who have a lower rate of literacy in ability to do simple peshat and translation of Hebrew statistically also rely on art to convey the "stories" of Judaism. Judaism and its orthodox masorah, is largely law with aggadah, and thus not mythic. This is why Joseph Campbell, the modern day Cassabon in Mary Evan's (George Elliot's) Middlemarch is mistaken in his category of mythos as the classification of sacred religious Jewish text. This law is divine revealed and thus not the equivalent of secular nomos. *Bimakom hamishpat shamah harasha*. Pictures alway convey a mythos. They are a form of what in German is called "Gestell" i.e. enframeing which is the essence of technology for techne in Greek means art. True a picture can sometimes convey a thousand words, but a picture always conveys a politics. Textual culture is more free from a political unconscious in that its framing is not explicit. Textual culture (oral and written) is based on process not Gestell or enframement. Thus I am always wary of the overreliance on images. Thinking does not take place in image. If thoughts are true and eternal they have may have no material embodiment. They are a tincture of the drop of the ocean of divine perfect wisdom, and the mind of Hashem... thinks the world in the perfection of what it is to divine think Hashem himself, sui

generis. Hashem is a circle whose circumference is everywhere, and not image can enframe/capture/limit/control that. To frame an image is to place a gevul/grenzen/peras (Greek.) around the spark of ayn sof, for images i.e. pictures, do just that. They convey an unconscious politics and perhaps ideology via visual manipulation. Yet Rambam holds of Hashem's attributes: ayn lo demut haguf veayno guf and that is why when we affix a mezuzah to a door... it is literally SUB-LIMEN, under the door frame which limits it within a geometric space with a border. Yet the parchment in the mezuzah speaks of a deity who cannot be enframed who is transcendent. Not ignorant. Not finite, ayn sof, and that is why when Rabbi Tarydion was wrapped in a sefer torah which was lit on fire, and his talmidim... cried out in pain that the parchment was burning, the Rabbi triumphed over Roman pagan iconography by affirming, "the parchment may be burning, but the letters are ascending to heaven" i.e. white fire on black fire, the wise will understand

The short of the above analysis is that making academic learning too reliant on "images" can be dangerous for Judaism's understanding of understanding, *La Sagesse de Hokmah, Binah, VeDaat*. However as I have published elsewhere with regards to "Gestell" as the essence of technology is Gestell (in Wesen die sind die Selbe) *wo die Gefahr ist, gibt es die Einsparungenergie auch!*

VI. The Shoah as a Form of Technological Control i.e. Gestell, Enframing: From Limiting Jews Rights at Nuremberg, Masterminding their total annihilation at Wansee, to Carrying out Endloesung by "the manufacture of corpses in gas chambers."

Primo Levi confesses that when he arrived at the camps the verse from Dante's Inferno, "Abandon all hope ye that enter/i.e. Arbeit macht frei" came to the mind of the cultured Italian Jew. Further after a long cattle car ride Primo Levi was made to stand for days in a hut where he was extremely thirsty not having drunk in days. He reached out for an icicle to slurp on in the harsh cold snow landscape and a guard hit the icicle with the butt of his gun. Primo Levi said, "warum?" (why) to which the German guard responded, "hier gibt es kein Fragen warum..." i.e. you will be reduced to an animal fighting for a crust of bread, a *Darwinian jungle* of survival of the fittest, the Nietzschean *der Wille zur Macht*, and the Hobbesian *state of nature*: each-against-each- where "life-is nasty-brutish-and-short." Thus Primo Levi again recalled a verse from Dante's Inferno, "I did not know death had undone so many" and thus Primo Levi says that his background familiarity with culture, literature, art, and philosophy, actually allowed him to survive as a form of resistance that other persons without such an education did not possess. Dante's Inferno was made real by the Nazis who engineered dirty filthy camps where they created a social darwinian existence of each-against-each, Jew against Jew, for I have met capos who hung thousands of their fellow Jews viewed as "gegenmentsch" for being late to roll call, stole the bread and shoes of Jews at night, and plucked the gold teeth to sell on the black market from the corpses they were ordered to burn in kerosene football pits when the ovens were beyond capacity to reduce to ash all the bodies. Thus the Nazis "willed onto the Jews hell" as it had been depicted in medieval Christian Iconography for indeed in these iconographic images Jews i.e. capos were depicted with pitchforks, as given by the capos by the Nazis to turn the bodies in the kerosene pits in order to burn the bodies. I asked Emil Fackenheim in the German colony, "warum tat, willen die Nazin eine Vernichtung der jüdischen Leute" to which the Jewish philosopher responded, "der Grund, warum die Nazin die Juden vernichteten, war ihr Übel wille" Sie hat das getan durch das wille. Zum Beispiel Schopenhauer hat geschrieben *Das Welt als Wille und Verstellung* und Nietzsche hat geschrieben *Das Wille zu Macht*." Thus the German Jew, Emil Fackenheim revealed to me how an evil malicious will to cause pain, suffering, and harm... to Jews could be the cause for ultimate "RADIKAL BOESE." However I remarked to the philosopher, "Wo die Gefahr is wachste das Retende auch" (where the danger is (the wille) there is the saving

power too" to which Fackenheim said, 'How so/wie so?' I responded, Herzl proclaimed, "If you will it, it is not aggadata" i.e. the Jews with the early Zionist efforts of Mapu, Eliezer ben Yehudah, Halutzim before WWII, and all the secular Zionists and Mizrahi Zionists such as Reines and later Rav Kook... [i included examples of cultural Zionism of Ahad Ha'am, political Zionism of WZO, socialist Zionists of Gordon, and religious Zionism of Rabbi Sonnefeld, etc.] prepared the groundwork for "radical good" to arise out of the Jewish will, which flowered in 1948 with the victory of a Medinat Yisrael, for it is when the will is radically evil in the form... of a malicious will that Nazi radical evil possible (ephshar...) but when that will is radically good because it partakes of Jewish memory that Hashem promised the land to Avraham about 4000 yrs. ago... and all of Jewish history is eschatologically promised to be fulfilled with ultimate geulah in the rebuilt beit hamikdash on har habayit (not Uganda!) then the will can be used for good or evil as can the yetzer ha-rah. The yetzer ha-rah allowed the Nazi Cains to kill the Jews. But the Rabbis concede no one would have a family, a house, a career, or make inventions for humanity if it were not for the yetzer ha-rah which can be converted into the radical "tov moed". not just "tov." but tov moed and that is the nature of Jewish learning. The rabbis understand that the desire for hokmah, binah, vedaat, to live a life of the mind, to engage in cognitive bliss, to uncover the secrets of nature and reality is in fact nothing more than the yetzer ha-rah channeled as eros into the love of learning, on a madrega of ahavah, lishmah. And that is a fundamental difference between German Bildung (culture) and Jewish torah lishmah, talmud torah kineged kulam... Dante's DC... is not just Bildung, but represents an epistemological reality that Nazis on earth can create hell on earth in the form of murder camps motivated by an ideology "Vernichtung alles die Juden in die ganzen welt, Endloesung zu die Judische Frage..." (Mein Kampf is essentially a wk. of "my struggle to overcome what I hate through my Nietzschean will to power... It is a matter of Gestell as a mode of revealing of techne that will accomplish that Machavelian end good (vernichtung alles die Juden in die Ganzen Welt!). Thus we see have social Darwinianism, Hobbesian pre-contract nature states, distortion of Nietzsche ideas, and Machivallian ends justify the means... all contributed to Nazi annihilation of the Jews.

The Nazis engineered the Shoah. The same precision that goes into making a Leica camera or Mercedes was used to solve die Judische Frage. It was a form of techne in that the Jews' freedoms were limited by enframing. That is what in German is called Gestell.

The Nazis in their reference to themselves as "the 3rd Reich" shared many aspects of cruelty with the Romans whom the Essenes identified as the sons of darkness... i.e. radikal evil (see:

<http://www.jewishlibraries.org/ajlweb/publications/proceedings/proceedings2008/levy08.pdf>)

In that English is a derivative of Latin script (vs. cyrillic, Gk., Arabic, Sanscript (the real Indo-aryan language while the Nazis were Nordic, and Hebrew) we are essentially still living in *Shibud Edom*. The "feet of clay period" as Abarbanel interprets Daniel's interpretation of Nebuchadnezar's dream of a statue with head of gold (Bavel), chest of silver (Persia), stomach of bronze (Greece), and feet of Clay (Rome/edom.). The Abarbanel notes at the end of the feet of clay period (which he saw in the expulsion of 1492) Ishmael, the Muslims will persecute the Jews very much. If we live in *ikvot Hamashiach* is a matter for speculation but something truly unique happened when in 1948 Israel defeated a larger overwhelming army of Arab invaders from all side, which Fackenheim relates Rabbi Goren was so enthusiastic that he told Fackenheim that in 1948 "*the beit hamikdash was born*" and in 1967

with the miraculous Israeli victory by a proactive strike against Egyptian forces amassing on the southern border, a choice was made by Moshe Dayan whether to keep the Har bayit under the control of the Muslim Waqf. Dayan referred to Har Habayit as "the Jewish Vatican" and left control with the Waqf. How different history would be post 1967 if not only the old city was reclaimed for Jews, but the Har Habayit. One cannot play Monday morning quarterback. Dayan's military brilliance was largely what enabled Israel to win the 1967 war. He was afraid of International media condemnation of Israel to claim the *Har Habayit. Thus Shibud Edom...* still influenced his decision at that time, but the danger every increasing today is the alliance Ishmael and Edom are making to scapegoat Israel and sell her down the path of armagedon, a term from the name of a place in Israel, Meggido, where Solomon kept his horses in stables now archeologically excavated by Israelis. Because Armaggeden is in the matrix of Christian notions of Apocalypse as laid out in some (not all) Christian interpretations of the Revelation of John, where 4 horseman are supposed to descend on Megiddo the place and wage catastrophic war. Some Christians (not all) because they believe their messiah cannot return until the Temple is rebuilt, and then destroyed again by Armaggeden... create a most dangerous "political drama" for the state of Israel that risks an alliance that has surfaced statistically in America from the radical left. That alliance as Phylis Chesler demonstrates is a forged coalition between Muslims and Christians to compromise the survival and security not only of all Jews, but of Israel herself. In latin "the left" means "sinister." In *Sifrei Kabbalah* the left is referred to as the *sitrei Atra*, the subject of many Kabbalistic texts such as Elazar of worms' "Hokmat HaEgoz", and a recent work by Isaiah Tishby etc. Hokmat HaEgoz takes its name from a pusek in *Shir Hashirim...* "I went down to the garden of nuts" and thus the walnut has 4 parts likened to the 4 parts of the tefillin, 4 words for creation, 4 words for soul, 4 rivers in Gan Eden, 4 parts of the altar in the Temple, the 4 corners of the Talis, the 4 sons at the Pesah seder, the 4 cups of wine, the 4 matriarchs, the 4 wheels of the merkavah itself! *Sefer zohar VeEthanah* holds in the name of Rabbi S. ben Lakish that the first wheel corresponds to Avraham, the second wheel as a lion to Yitzak, the 3rd wheel to Yakov as a Shor, the fourth wheel to Dovid HaMelekh as a nesher, indeed the animals leading up to Shlomo's throne, and memorialized in Pirke Avot in the mishneh, "be as strong as a lion, fast as a deer, sleek as a leopard, and fly high as an eagle to do your father's will in heaven", and it is this mishneh that adorns "the first gate" leading into the Halakhic code, the Tur. We dare not liken this paradigm of 4s to the Christian vision of the "4 horseman" and has vehalilah the Church father's violent violation of the Rabbinic understanding of the merkavah as the Avot and Dovid HaMelekh, for the Catholic early medieval Church fathers hold that the Jewish merkavah was destroyed in 70 C.E. Hurban of the Beit HaMikdash and replaced with the "new merkavah" whose wheels they claim are: Mathiew, Mark, Luke, and John... Eschatological history with its ultimate geula in the prophetic visions of a scion of Dovid HaMelekh stemming from the divine yichus at the end of Megillat Ruth circling back to the episode of Judah and Tamar, where Peretz is born.... can not be supplanted by radical falsification of the original beginning and that beginning for Jews is "Bereshit Bara Elokim... et hashamayim ve ha-aretz" and NOT "en arche O logos." Christianity was birthed out of Rome, the culture that championed physical domination via Gestell. Romans' built roads, aqueducts, marketplaces, all forms of limiting via Gestell or the new technologies available in those times. The Nazis like the Romans sought to control borders. Borders (gevulim/peras/grenzen) literally preventing Jews from escaping mass murder. But borders also by championing disciplines and making new advances in music, art, poetry, science, in short the whole gamut of the sciences and humanities. It was Nazi Roman control that allowed them to "crucify" the Jews, just as the Roman's literally carried out the crucifixion of

the Christian savior. Enframeing, whether it be putting an icon of a man nailed to a cross in a frame, or blocking borders with guard patrol so Jews cannot escape mass murder... all these modalities of control, are in essence an aspect of techne in its classical sense, the essence of modern and post-modern technologies. Techne is a mode of revealing that is a "challenging forth" which is a differentiation from "bringing forth" as when we say the hamotzi. Gestell is the essence of technology. Agriculture is now motorized food industry in the way farmers challenge forth land as a "resource" to be exploited, rather than G-d's gift from which we "bring forth bread" and all the leading up stages before the hallah appears on the Shabbos and Hagim tables. The cultivation of the field has come under the grip of exploitation, rather than consciousness of G-d's bounty and goodness. Heidegger in 1953 published a controversial essay titled "the Question Concerning Technology" and in this work that has raised intense scholarly and public debates the German thinker wrote in the archival manuscript and extra clause that appears in the following text:

Ackerbau ist jetzt motorisierte Ernährungsindustrie, im Wesen das Selbe wie die Fabrikation von Leichen in Gaskammern und Vernichtungslagern, das Selbe wie die Blockade und Aushungerung von Laendern, das Selbe wie Die Fabrikation von Wassertoffbomben. (Schirmacher, Wolfgang, Technik und Gelassenheit, Freiburg: Alberg, 1983, p. 25)

I (DBL) translate this for our English readers as: "Agriculture is now motorized food industry- in essence the same (*in Wesen die Selbe*) as the manufacturing of corpses in gas chambers and annihilation camps, the same as blockading and starving of nations, the same as the manufacture of hydrogen bombs." The key phrase in this passage is "In Wesen die Selbe." Essence is a technical term in philosophy with a long developmental history that someone unfamiliar with the philosophic tradition from Socrates, Plato, Aristotle to Kant, Hegel, Nietzsche, and Heidegger will not know how to interpret and more importantly understand its essence. Gestell (enframement i.e. control] is the essence of modern technology which has the potential of manifesting itself as a banality of evil in its "setting in order" by reducing everything to "standing reserve" (*Bestand*) for the theater of war. Even human beings reduced to "human resources" are degraded from being in the essence of Hashem to mere veins of coal to be manipulated, ordered, and transformed through exploitation by the means of modern technology. No longer is the Human being conceived of within the ethical horizon (that particularly of deontological ethicists like Kant and Maimonides) as a "kingdom of ends" but rather as a resource to be exploited for the worker in the concentration camp is used as a spare part to be discarded when efficiency drops. Control obviously can have a place when as librarians we draw on our online cyber digital tools to help patrons. However Gestell or control has no place in human relationships of true love, the topic of section XII of this paper. Love is not control for control, domination, exploitation, is a denial of genuine love. Freedom of choice (*bihirah haphshit*) gives human beings moral and ethical responsibility and indeed gives rise to moral and ethical accountability that G-d has given us. G-d sets Adam and Hava free from the Garden of Eden. If you love someone you must let her go, or allow them to express their own freedom. You must never control, manipulate, or exploit someone you love via Gestel for G-d wants unconditional love which means letting go, with open hands.

Hannah Arendt in her description of the banal bureaucrat as a desk murderer, and Heidegger in his analysis of the essence of technology, are describing a banality of evil in the mode of revealing named Gestell. Technology is *ein Beweigung des Offenbarung*. Eichmann (Y”S) was a technocrat engaged in a mode of revealing the fate of Jews by planning the logistics of *Judeocide*. Eichmann “enframed” the fate of the Jews to being processed for extermination, controlling the Jews in the same way techne plays a role in the giving order and controlling a work of art. The fate of the Jews was the fate of being controlled as an artist controls a work of art. The same managerial techniques that go into the manufacture of a Leica or a Volkswagen were applied by the Nazi state bureaucracy to “the problem” of the extermination of the Jews, as the final solution in the most efficient manner, just as any corporation manager streamlines its means of production in the name of efficiency, unfortunately a code word for exploitation., The final solution to the Jewish question was treated with the same managerial professionalism as that required to make the Leica take a better picture or to engineer a faster running Volkswagen engine, the fumes of which were used to affixiate Jews (see documentary *Ambulance*). That the Volkswagen, whose etymology celebrates nazi volkish codes of Blut und Boden der volkish Codes, and boy scout Hittler Jugend camp fire culture, quite literally was used to pump in the xylican b gas underscores the banality of evil in this technology of control for radical evil purposes.

VII. Some pros and cons [Not Mark Twain’s _Confidence Man_!] of going totally online and Digital in the library setting: Wo Die Gefahr ist wachst das retende auch!

Critique of Cushing Academy’s liquidating print sources in the library and going automated totally digital online:

Cushing Academy, a New England prep school, is one of the first schools in the country to abandon its books. I find this incredibly sad and very unwise. (1) If the electricity goes out totally automated libraries cannot access sources. (2) the smugness of the post-modern condition is that students no longer need to memorize texts because they feel often it "is all saved on the hard drive". The gemarah notes if you learned a sugya 100 times learn it 101 times. It is never enough; (3) scrolling in antiquity with a Sefer Torah is not the equivalent of scrolling online for often students become lost in hyperspace as they flit from one site and card in the stack to the other loosing all sense of context, (4) writing skills have deteriorated with online environment where it is economically and physically easy to "fill space" by typing stream of consciousness which led to the humorous book by a British author titled, "Eats shoots, and leaves", (5) the online environment often conditions persons to become more alienated although ironically the speeds by which one can communicate with instant messaging, email, and palm pilots appears to make the world a "smaller global community- Marx analyzes this process of alienation as a result of the technological revolution in *Das Kapital*, (6) Buber notes that the machine can condition people not to treat each other with respect, decency, and kindness because it promotes what Marcuse latter called, "Instrumental reason" whereby das *zwischenmenschlich* (fellow human) is reduced to the I-It relationship rather than the I-thought (Ich-Du) relationship; (7) in the event of a nuclear war machines often risk being attributed "accountability and responsibility" and this jeopardizes human being moral

agents so that military confrontations can be escalated and get out of human control due to the "cunning of instrumentality" (see Rubenstein, Richard), (8) machines can promote the condition of "causality shrinking to a reporting" I have written elsewhere about this danger, (9) Jean Francois Lyotard in his book *_The Post-modern Condition_* shows that critical thinking is deteriorating due to the technology revolution and that indeed the status of knowledge has been clouded for reams of information can be generated but most librarians have lost, or were never trained to critically analyze the data of information to be able to discern chaff from wheat, ikar from klippha, (10) the tenth point is whether a Golem (i.e. a cloned artificial anthropoid) can be counted in a minyan (a bit of humor!) *Wo die Gefahr ist wachst das Retende Auch!* That is to say the potential for the machine to lead to nuclear apocalypse also contains the redemptive saving grave that machines such as the diayaysis machine can add an extra 75 years to a patient's life, *Mishehu Kayam nefesh ekhad KiElu Hu Kayam et HaOlam Malei:*

VIII. What the Cyber Age risks displacing: An Historical Sketch of Rabbinic libraries from the Tannaitic to Achronim Periods (8= memalah litevah)

The evolution of Jewish medieval classification of library collections evolved over the Tannaitic (70 CE to 200 CE), *Amoraic (200-500 CE)*, *Savoraim (500-600)* *Geonic (600-900)*, *Rishonim (900-1450)*, *Achronim (1450-Shoah)* periods as the genres of Jewish knowledge expanded and the world of Jewish knowledge developed in an oral tradition that later was set down. Mordecai Breur, Ephraim Kanarfogel, Isidore Twerski, Adin Steinsaltz, and Nathan Drazin have shown that this evolution of the Jewish library within the context of Jewish educational "institutions" such as the medieval *Yeshivot*, Rabbinic Academies, *Beit Midrashim*, Synagogues, and self-regulating Jewish Communal government (*kehilah*) allowed for the classification and organization of manuscripts and *sefarim* to remain internally coherent.

The *halakhic* process of *torah shel ba'peh* (oral law) expressed itself in the way manuscripts and later *sefarim* after the printing press (Gutenberg, 1450 CE) were organized in these institutions. For example the lecture notes of the students of Rabbi Yochanan ben Zakkai who met in a vineyard in Yavne during the Tannaitic period and constituted the displacement of the Sanhedrin from the *Lishgat Hagazit (Chamber of Hewn Stone)*, differed from those of the notes of the masses of *talmidim (students)* during the *Yarchei Kallah* of the Geonic Babylonian Geonic Academies of Pumbedita and Sura. Jeffrey Rubenstein (the Culture of the Babylonian Talmud, JHU Press) has noted how the Savoraim wrapped up the Amoraic period by putting the finishing touches on the gemarah as a written text.

Local institutions for the pursuit of Talmudic studies developed further in the time of the Rishonim. The first Yeshivah in southern France was Narbonne in the 10th century. In Lunel, Posquieres, Beziers, Marseilles, and Montpellier also arose Academies. Rashi learned in Mainz and Worms, and later descendants of Rashi headed Yeshivot at Remerupt (R. Tam), Dampierre (R. Isaac b. Samuel), Orleans, Falaise, Sens, Coucy (R. Moses b. Jacob of Coucy), Chinon, and of course Paris (R. Yehiel who debated Nicholas Donin in 1240 which led to 24

cartloads of Talmud volumes being burned outside of Notre Dame. In Germany of the Yeshivah of R. Gershom b. Judah in Mainz, Yeshivot in Speyer, Regensburg, Bonn, and the Rhine communities flourished but declined as Jews were blamed for the Black Death (1348-1349). The Hasdei Ashkenaz in German from whom the work Sefer Hasidim springs were very ascetic in their tendencies striving for saintliness. Yeshivot arose in Austria in Vienna, Neustadt, Krems, Prague, and throughout Bohemia.

Yeshivot in Islamic Countries and in Western and Central Europe to the 15th Century flourished in North Africa and Spain. Yeshivot arose in Maghreb- in Fez, in Gabes, in Sijilmasa, and in Tlemcen. The Kairouan yeshivah where R. Yakov Nissim was active became renown. In Egypt arose yeshivah in Fostat and a motion to revive the Geonite was done. R. David B. Solomon ibn Abir Zimra was a leader in Egyptian Yeshivot. Yeshivot of Eretz Yisrael moved to Damascus and Aleppo. The Spain Yeshivot clustered in Cordoba, Granada (headed by R. Shmuel HaNagid), Toledo, Lucena. The Almohad invasion lead to the fall of the Spain Yeshivot and were replaced by the *Yeshivot* of Aragon and Castile. The Yeshivot of Barcelona and Toledo flourished in the time of R. Solmon b. Abraham Adret, Asher b. Jehiel, and Nissim b. Reuben Gerondi in the 14th Century.

During the Achronim period In Italy Talmud academies existed in Venice, Oria Otranto, and Bari, and Lucca, Siponto, and Rome. An impetus to the study of Talmud in Italy was given in the 15th and 16th centuries by arrival of exiles from Germany and France. In the Renaissance, Shabbethai b. Joseph Bass (1641-1781) in *Sifre Yeshenim* (Amsterdam 1680), lists 2200 Hebrew books, in the alphabetical order of titles, giving the author, place of printing, year and size of each book, as well as a short summary of its contents. Bass divided the whole of Jewish writings into Biblical and post-Biblical, and each group in turn was subdivided into ten sections. Bass' classification is hierarchical classification, in that it is based as much as possible on the natural organization of the subject, proceeding to form classes to divisions to subdivisions. Renaissance Italy saw many great Talmudists such **Menahem ben Benjamin Recanati** (14th C.), Azaria de Rossi (1511-1578), Yohanan Alemanno (1435-1504), Avraham Herrera (1570-1635), Judah Moscato (1530-1593), Judah Abarbanel (1460-1523), Moshe Trani, Leon Modena (1571-1648), Mordecai Dato (1525-1601), Menachem Azariah Ano (1548-1620), David Leon (147-1526), Ovadia Sforno (1470-1550). Rabbi Israel Saruq brought the Kabbalistic teachings of Rabbi Isaac Luria to Italy from Safed which also saw a flourishing of Rabbinic mystical activity during this period. In Safed Rabbi Moshe Cordevero (1522-1570) Rabbi Moshe Alsheikh, *Rabbi* Shlomo Alkabetz, HaAri HaKodesh and his student Rabbi Chaim Vital (ztsl).

In the 15th to 18th Centuries Jews in Germany, Austria, and Spain saw *Yeshivot* in Mainz, Nuremberg, Augsburg, Castile (Spain), etc. In the 16th and 17th century witnessed large concentration of Yeshivot and widespread Torah learning in Poland-Lithuania. *Yeshivah*

heads included R. Shalom Shakhna (Lublin), R. Isserles (Cracow), R. Solomon Luria (Ostrog Lublin), Maharal (Prague, Poznan, Nikolsburg), R. M. Jaffe (Prague, Grodno, Lublin), R. Joshua Falk (Lvov), R. Samuel Edels (Ostrog), R. Isaiah Horowitz (Ostrog, Prague), R. Yom Tov Lipmann Heller (Prague, Vladimir-Volynski, Cracow) and R. Menachem Mendel Krochmal (Nikolsburg). Lithuania Yeshivot developed at Brest-Litovsk, Pinsk, and Slutsk and in tandem Italian Yeshivot continued to grow in Padua as well as Cremona, and in Turkey (Constantinople), and Salonika. German Communities celebrated practical *halakhah* more while the Sephardic communities often also focused more on philosophy, aggadah, and minhagim. Ashkenazic Yeshivot like Frankfurt on the Main, Fuerth, Hamburg,-Altona, Halberstadt, and Metz (France), and even Hungary (Eisenstadt, Pressburg) devoted themselves to Codification and practical *halakhah* over the philosophic midrashic and aggadic parts of the Talmud and Midrashim. Levels of attainment were designated in titles such as *bahur*, *meshuhrrar*, *morenu*, *smeikhah*, and serving on a *beit din*. In Lithuania the Yeshivah system drew on *Baal Batim* to support *buhurim* physically by mandated “*essen tag*” (eating days) where the students were fed by the professionals of the shtetl. The Lithuania yeshivot were mainly concentrated in Grodno (Brest-Litvosk), Vilna, and Minsk (Pinsk, Slutsk). Volozhin near Vilna became a famous center for Talmud *pilpul* as championed by Hayyim of Volozhin. There also existed large Yeshivot in Mir (Minsk region), Vilna. The Yeshivah of Slobodka and Telz were destined to influence greatly the American Yeshivot. Rabbi Hutner of Chaim Berlin, Rabbi Ruderman of Ner Israel, and Rabbi Aaron Kotler all were students at Slobodka, near Kovna. *Perushim kolel* in Kovno was headed by Isaac Elhanan Spektor (d. 1897) who was Rosh Yeshivah of 200 students. In the last days before the Holocaust many Yeshivah *Lite* were annihilated with the rest of East European Jewry. Remarkably the Mir Yeshivah survived by escape to Shanghai via Transit Visas with the help of the *Vaad HaTzalah* headed by Rabbi Silver of the Agudas Yisrael and others. The Yeshivot of Slobadka, Telz, and Ponevezh (panevezyas) in Lithuania, the Polish Yeshivot of Kletsk, Baronwivichi, Radzyn, Warsaw, and Lublin were not so lucky as Mir.

The *Yeshivot* in which Rashi learned in Mainz and Worms involved student’s keeping notebooks (*pinkasim & mahberot*), that differed in organization from those later kept by the bucherim during the network of Lithuanian *Yeshivot* of which Stampfer, Eckman, and others have written. In the genre of *parshanut*, Bible commentaries, once the Soncino and Bomberg press laid out the *mephorshim* of the *Mikra Gedolot* text or in new commentators were forced to the margins and the space limitations led to star bursts of new genres of secondary and tertiary texts. So too the process of codification of *halakhic* works illustrates how once Rashi’s commentary (on the inside of the *daf*) on the *gemarah* and *Tosofist* commentaries (on the outer margins of the *daf*) on it filled up in setting of the Soncino and Bomberg printing press layout, later with the Rashba, Ran, and Yad Mordecai in the back, the genre of the Vilna Shas including Rabbi Akiva Eiger, the *Ayn Mishpat Ner Mitzvah*, and Bach’s *marginalia* was forged and set. Jewish legal knowledge and its organization and classification, had evolved and only later due to the space limits of the technology of the printing press, its destined for those previous eras was signed and sealed, but only to continue evolving in the development of secondary and tertiary commentaries and the genre of the response (*teshuvot*). So too codification from the *Tur*, *Mishneh Torah*, *Shulhan Arukh*, and *Tur Zahav*, *Mishneh Berurah* also represented a canonization of legal knowledge, but this time in the genre of the code/digest form rather than the wide ranging scope of *gemarah*

learning. *Pilpul*, the *Brisker Method*, and *Musar* traditions interpreted these materials with their own particular methodologies, ideologies, and perspectives.

Thus the expanding content-knowledge of Rabbinic works in either the genres of *Talmud*, *parshanut*, *Codification*, or *Teshuvot* in the evolution of the oral law across 2000 years of Jewish history, worked in tandem with the classification of Jewish library systems to organize *manuscripts/codex/pinkasim*, and later after Gutenberg (1450 CE), the book form. Library classification in Jewish history from the Tannaitic to Achronim periods cannot thus be separated from a knowledge of the expanding evolution of the textual genes and nature of the halakhic processes of the rabbinic tradition itself, and it is this processes working in tandem (textual/library & educational/institutional) that is so exiting.

IX. What is the value of Jewish libraries? More Precious than Rubies! Otzar HaHokmah indeed represents its arsenal of Texts as a Bank Gold Vault!
Power=Knowledge

In the following essay I argue the value is infinite because Judaism taps into a tradition that attests to Hashem who is *ain sof*, and beyond measurement. This is an epistemological and metaphysical meditation on whether or not a price tag can be put on the purpose of a Jewish library and its functions.

The value of Jewish libraries is infinite because the "ultimate good" (*summum bonum*) is beyond limit, boundary, and cannot be framed when we refer to a revealed religion of supernatural truths. That is to say if our G-d is not finite (*ain sof*) how can we place a measure to traditions generated out of such a transcendent deities involvement with the Jewish people across history. The *summum bonum* is beyond measure because Jewish libraries preserve memories of an infinite G-d whose tradition itself echoes with the timeless ethical, spiritual, and intellectual truths. When we enter into the not finite we of course have entered into what "academics" call the mystical, but this is a limited vocabulary to describe an experience with the infinite.

The philosopher of science Albert north Whitehead once remarked that science knows things if it can measure them. Yes measurement is crucial in Judaism too as testified by Rabbinic interest in weights and measures (see Carmel) i.e. *ezreim gerah ha-shekel*, etc. However when we begin to glimpse the the echoes (*synathesia*) of the supernatural transcendent realm, a realm our tradition claims allowed Moshe Rabbenu neither to sleep, eat, or drink for 40 days and nights, we return with an understanding of something transcendent beyond measure. Whitehead is right. Science does deal often with what can be measured as testified in the 36th chapter of *Iyov*. There after *Iyov*'s demand that HaShem appear in court, because *Iyov* wants like one of *Wiesel*'s characters to sue G-d in a riev for the injustices on Hashem's stage of history (the Hegelian slaughter bench), Hashem eventually responds out of the whirlwind saying to the effect: where were you when I created the heavens and earth i.e. *yesh mi-ayin*. But can creation *ex nihilo* be

measured? no- Hashem is a circle whose circumference is everywhere. Yet his shekhinah is particularly potent in dwelling the beit HaMikdash 18 miles according to Bar Yohai above the ruins of the har ha-bayit. Then Hashem does ask Iyov questions relating to the sciences: Do you know the secrets of oceanography, do you know the secrets of the weather, do you know the secrets of geology, do you know the secrets of bird migration, etc. It is the question "what is...X..." that science asks, i.e. what is an atom, what is the orbit of a planet, what is a molecule, etc. These are the secrets scientists search for. Yet ultimate secrets we are promised will be cleared up by Eliyahu ha-Navi in the messianic era. The prophet will clear up all the kashas and contradictions in intellectual matters. These secrets of Eliyahu however cannot be measured and are what is referred to as *sodot, nistarim, gematriot, atbashot, razim, notricon*, etc. These are secrets so awesome and so transcendent that they may defy conventional logics. Yes, dear patrons these secrets i.e. secrets of *ma'aseh bereshit, ma'aseh merkavah*, the secrets of the messiah and messianic age, i.e. what is called esoteric wisdom are also cached and hidden in our libraries if there are competent Judaica librarians to cull, gather, and hunt them out. This is what we mean by a *torah sheba'al peh*, a living oral tradition that is not just written, although the glowing coals of the remains of a white fire on black fire can be found in some of our sefarim on the shelves. Just for instance try a key word search on ma'aseh merkavah in Bar Ilan Responsa, Torah Treasures, RAMBI, Otzar HaHokmah, etc. and you will see some traces of what cannot be contained, framed, or controlled, something infinite. However these traces (what in German is called Spurs) are merely the echoes of an ain sof. The Judaica librarian may have tools to echo their hypnotic hymns, to gather the sparks, and the creatively assist the patron how to begin a lifelong learning search, exploration, and way of life into the multifaceted and diverse palaces that constitute the palace of Judaism(s). Thus dear quantifier, I hope you will understand that Judaica librarians as Platonic guardians of a tradition that is beyond limit, beyond time, beyond the transcendent itself, are the gatekeepers of something that ultimately (in the messianic era) is beyond measurement. This is a classic discussion of the Rambam and other medieval philosophers of the summum bonum, i.e. ultimate good which is better than mere human goodness. Hashem's goodness is beyond human goodness, just as Hashem's intellect is beyond the human infinite by an infinite gap so that in reality we must profess that in comparison with Hashem we know nothing (meontology/επιστήμη τίποτα). This takes a practical manifestation (see Jacob Katz on the relation between practical halakhah and Kabbalah) in that we affix a mezuzah to a doorway. This box with parchment containing words that point to a transcendent deity, tradition, and people is literally SUB LIMEN. This Latin word is the etymological origin of the word sublime or in Hebrew Iyud VeNorah. The words in the box are literally "under the lintel" i.e. sub limen. Yet this is a paradox because the deity, people and tradition to which they point is transcendent, not finite, and beyond any containment, frame, or limit. Don't frame me on that! In my what you may call subversive Derridean argument I hope you will see that what Judaica librarians guard, preserve, and hopefully personally cherish is beyond measurement and limit (*grenzen, peras, gevul, limite*). And that means it contains infinite value. The Jewish people have withstood the currency "values" of the Babylonians, Persians, Greeks (drakmos), Romans, and many other nations. Ultimately these coins of value are of interest to archeologists and historians. Yet I ask you why are the Jewish people still on the stage of history- across the valued currencies of past empires- I

respond my dear friend, that when they murder the Jewish people- they murder G-d himself who is infinite, transcendent, and without limit (ain sof)- that is more precious than all the valuations that might be possible to measure the assets of this EWIGE LEUTE, eine ueberleute, heiliges reines jüdisches Blut. Judische blut ist beyond value and that is why the principle of *pekuah nefesh* is operative even on shabbat. Pekuah nefesh dokheh et ha-shabbat. If we would do brit milah on shabbos (always 8th day) to save 1 limb of the body, kol wa-homer, we would do *pekuah nefesh* on shabbat to save all limbs of the body. Let him violate one shabbos in order to observe many shabbatot. I end on this halakhic note, a music of the infinite, because ultimately Judaism affirms everlasting life of a deity beyond death, who is eternal, beyond limit, not finite, not ignorant, and yes beyond human measurement. See Rabbi Shlomo ibn Gabirol's Makor Hayyim (Fons Vital). Out fountain of life is an eternal fountain and may the Judaica librarians offer some of Judaism's eternal waters of life to all who come and thirst. Zomeh Nafshi! These sublime waters, are beyond any human value or measurement. They are redemptive and transcendent. die Quellen des Judentums aus reinem jüdischem Grund heraus i.e. Hermann' Cohen's die Religion des Vernunft aus den Quellen des Judentums via Rambam's understanding of the sekel hapoal as the kesher between human beings and hashem.

X. Response to Stephen Reif's emailed speech at the Cleveland AJL: Thoughts on Old School Scholar Librarians vs. New Breed of Cyber Librarians

Dr. Reif refers to an age of scholar librarians such as Steinschneider, Abraham Berliner, Adolf Neubauer, Alexander Marx, and Gershom Scholem who toiled as librarians as a labor of love, on a madrega of ahavah, lishma. These Wissenschaft des Judentums Bewegung scholar/librarians were foremost scholars, and secondarily adept at the use of technology, and Professor Reif spoke of the dangers of librarianship becoming merely technocratic. Although I am not a big wig scholar lihavdil in the orbit of lights like Steinschnedier, Vilsker, and Scholem, etc. Reif's ideas resonated with me because personal experience shows fielding reference questions requires creativity besides just technical proficiency for many reasons. Often databases, internet, and OPAC turn up homogenized hits- it is up to the librarian to make the intellectual journey more creative and draw parallels and insights from interdisciplinary areas.

For example when a Rabbinics professor assigns an exercise on understanding the concept of time in halakhah (netz, shkiah, nolad, the halakhic statis of pigul [korban offered at wrong time] Koheleth's speech, etc.) the reference librarians' agility to draw on interdisciplinary methods and approaches may enhance the student's appreciation of the subject. For example if the student is a physics major why not consider Einstein's theory of relativity [if go speed of light time stops, faster than light time goes backwards]; if the student is an art history major why not consider Dali's painting of the clocks melting and Sukenic's excavation in Tzipori, Bet Alpha, and Tiberia of the Hebrew zodiac in a circle surrounding mosaic depictions of the merkavah; and if the student is an anthropology major why not consider Pritchard's study of the aborigine Nuer tribe that is very much in

tune with the patterns of time in the rising of the sun and circulation of the seasons (see: <http://student.ccbcmd.edu/~dlevy11/stern.htm>), yet has no word for time in its primitive language; if the student is an astronomy major why not consider the mathematical proofs that time is created by the orbit of the planets [which Hashem set in motion as *Siva Rishonah*] which cause the planets lunar cycle, tides, and seasonal changes, etc. Of course one must recognize as a reference librarian when to be creative and expand a student's horizons and when to focus and give ready reference factual responses to serve the patron's reference needs. However response to reference questions must never be robotic, predicted, and conscripted because there is a unique human being behind every question with different intellectual needs and demands.

This is to say there is no substitute for knowing what is in the quality books, journal articles, e-books, substantive content of the websites, etc. and merely being able to "access" that material for the librarian will not be able to discern dross from ikar. For example a student this year asked for material on the history of the Jews of Safed in the 16th C. but at that moment the computer was down due to some sort of black out. Because a librarian can remember having read a short article on this subject in the complete works of Solomon Schechter that introduces the student to some key players, events, and the contents of sefarim of that mystical period [i.e. Remak author of *Pardes Rimonim*, *Ohr Nearah*, etc.] R. Moshe Alshek, *HaAri Hakodesh ve ha-talmid ha-mivuhak shel ha ari hakodesh*, R. Chaim Vital [author of *Sharei Kedushah* & *Sefer Hezyanot*, etc.) then the librarian can by-pass the online catalog and take the patron to the shelves like "Mr. Magoo" even without the assistance of the computer. The question is fielded without the aid of technology, as if in the middle ages and in antiquity there were not computers.

The computer has great potentials. Yet there are draw backs. For instance some students believe they can google their assignments and just copy and paste into a word processing document. This is a NO NO in every Library science 101 introduction to Reference work. It is not even a beginning to the process. An excellent encyclopedia in some cases might be a first step but it must not be the last step to a subject. The computer technology can acclimate students that everything is easy, and this is counter to the Rabbinic understanding that *lifum tsarah agrah* (according to the effort are the rewards). If one learns a sugya 100 times the bucker should learn it 101 times says the *gemarrah*. Computers acclimate one to interacting in an I-it relationship, not an I-Thou relationship which affirms *das zwischenmenschlich*. While not to be a Ludite, one can legally kick a computer if one owns it [although best to respect and take care of one's property] but one must never kick a person who are all in the image of Hashem for the moral imperative must see a person as a kingdom of ends rather than a utilitarian Machiavellian means to an end only. Of course Shabbat is the answer to some of these problems with technocracy when computers light a spark and are *muksah*, but we must not let technology get in the way of our intellectual, spiritual, and moral development. Thus we walk to shul, etc.

Reif speaks of the threat to an age when the librarian could serve as a Platonic guardian of the "well springs of being" and guide the patrons to the recovery of cultural, historical,

אפשר שהבורא ישים גוייתם חזקות ובריאות כגוית המלאכים וכגוית בגוייתם הן עומדין חיים. אבל לטוב ויהיו העטרות כמשמען אליהו זכור

The LCW WB library is also beautiful with a sky light in the form of bubble windows that manifest beautiful curves. The LCW WB is a true Hekhal again comically recalling Pt. III chapter 51 of Rambam's Moreh Nevukhim:

הריני פותח את הדיבור בפרק זה במשל שאמשיל לך. אומר אפוא: המלך בארמונו⁴. בין כל האנשים הכפופים למרותו יש אנשים בעיר ויש מחוץ לעיר. בין אלה שבעיר יש מי שפונה עורף לבית המלך ופניו פונים אל דרך אחרת, ויש מהם מי שמתכוון אל בית המלך, פונה אליו, ומבקש להיכנס אל ביתו ולהתייצב בפניו, אלא שעד עתה לא ראה מעולם את חומות הבית. יש בין המתכוונים אל בית המלך מי שהגיע אל הבית ומסובב אותו כדי לחפש את השער שלו. ויש ביניהם מי שנכנס בעד השער והוא הולך בפרוזדורים. יש מהם מי שהגיע לטרקלין הבית והוא נוכח עם המלך במקום אחד והוא בית המלך. אבל עם שהוא בתוך הבית אין הוא רואה את המלך או מדבר אליו. אלא אחרי שאדם נוכח בבית המלך יש הכרח שישתדל השתדלות נוספת ואז יעמוד לפני המלך ויראה אותו מרחוק או מקרוב או ישמע את דיבורו של המלך או ידבר אליו⁵.

והנה אסביר לך את המשל הזה שהמצאתי⁶, ואומר: אלה שמחוץ לעיר הם כל אדם שאין לו אמונה דתית⁷, עיונית⁸ או מסורתית⁹, כמו התורכים שבקצה צפון¹⁰ והסודאנים¹¹ בקצה דרום והדומים להם מבין הנמצאים עמנו באקלימים¹² אלה. דינם של אלה כדין בעלי-חיים מחוסרי שכל. בעיני אין אלה בדרגת בן-אדם. הם בדרגות הנמצאים נמוכים מדרגת בן-אדם וגבוהים מדרגת הקוף, שכן יש להם תבנית ומתאר של בן-אדם והבחנה גבוהה מדרגת הקוף¹³.

אלה אשר הם בעיר, אבל הפנו עורף לבית המלך הם בעלי דעה ועיון שנוצרו להם דעות לא נכונות, או בשל טעות גדולה שאירעה להם בשעת עיונם, או מתוך שקיבלו⁹ ממי שטעה. לכן בגלל דעות אלה, כל-אימת שהם הולכים הם מוסיפים להתרחק מבית המלך. הללו גרועים בהרבה מהראשונים. אלה הם אשר לעתים ההכרח מחייב להורגם ולמחות את עקבות דעותיהם, כדי שלא יתעו את דרכי זולתם. אלה הפונים אל בית המלך ומתכוונים להיכנס אליו, אולם מעולם לא ראו את בית המלך הם המון בני-התורה, כלומר, עמי הארץ העוסקים במצוות¹⁴.

המגיעים אל הבית וסובבים סביבו הם חכמי ההלכה המאמינים בדעות נכונות שקיבלום במסורת⁹, דנים בהלכות הפולחניות, ואינם בקיאים בעיון בעקרונות הדת¹⁵, וכלל לא חקרו לאמת אמונה¹⁶. אלה שהעמיקו לעיין בעקרונות הדת¹⁵ נכנסו לפרוזדורים. האנשים שם ללא ספק בדרגות שונות. מי שיש לו הוכחה מופתית לכל מה שהוכח בהוכחה מופתית ויודע ידיעה ודאית את כל מה שאפשר לדעת ידיעה ודאית מהדברים האלוהיים, והוא קרוב לוודאות במה שבו אפשר רק להתקרב לוודאות - הוא עם המלך בתוך הבית¹⁷.

דע, בני חביבי, שכל עוד אתה עוסק במדעי המתמטיקה ובמלאכת ההיגיון אתה בכלל הסובבים סביב הבית ומחפשים את השער שלו, כמו שאמרו (החכמים) ז"ל על דרך המשל: עדיין בן זומא מבחוק¹⁸. כאשר תבין את הדברים הטבעיים¹⁹, הרי נכנסת לבית²⁰ ואתה מהלך בפרוזדוריו. כאשר תשלים את הפיסיקה ותבין את המטפיסיקה, נכנסת אל המלך אל החצר הפנימית (יחזקאל מ"ד, 21, 27) ותהיה עמו בבית אחד. זאת היא דרגת החכמים. והם שונים מבחינת השלמות²².

המפעילים את מחשבתם, לאחר שהגיעו לשלמות, במטפיסיקה, ונוטים כל-כולם כלפי האל יתגדל ויתרומם, ונמנעים ממה שזולתו, ומפנים את כל פעולות שכלם להתבונן בנמצאים להביא מהם ראיות עליו [יתעלה] כדי שיִדעו את הנהגתו אותם בכל אופן אפשרי - הם הניצבים במושב המלך. זאת היא דרגת הנביאים²³. יש מהם מי שמגיע מתוך השגתו הגדולה והימנעותו מפל מה שזולת האל יתעלה לידי כך שנאמר עליו ויהי שם עם ה' (שמות ל"ד, 24(28), שואל ונענה, מדבר ודיבור מופנה אליו באותו מעמד קדוש. מרוב שמחתו במה שהשיג לחם לא אכל ומים לא שתה (שם), שכן השכל התחזק עד כדי שהושבת כל כוח גס בגוף, כלומר, מיני חוש המישוש²⁵. אך יש נביאים שרק רואים. מהם הרואים מקרוב, ומהם הרואים מרחוק: מרחוק ה' נראה לי

(ירמיה ל"א, 2). וכבר דיברנו על דרגות הנבואה 26. נחזור-נא אל מטרת הפרק והיא הדגשת הפעלת המחשבה על האל לבדו, לאחר השגת הידיעה אותו, כמו שהבהרנו. זאת העבודה 1 המיוחדת למשיגי האמיתות 27. וככל שהם מרבים לחשוב עליו ולשהות אצלו, הם מרבים לעבוד אותו. אבל החושב על האל ומרבה להזכירו בלי ידיעה, אלא בעקבות דמיון גרידא, או בעקבות אמונה שקיבל 9 מזולתו - הרי, לדעתו, לא רק שהוא מחוץ לבית ורחוק ממנו אלא גם אינו מזכיר את האל באמת ולא חושב עליו, כי דבר זה שבדמיונו ושהוא מזכירו בפיו אינו תואם שום נמצא כלל. אלא הוא בדוי. דמיונו בדה אותו, כמו שהבהרנו כאשר דיברנו על התארים 28. אין ראוי להתחיל במין זה של עבודה 1 אלא לאחר התפישתה 29 השכלית. כאשר תשיג את האל ואת מעשיו לפי מה שהשכל מצריך, אחרי זאת תתחיל להתייחד עמו 30 ותשתדל להתקרב אליו ותעֶפֶה את הקשר 31 אשר בינך ובינו שהוא השכל. הוא אמר: אתה הַרְאִיתָ לְדַעַת כִּי ה' [הוא האלהים. אין עוד מלבדו] (דברים ד', 35) 32. ואמר: וידעת היום והשבת אל לבבך כי ה' הוא האלהים בשמים ממעל ועל הארץ מתחת. אין עוד] (שם, שם, 39) 33. ואמר: דעו כי ה' הוא אלהים (תהלים ק', 3).

According to the Rambam's Moreh HaNevukhim and Orhot Tzadikim, the seven heavens have many gates and within various chambers malachim-gatekeepers- Kafkian Turhuterin-Archons, are offering lectures on various topics. The gates leading to these chambers where the soul can find refreshment and rejuvenation are guarded by gatekeepers (archons) demanding passwords. This was in part the subject of Gershom Scholem's lecture later turned into the book, *Jewish Gnosticism, Merkabah Mysticism, and Talmudic Tradition*. Lieberman introduced Scholem before the lecture on this subject enlivening the preamble with a lite note of comic relief, "All of Jewish mysticism is nonsense. But the academic study of non-sense is scholarship." We understand the truth of Lieberman's humorous remark when we consider Wittgenstein's distinction between "Sinn und UnSinn" that is the limit-gevul-grenzen-peras, beyond which language crosses a border into the inarticulatable, i.e. entering into silent contemplation, only to return to express the inexpressible, etc. This was Ben Zoma's situation when he entered the Pardes and ate too much honey to be documented upon his return when he spoke in hints-riddles-elliptically as documented in Maseket Berachot when he says the distance between the first rakia and second rakia is a dov's wings beating although rabbinic understanding is that this distance is 500 parasangs (see Baal HaTurim on Hashgifah). The celestial Temple and the earthly Temple have many gates. The messianic age will involve the bringing down of the celestial Beit HaMikdash by the will of HaShem onto the Temple Mount. Until the messiah arrives many (ad captum vulgi) falsely believe the librarian sits in the Hekhal of the library reading all day when in fact my duties at LCW not only involve fielding reference questions from the over 500 students, digitizing e-reserves, ordering all books and journals, and going into the classrooms to give library orientations, but a myriad of many other duties so that one wears many hats. However the false stereotype is encapsulated in the following joke that does not understand the many responsibilities of librarians:

CyberPerson: "What is it like working in a library?"

Librarian: "It is like sitting at the gates of the city and waiting for the Messiah as in Becket's En Attendant Gedot"

CyberePerson: "That sounds like steady work because the messiah is very late! (Bilkvot HaMashiah).

At LCW. The patrons are merkavot of the sefirah of malchut and in that limited sense they are truly representative of the redemptive messianic kingdom which our prophets promise us.

A good number of reference questions at TC. LCW relating to women are in the area of women in Jewish law. Much of my day I show students how to search bar ilan for topics of interest to women in Jewish law including, bench licht, hallah, and dam niddah sheilas. This however is by no stretch of the imagination the limit of reference questions as any question under the sun is fair game for a reference librarian, and our students are motivated to learn all and everything about everything, with great diligence and resolution and discipline to investigate the Text of Creation. However a patron recently wanted she'alot ve-teshuvot on dam niddah questions. I showed the patron how to search Bar Ilan in the she'alot ve-teshuvot section a question the Nodah BiYehudah was faced with regarding his relative who was a woman who was due to a medical disorder a perpetual niddah which prevented her halakhically from having relations during the time relations are permissible with the Nodah biYehudah's in law by marriage. Basically the Nodah BiYehudah goes through complicated dam niddah halakhah to poskin that his relative should see a physician who can prescribe a drug that allows her not to be a niddah so that she can try to have children with her husband the purpose being that children on the derekh and who grow up to be talmidei Hakamim is a summum bonum of Jewish existence confirmed by the Midrash that any grandparent who hears their grandchild layn torah is as if they heard from Har Sinai. Another majority of questions at the reference desk involve finding *midrashim* on Biblical and Talmudic women. One carefully plugs in the woman's name or pusek associated with her, into Bar Ilan and searches all relevant midrashim and pirushim on the Tanakh and very quickly the marginalized voices of women are given full stage in Rabbinic exegesis where what is unsaid about these women in Tanakh is filled in by the Rabbis in their fever for commenting on almost everything and illuminating everything in the Torah, filling in between the lines.

Once one brings to the center the marginalized womens' voices in the Tanakh and Talmudic mentioned women one understands that the stereotypical platitudinous accusation that Rabbinic Judaism is "patriarchal is just wrong." Judaism is the most respectful of all religions to womans' rights and importance as human beings. Jewish parents are enjoined to make menschen out of their sons and daughters who treat others, including their spouses with great respect, kindness, and devotion, even when this respect, kindness, and devotion is not reciprocated equitably either due to the wive's mental illness or her maliciousness.

In the past I served as a librarian at Ner Israel Rabbinical College Israel Henry Beren High School and enjoyed the work greatly by being an eved hashem to serve Talmud learners. The great aspect about that job is that some bucherim consider it "deviant" to

stay up all night and learn gemarah so they sleep through their secular classes. This is a wonderful deviancy and represents great love for talmud learning. However in a mens' library one encounters challenges. Tetosteron runs high and High school yeshivah bucherim can be mischevious. The high school students in a yeshivah can be sometimes prone to mischief i.e. turning lights on and off to even more deviant behaviors such as the instance on Purim of flooding the high school and throwing chairs out the windows. At Ner the high schoolers are no longer allowed on campus during Purim because in one tragic year they were not responsible with their consumption of alcohol on Purim and some individuals committed suicide by walking through a glass door. This deviancy is unheard of in LCW where the patrons have no discipline problems. And better than that, the LCW students are mostly motivated to be diligent students in ways men are not. Or in my experience many of the woman students have the potential to be committed to secular studies in ways Yeshivah bucherim cannot. Woman students for instance are much more avid readers. Except for a few exceptions at Ner, there were no requests for summer reading materials that would expand the readers' horizons. Holiday meant holiday, and if learning was to go on during a holiday it was gemarah. The head of the high school noted that on Thanksgiving, Sylvester (secular new years), July 4rth, and other holidays many federal workers are off the Ner students must learn torah for what we have to be thankful in the U.S. is for the opportunity to learn torah which is our real job in life. That is a wonderful attitude and principle in Rabbinic culture of the importance of learning Tamudic texts. However secular novels and literature Ner students have "limited" interest in. Almost every LCW student reads some form of text, or learns some form of rabbinic text, during the summer. Some of this reading is lite- other readings more serious to increase hashkafic observance. Twerski the psychologist and Rebbetzin Hermes, and Rebbetzin Heller are some of the most popular Artsroll readings that circulate at LCW. However students will also venture to check out George Elliot's Daniel Deronda, Jane Austen's Pride and Prejudice, Bronte's Wuthering Heights, and Virginia Wolfe's To the Light House for summer. One student the daughter of a prominent rabbinic learned family actually spent her summer reading every scientific work in our library because she not only wants to go to medical school but has a zest and love for learning the history of science. There is a sincerity to these requests for halakhic and secular readings that I did not find for the most part in the male environment of the Ner Men's library situation. Further with regards to applying themselves to academic careers and mastery of University curriculum the LCW students are much more sincerely committed than the men. There may be some exceptions but in general the LCW are more open to wisdom being derived from secular sources. The attitude in a men's yeshivah is generally that secular subjects are only a way of providing a parnasah that allows one the ultimate goal of sitting and learning. Yes some haredi LCW feel this way too, but once they discover the beauty of scientific knowledge (episteme) and its power to make their and others lives better, the students are more open and more interested in secular knowledge from a sincere point of view. The LCW students often find secular subjects such as speech language communication, biology, chemistry, mathematics, and literature, not merely stepping stones to a parnasah but become authentically, sincerely motivated to learning from, and honestly careful towards the wisdom contained by pursuing these fields not only as a course requirement- but as a mode of increasing, wisdom, understanding, and knowledge. This may involve social conditioning and

biological psychology in the way men and women's minds may work differently in general although there are exceptions. For instance it can be argued that women often are better listeners than men (see Derrida, Jacques, *L'Oreille D'Autre*) and often excel in humanities better than men i.e. creative writing because they are in tune in ways men cannot be biologically with their biological clocks, the greatest source of creativity in *olam ha-zeh* (see Kate Chopin). So too the women library patrons statistically are not only better at creative writing than the patrons at the men's yeshivah but often in the fields of language acquisition (it was Puah and Shifra who taught the children in *Mitzrayim* Hebrew) and in interpreting literary texts in the fields of English, American, and world literature with a dexterity that is stunningly the analogue of midrashic acuteness. The women at LCW also become great teachers in the public school system. Their nurturing, caring, and sympathetic qualities and virtues enhance their teaching skills. In general in a men's yeshivah the *bucherim* are often fierce warriors- for to sit and learn *gemarah* involves ideally sleeping on the floor and eating meager bread with salt. Further the *Gemarah* itself includes "not nice" content. Becoming involved in the *makloket* of the *Shas* also can be a process of aggressiveness when one is debating questions *lishem shamayim*. Learning *gemarah* is not necessarily for "nice" and the wars of *Hashem*, the *makloket* in the *Shas*, are fought with the same military aggressiveness as any military battle, or football confrontation, but in the Yeshivah setting with the swords of pilpulistic methodologies. Yes there are woman Amazons who were military heroines. My two sisters both played field hockey and I have witnessed aggressive women on the field hockey fields. However a "nice Jewish girl" does not become an Amazon. The idea of cutting off one's breast would be anathema to Judaism's commitment to ethical halachic responsibilities to oneself and others. *Lo Hitdodidu* (do not maim the body!) In fact the *Remak* in his commentary on *Shir Hashirim* refers to the metaphor of a mother nursing her baby at the breast as that exact analogue to the way the active intellect (*sekel hapoal*) in the human being receives wisdom from the divine intellect of *Hashem*. See:

http://www.jewishlibraries.org/ajlweb/publications/proceedings/proceedings2007/levy_talk.pdf

The women at LCW are the most pleasant group of people I have met. These are not only the students named Naomi, meaning pleasantness. They are so different than those men and women in the secular world bombarded in a culture of material gratification, Egotism, *pritzus*, a culture of violence, and bankrupt outside influences. The students at LCW carry themselves with great *derekh eretz*. More importantly they manifest *derekh eretz*. I have not met a student who is not respectful, polite, considerate of the needs of their fellow students, and pleasant. Naomi means daughter of pleasantness and all LCW in the library have never conducted themselves in ways that were not fitting of the character trait of pleasantness in the library in the way they interact with each other and others. LCW students can be clickish like cats, and cruel in gossip, however this cruelty is nowhere comparable to a men's yeshivah of *bucherim* fighting the battles (*Milhamot Hashem*) *lishem shamayim* which can lead to insult on a greater scale i.e. for instance when Rabbi Yeshua was insulted by *Rabban Gamliel* over the question of *ma'ariv* to the extent that *Rabban Gamliel* was deposed and Rabbi Elazar was reinstated as *rosh yeshivah* because *Hu Hukham*, *Hu Ashir*, *Hu-asar liEzra* and 18 rows of his beard turned

white overnight. That was not "a nice" political battle the sages fought and it was quite honestly heavy brutal real politic over a question of halakhah where jobs were lost not over objective criteria of job performance but over questions of rabbinic politics and insult. Yeshiva Bucherim are intellectual warrior fighters trained in a discipline of gemarah learning that entails fighting makloket lishem shamayim with a rigor emblematic of intellectual football teams, employing the swords of pilpulistic debate.

My work serving women patrons makes me see the fallacy of the stereotypical assumption that Rabbinic texts are always misogynistic as if frequently stereotypically bantered about by secular feminists (Miss-readers) who are often motivated most often with hatreds of Israel, Zionism and anti-semitic feelings (see Phyllis Chesler in *The New Anti-Semitism*). There are comments that could be interpreted as misogynistically i.e. (1) "a women's voice is indecent." I personally find womens' voices on the contrary usually much more beautiful and mysterious than mens' voices. Alterity as Derrida notes carries an aura of mystique. However the comment was meant halakhically to prohibit a situation of a female hazan singing before men who would be erotically stimulated thus creating a pritzadik situation. (2) The comment not to teach one's daughter Torah in the gemarah is "as if one taught her tiflus" was also to prevent witchcraft and pritzus. Personally many hold this refers to Talmudic texts in Aramaic and not humash with mephorshim and haftorat. There are others who argue that women should learn gemarah in an all womens' setting such as Drisha. (3) A very perplexing comment is also found in *Ki Thetze* where the Baal Ha-Turim brings down that the gematria of "Eshet" is "rotting piece of meat" to deter men away from approaching their wives while they are menstrating. The Rabbis in general recognized the wondrous, awesome, and great power of women to bring into being from their monthly cycles new Jewish lives. Maseket Niddah, which I learned in Baltimore for 7 years with Rabbi Aaron Levine of Ner Yisrael is not mysogonistic but the most wondrous of all Maseketot. Once one learns Maseket niddah with the Rashba, Yad Mordecai, and accompanying later supercommentaries- in addition to Rashi and Tosophot- then very clearly one gains great respect for the process of "family purity laws" involving the wondrous supernal powers of teveling in a mikvah, but more importantly a love and appreciation for women who choose to share with men the great responsibility of building Jewish families to have Jewish children, as a link in a chain of a continuing masorah.

Readers who want more reading on Rabbinic sex ethics and laws of family purity not only in codes like Shulchan Aruch can consult later contemporary works by Leo Jung (*A Hedge of Roses*), M. David Tendler (*Pardes Rimmonim.*), Eliyahu Mordecai (*Darkhe tohorah*), Rahamim S. Sultan (*Shoshanat ha-amaḳim*), Iser Yehudah Unterman (*Family Purity*), Kalman Kahana (*Daughter of Israel*), and their kabbalist significance in works like: (1) *Ba'alei Hanefesh* of the Ravad, (2) *Iggeres HaKodesh* of the Ramban, (3) *Mitas Kesef* of R. Yakov Emden, quoted in his siddur for Kabbalat Shabbat.

The minute detailed analysis of the shades of dam (blood), a taxonomy of color, in Maseket Niddah attest to the wondrous biological workings of the woman's reproductive system for example if the blood is black on the bedikah cloth the blood is

from the rehem while if the blood is green, yellow, pink, or other shades this may indicate the process of a veset. In Maseket Niddah a mishnah refers to the woman's reproductive anatomy in terms of a house. The opening is the "prosdur" while the rehem is the attic. This has significance in Sifrei Kabbalah for example that *olam ha-zeh prozdur liOlam habah*. However the Rambam makes clear that the light of the shekhinah in *olam habah* is strictly cognitive enjoyment, for there is not eating, drinking, or anything physical in *olam ha-bah* i.e. the righteous with crowns on their heads enjoy the light of the shekhinah (female attribute of Malkhut of Hashem). The crowns on the heads of the righteous correspond to the wisdom understanding, knowledge gained in this world and thus if one has cognitive enjoyment from intellectual matters, searching for wisdom, understanding, and knowledge, it will by infinite fold in *olam ha-bah* for this enjoyment is incorporeal and function of the divine mind which thinks its perfection in the process of what thinking is itself, noesis noesis. The Rambam's insistence that *olam ha-bah* is not physical backs this up with rejection of midrashim that suggest in *olam ha-bah* the righteous eat delicious kosher banquet and drink special kosher wines. The wicked are attested in the midrash to see this banquet but can't eat. Another *midrash* speaks in *remizim* that the food at this banquet is whale, salted and fresh, and the wine is that of Eliyahu HaNavi. However once one discovers the commentaries that the wine is the gematria of sod (secret) and Eliyahu Hanavi will migaleh all the secrets, then one understands quickly that the midrash is not talking literally but figurately of Eliyahu's clearing up all the Kashes and contradictions in Shas, in conformity with the Rambam's remarks in Hilchot Teshuvah on *olam ha-bah*. The Rambam was referencing sugyot at the end of Maseket Sanhedrin dealing with the messiah and coming of *olam ha-bah* etc. A sugya in Maseket Shabbat asks, "what is the most fundamental pusek in the Torah. One opinion is the shema- "you shall love hashem with all your heart, with all your soul, with all your might." Another opinion of Rabbi Akiva is "And you shall love your neighbor as yourself." A third however is the laws of Maseket Niddah are the ikkar. A fourth opinion that Rabbi Yehudah HaNasi chooses as the most fundamental however is the opinion of Ben Pazzi, "And you shall offer a lamb in the morning and evening" (i.e. the Tamid offering.)

The cases relating to women in *Seder Nashim* are complex. The case the Moredet in Jewish law is a case in point. More often than one can imagine women sometimes refused to have relations with their husbands during the permissible days due to womens' psychological mental immaturity and inability to deal with sharing with a man to become partners in creation by bringing hashem into their relationship, (3 partners- wife, husband, hashem, in creation of every child) to bring into being Jewish kinderlach. The gemarah locates this as arising from multiple motivations. Sometimes it involves sexual politics were a wife who may have agreed before the marriage to have Jewish children, renigs as political leverage and revenge over her husband to extort and abuse him in the most cruel and inhuman treatment. Denying a husband the chance to bring Jewish children in the world when previously agreed because she is angry at husband without just cause is equated by the rabbis with not only killing the husband but his progeny to the nth generation like Kain killed Havel for a Jewish man without Jewish children is considered by the gemarah as a dead person. This can happens in various ways as the case with Er and Onan. A wife's refusal to have marital relations can also result from past

trauma, i.e. if she was sexually abused, i.e. cases of women hitchhiking in Israel and being raped or if she seduced men willingly for “a fun night out” and later found herself over her head etc. (has ve-halilah). Then there is the modern problem the gemarah also treats that Freud later historically identifies of a woman who comes from a strong Rabbinic family (daughter of a rabbi) who cannot psychologically dissociate her husband from her father. Thus unless she is Lot's daughter's the prohibition of incest psychologically haunts her and she is unable to build a Jewish family and all three of these examples are analogously related in Rabbinic sheolot veteshuvot. One must love their wife always putting her needs, interests, and well being above one's own (financially and personally). If a wife has an eating disorder and mental issues before the marriage, and was often incapable of reciprocating kindness, one must decide to marry her and try to be devoted to her happiness which is cherished in the marriage relationship, and her well being above one's own, for Hillel says, 'If I am only for myself what am I.'

I hope you will not interpret my comments in the wrong light. I am relaying these thoughts because I consider myself very blessed as a man to be able to serve College Orthodox Women students. My devotion to equal rights of women to intellectual academic curriculum and my respect for women in general make me feel a tremendous gratitude to be an *eved hashem* in serving the LCW students. Organizations interested in womans' history and womans' roles for equal opportunities in political, social, cultural, and economic realms can work in tandem with academic curriculums of University subjects that students strive to master.

The history of advocacy for women's rights is a long one. Rav Soloveitchik has brilliantly shown that Orthodox Judaism is philogynonic religion. Indeed the women are not counted in a minyan because they did not give bad report of the land of Israel and thus exempt from this obligation to make a tikkun (repair) for the 10 spies slander against erez yisrael and further women are meritorious for not worshiping the golden calf (along with the Levites) and thus are given Rosh Hodesh (the renewing of the moon) off as a holiday of work. There are countless examples of the honorific and virtuous recognition shown regarding Biblical and Rabbinic women. Indeed it is the women who donated their mirrors to make the laver (water basin) in the Temple so that the Levites might immerse in ritual "baptism" as those pure and clean before offering sacrifices and singing songs of tribute to G-d in the Temple. The books *_The Seven Prophetesses_*, *_Passions of the Matriarchs_*, *_Torah of the Mothers_*, and *_Mother of Royalty_* are all required reading for most LCW students. These books affirm the virtues of Biblical women understood from Rabbinic interpretation. Indeed the torah exhorts, "Heed the Torah (i.e. humash, the weekly parashah) of your mother and do not forsake the musar (ethical rebuke) of your father in heaven. Rav Soloveitchik shows that the Ketubah instead of a document to proscribe womens' rights actually assures womens' rights (entitlement to food, clothing, shelter, and conjugal rights from her husband) and all of Rabbinic law is intellectual muscle to affirm the rights of women in a matriarchal society for indeed the halakhah regarding the Jewishness of a child in Rabbinic law is dependent on in the mother is Jewish and not the father.

As late as Virginia Wolfe's *A Room of Her Own* where speculation is made regarding Shakespeare's sister who if only she were given a room of her own with a table, paper, and pen, she would have excelled as a greater poet and keen psychologist of the human spirit than Shakespeare himself. Kate Chopin in *Awakenings* carry the advocacy for women to harness opportunities to wield the pen which can prove mightier than the sword etc. Blood is indeed thicker than water. In Charlotte Perkin's Gilman's "The Yellow Wallpaper" we again find a story of oppression of women's rights in the main character whose husband prescribes rest therapy for her post-partem depression and forbids her to resort to writing as a mode of self clarification and therapy for her illness. Gilbert and Gubar, in *Madwoman in the Attic* lay out a troubled history of men curtailing and outright subjugation of censoring womens' intellectual development in a cruel misogynistic system that curtails rights and is downright cruel and inhuman. Being a part of an Orthodox Womens' College allows one to devote oneself to encouraging and assisting young women to become more independent thinkers and cultivate their minds and intellectual abilities, which in many ways are far superior to men in the same age categories and with similar opportunities.

I grew up in a very strong women dominated household that was very matriarchal with very strong grandmothers (zl), sisters, and mother (zl). My grandmothers were very unique. One came from an illustrious Hasidic dynasty of Chabad Lubavitch and was a descendent of the Tzemak Tzedek, and creatively composed her own yiddish poems called the *techinas* genre, and more importantly was the most pious woman I ever met. Her ancestors came from Rabbinic royalty of Chabad, Shklov, and Slonim. This grandmother born in Lvov, survived a pogrom in Gomel, was the niece of the av bet din of Minsk, rav menachem mendel Gluskin (zl) and her reserves of frumkeit were beyond any example I have met in Boro park, Monsey, or Jerusalem. Not only did she kiss the mezuzah but tehillim were never not on her possession. She was a tehillim sager like nothing anyone has seen and her positive outlook despite the fact her husband was killed in a car crash when my mother (zl) was about 10 yrs old, and my grandmother suffered hip, knee, shoulder replacments was unbelievable as someone who became crippled and handicapped due to a car accident but davoned 3x a day to hashem with the most fervent passion. My paternal grandmother was different. Her German was fluent. She knew Goethe in the original, and had learned Beowulf in the original and was a phenomena of high german Jewish culture (Bildung) and practically wise beyond all counts. She came from a culture of "thank you notes" and utmost refinement. Her home was a locus for classical music concerts played by family members, and the source of visitation by cultured people of science, art, literature, music, and any intellectual pursuit. It is a fact that my grandmothers and mother (zl) had more to do with my love of learning and love of being a Jew than any others in my life and any accomplishment I have achieved is because of their sacrifice, encouragement, and zekut. The picture that hangs in my one room basement filled with Sefarim is that of my two grandmothers (zl) and mother (zl) teaching me mishnayas at the age of 7 and the care with which they are instructing me resonates almost as if the picture is alive today and come to life as when it was shot over 3 decades in the past. Perhaps there are no coincidences. The powerful educational experience of learning mishnah from one's grandmothers cannot be accidental for finding myself much later in life in a library where (B"H) there are many gifted and talented

young women alive with enthusiasm and energy in learning not only the parashah with mephorshim, Jewish history, Jewish law, but also the holy words of the mishnah, which to Rabbi Yosef Karo, in his autobiographical account of his dream life, confesses that the mishnah spoke to him and gave over *sitrei torah*, in the voice of a heavenly *bat kol* (daughter's voice), in fact a personification of the mishnah as Shekhinah herself.

XII. Learning to "Translate" love for Hashem (Ahavas Hashem), Ahavas Torah, Ahavas Yisrael, Manifested by Religious Quest in the Library for Love for a Spouse to be a Link in the Chain of the Masorah

At the Scottsdale 42nd Annual Association of Jewish libraries convention in 2007 I showed why translations of sacred texts is an issue for library science. There: http://www.jewishlibraries.org/ajlweb/publications/proceedings/proceedings2007/levy_talk.pdf

we noted the Ethics and Theology of choices made by translators. I show translations are mostly always interpretations of texts in their original languages. In the case of the Hebrew bible I trace across history the choices that were involved with regards to translators regarding sections of the Bible such as the Akedah of Yitzhak to illustrate providence and free choice, Isaiah's *almah* vs. *parthenos* (a virgin will give birth), Michaelangelo's mistranslation of light as horn (*keren*), *kelei zemer* (musical instruments in Psalms, and various verses in Song of Songs (*Shir Hashirim*...)) in foundational canonized texts in their own right that are translations such as the Aramaic Targumim, Septuagint (Greek), Vulgate (Latin), Peshita (Syriac), Tafsir (Arabic), Yiddish, and Ladino (Judeo-Spanish) works of the Hebrew Bible. Due to time limitations I did not have time or world(s) enough (Andrew Marvel) to more fully illuminate the issues involved for libraries in collecting Jewish editions of the German translations of the Tanakh. Thus in the following essay I hope to consider one example from *Die Heilig Schriften und Ihren Verdeutschung* i.e. the German translation of the Tanakh by Franz Rosenzweig and Martin Buber. However centuries before this recent translation which prides itself on the "poetic spirit (geist) of the language," Moses Mendelsohn in the *Biur* and Leopold Zunz with the team of Arnheim, Furst, and Sachs also made translations of the Hebrew Bible into the German language. Buber and Rosenzweig's translation is interesting to compare with Mendelsohn's *Biur* and now the "Zunz" version, and upon translation in this particular example we learn much more about the ethics, theology, politics, and hermeneutics of translation and more importantly why academic libraries should be interested in collection translations not only as cultural artifacts, but as Walter Benjamin put it- whole new vibrant and creative interpretations of the Ur-text itself.

The *pusek* I am focusing on is in Rosenzweig and Buber's *teiched* [all translations are interpretations perhaps] as:

Nah ist Er den ihn Rufenden allen,
allen die ihn rufen in Treuen.=

karov Ha-shem lehkol kora'av lehkol asher yikra'u'hu be-emet. [Sephardic pronunciation would render truth as be-emes not be-emet.]

[See: Paul Maher's rules of Romanization and transliteration for Library of Congress. The EJ also has cataloging rules.]

*One of my questions is why Buber and Rosenzweig did not choose Wahrheit but instead Treuen? **The simple answer is that *treu* means "true" in the sense of "faithful" Kail Melekh Neaman, Amen! That doesn't mean being able to articulate the Truth/emes/aletheia/wahrheit. Nor does it mean truth as opposed to falsehood (e.g., idolatry). The meaning of true as faithful is beautifully captured, by the way, in the expression: "betrothal" That is, one is truly, faithfully, sincerely, wedded to the other. The one who calls upon or loves God in truth, is like the one who says to his beloved: I truly love you** by fusing kedushah into the relationship with hashem as the third party in any marriage. The ikar of Judaism is to establish a relationship of trust, devotion, kindness, friendship, respect, and love with a spouse, to build a bayit ne'aman, beit ha-mikdash me'at, and be zokeh to raising ehrliche kinderlach on the torah derekh committed to ma'aseim tovim so that Hashem may grant a life with much simchah and Jewish nachas.

Our sages tell us that prior to the marriage neither man nor woman is considered a complete entity. The marriage is the joining of the two halves - man and woman - into one complete wholesome being who bring out the best in each other. Since an unmarried Jewish person is considered half a person, the wedding day is seen to be the beginning of a new life as a complete soul for both partners to deepen one's relationship together with Hashem.

Whole libraries could be written about the halakhic, historical, artistic, sociological, economic, cultural, political, and religious significance of the Ketubah, or marriage contract. I have shown in the power point accompanying this paper that JNUL offers beautifully illuminated Ketubot for one to view, reflecting different cultural traditions of Jews across the world from Ashkenaz to Sephardic lands. The Ketubah delineates obligations of food, shelter, clothing, and conjugal rights for the wife. The ideal of a marital relationship is based on unconditional love not obligation, although obligation is essential and a fundamental basis for any Jewish marriage in halakhah. As Hoseah says, "And it shall be on that day, say the L-rd, that you shall cam me my Man (Ishi); and no longer my Master (Baali)" (Hoseah 2:18. The relationship of "Ish ve Isha", a manf for a woman, and a woman for a man, is a relationship of total commitment. The relationship of a husband as a master (Baal) is that of a contract. Ahavah is used for love of one's neighbor, one's son, one's master, and one's G-d and the etymological root of the word is in its secret core letters, "hav" (hey vav) meaning "to bring" or "to give". A loving relationship is one in which one gives or brings something to the partnership rather than "what can I get out of it?". Ideally the GRA describes a true marriage relationship as one of unconditional love. Contracts are often obeyed out of yirah while unconditional relationships give love lishmah. To imitate the qualities of divine love the couple must learn to have for each other persistence, patience, and the greatest virtue that Yosef manifests for his brothers who did a terrible injustice to him by selling him into slavery, a divine sublime capacity for forgiveness. See:

<http://student.cbcmd.edu/~dlevy11/Josephspsychologyandmotivestohisfamily.pdf>

There is true love and there is what many mistake to be love. Reciprocity is not love. Reciprocity is “I will scratch your back... if you scratch my back...” True love is the most powerful force in the world when it is real and even from fiction we can learn what true love is for life is stranger than fiction. When in Dickens’ *Tale of Two Cities* Lucy’s lover gives himself up to the Guillotine as a substitute for Lucy, the woman he loves that is extreme love beyond a limit. Likewise when in the film “Casablanca” Humphrey Bogart gives up his two plane tickets to escape the Nazis at the end of the film, to the woman he loves and her husband, that is a love that sacrifices totally for the other. These acts of *lifnei misharat ha din*, *middot hasidut* are strictly not contractual for in *Baba Metzia 62b* Rabbi Akiva says one may keep the bottle of water in the desert. Stupidity the rabbis note is drinking ½ the bottle so no one manages to survive, or worse pouring out the water. Rabbi Akiva halakhically proscribes that it is permissible to preserve one’s own life over that of the friend’s life. However because Rabbi Yehoshua is a *Hasid*, more is expected from him. He must lay down his life, give the water to the friend, as an act *lifnei misharat ha-din*. See the appendix of my creative review of *La Sagesse D’amour* at: <http://www.h-net.org/reviews/showrev.php?id=3842>

The wisdom of love is not so pushed. Love is something no one can live without. It is like water. It nourishes. It helps one be what one should be from actuality to potentiality, and in fact is within the matrix of ultimate *geulah*. A love that has no room for *Hashem*, that is has no room for forgiveness, is not partaking of the divine spark of divine love of *Hashem*.

A symbolism of the breaking of a plate at the "*Tena'im*" (conditions) a plate is broken, signifying that just as the breaking of the plate is irreversible, so too should the engagement be irreversible and further the potential spouses have come to recognize that only *Hashem* is perfect and accept those possible flaws in each other. Thus *Hashem* is the third part of forgiveness between the two potential spouses.

A symbolism of the seder plate represents Freedom from slavery (being alone) and for revelation which characterizes not only the relationship between *Hashem* and each Jew, but perhaps between spouses. *Hashem* is the source of the perfect balance of justice with compassion, mercy, and forgiveness. Justice harmonized with compassion, mercy, and forgiveness should also be a part of a spousal relationship devoted to building a home together. A man and wife should be so caught up together spiritually in *ayn sof* that the mission, goals, and shared vision make *Hashem* a third party in the relationship that ever grows... The simple *peshat* of *Bereshit 2:24* holds, " וְנָתַתְּ אֶת-אֲבִיר, וְנָתַתְּ אֶת-אִמּוֹ; וְנָתַתְּ אֶת-אֶתְּךָ לְבִשְׂרֵךְ אֶתְּךָ. By forging a family outside of one's immediate relatives i.e. parents and siblings one becomes a partner with *Hashem* as a link in the chain of a *masorah* and creation... *ma'aseh bereshit*. Before a wedding a *tefillot* voices that the *Al-mighty* "open a new gate for the new couple" so that the new lives together evolve from a pure and fresh beginning. During each day of our potential marriage the couple should strive to grow and adjust to each other in order to establish the foundation for a *Bayis Ne'eman B'Yisrael* - a faithful Jewish home. In the merit of bringing joy and happiness to each other, the couple reaffirms the bond between *Hashem Al-mighty* and *Klal Yisrael* and thus before a *chuppah* all the knots on the *hatan's* garments are untied symbolizing that at the moment

of marriage all other bonds are eliminated, except this intimate one made between hasan and kallah. Ruth's saying to Boaz "spread your robe over your handmaid" represents the desire that the spouses home be under the protection and guidance of G-d Al-mighty etc. The custom of carrying two candles alit in flame that become one at a huppah, may symbolize the flickering light and fire which occurred at the marriage of G-d and Israel under the "*chuppah*" of Mt. Sinai at the giving of the Torah. The symbolism... of circling 7 times under the huppah by the kallah of the hatan may signify again ma'aseh bereshit: The number seven represents the completion of the seven day process in which earth was created and delivered to its geulah. After Galileo we know that during these seven days, the earth revolved on its axis seven times. Since marriage reenacts the creative process (ma'aseh bereshit), the *Kallah's* encirclement symbolizes the repetition of these seven earthly rotations. Al pi kabbalah the menorah has 7 branches representing the 7 planets, and under the huppah the planets are so aligned in the proper constellation formation. Kail adon tefillah also is an encryption of the 7 planets (i.e. Nogah= Venus). That the kallah circles to the hatan's right side is a remez to the pusek in Tehillim: "at the right hand does the queen stand." for the hasan and kallah enter into the sefirot emanated (atzilut) pleromatically of Malchut. The Jewish scholar must learn to transfer his love for sefarim... to his wife i.e. the GRA calls the 62 masektot of the Shas 62 Queens and the other rabbinic works the Queens retinue of maidens, etc. The first blessing over the wine signifies that just as one pronounces the holiness of the Sabbath and festivals over the wine, newlweds sanctify the personal relationship of marriage over wine. Wine is also a remez to the the verse in Shir Hashirim... "kiss me with the kisses of your mouth which are more precious to me than yayin, the gematria [70] of sod (secret) and bahayim (in life)... for by symbolically foreshadowing the Jewish couples marriage via the bracha on wine, they again welcome Hashem as a third party to the relationship who knows all essoteric secrets (sod=70) and thru whom, the spousal partners enter eternal life (bahayim=70). The act of marriage is an agreement entered into by two people, with the acknowledgment that G-d is also a partner. When the hasan groom places the simple gold ring on the kallah's finger saying: "*Harei At Mekudeshes Li B'taba'as Zo Kedas Moshe V'Yisrael* - Behold, you are consecrated to me with this ring according to the laws of Moses and Israel" this is to say, that as the laws of Moses and Israel is of Divine origin and bear the seal of truth (emes), so shall the couples new marriage be consecrated in the sanctity of Hashem. And, as the laws of Moses and Israel forever consecrate all those who enter into its covenant, so shall the couple be consecrated forever. *With the reading of the Ketubah the Choson* pledges to "work for his wife's honor, provide for and support you, in accordance with the practices of Jewish husbands who work for their wives' honor, provide and support them in truth/emes." Symbolically the ketubah is also reminiscent of the wedding between G-d and Israel where "Moses took the Book of the Covenant" and read it to the people after the Jews stood under the "Chuppah" at Mt. Sinai. The third and fourth of the sheva brachot acknowledge G-d's physical and spiritual creation i.e. again the theme of ma'aseh bereshit. The third of the sheva brachot employs the loшон: *Asher Yatzar Et Ha'Adam Betzalmo, b'Tzelem Dmut Tavnito, VeHitkon Lo Mimenu Binyan Adei Ad* which hints according to Rambam to being in the image of Hashem which means to possess *ha-sekel hapoel* (active intellect) which is the keshet between human beings and hashem... along with ethical virtues that allow for doing acts of gemilut hasidim... This act of being in the image of hashem other rabbis hold involves

the ability to bring into being children who are raised ideally Jews on the torah derekh. The 5th of the sheva brachot hints at the great happiness of the couple to be analogous to the happiness of The Creation in Gan Eden represented in Tehillim for instance, that the heavens and earth, stars, moon, and sun praise hashem "Yehallilu et hashemesh veYareach, yehallu et kol kokvei ohr... Sameach TeSamach Re'im Ahuvim, KeSamechacha Yetzircha BeGan Eden MiKedem. Even sefer Iyov notes that when Hashem first created the heavens and earth "all the stars shouted for joy etc" As I have published in my paper given at the AJL in Cleveland the mention of: *Gila Rina, Ditzza VeChedva, Ahava VeAchava, VeShalom VeRe'ut* is a hint to an essoteric midrash *al pi kabbalah*. The multiple words for joy with different meanings are signified in: rejoicing, jubilation, pleasure and delight, love and brotherhood & sisterhood, peace and friendship.

Sefer Zohar Bereshit 19a depicts four creatures of the Merkavah engraved on the divine throne when we read, **דיוקנין אלין מחקקן**

גליפן בכורסייא ובורסייא גליפא מרקמא בהו חד

לימינא

וחד לשמאלא וחד לקמא וחד לאחורא רשימא בארבע סטרין דעלמ (These images

(of the creatures) are chiseled and engraved on the throne, and the throne is engraved and embroidered with them, one on the right, and one of the left, one in front, and one behind, marked in the four directions of the world./ Hekhalot Rabbati 8, 4 enumerates synonyms of joy (while Ketubot 8a lists 10 expressions of joy, only 5 listed in Hekhalot Rabbati): **נהרי שמחה נהרי ששון נהרי גילה**

נהרי רצון נהרי אהבה נהרי ריעות משתפחין ויוצאין מלפני

כסא הכבוד ומתגברין והולכין בשערי נתיבות ערבות רקיע (Streams of joy, mirth, rejoicing, good-will, love, and friendship pour forth from the throne of glory and flow mightily through the gates of the paths of the firmament of Arabot.) Rivers are seen to issue from the divine Paradise which echoes Psalm 46:5 **נהר פלגיו ישמחו עיר**

אלקים קדש משכני עליון

the vineyard in Isaiah with the merkavah of Elijah and Ezekiel corresponding to Pardes fructified by the four wheels in Gan Eden are linked in the shevah brechot which is alluding to the spouses dwelling in Gan Eden (PaRDeS). The ma'aseh bereshit themes in the sheva brechot are troped in the 4 words for creation, while sefirah of malchut in the

shevah brachot corresponds to the 4 matriachs, and 4 wheels of the merkavah. Thus the new marriage should be a vehicle (merkavah) for Hashem's presence and the marital home (bayit hamikdash me'at in hashem...) should have the kedushah of the bayit hamikdash memalah.

The seventh of the sheva brachot speaking of "beloved friends", *re-im ahuvim*.. has many secret meanings. One is the hope that the bride and groom grow in their love for each other, focusing their love as exclusively as Adam and Eve, when there was no one else in the world but on a deeper level the most important and difficult section of Sefer HaZohar is called "Reiah mehmnah" (devoted loving friends) which again is the way the mikubalim to Rabbi Bar Yohai described in a hidden manner the relationship between a husband and wife being so powerful that that is a mushal for Hashem's love for Klal Yisrael all of whom have a share in olam ha-bah. What the Jewish notion of Reim Ahuvim is is not that of strictly intellectual love and fellowship expressed in the philosophic tradition as noted in the following non-Jewish forms of friendship:

[1]. In the *Lysis* Socrates notes that it is common for the many to chase after insubstantial things over friendship. Socrates comments, "All people have their fancies, some desire horses, and others dogs; and some are fond of gold, and others of honour. Now I have no violent desire of any of these things; but I have a passion for friends; and I would rather have a good friend than the best cock or quail in the world: I would even go further, and say the best horse or dog. Yea, by the dog of Egypt, I should greatly prefer a real friend to all the gold of Darius, or even Darius himself: I am such a lover of friends as that." (see Plato, *Lysis, Symposium, Gorgias*, Cambridge, Mass.: Harvard University Press (Loeb classical Library), volume 4, 1925) Here we see Socrates in all the splendor of Socratic irony disparaging those things held by the many to be good in the utilitarian sense. The many have a lack of experience in things beautiful. The Greeks called vulgarity, *apeirokalia*. Socrates' martyrdom in light of a life lived in pursuit of love of wisdom reveals Socrates' beautiful soul. The *Lysis* goes on to identify the friend with *the Good* and the good with virtue (*arete*). The above passage cited from Plato's *Lysis* finds correlations with the following from Xenophon's *Memorabilia* where we read, "Just as others are pleased by a good horse or dog or bird, I myself am pleased to an even higher degree by good friends. And if I have anything good I teach it and recommend them to my friends from whom I believe they will be benefited somehow in regard to virtue" (see Xenophon, *Memorabilia and Oeconomicus*, Cambridge, Mass.: Harvard University Press, 1992). It is the excellence of intellectual virtue that is presented in the passage cited from Xenophon's *Memorabilia* where Socrates is said to have shared (literally picked out or selected, from *ek-legein*) enlightening passages from good books. Socrates in the *Memorabilia* continues, "And the treasures of the wise men of old which they left behind by writing them in books, I unfold and go through them together with my friends, and if we see something good, we pick it out and regard it as a great gain if we thus become useful to each other." The man who reports this utterance of Socrates adds the remark, "When I heard this, it seemed to me both that Socrates was blessed and that he was leading those listening to him toward perfect gentlemanship (*Kalokagathia*)." The greek gentleman possesses the virtues of *megaloprepeia* (magnificence), *megalopsychia* (greatness of soul), and *epiekes* (decent).

[2]. Love between friends, friendship, in Aristotle is the highest of natural goods. Its being a natural good is apparent in Aristotle's comparison of it to water in the *Politics*. As a good it is said to hold the state together (1155a,1.23). As a good for individuals according to Aristotle "No one would choose to live without friends, even if he possessed all other good things (1155a,5-6). Friendship as a natural good even transcends the good that is justice (*dike*), for "when people are friends they have no need of justice (1155a,1.26). According to Aristotle the highest kind of friendship is friendship of virtue which is devoted to a good that friends have in common, namely knowledge (episteme). Perfect friendship is the friendship of men who are good and who pursue intellectual virtue (1156b7-8). While utility friends conceive of themselves as profit seekers and pleasure friends conceive of themselves as pleasure seekers, virtue friends conceive of themselves as seekers of virtuous activity. True friendship involves befriending the friend in the name of the good. Friends strive to perfect one another through sharing in discussion and thought (1170b,10-12). When Aristotle notes that "even study is done better with co-workers" he conceives of the *sunergos* who is not a friend in the ideal sense. Aristotle notes that the true friend becomes one's other self united in the quest for truth (*aletheia*) which will ultimately have to be ascended towards alone, even though Aristotle rejects Plato's conception of the forms (*eidos*). Nonetheless the good man is related to his friend as to himself, his friend being a second self or *allos autos* (1166a29-32). Aristotelian friends strengthen one another through mutual care and love in the name of the good which is wisdom, understanding, and knowledge. In that the *eudaemon* life is self-sufficient, the philosopher must leave the magic circle of his truth friends and contemplate the truth in solitude (1177132-4). (see Aristotle, *The Nicomachean Ethics*, Harvard, Mass.: Harvard University Press (Loeb classical Library), 1956). Translations by Martin Ostwald, Richard McKeon, Terence Irwin, and Sir David Ross can also be found.

[3]. Unlike Aristotle friendship for Cicero is an adequate resting place that need not be surpassed. Cicero finds a *stabilitas* in the friendship of virtue (*arete/virtus*). When Cicero remarks that *est enim is qui est tamquam alter idem* (for he is, as it were another self) he clearly has Aristotle in mind who refers to the self as the *allos autos*. Laelius asks, "In the first place, how can life be what Ennius calls the life worth living if it does not repose on the mutual goodwill of a friend? What is sweeter than to have someone with whom you may dare discuss anything as if you were communicating with yourself." Cicero makes the analogy that just as good wines improve with age, the oldest friendships ought to be the most delightful.

[4]. For C.S. Lewis in *The Four Loves*, affection, friendship, and eros must be converted into charity by surpassing their limits as natural goods and becoming assumed in the gift love of the gospel as divine gift. Lewis refers to Emerson when suggesting that the question, "Do you love me (as a friend)" means "Do you see or care about the the same truth." Friendship is born when man says to another, "What! You too? I thought no one but myself..." Yet the true Christian must put the love of G-d, *agape* over love for the friend. Thus Lewis calls for the Christian wisdom of love to order his loves and convert his natural loves into charity. Divine gift love in man enables the Christian to love what is not naturally lovable such as the leper, animals, enemies, morons, and the sulky, the

sneering. Lewis comments, "We are all receiving charity. There is something in each of us that cannot naturally be loved." (182). Lewis continues, "the natural loves can hope for eternity only in so far as they have allowed themselves to be taken into the eternity of charity." (187) (in Lewis, C.S., *The Four Loves*, New York: Harcourt Brace, 1960)

[5]. For Maritain the mad boundless love, *amour fou* involves giving oneself over totally to God rather than the friend. The wisdom of the love of friendship has passed into the realm of *amour fou* when the desire for the good of one's friend is so boundlessly mad as to involve sacrificing oneself totally for her. According to Maritain when the limits of sexual passion are surpassed and the soul passes under the regime of mad, boundless love for God, then the soul has passed to the mystical state. Maritain writes, "the perfection of human life or the perfection of charity considered in the pure and simple sense, or under all relations, clearly presupposes the passage to the predominant regime of mad boundless love for God, or the mystical life." (231) *Amour fou* for Maritain renounces the lusts of the flesh.

These are very un-jewish, indeed philosophical and later Christian notions of friendship, for the friendship between Jewish marital partners is not life hating but life affirming.

One risks snuffing out one's yichus of 4000 yrs. from Avraham if one is not a link in the chain of the masorah, to experience simchah and nachas from one's children, who become a part of something eternal (ayn sof) in their yiras shamayim, derekh eretz, ahavas Torah, dedication to emes, and ahavas hashem. I can think of no more redemptive act than teaching one's own children the aleph bet to gemarah, carpooling them to cheder, for a midrash holds if one hears one's children give a dvar torah or layn torah it is as if one heard torah mi-Sinai. *Lo tov hiyot hadam livado*, etc. By establishing a beit hamikdash me'at, bayit neaman, making the shabbos table like a mizbeakh, the Shabbos hallah like the lechem panim, Mann wafers from Bnai Brak like the rikikay of the beit HaMikdash [this is not a public relations publicity add for Mann wafers!], and creating a relationship of kedushah, one can only fully learn to love hashem by loving one's spouse. Commitment in being there for the other spouse in good times and tough times, is responsibility and hard work all should hope to be zokeh to by marrying, and the tachlis for which man and women were created bitzelem elokim. No one is an island, and no one can know Hashem's goodness unless they share with another spouse and see Hashem's light in the light of one's beloved's eyes, windows to the soul, ohr me-enyim.-which serve as gates to the ohr penimit according to Rabbinic thought of "the beauty of the kings daughters is reflected in the inner neshama." The gematria of ohr [207] is the reverse image of the gematria of Shabbos [702]*, and the light of shabbos, which in the messianic age will be Shabbos 24/7 ultimate geulah, can only fully be realized in a Jewish home with a Jewish spouse striving for a tincture of the kedushah in one's beit hamikdash me'at that existed in the beit hamikdash in Yerushalayim, [now Yerushalayim mimalah, 18 miles according to Rabbi Bar Yohai above har habayit.] The gematria of Ahavah is 13 and the gematria of ekhad is 13, and together they are the gematria (26) of the shem hamephorash, the tetragramaton which embodies the shekhinah, which can only dwell in a home when one "loves" one's wife "in trusting unity" (Akdut) & mutual

respect and thus comes to better love hashem. Thus the sugya from Sefer ha-Zohar anthologized in the kabbalat shabbat davoning that on Friday night Keter unites with Malkhut. [in the lashon of Rambam.- the wise will understand] Although only hashem is perfect, qualities to look for in a spouse include: derekh erez, middot tovot, and virtues of pleasantness, hesed, charm, talent, accomplishment, bitochon and emunah, yirat shamayim, a great family, beauty, and charm, etc. The gemarah at the end of Ta'anis on th 15th of Av, in Yerushalayim some said: look to beauty, look to wealth, look to yirat shamayim, look to a good family etc. Everything in life as a Jew is gor nisht (lettuce on a platter) without a family etc. A man is incomplete without a wife who brings out his best, and he brings out her best. For the world is only beautiful and fitting to be adorned by Toradik words of yofi haki tov mikol hayofi when : Kinder iz a sheineh velt. As my grandfather (zl) used to say, "*Umetum iz gut, un bei zich in der heim mit kinder iz noch besser. Voil iz dem vos zitzt in der heim des Yiddish nachas fun kinder.*" *Reyim ahuvim*, beloved friends, means achieving a relationship with a spouse of unconditional care, trust, friendship, devotion, hesed, and love. That is a goal worth working on for a lifetime, the interest which will acru in olam ha-bah, gan eden, where the 4 souls of each person (nefesh, ruah, neshamah, hayah) should appear as a "shining names" correlating to: 4 rivers in gan eden; 4 matriarchs, 4 wheels of the merkavah, 4 parts of tefillin, 4 wrds for creation, 4 corners of talit, the world, and mizbeakh, 4 cups of wine at Pesah seder, & the mushal of the 4 parts of the soul corresponding to the strength of a lion, swiftness of a deer, stealthyness of a leopard, and ability to fly high like an eagle mentioned in Pirke Avot which adorns the opening of the halakhic code, the Tur- "be as strong as a lion, fast as a deer, graceful as a leopard, and fly high as an eagle, to do your father's will in heaven"... etc. So how does the light of the shekhinah related to ohr (207) penimit dwell in a marriage? The main ikar as Koheleth notes is to find the spouse one loves and enjoy the good things in life like PaRDES, [again the paradigm of 4] living a life of Torah together, and raising Jewish Ehrliche children on the Torah derekh committed to intellectual, moral, and spiritual Jewish virtue.

The symbolism of "yichud" after the wedding ceremony in the middle ages often represented the secual consummation of the marriage as opposed today when this aspect of the tekas is symbolic to represent the couples becoming man and wife together. The yichud room no longer is the place of the first instance of biah between the marital couple but a time to hug and symbolically recognize that now marital relations are halakhically permissible between them. No longer are they restrained to being shomer nagiah. The Ramban's *Iggerot Ha-Kodesh* gives voice to sex ethic that respects women's great role to be vehicles of having Jewish children who form the links in the chain (masorah) to future generations and forbids ever forcing a woman against her will to have Jewish children. Chapter 3 page 3 of this work shows the great awesomeness and wondrous nature of carrying a child in the womb for 9 months where the child learns all the torah from a malakh. I translate a snippet of that text as follows:

For when union is for the sake of heaven, there is nothing holier and purer than this union of the righteous. And on this, it is said of the union of the righteous, "Before I formed you in the belly I knew you; and before you came forth out of the womb I sanctified you. I have appointed you a prophet unto the nations (Jer. 1:5) He attributed the form of a

righteous man to him, as if the Blessed One drew a drop of seed drawn from the righteous, as it is said, “and I formed you” (Jer. 1:5). [But in the instance of a wicked man, all of his drop is impure, and the L-rd has no share in him. Concerning it, is said, “where the wicked are estranged from the womb” (Tehillim 58:4). And understand that all the wicked are strange and foreign to any aspect of the L-rd, blessed be He. On all these matters of which we have spoken, they are the mystery of arrangement of the order of the universe, and its structure in the likeness of males and females is the secret of the giver and the receiver. “the saying of the L-rd, who stretched forth the heavens and laid the foundations of the earth and formed the spirit of man with him” (Zechariah 12:1). And the prophet said, “And has founded His vault upon the earth” (Amos 9:6). For He and they are one in creating man. This is the secret of “let us make man in our image and our form” (Gen. 1:26). That is to say “I (Hashem) too am a partner in the creation of man.” This partnership is due to the fact that all the organs of the body are drawn from the father and mother, and the Holy One effuses the soul in it.” “And breathed into his nostrils the breath of life (Gen. 2:7). And it is said “and the dust returns to the earth as it was, and the spirit returns unto G-d who gave it (Koheleth 12:7). And you who have power to see and understand, is it possible there is something unseemly in that of which G-d is a partner? If so the union of a man with his wife, when it is proper, is the mystery of the foundation of the world and its civilization. Through the act they become partners with G-d in the act of creation. This is the mystery of what the sages said, “when a man unites with his wife in holiness, the Shekhinah is between them in the mystery of man and woman.” This is the meaning of “Before you came forth out of the womb, I sanctified you” (Jer. 1:5)

The Ramban rejects Christian views of marital relations. Es Gibt keine Juidische Nunner un Munken. The Ramban evokes the pusukim of Jeremiah that Hashem himself sanctified the prophet in 9 months while his mother lived in Anathoth. The Ramban continues in a later section of the sefer to note the fact that the messiah herself comes from 10 generations of the refinement of nobility to ultimate redemptive appearance. We read in my translation:

they gave birth to sons worthy of holiness and purity of diligence. Therefore, the scroll of Ruth says at the end, “Now these are the generations of Perez: Perez begot Hezron” (Ruth 4:18). And so, until David, all were righteous, all of their thoughts were pure and holy, and not for nought was David selected by the L-rd as His servant, but there was a chain of totally righteous royal men, one after the other, each one higher than the other, in the image of the ten orders of the world, in the mystery of the measure of G-d, in the secret of the ten in which all is embraced and hinted to the tenth sefirah, which is called Royal Kingship. King David of blessed memory merited it and bequeathed it to his son Shlomo, that which was said, “Then Solmon sat on the throne of the L-rd” (Divrei Hayamim 29:23), for he (Dovid) ruled celestial and terrestrial beings and lower spheres, and therefore, he is called David (Sanhedrin 20b) for his qualities thus incorporated the whole [which he merited to be adorned as the 4rth wheel of the merkavah]. For from Perez to David, there were ten levels of a righteous son of a righteous father. Therefore, examine the secret that is incorporated in these chapters, and when you practice what I have taught you, I will pledge that you will merit a righteous and saintly son who hallows G-d’s name

forever. May G-d in His mercy open our eyes to the light of His Torah, and enable us to perceive the secrets of His Torah, and to bring into the world children prepared to revere Him and Serve Him. Amen, Amen

Thus the yester ha-rah is the yetzer ha-tov moed. It is not just tov. But Tov moed, leading to the ultimate redemption of the human community, and the Rabbis in an agadata note that no one would have a house, a family, or solve cures for diseases unless it were not for the yetzer ha-rah. This yetzer is what the Greek philosophers call “eros” and this “eros” is channeled into learning of Rabbinic texts. Ultimately however one must come to transfer their eros for learning books, and attaining knowledge, to learning to love one’s spouse in marriage. Thus the 62 Queens equated by the GRA to the 62 tractates of the Talmud, and all the other rabbinic works (of which there are millions) are the maidens of the Queens. Yet a book is not a person. One must love one’s wife, family (children), and the Jewish community, and the sociological process of transferring one’s love for books must occur to perpetuate the masorah to the next generations.

The ultimate book-text that expresses in erotic imagery Hashem’s love for the Jewish people according to Rabbi Akiva, constituting no less than the kodesh kodashim... is *shir ha-shirim*. Surely the bible is filled with different paradigms of love. However the Song of Songs is the ultimate expression of love. Certainly it is difficult to understand how a loving husband like Avraham could offer his wife to Pharoah (Gen. 12:13) or Abimelech (Gen. 20:2) even if it was to save his own life. Avraham brought people under the shekhinah, he is not a character in the film *_The Big Chill_* or a sixties hippie on a commune where free love and allowing one’s spouse to sexually approach other man is acceptable. Certainly Avraham had passion for Hagar, under the name of Keturah, the women Avraham marries after Sara dies. Hagar was so deeply in love with Avraham that she kept herself exclusively for him and waited for Sara to die (Gen. 25:1) before being able to remarry him. Abraham’s son was traumatized by the Akedah, but is able to recuperate by loving his wife Rivka. The sequence of words, “and Isaac brought Rivka into the tent of Sarah his mother and he took her to be his wife and he loved her (Gen. 24:67) is deeply laden with many depths of meanings. The marriage as an arrangement by Shadchan Eliezer came first, and lover came later. Then their son, Yakov, favored by Rivka, the son who was a tent dweller and cook. Yitzak preferred the matcho man of the field, Esav, the jock. However G-d’s favorite is clearly the mother’s favorite, and Yakov steals the blessing and is forced to flee for his life from the angry Esav. Yakov fell in love with Rochelle (Gen. 29:18). He kissed her almost immediately and the physical attraction cannot be denied, but psychologically by fleeing to his mother’s cousins, much more is going on inside his head and psche than the physical attraction for the beautiful Rochelle. Leah’s eyes Rashi noted were like deer’s eyes from weeping that she might have to marry the jock-mocho-brute Esav. Yakov’s love for Rochelle would be full of rivalry and intrigue in that he had to deal the the crook- Lavan. Moshe’s love for Zipporah is also powerful and is initiated when Moshe chases away the evil Amalakites so Zipporah can water her flock. Yakov also met Rochelle at a well and Eliezer met Rivka at a well for water is symbolic of Torah, and G-d’s deep love. Still waters run deep and the torah is a text the depths of which can never be reached or sounded in full for it is never enough to learn torah for the desire for torah is a desire without an end to desire represented in the

Hasidic remark that even fish immersed in water, will come up to the surface of the water to drink rain drops, because the fish like the lover to torah can never get enough of the Torah.

To return to Shir Hashirim, the joy depicted in Shir HaShirim contains immense depths and constitutes a powerful matrix of encryptions of the most esoteric sort. As beautiful as the verses are, many who do not interpret the poem in the reception history of rabbinic mephorshim will remain eluded to its Kabbalistic significance. On superficial glance the subject is erotic love, for the poem abounds to the untrained immature eye with allusions to brides and weddings, and the shared intimacies that couples celebrate described in rich metaphorical language to conjure taste, smell, and touch. However the text is best understood as a spiritual love relationship between Hashem and Klal Yisrael as Rashi teaches most puskim relating to the Beit HaMikdash. For Rashi the pesukim echo the love and longing for the Jewish people for kedushah, and what more powerful experiencing of kedushah than in the Beit HaMikdash. Certainly the home the couple are to build is to resemble in holiness a beit hamikdash me'at. Rashi also sees the Shir hashirim as a mushal of Jews in Galut. The Woman, Shulamit symbolizes Israel and its yearning to return to its beloved Hashem. The eros between men and women thus gives greater understanding to the relationship between klal yisrael and hashem. In the Shema, and in prophetic books like Hoseah and Jeremiah and elsewhere expressions of love are expressed with Hashem. Shir Hashirim it has been argued can be seen to support the egalitarian reciprocal relationship in Jewish marriages. Both partners, Shlomo and Shulamis express tenderness, playfulness, mutual yearning, sense of fulfillment in each other's embrace, and are attentive to each other. Indeed each is seen as chasing the other. Thus Thus "revisionist bible interpreters" see Shir Hashirim as a basis for egalitarian marriages. An agadata holds that biyamei hamashiah a woman will court/pursue a man rather than the paradigm that it is the man who seeks and pursues a woman in courtship to win her good graces. From verse to verse the woman is as eager as the man to pursue what later in history is called "romance." The reality is that King Solomon married to make political alliances with princesses of Egypt, Philistia, and other neighboring countries. Some Hasidic dynasties still make matches on this paradigm to forge political alliances between different Hasidic dynasties. Yet a part of the brilliance of Shir Hashirim is that erotic metaphors are never explicit. Part of the poems beauty resides in its restraint. In its modesty and certainly in the complex intellectually palacial modalities varies camps of Rabbis have interpreted the Song as a mushal for something eternal and greater than just the couple in love. There are also Kabbalistic encryptions in the Song. The word mother for instance is mentioned 7 times echoing the 7 circles the Kallah makes around the Hatan and the seven days of creation in Bereshit. Mention is made of the King's "wedding crown" evoking the sefirah of Keter. Solomon, the author of the Song, is more a symbol of wisdom. As the lover of Shulamis, his wedding procession is described with pomp, splendor, and majesty evoking royalty itself. The geographical topos named within the poem (Jerusalem, Ein Gedi, Levanon's mountains) set the poem in Shlomo's reign. Modern scholars however are perplexed, as are scholars of Daniel, Ezra, Nehemiah, and Chronicles which contain later Aramaic words, of Shir HaShirim's mixture of biblical and later early Mishnaic Hebrew, along with phrases influenced from Aramaic of the Talmudim. The song even contains a spicy peperring of Persian and

Greek words. The poem however is clearly distinctive from other love poems of other nations like Egypt. The Song has its own poetic voice. Post-modern biblical exegetes go so far as to claim that they detect an author “who is a male seeking to capture the female voice like James Joyce.” This seems like a far fetched imposition of modern notions on an ancient text. But Literary Critics like Harold Bloom even assert the song was not written as tradition has it by Shlomo but by a woman, who Bloom sees as the author of the Tanakh itself, thereby denying torah miSinai. It is true that nearly two thirds of the pesukim are spoken by the woman-Shulamit, and even some of the male lover’s (Shlomo) are quoted by her. Her voice/words open and close the song these post-modern feminist exegetes argue who affirm that at a time when we are looking for the female voices in Judaism, Shir Hashirim... is the bank vault or treasury along with Seder Nashim... in the Bavli for future feminist studies. It is unique because of its theological substance as perceived by Rabbi Akiva. Rabbi Akiva knows that while the poem appears to evoke erotic images of springtime and love, it is the promise of loyalty, commitment, and love of Hashem for the klal Yisrael that is the essence. Rabbi Akiva perceived not only the secret success of all Jewish marriages, that they must incorporate Hashem as a third partner, but the ultimate secrets of Jewish esoteric wisdom, understanding, and knowledge in the Song as the Holy of Holies. Rabbi Akiva knows that it is only Hashem’s divine sublime love that is real for only Hashem is real, and that Hashem’s divine and sublime forgiveness is the ultimate of all forgiveness as noted in Yom Kippur, where on the Kohen haGadol entered into the Holy of Holies only on this day of the year in the Beit HaMikdash. There the Kohen HaGadol called out (Vayikra) the name of Hashem... the yod key vav key itself, the tetragramaton, for the macrocosm is echoed in the microcosm, die himmel fern garten of Shamayim. May we all learn “to call out our love for Hashem” in seeing Hashem’s forgiveness and love in our spouses and families. If a spouse is unable to forgive kleinkheits then Hashem is not a partner in the marriage. The Rambam notes, “the children of Israel are a forgiving people” and if someone refuses to give forgiveness after 3 sincere apologies, then the person who refuses is actually in the wrong. Such is the significance in Maseket Yoma where Rava asked of a butcher forgiveness in seeking reconciliation for another. Instead the butcher insulted Rava, “go away abba”... and for that disrespect to the redactor of our Babylonian Talmud, and disrespect to Hashem... the malakhim made sure that a bone from the carcass of an animal the butcher was hacking on lodged in the throat of the butcher. “Great seas cannot extinguish love, No river can sweep it away,” the wise will understand, etc. Love power is without limit. Jews are given 613 mitzvot but they must never be performed routinely or casually as a checklist. Hence the Tanakh commands that we not only observe the commandments but “walk in G-d’s ways” which our sages interpret as living a life of chesed, ahavah, manifested in gemilut Hasidim. Love starts at home, and for this the newly married couple must come to realize that they must learn to forgive if not forget, and their paradigm is no else than the awesome (norah), sublime (ayum), divine love of Hashem. Married couples are finite and within limits. However if there love is caught up in the mystical love of Hashem... entering into the asifah of Ayn Sof, then they too enter into something greater than themselves. Not only greater than themselves, but perhaps the greatest thing that exists- infinite unconditional love that has not end for its beginning was the reason all of existence came into being in Creation. Thus the covenant entered into under the chupah is parallel to the one shared by G-d and the Jews. The Ketubah is

analogous to the commandments. These are concrete obligations between partners. However the Ketubah as a contract as the Suzerain treaty analogized to the aserot ha-debrot is a contract, does not entail all the obligations of marriage. It is absurd and misses the whole point to like a robot declare to one's spouse, "I have done all 14 things required of me by marriage, efgo I have completed my task of loving you." Such a person does not understand a thing between serving hashem on a madrega of ahavah vs. a madrega of yirah, the reason the Rambam says Iyov was tested with terrible tribulations. The relationship between love and berit/contract cannot be understood from a utilitarian Machiavellian perspective. One does not go thru a red light because they fear paying a high price of a ticket. Rather one does not go thru a red light in driving because one does not want to kill another human being in the image of Hashem. In enacting a covenant with another as a spouse we commit to a lifetime of mutual caring love, and if one does not understand what true love is.... G-d's infinite love, they will ultimately fail in their marriage relationship. Love can express itself in gift giving, support, giving sustenance, bringing out the best in others, physical intimacy that is mutual as an act of sanctification, nurturing in countless ways, and affirming the unique image of G-d whose life and dignity we are to celebrate in acts of Kiddush hashem. The covenant entered into under the chupah is parallel to the one shared by G-d and the Jews. As noted above the wedding ceremony of nisu'in involves the recitation of the sheva berachot in which we tell the story of the universe, from its beginning in creation to its culmination in the redemption of Jerusalem. The evocation of such cosmic ultimate redemptive history not only affirms that this wedding is important and matters in an ultimate way, but that these two individuals who have entered into marriage are also stake holders and have a crucial role to play in the redemption of the world and existence itself. An agadata declares that at a wedding the love between the couple "shakes the foundations of the world itself." A wedding is never just a private matter. That is why halakhically the poor are also required to be present. It is a microcosm of the whole macrocosm of the Jewish communities. It is a sacred coming together which adds love to the world (ahavas olam, ahavas rabbah) and thus brings all Jews closer to the future of G-d's ultimate redemptive plans for humanity and the world(s). A marriage is thus a part of Tikkun Olam. It is a form of repair. Two separated halves have been reunited so that a third entity of aufhebung (synthesis) Hashem's power of the heavens which unites opposites, shamayim has the words fire and water in it, can fuse a stronger synthesis of harmony in the cosmos. If creation and messianic redemption are the end points of Hashem's plan (the aleph and tav in EMES) then revelation is the midpoint. Revelation is apparent in the wedding ceremony, and even the wild dancing of the participants who are urged to quell their wild enthusiasm mimicks the dancing of the golden calf. Thus a glass broken under the chupah not only reminds of the beit hamikdash but another reason is that glass was very expensive in the Tannaitic times and if a glass was broken guests would be less susceptible to Kal Rosh, or while golden calf like behaviors. The love between the couple united under the chupah is like the Torah as an expression of G-d's love on HarSinai and serves as a midpoint. It is the mem. In EMES. The moment when G-d's love is made manifest it is a blessing and a challenge. At the wedding we pray that the relationship is consecrated in something eternal, an eternal divine process, to bring the world towards ultimate geulah, a place where human dignity, respect, and love and the presence of Hashem is manifest. Thus the love between two spouses just forged under the chupah, made halakhically legal,

must carry one with the real hard work to begin. That is allowing their love to radiate outward for their family and children they hope to bring into being and then the Jewish community at large when their children enter into that greater Jewish community to be Torah scholars, balei Tzedakah, and contributing to the general perpetuation of the Jewish community by performing ma'aseim tovim. The symbolism that the chupah has not walls in part is to remind us that this love between the couple must reverberate to the broader Jewish community around each individual, and the visibility of the heavens is a symbolism without limit. Not only was Avraham promised that his progeny would be like the stars in the heavens, but the heavens themselves are a source of WONDER encapsulated by Dovid Hamelekh in the Tehillim chet were we recall:

א לְמַנְצֵחַ עַל-הַגִּתִּית, מִזְמוֹר לְדָוִד. **1** For the Leader; upon the Gittith. A Psalm of David.
ב יְהִיָּה אֲדֹנָיִינוּ-- מֵה-אֲדִיר שְׁמֶךָ, בְּכֹל-הָאָרֶץ **2** O LORD, our Lord, how glorious is Thy name in all the earth! {N}
 whose majesty is rehearsed above the heavens.
ג מִפִּי עוֹלָלִים, וְיִנְקִים-- יִסְדַּת-עֵז **3** Out of the mouth of babes and sucklings hast Thou founded strength, {N}
 because of Thine adversaries; that Thou mightest still the enemy and the avenger.
ד --כִּי-אֲרָאָה שְׁמֵיךָ, מַעֲשֵׂה אֲצָבַע תֵּיךְ **4** When I behold Thy heavens, the work of Thy fingers, {N}
 the moon and the stars, which Thou hast established;
ה מֵה-אֲנוּשׁ כִּי-תִזְכְּרֶנּוּ; וּבֶן-אָדָם, כִּי תִפְקְדֶנּוּ **5** What is man, that Thou art mindful of him? and the son of man, that Thou thinkest of him?
ו וַתַּחֲסֶרְהוּ מְעַט, מֵאֲלֵהִים; וְנִכְבְּדוּ וְהָדָר תַּעֲטֶרְהוּ **6** Yet Thou hast made him but little lower than the angels, and hast crowned him with glory and honour.
ז תַּמְשִׁילֶהוּ, בְּמַעֲשֵׂי יָדֶיךָ; כֹּל, שָׂתָה תַחַת-רַגְלָיו **7** Thou hast made him to have dominion over the works of Thy hands; Thou hast put all things under his feet:
ח צֹנֶה וְאֵלָפִים כָּלָם; וְגַם, בְּהֵמוֹת שָׂדֵי הַ **8** Sheep and oxen, all of them, yea, and the beasts of the field;
ט צְפוֹר שְׁמַיִם, וְדַגֵּי הַיָּם; עֹבֵר, אֲרָחוֹת יַמִּים **9** The fowl of the air, and the fish of the sea; whatsoever passeth through the paths of the seas.
י יְהִיָּה אֲדֹנָיִינוּ: מֵה-אֲדִיר שְׁמֶךָ, בְּכֹל-הָאָרֶץ **10** O LORD, our Lord, how glorious is Thy name in all the earth! {P}

In this tehillim Dovid HaMelkh sees the heavens, the moon, the stars... and this is the source of wonder of all philosophizing for there must have been a sivah rishonah that put these heavenly bodies into motion, in their orbits. A Hasidic parable holds that when one is feeling down one should remember “He has made us little lower than angels.” However when one is arrogant and haughty (hopefully never for moshe was anuv moed, very humble) then one should recall we are but dust and ashes. Thus the Hasidic parable advises us to carry to pieces of paper with the two pasukim. The Tehillim speaks of the heavenly bodies which on a clear evening are visible under the chupah, as they should also be visible thru the sakh of a succah, the most philosophic of all holidays, when we remember that all gashmius, represented by the sukkah, is nothingness compared to

Hashem's panoramic cosmos. Just as microbiologists can see Hashem in the smallest parts of the cell, in the tehillim above dovid hamelkh sees hashem looking outward to the macrocosm. However dovid's remarks are not that of a mere astronomer. Dovid sees the whole, and for this in Sefer HaZohar VaEthanah, dovid was meritorious to be adorned with the fourth wheel of the merkavah. A divine contradiction or paradox is thus only "apparent." Jewish tradition claims on the one hand that G-d withdrew or contracted the divine light by annihilating chaos, tohu-vevohu, an absence and void in Himself, at the first moments of yesh miayin. Our job after the shibair ha-kellim... is to gather the divine sparks. However on the other hand we are aware that G-d is always with us, even in times of need, and that Hashem is a circle whose circumference is infinite, although when the temple is rebuilt on har habayit biyamei hamashiah, his shekhinah will again be restored there(English)-sham(Hebrew)-Da(German)-il y a(French). When we say you would have had to be "there" we understand something about the word "sham" which in German is the root of Existence, for DaSein means literally "there being" but is translated as existence. The prophetic vision that can see the future based on HAsheM's blueprint, the Torah, knows what "there" is. It is the past that is always changing. Thus the apparent contradictory paradox, like Zeno's paradox, is no paradox, and instead conveys a profound truth about Hashem's existence and being outside yet simultaneously in time, being in the past, present, and future, huh ayah, huhoveh, hu yihiyeh. This is the secret of zaman, moed, et, i.e. time itself which Hashem created, is a part of yet transcends which is the subject of my essay on time and process in ancient Judaism. See:

<http://student.cbcemd.edu/~dlevy11/stern.htm>

Being in relationship with a spouse means being there for the spouse. That means making time when time is short. The Rambam describes his busy day when he became a physician and thus could only meet with ibn Tibbon on Shabbos between musaf and minchah to discuss translation matters of the Moreh HaNevukhim from the Arabic Daalat al ha-harin. Being in a loving marriage means making time for the other. It means being in time to share in what is beyond time, two souls caught up in ahavah and akdut, thus in gematria, 13+13, i.e. dwelling in the shekhinah, the gematria of 26, the tetragramaton, the rubric of holy 4 wheeled merkavah. The Chasidic master Rabbi Zadok HaKohen of Lublin (1823-1900) discusses two kinds of love, vast, overflowing love (ahavah rabbah) and committed enduring love (ahavat olam). In Shaharit we evoke Hashem's vast love for the Klal Yisrael while in ma'ariv we tap into G-d's enduring love. Rabbi Zadok distinguishes between the two types of love, which are really one ultimately by noting at the time of "new light" (bikol yom hu mikdash et ma'aseh bereshit) and ephsharut (possibility in potentia) when abundant love can emerge from potentiality to actuality the shaharit prayers echo this divine aspect of creation. In the evening however when there is more confusion because of setting darkness, what we need is abiding love and again the tefillot echo the poetics of creation in the rising and setting of the sun. Love is both abundant, abiding, overflowing, and persistent. A PR slogan has it that at TC. the sun never sets. This is because there are branches of TC. all over the world, however in the PR slogan we find a profound esoteric truth that is from the get go of the opening of the Babylonian Talmud with the question "when does one say the shema in the evening?". From the time that the priests enter to eat the terumah, until the end of the first watch.

Says rabbi Eliezer. But the Wise say up until midnight.” Remembrance of the poor is also evoked in the opinion that one says the shema at the time the poor enter home to eat their bread with salt (pretzels?). Thus there is a moral conscience to the opening of the Talmud as there is a moral conscience to the relationship characterizing a married Jewish couple. The new day begins in Judaism with sunset rather than morning because of the pesukim, “when you lie down and when you rise up” and ‘there was evening and there was morning’. Because evening is mentioned first the day in Judaism in the calendar begins with evening. Likewise the evening love of ahavah rabbah, Rabbi Zadok HaKohen of Lulin notes is that of overflowing emunah and betuchon. This is the basis out of which yirat shamayim comes. Ahavat Olam, the morning sefirah of love, can only come first with the evening love. This is an esoteric distinction of the mystical Rabbi Zadok HaKohen with great depths. However simply understood we can learn much about the love between spouses from what Rabbi Zadok HaKohen is hinting in the parallel between G-d and Klal Yisrael and the natural world of sunrise and sunset of the cosmos. A couple may be infatuated to live in a vast, passionate, love flow constantly renewing itself between them seemingly without end, yet the couple is finite, and G-d is infinite. Their love must become one in the ayn sof of Hashem. As everyone knows life is not a honeymoon. Life has periods of greater and lesser lights. The Mikubalim can bring light from darkness. Every authentic love grows more and more passionate over time, even when the couple may become too old for sexual marital relations in gashmius. In order to weather the waxing and waning of passion, mature love must be caught up in eternal everlasting love, the fountain of which is Hashem, Mikor Hayim. Abiding commitment nourishes this kind of devotion. Covenantal love of the Jewish people across history from creation to redemption is love that endures even through periods of darkness. While Ahavat rabbah may be like wine in intoxicating and pleasure, ahavat olam is a sober cup of coffee. Passions may ebb and flow, but commitment should be forever as the Jewish people should be covenantally bound to Hashem forever. Such is the nature of halakhic and kabbalistic discipline. Moments of ecstasy are wonderful and intoxicating, and allow us to experience Hashem at the brink. Ecstasy need not come from marital sexual relations only but some find ecstasy in decoding gematria, notricon, atbash, and other hidden esoteric patterns which are methods of hermeneutic interpretation likened to the after dinner drinks. However it is the sober cup of coffee of ahavah olam, not just ahavas rabbah, if you will the every day cholent of halakha that gives an even keel and anchor, a compass to one’s ship in navigating the ocean’s of life. Faithfulness at night and passion in the morning are both necessary. Cholent of halakha without the after dinner drinks in the right proportion makes a much more enjoyable, satisfying, and nutritious dining experience. Marriage is about becoming more in love with Hashem, Torah, and the Jewish people. When we bless in the sheva brachot G-d Himself for creating Adam Rishon, yotzer ha’adam, what does that mean? The Rambam can help us understand the secrets of this. In Bereshit the Rambam teaches “betzelem elokim” as not anthropomorphic resemblance but as in having the sekel hapoel as the keshet between Hashem and humans. Adam Rishon, like Moshe Rabbenu, for the Rambam was a philosopher. Adam Rishon in Gan Eden for the Rambam was doing philosophy before the chet that required the temporary historical exiting from PaRDeS. At the messianic redemption the Rambam holds all of humanity will be reconstituted and restored to the Edenic existence that existed before the expulsion. Thus in relation to the marriage, when

a Hasán is under the Chupah, he has helped restore the world towards its Edenic fulfillment. When the shevah brachot for a week are over, and he may find that he is not so fortunate that his real job is learning Torah in a Yeshivah or other Jewish organization, he may go about trying to earn a parnasah for his family, however when Shabbos and Hagim roll by again, the chasan is returned to his Edenic philosophic state, and with his wife, again like a Kallah on the first night of their marriage which begins and hopefully must end via resurrection to the Edenic state of perfection thru infinite love, which is only infinite if that love is caught up in G-d's own love that is the fountain from which the 4 rivers in Gan Eden flow eternally as the sefirot traced in the encryption of CREATION. And that is what it means in the pusek in Tehillim... "Hashem is near to all who call upon him in EMES."

So why did the translators choose "treu" over Wahrheit? To return to the *pusek* from Tehillim, the word for truth in Hebrew, emes, of course has the first, middle, and last letter of the Hebrew alphabet. This is the subject of much Rabbinic exegesis. A spouse that one loves in truth is a friend to the end from the first aleph to the middle mem... to the last tov. In fact such spousal friends are buried next to each other and resurrected together. That is ultimate commitment. Emes, is the opposite of the Greek word meaning the negation of forgetfulness. The Besht declares, "*BiZikranot Yesh ha-Geula*." In remembrance there is redemption, and this does not mean in the sense of the Greek word aleitha, which is a negation, alpha, as in psyche ton anthropos (A)thanatos, the negation of a gevul/grenzen/peras. The Besht is giving a *remez* to a number of Rabbinic ideas. One of which is the midrash that our job in life is to "remember" what the malakh taught us in the 9 months before being born into *olam hazeh*, and the consequences of which the malakh tapped us on the upper lip, causing an indentation, making us forget. Although the *tachlis* of life is Rabbinic learning which will help us remember. In Greek "lethe" is the mythological river of forgetfulness, associated with the Bacchic cult, which celebrated wine, wildness, and nihilism of unbridled pleasures of hedonism. That cult was responsible in part for the spiritual annihilation of Hellenized Jewry in the Beit Sheni Tikofah, which led to the physical annihilation of the Hurban by the Romans. A Galut Ramban said is the longest, and the Abarbanel in interpreting Daniel's interpretation of Nebuchadnezzar's dream decodes as the Head of gold= Bavel, chest of silver= Persia, stomach of bronze= Greece, feet of clay= Rome/Edom. We are still living in the feet of clay period the Abarbanel says in his *pirush* and in *Ateret Zekanim*, where the philosopher thought the expulsion of 1492 was the *ikvot ha-mashiah* etc. The Jewish community may need the Golem of a Maharal to protect it, however when this *makreket* of the artificial anthropoid malfunctions, the Maharal *al pi kabbalah* must erase the mystical Aleph of Creation, spelling Met, beHebaram, the Beth was chosen as the first letter for the Creation testimony because it looks like a house, in which married Jewish couples should dwell with the presence of the Shekhinah in brachot, also affirming beth over aleph.

My inference is that *treu* was chosen over *wahrheit* by the German translators because, Wahrheit resonates with the link in German of Wahrheit with Greek *episteme* i.e. scientific truth (see Gadamer: *Wahrheit und Methode*] which according to Thomas Kuhn

in *Structure of Scientific Revolutions* is not coterminous with religious and ultimate ma'aseh merkavah truths. That is to say when the Catholic church locked Galileo up, science had enacted a paradigm shift. Yet the world *ad captum vulgi* was not ready for that. Descartes kept his findings secret and cautiously withheld mathematic proofs from the public, fearing censorship. The paradigm shifts of Copernicus, Kepler, Galileo, Newton, Bohr, Heisenberg, Einstein, etc. and now today in physics in unified field and string theory, suggest that science like art and literature is an expression of the spirit of its time. What is true today in science will not be true tomorrow in science. If you were to tell someone before 1967 that the Kennedy adm. would put a man on the moon you risk being locked up in an insane asylum, and likewise before the Wright brothers if you claimed man could fly etc. Foucault has shown likewise with the history of madness in civilization psychoanalysis and psychiatry are far from any episteme revealed by the historical trajectory of the nature of madness in civilization which in antiquity considered the mad Teresius a messenger of divine prophecy, in the medieval ages such persons were considered to be possessed by a devil or dybuk (see Ansky: the Dybuk), and today with psychoanalysis and neurology such persons are claimed to suffer from chemical imbalances in the brain. Hogwash! Mah sheyehiyeh zeh sheiyeh (what was will be) the status of psychoanalysis today will be revealed 10 yrs. from now as the level of witchdoctors, and what they know will be returned to its ancient understanding: Yes there is divine maddness (See Dodds: The Greeks and the Irrational) and further the fat cat shrinks should not assume they are not dealing with the likes of a Dovid HaMelekh who fained madness when escaping from the truly mad Saul, who tried to kill Dovid in the Judean desert, and Dovid tore his cloak and stole his water pitcher, and as the sun was rising, Dovid perched on the hill above Saul in cave proclaimed, "I could have killed you today [but did not]. Yet dovid's last words to his son Shlomo are one's of realpolitik, "You know what to do to Shimi ben Gera.... Take his head down to Sheol in blood and although I spared Shimi when he crossed the Jordan to kill me I now regret that mercy I had on him, and delay no longer but kill him..." further with regards to Abner, Dovid is quite clear to Shlomo: "Take his head down to Sheol" for Yoab cowardly dropped his dagger and when Dovid's general Abner as a nice guy bent down to pick it up, Yoab grabbed Abner by the beard and killed Dovid's general spilling blood in a time of peace. Yoab also is guilty of indiscriminate disclosure by making known Dovid's hamartia with Basheba, which in the end proved to bring to birth wisdom itself, and Yoab therefore is haive revealing what should not have been revealed for the political peace. Not everything you know should be said, and not every that is said is known due to the schiksalladenkeit des Languagesprache etc. Thus Strauss is wrong when he condemns Dovid with Nathan the prophet in the mushel that Dovid stole a lamb from Uriah the Hittite. The situation is more complex than the Sunday confirmation classes dose of erudition and the Oscar Wildeian "importance of being earnest." Dovid had a kingdom to run, and as such was the greatest example not only of messianic regal rabbinic faithfulness to the Sanhedrin, a poet who wrote the greatest of poems with a theological purpose, a mighty warrior (Saul has killed his thousands dovid his tens of thousands i.e. offering the foreskins of the Philistines he killed as a bride price for Michal), not to mention a musician who could cure Saul of his madness by playing the kinur. In the end it is Dovid's political brilliance and knowing when to speak up (as the Rambam says Iyov was punished for not speaking up when Pharaoh planned to drown the Hebrew boys in the

nile) and Dovid stood up and killed the Amalakites and that is why Shmuel annointed this youngest son of Jesse to not only be king of Israel (7 yrs. Hebron, 33 Jerusalem= 40= gematria of Halev, 40 days in Ark with Mabul of Noah, 40 is age for wisdom in P.A.= 40 yrs. wandering in desert etc.) but the messianic scion from whom future redemption will ultimately dawn for the salvation of the world and all peoples. To return to the divine madness theme: Even Gershom Scholem and his friend Walter Benjamin were able to feign madness to get out of military service in WWI, and enjoyed their intellectual time together in Basel Switzerland under the military classification as "unfit for war-meshugah- awall!"

Buber and Rosenzweig's translation of Psalm 145 (CXLV)

Eine Preisung Dawids

Mein Gott, o Konig dich will ich erheben
deinen Namen regnen in Weitzzeit und Ewigkeit
Alltag will ich dich segnen
deinen Namen prisien in Weltzeit und Ewigkeit:
GroB ist Du und sehr gepriesen
seiner GroeB ist keine Erforschung
Deine Werke rieht dem Geschlecht dem Geschlecht
sie melden deine Gewalten
Den Glanz des Ehrenscheins deiner Hehre
und diener Wunder Begebnisse will ich besingen,
daB man ausspreche deine furchtbare Macht,
deine GroBe ich will sie errahlen:
aussprudeln soll man deiner vielen Guete Gedaechnis,
umjubeln soll man deine Bewaehrung.
Goennend und erbarmend ist Er,
langmuetig und groB an Huld.
Guetig is Er allein
seitt Erbarmen ueber all seinen Werken.
Dir danken, Du all deine Werke,
Deine Hoden segnen dich
Sie sprechen von deines Koenigtums Ehrenschein,
sie reden von deiner Gewalt:
kundzumachen seine Gewalten den Menschen kindern
und den Schein seiner Koenigtumshrev
Dein Koenigtum iste ein Koenigtum aller Zeiten
deine Herrscahft durch alles Geschlect und Geschlecht.-
Allen Fallenden sist ein Haltender Er,
ein Aufreckender alien Gebueecten.

Aller Augen warten auf dich,
ihre Nahrung gibst du ihnen zu ihrer Stunde.
der du deine Hand oeffnest

und alles Lebende sattigst mit Gefallen-
Wharhatig ist Er in all seinen Wegen,
huldreich in all seine Werken.
Nah ist Er den ihn Rufenden allen,
allen die ihn rufen in Treuen.
Das Gefallen der sein Furchtigen wirkt er,
ihr Stoehnen hoert er, und er befreit sie,
Er huetet alle, die ihn lieben,
aber alle Frevler vertilgt er.
Seine Preisung redet mein Mund.
das alles Fleisch den Namen seiner Heiligung segne
in Weltzeit und Ewigkeit.

XIII. Why Clerical Assistant cannot Replace a Good Reference Judaica Librarian

What differentiates the reference Judaica librarian from the clerical para-professional? What qualities and skills are ideally necessary for a reference librarian? We will consider the following attributes of the ideal reference librarian supported with examples from actual fielding of reference questions: (1) creativity, (2) ability to see the "big picture", (3) ability to innovatively draw on interdisciplinary sources, methods, and approaches, (4) competency to search databases, internet, and catalogues effeciently, (5) ability to "cast a wide net" while at the same time able to hone in and hit the bull's eye of reference questions by direct relevant responses, (6) familiarity with all the tools at the disposal of a reference librarian in the 21st century, (7) motivation to serve the Jewish community (in the case of Judaica librarians), (8) familiarity and expertise with the varieties of Jewish tradition and Judaism, (9) ability to show patrons how to teach "how to fish for their lifetimes" rather than feed them with "a fish for a day, (10) not be a follower of change in the "information industry" but a leader and innovator in revolutionizing reference services, (11) engaging in library outreach, (12) being innovative, (13) ability to distinguish between quality sources from the chaff during the revolution of the "explosion of the information age," (14) encourage thinking and critical analysis in the patrons who seek out the library, (15) juggle multitasking efficiently, (16) ability to address complex questions without clear factual answers. (17) honing the reference interview to determine exactly what the patron needs and believes they may want, (18) offer and determine age appropriate resources and academically appropriate materials, (19) not mechanistically deliver homogenized responses but excite the patron's search and journey for sources and articles as an exciting quest that will make them life long learners, (20) resist the overspecialization of the post-modern "fact-mann" who may know a lot about a little, but to harness subject expertise in a wide comprehensive manner without spreading oneself too thin "like a peanut butter and jelly sandwich, (21) to market the library image and to help patrons see the importance of the library as the heart and soul of any educational and or academic institution; (22) to foster search techniques,

library science skills, research methodologies, and research strategies taught in library science school, (23) to foster creative research by seeing interdisciplinary connections when computers as electricity, plastics, magnets, etc. cannot not, (24) to bring subject expertise to reference work that patrons can benefit from (25) to efficiently manage, run, and supervise library functions, activities, and duties, (26=13+13) to understand the big picture of the library being the "heart of any academic institution" and why libraries are so essentially crucial in the mission of any University, and to embody that vision with a true philosophy of education and love of learning.

A clerical assistant who is a human being fulfills an essential role in a library checking books in and out, processing new arriving "holds" of books sent from other branches, and also essentially politely reminding students not to eat, drink, or use cell phones in the library surrounding that we wish to maintain in pristine museum shape without staining the rugs with said dressing. However a clerical assistant is not in the supervisory role to understand not only the latest modes of search techniques, research methods, and research strategies gained from attending 3-4 years in Library science school which the non-librarian world often does not understand librarianship is a science and not just stereotypically women librarians dressed in lace with their hair put bag in buns, and effeminate men who prefer being inside doors rather than a profession like Construction work out in the elements. Librarians must combat a lot of stereotypes that derive often from assumptions of the images people project. Many of these stereotypes are created by the press, by films (i.e. Marian the Librarian in *The Music Man*), and the lack of knowledge these assumers have regarding what librarians do especially when there may be a lull in the library etc. Whenever there is a lull in the library supervisors should maximize efficiency and give projects to library staff that can include the following duties:

Then there are the assumptions some people have about the librarian being at best "a baby sitter of the library" etc. All such superficial stereotypes must be resisted and combated with the truth based on knowledge that library science degrees are degrees in science and not just "mickey mouse courses." Library Science schools should educate the public that librarians make a positive essential contribution towards any academic or other type of institution. Librarians should not be taken for granted that what we do is baby sitting. To dispel these stereotypes of the "librarian perceived as just sitting and reading" librarians must be appreciated not only as expert researchers, but also person capable of offering Platonic guidance and creating knowledge itself, merely than just providing access to knowledge. True reference work is indeed a creative activity that involves shaping knowledge not merely accessing knowledge. Lyotard's *The Post-Modern Condition: A Report on the status of knowledge in the Information Age* is a start, but not the ending place for understanding that the Technological revolution we are living thru, entry into the cyber age of online digitization etc. and why we must not risk loosing the "old type of librarian who was a scholar who knew what is in the books and journals" with the "new cyber librarian who is adept not only in search techniques but also at navigating technological advances in searching and constructing databases, web

page construction (i.e. via Java Script), podcasting, blogging, using Wikis, Iming, employing facebook for library reference, Ask a Librarian on call reference services, emailing, manning not only phones but cell phones, blackberries, palmpilots, uploading images, downloading files, employing “blackboard” as a mode of communicating with students, and Library CHAT rooms for ready reference questions, etc. As the Rambam (1135-1204) in the moreh Nevukhim spoke to the rare type of disciple like Joseph who knew not only Rabbinics but science of the day, the new librarian must forge a perfect balance of the old with the new, classic Judaica librarianship with new advances in technology, and thereby offer patrons an informed window into the future which according to historian Leopold Zunz, is a juncture that is merely the past recapitulating itself as Koheleth says, “Mah she hayah, zeh She yihiyeh, Im Ish Omar, Azeh Hadash, Hu... It already was... i.e.t the eternal recurrence of the of the past... even as we outlive the post-modern Nietzschean transvaluation of all values and proclaim with Zunz, “*die Zukunft ist klar, es betragt die Vergangenheit klar, die immer andert*“ (The Future is clear, it is the past that is always changing). Information technology is exciting because it lets us spy with visions of the future, but when we temper these visions with knowledge of the eternal Jewish people fortified in Rabbinic understanding, we realize “Ayn hadash tachat hashemesh.” The technological revolution is driven perhaps by economics but the sea-changes in possibilities for research have consequences that are not only economic in the Marxian sense, of democratizing knowledge so that persons in remote places have access to many of the same digitized texts which was only the privilege of those attending elite universities in the past. The consequences of this technological revolution are also cultural, social, political, and indeed echo in the realm of the intellect and the life world of the life of the mind, and for that vision, one must not only be trained in library science as a MLS. Degree holder, but harness the old fashioned type of learning that our Rabbinic tradition encourages, which is learning on a madrega of ahavah, lishmah, being sincerely interested in rabbinic texts not as a Machiavellian means to an end, but as a way of life for the potential of those rabbinic texts to transform us, to be internalized by us symbolically enacted when Yehezkel eats a sefer torah with honey or little children in hederim in Eastern Europe licked the honey off of slates with the shape of Hebrew letters. The Rabbinic text, oral and written, becomes an aspect of who we are to transform us for the better intellectually, morally, and spiritually, but that transformation also flourishes when we realize that all human beings are also texts, desiring to be interpreted, with infinite unique depths, made deeper by the ability to think, in an age that replaces thinking, dangerously with googling. Google may be a last resort. It is never the first step, and those patrons who think their assignment is over after googling, nebuch, remain in the ignorance that the real work, the hard job of thinking critically, understanding, and integrating what one has learned into their own souls for the better, has perhaps not even begun. All of these visions that encompass in part a philosophy of education and learning, not merely in the realm of culture/bildung/Tarbut.... Which the Haskalah movement celebrated in their being very cultured Jews, is not the final goal, which is not an end, but a process.... A process towards attaining knowledge that nourishes not only the mind intellectually but the ethical and spiritual realm of behaviors. For this working on the Jewish soul for the better intellectually, morally, and spiritually, the judaica library must continue to play a central and key role as the heart of any educational institution. However the librarians themselves cannot and must never be replaced by robots, as

systems become more userfriendly for if this does happen the world, not only the library world will be at a great loss because then the patrons themselves will have been mastered by Gestell, and reduced to automatons hiring automatons, artificial anthropoids, Golems, for library reference services. If this happens perhaps we can proclaim with Dante, “Abandon all hope ye that enter.” Instead of an inferno the library should not have such a sign above its doors, but rather the sign above our “gates” might better be encapsulated by the South American short story and novelist Louis Borges’ statement, “I always imagined Paradise as a big library” which echoes the Hechalot Rabbati visions, also found in Chapter 51 of Part III of the Moreh Nevukhim, and the Orhot Tzadikim, that the heavenly halls of the 7 heavens/palaces are indeed populated by malakhim who serve as gatekeepers/archons. Gershom Scholem who was a scholar of the history of Jewish mysticism and Hasidism before he was a librarian at JNUL, which he also was that, in Ma’aseh Merkavah and Jewish Gnosticism describes these “gatekeepers” in the lesser and lower palaces as demanding “passwords” and weighing if a souls’ mitzvot were greater than their aveirot before being allowed to proceed in the maze labyrinth (a title of Borges work) of the next rooms of the library ma’malah where as Rambam in the Moreh Nevukhim says, “the soul is delighted and refreshed by fountains of wisdom” received by the discoursing angelic beings guarding the gates. Yes, librarians are gatekeepers, and the computer systems we use demand passwords. But let us resist the inferno situation where our patrons do not recognize the true value, transvaluation of all values, of the eternal truths kept and hidden in secret places of our libraries. The culture of secrecy is the essence of librarianship as depicted in Umberto Eco’s book *The Name of the Rose* whose plot deals with a detective uncovering the true cause of a murder in a monestary library/scriptorium. In the film *Wings of Desire* Peter Falk plays a detective who also uncovers a murder. The library in this film also is significant for that is where the “angels” hang out. This is encapsulated in the first scene where the angels that nonone can see except Peter Falk assist in library patrons learning the first chapter of Bereishit. Films about librarians have come a long way since *The Music Man* with Marian the Librarian. Such novels of Echo are not only vehicles for airing Echo’s understanding of semiotics and philosophy of language, but speak to the nature of what goes on in a library in part. As Kafkquesque gatekeepers we can serve as detectives to help patrons uncover the truths of the universe, the starry heavens above, and perhaps most importantly the internal truths of ethical and moral accountability, i.e. what Kant calls the moral law within. Kant in *The Metaphysics of Morals* not only formulates the categorical and moral imperatives, but proclaims in his essay, “Das Ehrabene” (on the sublime with reference historically back to Longinus essay “Perihupsos (on the sublime” via Burke’s *thoughts on the Beautiful and sublime*) that the starry heavens above and the moral law within are the most sublime entities he knows. During the *Yamim Noraim*.. we sing tefillot on hashem as “Ayum veNorah” (Sublime and Awesome) in prayers themselves that take the form of beautiful poems. Kant calls the sublime (i.e. Hashem’s sublimity) as a omnipotence that threatens to destroy with infinite capability the tinny human intellect symbolized in the raging storm and ocean during a typhoon. King Lear on the heathe, finds the echo of this storm on the heath, in his own mind, as he wanders homeless after having been maliciously cast out by his two evil children, General and Regan. Kant(sequentially) we can differentiate this aspect of Hashem’s sublimity with his Beauty, which Kant perceives in order, balance, harmony, and the laws of nature such as

Gravity that Newton formulated and later laws of thermodynamics, entropy, and even Relativity theory itself that reduce complex phenomena to pristine simple scientific formulas. Yet Reference work must never be formulaic. If reference work becomes formulaic Gestell has championed and we lose everything that traditionally Judaic librarianship is about. Judaica Reference librarianship is a formidable task and responsibility to serve as gatekeepers and detectives to a tradition where we dare not risk obscuring the esoteric truths of the old, the masorah, by being myopically blinded by the apparently new. The old is new, and the new is old, a paradox encapsulated by the statement in Pirke Avot, “there may be old wine in new flasks, and new wine in old flasks” and “the first shall be last and the last shall be first and best.” Let us be librarians with new flasks of apparently new technological advances but let us not abandon the old wine of our masorah which requires a forgotten type of reading and learning *lishmah*. Good friendship is like old wine it gets better with age, so let us go from “strength to strength” and not abandon the old by the new, which would be disastrous for the field of Judaica librarianship.

XIV. Post-Script Instead of Conclusion

With Derrida we can say that there can be no summing up regarding the benefits and dangers of the online cyber digital age, for only time will tell if “where the danger is there is also the saving power.” However when I reflect on the photo of my grandmothers teaching me mishnah at an early age, and the loving devotion, care, and kindness that exudes their demeanor in this portrait- one quickly realizes that an online cyber environment can never no way ever adequately replace a living Rabbinic Masorah. When that masorah is matriarchal one realizes that all the instrumental reason (Marcuse) that is involved when harnessing an i-it relationship, which is the relationship one has with the online digital tools at our disposal today, then one realizes the wisdom of love in the proclamation from P.A. “*Oseh Lichah Rav*” [later the name of a collection of sheolot *veteshuvot* of David HaLevy, Head Rabbi of Tel Aviv] Find for yourself a living teacher (not a machine) who is a beacon of a living tradition to transmit to you wisdom. In that the Librarian can be a Platonic guardian in the quest for wisdom... we must never forget that a librarian scholar who knows the contents of the books and journals and can expertly and creatively guide patrons to these wellsprings in our collections that can never be substituted for by a machine... only to the detriment of the library community at large, our patrons, and the administrative institutions we work for. When those administrators have no understanding of the value, importance, and the central place of the library in any University, Beit Midrash, or Yeshivah, then we do indeed enter into a danger of utmost risk. That is the risk of Gestell, where librarians are no more than

“human resources” and the books and databases resources on par with veins of coal to mined which I hope to have shown in antithetical to the reference process itself which requires not only computer skills, but more importantly creativity whereby the reference librarian can serve as a Platonic “guardian” encouraging the religious quest of the student to reach for the stars in the search for Hokmah, binah, vedaat. The reference librarian must never forget that their patrons are human beings with souls that must be nurtured and guide to the wellsprings of Torah, eternal waters, that not only delight the mind, refresh the soul, but are waters of healing in that the patron with the assistance of the Platonic guardian the librarian can foster soul development in becoming a better person intellectually, spiritually, and ethically in the academic pursuit of excellence for a lifetime commitment of learning and cultivating the life of the mind made real by the sekel hapoel that serves as the link between human beings and Hashem. Each person will accomplish their potential to different degrees in olam hazeh in striving to perfect intellectual, moral, and spiritual virtue. Indeed the Rabbinic imagination in Hechalot Rabbati, Rambam’s Moreh Nevukhim Pt. 3 ch. 51, and Orhot Tzadikim liken the different levels of attainment of these virtues to different reigning hierarchical archons or gatekeepers in shamayim. The rabbinic imagination all the way down to Kafka envisions the 7 heavens filled with these gatekeepers. The gatekeepers could be likened to librarians. Librarians certainly now methods, strategies, and techniques to help find relevant source materials for patrons. In that way the librarian is a gate keeper of knowledge, and not necessarily a Rebbe or Mashgiah Ruhanit. Yet even as gatekeepers of knowledge librarians serve a most important function. Let us hope that the librarian as gatekeeper sees the whole patron as a human being questing for religious wisdom, and the gatekeeper themselves is filled with great ahavas hashem, ahavas torah, and ahavas Yisrael, for instead of weighing the merits and demerits of the pilgrimaging soul in the library by preventing the patrons’ quest from reaching the “next level” or madrega in the ascent thru the palaces of wisdom, the librarian as gatekeeper needs to have a generosity of spirit and really care and be deeply committed and sincerely concerned about his or her patrons’ well being in the lifelong quest for intellectual, moral, and spiritual perfections. Rabbi Avraham Maimon’s *The Highways of Perfection* is endowed with this care/sorge. However Kafka’s humorous parable, *Vor dem Gesetz*, speaks to a post-modern ambivalence, indeterminacy, in the genre of Becket’s *En en Attendant Gedot*. May open the gates to those meritorious questers who are motivated to reach their potential where the library as serves the central space for the fulfillment of the quest for Hokmah, bina, vedaat. Let us not be the Turhuter with spitzbart who denies the man at his gates, K. from proceeding futher. Let us encourage, nourish, and cultivate in our patrons a love for learning, at any level they are at when we first encounter them as a real presence, a human being, who deserves all the respect, and care to help realize their potential to achieve intellectual excellence. Thus we conclude on a humorous but telling note by evoking the Kafquesque situation that may or may not characterize the librarian as gatekeeper:

Kafka writes, "Vor dem Gesetz steht ein Turhuter. Zu diesem Turhuter kommt ein Mann vom Lande und bittet um Eintritt in das Gesetz. Aber der Turhuter sagt, dass er ihm jetzt den Eintritt nicht gewahren könne. Der Mann uberlegt und fragt dann, ob er also spatter werde eintreten dürfen. `Es ist moeglich, sagt der Turhuter, jetzt aber nicht. Da das Tor zum Gesetz offensteht wie immer und der Turhuter beiseite tritt, buckt sich der Mann, um

durch das Tor in das Innere zu sehen. Als der Turhuter das merkt, lacht er und sagt: `Wenn es dich so lockt, versuche es doch trotz meines Verbotes hineinzugehen. Merke aber: Ich bin mächtig. Und ich bin nur der unterste Turhuter. Von Saal zu Saal stehen aber Turhuter, einer mächtiger als der andere. Schon den Anblick des dritten kann nicht einmal ich mehr ertragen.' Solche Schwierigkeiten hat der Mann vom Lande nicht erwartet; das Gesetz soll doch jedem und immer zugänglich sein, denkt er, aber als er jetzt den Turhuter in seinem Pelzmantel genauer ansieht, seine grosse Spitznase, den langen, dunnen, schwarzen tatarischen Bart, entschliesst er sich, doch lieber zu warten, bis er die Erlaubnis zum Eintritt bekommt. Der Turhuter gibt ihm einen Schemel und lasst ihn seitwärts von der Tur sich niedersetzen. Dort sitzt er Tage und Jahre. Er macht viele Versuche, eingelassen zu werden, und ermudet den Turhuter durch seine Bitten. Der Turhuter stellt ofters kleine Verhore mit ihm an, fragt ihn über seine Heimat aus und nach vielem anderen, es sind aber teilnahmslose Fragen, wie sie grosse Herren stellen, und zum Schlusse sagt er ihm immer wieder, dass er ihn noch nicht einlassen könne.

May we meet and See Jacques Derrida ["Devant la Loi," in Kafka and the Contemporary Critical Performance (Bloomington and Indianapolis: Indiana Univeristy Press, 1987), pp. 128-150] in those heavenly halls. Thee we may hope to engage Derrida and Benjamin in a clarification of from Gershom Scholem in a wonderful conversation on the history of Jewish Gnosticism and merkavah mysticism from Eliyahu ha-navi ascending in a fiery chariot-to Isaiah's vision in Haftorah Yetro-to Yehezkel's vision [in the 30th year, fourth month, and fifth day (which Rambam notes is an encryption Laidah! On the river Chabor, which in a form of atbash is CHERUB and LiRechav et ha-merkavah)] all the way down to Kafka who Scholem calls a neo-Kabbalist, giving new readings of revelation" analogous to mystical descriptions of various angels as archons of differing rank, gatekeepers, who guard the heavenly halls of the seven heavens. Al tomru mayim... Mayim... Rabbi Akiva notes in Maseket Hagigah, which at the peshat level is an allusion to the sun rickocheting off the gold dome of the beit Hamikdash onto the blue painted marble, creating an illusion of shimmering blue water, in Maseket Sukkot. Echoing again the gemarah in Hullin that the techelet tzitzit remind one of the Medeteranean Sea, which hints to the color of the rakia, to the keshet hakavod, to the luchot themselves the color of techelet taharah. LiYared HaMerkavah, liOleh LiHechalot, Linhog et ha-Aravot, Ergo Dovid Hamelekh after declaring Hashem as his strength (Hashem ozi, not a machine gun uzi, and Dovid is not riding a merkavah tank...) proclaims in the haftorah for the 7th day of pesah, also Tehillim yod, hey, "ani mimayim rabbim.":

וַתִּגַּעַשׁ וַתִּרְעַשׁ, הָאָרֶץ-- וּמִסְדֵּי הַרִּים יִרְגָזוּ ח
 וַיִּתְגַּעְשׁוּ, כִּי-חָרָה לּוֹ 8 Then the earth did shake and quake, the foundations also of the
 mountains did tremble; {N}
 they were shaken, because He was wroth.
 עָלָה עָשָׁן, בְּאָפוּ-- וְאֵשׁ-מִפִּי ת' אָכַל ט
 בָּעָרוּ מִמְּנוֹ 9 Smoke arose up in His nostrils, and fire out of His mouth did devour;
 {N}
 coals flamed forth from Him.
 וַיִּט שָׁמַיִם, וַיֵּרֵד; וַעֲרָפֶל, תַּחַת רַגְלָיו י

thick darkness was under His feet.

יא וַיִּרְכַּב עַל-כְּרוּב, וַיַּעֲרֵף; וַיֵּדָא, עַל-פְּנֵי-רוּחַ יָא. **11** And He rode upon a cherub, and did fly; yea, He did swoop down upon the wings of the wind.

יב יָשַׁת חַשְׁךְ, סָתְרוּ-- סְבִיבוֹתָיו סָפְתוּ יָב;

יב וַיַּשְׁכֵּת חַשְׁכֵּת-מַיִם, עֲבֵי שְׁחָקִים. **12** He made darkness His hiding-place, His pavilion round about Him; {N}

darkness of waters, thick clouds of the skies.

יג מִנְּגִהָ, נִגְדוּ: עֲבָיו עָבְרוּ--בְּרָד, וְגַחְלֵי-אֵשׁ יָג. **13** At the brightness before Him, there passed through His thick clouds hailstones and coals of fire.

יד וַיִּרְעַם בְּשָׁמַיִם, יְהוָה--וַעֲלִיוֹן, יִתֵּן קוֹלוֹ; בְּרָד, וְגַחְלֵי-אֵשׁ יָד. **14** The LORD also thundered in the heavens, and the Most High gave forth His voice; hailstones and coals of fire.

טו וַיִּשְׁלַח חֲצָיו, וַיַּפִּיצֵם; וַיִּבְרְקוּם רַב, וַיַּהֲמֵם טו. **15** And He sent out His arrows, and scattered them; and He shot forth lightnings, and discomfited them.

טז וַיִּבְרְאוּ, אֲפִיקֵי מַיִם, וַיִּגְלוּ, מוֹסְדוֹת תְּבֵל טז:

טז מִגְעַרְתֶּךָ יְהוָה-- מִנְּשִׁמַת, רוּחַ אֲפֶךָ. **16** And the channels of waters appeared, and the foundations of the world were laid bare, {N}

at Thy rebuke, O LORD, at the blast of Thy nostrils.

יז וַיִּשְׁלַח מִמְּרוֹם, יְקַחֵנִי; יַמְשִׁנֵי, מִמַּיִם רַבִּים יז. **17** He sent from on high, He took me; He drew me out of many waters.

Adieu, Adieu