

MAKING OF A GODOL

Volume I



A Study of Episodes
in the Lives of Great
Torah Personalities

Volume I



Rabbi Nathan Kamenetzky

was born in 5690 (1930) in the Lithuanian shtetl of Trinevian. His parents were Rabbi Jacob Kamenetzki, a protégé of R' Neta-Hersh Finkel, the Alter of Slobodka; and Estel, daughter of R' Ben-Zion Heller, the junior maggid of the yeshiva. A year before the outbreak of World War II, at the age of 8, Nathan was brought to Toronto, where his father was serving as chief rabbi. He began studying at Mesivta Torah Vodaath, Brooklyn, in 5705 (1945) and was ordained in 5712 (1952). His postgraduate rabbinic studies were completed in New York State under R' Yisroel Gorenzky at Beth Medrash Elyon, Monsey, and under R' Lash Meir at Beth Hamedresh, Brooklyn.

In 5728 (1968), after serving as spiritual leader of Brooklyn Jewish communities for 14 years and teaching at the Kamenetz Yeshiva of Brooklyn and the Mesivta of Long Beach for 4 years, he moved to Israel. He was one of the principal founders of the Iri (Israel Torah Research Institute) educational network, in which he lectured on Advanced Talmud and served in various administrative positions. He retired in 5758 (1998) and has since been dedicated to researching the history of European yeshivot.

His wife and helpmeet, Shulamith, is the daughter of Rabbi David Libshitz, the Seveler Rav and Rosh Yeshiva in Rabbi Isaac Elchanan Theological Seminary. They are the parents of Ima Emil Bauman, Rabbi Joseph Kamenetzky, Micah Trebits and Rabbi Reuben Kamenetzky.

(continued on back flap)

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Making Of A Godol:

Making of a Godol Noson Kamenetsky, 2004 **The Male Body in Ultra-Orthodox Jewish Theology** Yakir Englander, 2021-10-07 How does Ultra Orthodox Jewish literature describe the male body What does the body represent What is the ideal male body This book is a philosophical theological exploration of the different images of the male body in Ultra Orthodox literature since the holocaust The body is not incidental to this community but is the axis by which it tries to understand its meaning and its role in life In the first part of the book Yakir Englander explains the problem of the body and the different ways that Ultra Orthodox theology deals with it These different and even contradictory voices can teach the reader about the shifting of ideas inside Ultra Orthodox thought in the last decades The second part of the book focuses on the image of the ideal body and describes how the rabbis train their bodies to reach ultimate form **Lithuanian Yeshivas of the Nineteenth Century** Shaul Stampfer, 2012-02-28 This is the first systematic study of the Lithuanian yeshivas that flourished from 1802 to 1914 in their social and cultural context their legacy still dominates orthodox Jewish society The main focus is the yeshiva of Volozhin which in its independence of the local community was the model for everything that followed but chapters are also devoted to the yeshivas of Slobodka and Telz and to the kollel system **Middle Eastern Societies and the West** Meir Litvak, 2006 For many Middle Eastern Muslims the West came to personify the ultimate other occupying a space that was simultaneously appealing intimidating and often abhorrent The multilayered ambivalent interaction between Middle Eastern societies and the West has been a major theme in the history of this region for the past two centuries The al Qaeda terrorist attack against the United States on September 11 2001 the 2003 U S invasion of Iraq and Israel's war against Hizbullah in the summer of 2006 have made the in depth study of this interaction more critically important than ever Taking the concepts of the Middle East and the West into account as useful analytical categories the various articles in this volume examine and analyze a broad spectrum of Middle Eastern encounters and attitudes toward the West This collection provides a fuller understanding of the complexities involved in both the historical and contemporary relationship between Middle Eastern societies and the West *The Manchester 2008 Conference Volume* Jewish Law Association. International Congress, 2010 **Yirat Shamayim** Marc D. Stern, 2008 **Flipping Out?** Shalom Zvi Berger, Chaim I. Waxman, Daniel Jacobson, 2007 The Jewish community has changed over the past four decades for many reasons prominent among them the phenomenon of large numbers of students spending a year after high school studying Torah full time in Israel The Results of this Year in Israel can be felt in many synagogues and homes with a good deal of increased ritual observance and dedication to Torah study the much discussed Shift to the Right Many questions arise from these changes Have these students been brainwashed Has their primary education so failed them that a single year in Israel is more influential than over a decade of American schooling Do only students with psychological problems change And how long do these religious shifts last These questions and many more including the broader communal implications of this

phenomenon are addressed by three experts in Flipping Out Myth or Fact The Impact of the Year in Israel Book jacket
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