

Table of Contents

I. Reason and Emotions - Friends or Foes?	Tab 1
II. Intellectual Supremacy	Tab 2
III. Emotional Supremacy	Tab 3
IV. Mindful Emotions	Tab 4
V. Senses of the Soul	Tab 5

Session I

Reason and Emotions - Friends or Foes?

Readings:

- Plato, *The Republic*, VII: 514a-520a, “Spark Notes Summary of the Cave Allegory.”
- Nachman of Breslov, “The Sophisticate and the Simpleton” in *Rabbi Nachman’s Stories*, trans. Aryeh Kaplan (1985).
- Martha Nussbaum, *Thinking about Feeling: Contemporary Philosophers on Emotions* (2004), “Emotions as Judgments of Value and Importance.”
- Joseph B. Soloveitchik, “A Tribute to the Rebbetzin of Talne,” *Tradition: A Journal of Orthodox Thought* 17:2 (Spring 1978).
- Daniel J. Siegel and Tina Payne Bryson, *The Whole Brain Child* (2011), selection.

Guiding Questions:

- What are emotions? What is reason?
- What role do they each play? Is one better or more important than the other?
- What does modern neuroscience (in the reading) have to say about the relationship between reason and emotions?

Session II

Intellectual Supremacy

Readings:

- Maimonides, *Moreh HaNevuchim* (1190), III:51.
- Maimonides, *Mishneh Torah* (1170), chapter 2, Laws of Foundation of the Torah.
- Maimonides, *Mishneh Torah* (1170), chapter 10, Laws of Repentance.
- Bachya Ibn Pakuda, *Chovot HaLevavot* (1080), introduction.
- Shneur Zalman of Liady, *Tanya* (1796), chapter 3.
- Nachman of Breslov, *Sichot HaRan* (1803), 3.
- Norman Lamm, *Faith and Doubt* (2007), chapter 1.

Guiding Questions:

- According to the Rambam, what is the relationship between emotion and reason?
- According to *Chovot Halevavot* (Rabbeinu Bachya ibn Pakuda), why is reason so important? What emotion does reason and knowledge of God lead to?
- What is the ideal process of the human experience of God as mapped out by the Ba'al HaTanya (Rabbi Shneur Zalman of Liady)?
- According to Rebbe Nachman of Breslov, what is the upshot of the intellectual pursuit? How does this approach to reason and emotion compare and contrast with the three thinkers above?

Session III

Emotional Supremacy

Readings:

- Yehuda HaLevi, *Sefer HaKuzari* (1140), IV: 3-5.
- Joseph B. Soloveitchik, *U'Bikashtem Mi'Sham* (1978), pp. 11-17.
- Eliezer Berkovitz, *God, Man, and History* (1959), pp. 12-18.

Guiding Questions:

- What does it mean to believe in God? In other words, what is it that you believe?
- What is the basis of that belief?
- According to Rabbi Yehuda HaLevi in the *Kuzari*, what is the Jewish approach to belief in God and how does it differ from the philosophical approach?
- What is the basis to belief according to Rav Soloveitchik? How is this similar and different from the *Kuzari*?
- What aspect of belief does Rabbi Berkovitz claim as the basis of religious life and why?
- Are the approaches of *Kuzari*, Rav Soloveitchik, and Rav Berkovitz rational, a-rational, or irrational?

Session IV

Mindful Emotions

Reading:

- Joseph B. Soloveitchik, *Out of the Whirlwind* (2002), “A Theory of Emotions.”

Guiding Questions:

- How does this approach of Rav Soloveitchik fundamentally differ from the Nussbaum quote in class one and the role of emotions in class two?
- According to Rav Soloveitchik, how does Judaism ethicize emotions? What are the various components to the Jewish approach to emotions?
- How are reason and emotion integrated within Rav Soloveitchik’s approach?

Session V

Senses of the Soul

Reading:

- Kalonymous Kalman Shapira, *Hachsharas Ha'Avreichim*, selection.

Guiding Questions:

- What is the difference between relating to God as a servant and a child?
- According to the Piasetzner Rebbe, why is it so important to develop emotional maturity? (He gives more than one reason.)
- What are the obstacles blocking our emotional depth that the Rebbe identifies? How does one develop an emotionally robust life?