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## 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?