

**Course Title:** Jewish Philosophy (301): Chassidic Thought

**Credit Hours:** 3.0

**Instructor's Name:** Rabbi Zalmen Mindell

**Instructor's Contact Information:** [z@fullcoursepress.com](mailto:z@fullcoursepress.com)

### **Course Description**

This course will examine how Jewish Philosophy views life's meaning and purpose and how this view affects the way a person relates to their own sense of meaning and purpose on an individual level. We will uncover a foundational theme of Jewish philosophy and demonstrate how it is found in every facet of life. In addition, we will also demonstrate why education has been the primary focus of the Jewish people since their inception. The course will analyze the classic texts of Judaism using the major philosophical works produced between the 16th and 18th Centuries. We will investigate these texts in their original language accompanied by a line-by-line translation thereby enabling the student to draw their own conclusions.

### **Course Objectives**

1. Students will be able to identify and analyze the similarities found between the major philosophical works written between the 16th and 18th Century.
2. Students will be able to explain why the world was created and explain how this reason impacts how the individual identifies their unique purpose in life.
3. Students will be able to summarize the theory of Tzimtzum as formulated by the Ari z'l and illustrate how it enables the world to exist and facilitates man's ability to exercise free will.
4. Students will be able to identify and analyze how Abraham's life is the prototype for all of humanity and explain how his actions of teaching and feeding people aligns with life's purpose.
5. Students will be able to list and describe how the structure of man being a combination of body and soul directly aligns with the structure of the world and illustrate how his unique power reflects this combination.
6. Students will be able to assess why Torah education is analogous to receiving light and list the various forms of light that have existed in the world.
7. Students will be able to define the relationship between wisdom and action and evaluate why wisdom is irrelevant without action.
8. Students will be able to explain why constant failure is an integral part of an individual's growth and analyze how failure is fundamentally rooted in how the world is constructed.
9. Students will be able to define humility and explain why it is the definitive prerequisite for an individual's growth.

10. Students will be able to compare and contrast the current state of the world with how the world will be in the future and demonstrate how these distinctions are reflective of man's ultimate purpose.
11. Students will be able to demonstrate how faith (Emunah) is the central focus of Jewish life and demonstrate how it is the gateway to fulfilling all 613 Mitzvahs.

### **Course Structure**

Each module analyzes a unique topic that is part of how life's meaning and purpose is viewed by traditional Jewish philosophy. The order of the modules is specific as the course is cumulative. Each module is based on the previous modules. In the final module we will demonstrate how all the concepts covered in the course are interrelated.

### **Module Structure**

The structure of each module is the same. The module begins with a series of questions, followed by an explanation of a general concept which at first appears to be unrelated to the questions. This concept is then used to create the proper context in which the original questions can be answered.

Each module is divided into small chapters and has its own page in the module. Each page contains the translated sources, a written explanation of how the sources connect, an audio or video overview of the page and links to the required and suggested readings.

### **Timing**

Students should figure on completing this course over a 15-week semester. However, students do have twenty weeks in which to complete the course requirements. In any case, the student should always set a time and place to study, as well as a goal for each week of the course.

### **Assignments**

After each module the student there is a written assignment which consists of questions about the main points covered in the module. As part of the module's assignment, there is a discussion board question as well. You must post one response to the discussion question and reply to two other student responses. The answer to each assignment must be a minimum of 250 words. Discussion responses must be a minimum of 250 words and the replies must be a minimum of 150 words.

### **Exams**

There is a final exam at the end of the course. Students must pass the final exam to pass the course. A proctor approved by Naaleh College will administer this exam. The exam may only be taken after all assignments have been submitted. Students who have studied the course material as instructed, completed the written assignments, and have taken the time to review should be well prepared for the exam.

### **Grading**

Students' course grade will be determined by the written assignments and the final exam. Students must pass the final exam to pass the course.

Assignments/Discussion Board 40%

Final exam 60%

A letter grades will be assigned based on the following scale:

A 90-100 Excellent

B 80-89 Good

C 70-79 Passing

D 60-69 Poor

**Academic Hour/Credit Chart**

<b>Activity</b>	<b>Assignments</b>	<b>Estimated hours for the average student</b>
<b>Academic Engagement</b>	Listening to or watching course lectures and reviews	25
	Reading discussion forums and making responses (2 hours for initial post per post. 1 hour per response.)	20
<b>Total Academic Engagement</b>		45
<b>Independent Practice and Prep</b>	Required readings and other resources	35
	Assignments and Final Paper	55
<b>Total Independent</b>		90
<b>Overall Total</b>	Should be at least 135 hours for a 3-credit course per semester	135

## COURSE SYLLABUS

### Module 1

God

#### Required Readings:

Horowitz, R. Isaiah. "Pesachim Torah Ohr" *Shney Luchos Habris*, Jerusalem 2016, 405

Loew, R. Judah ben Bezalel. "Chapter 5 Mishna 6" *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2008, 194-96

Twersky, R. Menachem Nachum. "Parshas Bahaloscha." *Meor Einayim*, New York, 2015, 433-35

Twersky, R. Menachem Nachum. "Pesachim" *Meor Einayim*, New York, 2015, 843-46

Luzzatto, R. Moshe Chaim, Da'at *Tevunot*, Jerusalem, 2001, 25-27

#### Suggested Readings/Additional Bibliography:

Chaim Eisen, "Maharal's Be'er Ha-Golah and His Revolution in Aggadic Scholarship," in *Hakirah 4* (2007): 137-94

Binyamin Gross. "Between Rationalism and Mysticism - Maharal's Place in Jewish Thought" in *Rabbinic Theology and Jewish Intellectual History* (New York 2013), 33-43

Credits

#### Assignments

- 1) Despite this aforementioned rational approach, God is viewed as being both hidden and revealed. In what ways is God hidden and in what ways is God revealed? How does history fit into this dichotomy? What metaphor was used by both the Maharal and the Meor Einayim to explain this dichotomy?
- 2) Compare and contrast the way God's name is written and pronounced. What is the meaning of each name? Why isn't the written name pronounced? Is this prohibition permanent and if not what will lift this prohibition
- 3) Explain why the world exists. List the 3 factors we delineated that serve as the "impetuous" for God to create the world.
- 4) Identify and analyze how the Maharal and the Meor Einayim address an issue in a similar manner using an example found in this module.

#### Discussion Post:

Explain how Jewish philosophy views the existence of God from a logical angle. Why was this approach deemed irrational until only a century ago? Analyze how this view concurs with modern science? Why do you think this course began with this discussion?

## Module 2

## The Role of Void

### Required Readings:

Luzzatto, R. Moshe Chaim. *Da'at Tevunot*, Jerusalem, 2001, 25-27

Vital, R. Chaim, *Etz Chaim*, Sakalov, 1800, 11

Chaver, R. Yitzchak Isaac Chaver. "Nesiv HaTzimtzum Chapter 4" *Pischei She'arim*, Warsaw 1888, 6

### Suggested Readings/Additional Bibliography:

Lorberbaum, R. Yisrael. *The Dimension Beyond, - A New Perspective on Reality*, Jerusalem, 2011, 1-19, 45-69

Newman, R. Dr. Eugene. *Life and Teachings of Isaiah Horowitz*, London 1972 141-48

Twersky, R. Menachem Nachum. "Parshas Lech Lecha." *Meor Einayim*, New York 2015, 70-72

### Assignments

- 1) The concept of *Tzimtzum* is used by the Ari z'l to address a conundrum. Describe the concept of *Tzimtzum*. What is the conundrum it is addressing and how does it successfully address it?
- 2) *Tzimtzum* also functions as a filter that prevents human beings from being overpowered. Describe how *Tzimtzum* also functions as a filter. In your own words explain what needs to be filtered and how *Tzimtzum* accomplishes this.
- 3) Discuss how *Tzimtzum* enables free choice to exist. Explain why the ability to exercise free choice is a necessary part of life.
- 4) The Ramchal writes that good is not fully given unless it is owned by the recipient which only occurs when it is acquired through effort. Analyze the relationship between effort and ownership. Explain how this relationship is only possible in the context of *Tzimtzum*.

### Discussion Post:

Discuss why the ultimate form of receiving is when it comes from the "work of your hands." Explain how the form of receiving can only occur in a world created through constriction.

### Module 3

### The World is for Man

#### Required Readings:

Loew, R. Judah ben Bezalel. "Drush Al HaTorah." *Darushot Maharal Mi-Prague*, Jerusalem, 1968, 11-12

Horowitz, R. Isaiah. "Shar HaOsyos-Yud." *Shney Luchos Habris*, Jerusalem, 2016, 492-93

Twersky, R. Menachem Nachum. "Parshas Yisro." *Meor Einayim*, New York, 2015, 299-301

Luntschitz, R. Shlomo Ephraim. *Keli Yekar*, Lemberg, 1907, 4

#### Suggested Readings/Additional Bibliography:

Lorberbaum, R. Yisrael. *The Dimension Beyond, - A New Perspective on Reality*, Jerusalem, 2011, 138-45

Newman, R. Dr. Eugene. *Life and Teachings of Isaiah Horowitz*, London 1972, 152-54

#### Assignments

- 1) Explain how we see from the Torah that the structure of a human being is a microcosm of the world? How is this structure reflected in the Hebrew word for human being?
- 2) Compare and contrast how each of these elements push a person in a different direction. perspective. Explain how these two directions are reflected in the two definitions of the word *vayirdu* found in Genesis Chapter 1 verse 26.
- 3) Discuss what specific characteristic of man differentiates him from all other living creatures.
- 4) Compare and contrast the unique usage of the word *v'henei* (and behold) in Genesis Chapter 1 verse 31 as opposed to the previous usage of the word *ki* (when) Explain how the Kli Yakir derives from this word that mankind is the purpose of the world.

#### Discussion Post:

Why does the Torah add the word *meod* (very) when describing man's creation? Describe how the purpose of man is specifically seen in this word. How would you apply the concept of *meod* to your own life?

## Module 4

## The Centrality of Light

### **Primary Readings:**

- b. Chagigah 12a
- b. Shabbat 88a

### Required Readings:

Hutner, R. Isaac. "Chanukah-Reshimos" *Pachad Yitzchak*, Brooklyn 2012, 157

Horowitz, R. Isaiah. "Toldos Adom- Beis Hashem." *Shney Luchos Habris*, Jerusalem, 2016,153

Loew, R. Judah ben Bezalel. "Chapter 14" *Teferes Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 2000, 216

Lorberbaum, R. Yisrael. *The Dimension Beyond, A New Perspective on Reality*, Jerusalem, 2011, 79.

### Suggested Readings/Additional Bibliography:

Lorberbaum, R. Yisrael. *The Dimension Beyond, A New Perspective on Reality*, Jerusalem, 2011, 3-33,65-94,144-52

Newman, R. Dr. Eugene. *Life and Teachings of Isaiah Horowitz*, London 1972, 154-57

### Assignments

- 1) Explain and analyze how the light of the Sun is a metaphor that explains how God gives good to the world. Your answer should include two characteristics of sunlight and a description of how sight works.
- 2) The Torah mentions the existence of light on the first day of creation and yet it only mentions the establishment of the Sun on the fourth day of creation. Explain how we resolved this question.
- 3) The Talmud (Shabbos 88a) writes that had the Jewish people not accepted the Torah on Mt. Sinai the world would have returned to the primordial state of chaos and disorder. **Analyze the reason why the world depends on this event and how this is hinted to in the Torah.**
- 4) The Torah is synonymous with light. Describe how this is hinted to in the Torah. Include in your answer an explanation of the concept of Gematria (numerical value) how it is used for this idea.

### Discussion Post:

Contrast the structure of man before the "sin of the first man (Adom HaRishon)" with his structure after the sin. Describe what changed and what remained the same.

## Module 5

## Avraham

### **Primary Readings:**

b Yuma 28b  
b. Sotah 10a  
b.Sukkah 49b

### Required Readings:

Horowitz, R. Isaiah. "Parshas Lech Lecha." *Shney Luchos Habris*, Jerusalem, 2016, 128-29

Loew, R. Judah ben Bezalel. "Chapter 6" *Gevuros Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2015, 284

Loew, R. Judah ben Bezalel. "Chapter 9" *Gevuros Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2015, 485-86

Loew, R. Judah ben Bezalel. "Chapter 1" *Nesivos Olam Nesiv Ahavas Hashem*, Jerusalem 1988, 109

Loew, R. Judah ben Bezalel. "Chapter 1 Mishna 3" *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2005, 231

Loew, R. Judah ben Bezalel. "Chapter 1" *Nesivos Olam Nesiv HaYira*, Jerusalem 1988, 55

Horowitz, R. Isaiah. "Parshas Vayera." *Shney Luchos Habris*, Jerusalem, 2016, 151

Loew, R. Judah ben Bezalel. "Chapter 7" *Nesivos Olam Nesiv HaTorah*, edited and annotated by Yehoshua Hartman, Jerusalem 2012, 295-303

Loew, R. Judah ben Bezalel. "Chapter 36" *Netzach Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 1997, 672-74

Loew, R. Judah ben Bezalel. "Chapter 2" *Nesivos Olam Nesiv Gemilos Chasodim*, Jerusalem 1982, 372

Loew, R. Judah ben Bezalel. "Chapter 8" *Nesivos Olam Nesiv HaTorah*, edited and annotated by Yehoshua Hartman, Jerusalem 2012, 330-335

### Suggested Readings/Additional Bibliography:

Willner, Eliakim, *Maharal of Prague Nesivos Olam: Nesiv HaTorah. -An appreciation of Torah study.*, New York 1994, 152-56

Klinghoffer, David. *The Discovery of God. Abraham and the Birth of Monotheism*. New York 2003, 1-48

### Assignments

1) Explain and analyze how Avraham's life serves as the template for the foundation of all mankind. Your answer should include an explanation of how the sequence of his growth correlates with the structure of man as explained in Module 3 and how this sequence is seen from a verse in Tehillim (Psalms).



- 2) Describe and analyze the relationship between learning Torah and the emotion of love using the Midrash quoted by Rashi in Deuteronomy (Devarim) Chapter 6.
- 3) Why is the state of attachment (*devekos*) correlated with the emotion of love? Describe how attaining a state of attachment influenced Avraham's actions.
- 4) The Torah writes that Avraham planted an Eshel. List the two definitions of Ashel quoted in the Talmud. Discuss how both of these definitions reflect the work of Avraham and how they relate to each other.

Discussion Post:

Analyze and explain why Avraham's development is analogous to a man traveling from place to place and then seeing a castle full of light. Discuss what motivated Avraham in this direction. Do you think that this motivation can apply to modern day life and if so, how?

**Module 6**

The Centrality of Humility

**Primary Readings:**

b. Berachot 33b

Required Readings:

Horowitz, R. Isaiah. "Parshas Vayera" *Shney Luchos Habris*, Jerusalem, 2016, 151

Loew, R. Judah ben Bezalel. "Chapter 14" *Nesivos Olam Nesiv HaTorah*, edited and annotated by Yehoshua Hartman, Jerusalem 2012, 534-35

Loew, R. Judah ben Bezalel. "Chapter 3 Mishna 9" *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 209

Loew, R. Judah ben Bezalel. "Drush Al HaTorah.", *Darushot Maharal Mi-Prague*, Jerusalem, 1968, 43

Loew, R. Judah ben Bezalel. "Chapter 2" *Nesivos Olam Nesiv HaTorah*, edited and annotated by Yehoshua Hartman, Jerusalem 2012, 102-103

Loew, R. Judah ben Bezalel. "Chapter 1" *Nesivos Olam Nesiv HaAnava*, Jerusalem 1982, 1-2

Loew, R. Judah ben Bezalel. "Drush L'Shabbos HaGadol.", *Darushot Maharal Mi-Prague*, Jerusalem, 1968, 50

Suggested Readings/Additional Bibliography:

Willner, Eliakim, *Maharal of Prague Nesivos Olam: Nesiv HaTorah. -An appreciation of Torah study.*, New York 1994, 69-72

## Assignments

- 1) Compare and contrast the two types of fear. How are they similar and in what ways do they differ? How do they both relate to love?
- 2) Explain the meaning of the Gemara that states, “everything is in the hands of Heaven except for fear of Heaven.” How does fear of Heaven relate to the purpose of the world? Your answer should include a description of the relationship between fear and wisdom using a verse in Tehillim (Psalms).
- 3) Why is Moshe described by the Torah as being “very humble more so than any man on the face of the earth?” Explain why the Hebrew word “*ma*” which means “what” represents humility?
- 4) The aforementioned Gemara concludes that obtaining “fear of Heaven” was easy for Moshe. Explain why this is true. Your answer should include an explanation of the relationship between humility and fear.
- 5) Discuss and analyze why man can only fulfill their purpose on earth through wisdom (*Chachma*) and why *Chachma* is contingent on the characteristic of humility. Your answer should include an explanation of how we see this from the Hebrew world *Chachma* and *Adom*.

## Discussion Post:

Analyze the definition of humility according to the Maharal. How does it connect to the creation of the world through Tzimtzum, and the structure of man as described earlier in the course? Discuss an example of how you or someone you know has struggled with humility and describe how this struggle aligns with how the Maharal defined humility.

## **Module 7**

## Fixing and Building

### **Primary Readings:**

b. Berachot 17a

### Required Readings:

Horowitz, R. Isaiah. “Yuma Derech Chaim.” *Shney Luchos Habris*, Jerusalem, 2016, 7

Loew, R. Judah ben Bezalel. “Chapter 1” *Nesivos Olam Nesiv HaTorah*, edited and annotated by Yehoshua Hartman, Jerusalem 2012, 59

Loew, R. Judah ben Bezalel. “Chapter 4 Mishna 11” *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 223

Loew, R. Judah ben Bezalel. "Chapter 4" *Teferes Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 2000, 69-71

Loew, R. Judah ben Bezalel. "Chapter 3" *Teferes Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 2000, 57-59

Suggested Readings/Additional Bibliography:

Widmonte, R. Ramon, *Teferet Israel-Translation and Commentary*, Jerusalem 2016, 153-69, 173-97

Assignments

- 1) The Gemara in Berachos (17a) states that we learn from the end of the verse in Tehillim (111:10) 'The beginning of wisdom is fear God, a good understanding for all those that do them' that the true fulfillment of wisdom is when it is turned into action. Explain how this conclusion concurs with the purpose of the world as delineated in Modules 1 and 2 namely repentance and good deeds
- 2) The Midrash states that the word for a human being is Adom because he was created from the ground (*adama*). According to the Maharal, how is a human being similar to the ground?
- 3) Why is the battle between the body and soul described as a battle between foolishness and wisdom? How does Teshuva repair foolish acts?
- 4) Explain why the Gemara stated that *Teshuva* and *Maasim Tovim* (returning and good deeds) are the purpose of wisdom as opposed to other forms of actions? How do Teshuva and *Maasim Tovim* relate to each other?

Discussion Post:

The Maharal writes that man is considered a walker. Explain and analyze the connection between walking and the purpose of man. Demonstrate how your explanation fits with Rashi's explanation of the Gemara (Berachos 33a) that states "All is in the hands of Heaven except fear of Heaven." Discuss an example of how you or someone you know has experienced "walking."

**Module 8**

Every Up Starts with a Down

**Primary Readings:**

b. Yuma 86b

Required Readings:

Ben Meir, R. Levi Yitzchak. "Lekutim." *Kesdushas Levi*, New York, 1991, 107

Horowitz, R. Isaiah. "Asara Maamaros Maamar 6." *Shney Luchos Habris*, Jerusalem, 2016, 417

Loew, R. Judah ben Bezalel. "Chapter 26" *Netzach Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 1997, 545-46

Loew, R. Judah ben Bezalel. "Chapter 2" *Nesivos Olam Nesiv HaTeshuva*, edited and annotated by Yehoshua Hartman, Jerusalem 1997, 41

Loew, R. Judah ben Bezalel. "Chapter 2" *Nesivos Olam Nesiv HaTeshuva*, edited and annotated by Yehoshua Hartman, Jerusalem 1997, 32-35

Loew, R. Judah ben Bezalel. "Chapter 1" *Nesivos Olam Nesiv Ahavas Hashem*, Jerusalem 1988, 109

Loew, R. Judah ben Bezalel. "Chapter 11" *Netzach Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 1997, 305-06

Loew, R. Judah ben Bezalel. "Chapter 1" *Nesivos Olam Nesiv Ahavas Hashem*, Jerusalem 1988, 117-18

Twersky, R. Menachem Nachum. "Parshas Vaylech." *Meor Einayim*, New York, 2015, 577-80

Twersky, R. Menachem Nachum. "Parshas Yisro." *Meor Einayim*, New York, 2015, 290

Twersky, R. Menachem Nachum. "Parshas Veschanan." *Meor Einayim*, New York, 2015, 519

Twersky, R. Menachem Nachum. "Lekutim." *Meor Einayim*, New York, 2015, 651-52,658.

#### Suggested Readings/Additional Bibliography:

Lorberbaum, R. Yisrael. *The Dimension Beyond, A New Perspective on Reality*, Jerusalem, 2011, 337-63

#### Assignments

- 1) Explain why Teshuva is a Mitzvah a person is constantly involved with. Your answer should include the four foundational ideas discussed in this module based on the Maharal and Meor Einayim.
- 2) Explain why "Teshuva from fear" always precedes "Teshuva from love" and how it turns intentional sins into unintentional sins according to the Maharal
- 3) What is the "psychology" of a person that is doing "Teshuva from love?" Describe how they view their individuality in relationship to God as explained by the Maharal.
- 4) According to the Shelah, when the Gemara in Berachos states: "The purpose of wisdom is *Teshuva* and *Maasim Tovim*" it is only referring to the Mitzvah of Teshuva, Compare and contrast this explanation with how this Gemara was explained in the previous module. How are they different and do they have a common denominator?

#### Discussion Post:

How does Teshuva from love change the intentional sin into a merit? Your answer should include an explanation of the relationship between wisdom and foolishness as described by the Meor Einayim and the Zohar.

## Module 9

## Torah for Its Own Sake

### **Primary Readings:**

- b. Berachot 17a
- b. Pesachim 50b

### Required Readings:

Loew, R. Judah ben Bezalel. "Kiddushin" *Chidushei Agodos*, Jerusalem 1964, 150

Twersky, R. Menachem Nachum. "Meseches Pesachim." *Meor Einayim*, New York, 2015, 883-85

Twersky, R. Menachem Nachum. "Parshas Bereshis." *Meor Einayim*, New York, 2015, 44

Twersky, R. Menachem Nachum. "Parshas Bahaloscha." *Meor Einayim*, New York, 2015, 433-35

Twersky, R. Menachem Nachum. "Parshas Vayatztei." *Meor Einayim*, New York, 2015, 174-75

Twersky, R. Menachem Nachum. "Lekutim." *Meor Einayim*, New York, 2015, 742-43

Twersky, R. Menachem Nachum. "Meseches Pesachim." *Meor Einayim*, New York, 2015. 848-51

### Suggested Readings/Additional Bibliography:

Willner, Eliakim, *Maharal of Prague Nesivos Olam: Nesiv HaTorah. -An appreciation of Torah study.*, New York 1994, 176-78

Newman, R. Dr. Eugene. *Life and Teachings of Isaiah Horowitz*, London 1972, 158-67

### Assignments

- 1) Explain the reasoning behind the Maharal's view that a person only fulfills the Mitzvah of learning Torah when they verbalize what they are learning. Analyze how this view relates to Rashi's explanation of why only man is considered a living being as opposed to animals.
- 2) The Shelah and Meor Einayim both state that the Torah has a body and soul and in order to complete the Mitzvah of learning Torah they must be united. What is the body and soul of Torah? How does a person unify them? How does this unification also cause a unification of Heaven and Earth?
- 3) Explain what Torah Lishma (for its own sake) means. Analyze the relationship between Torah Lishma and the idea of becoming mute as proposed by Meor Einayim.
- 4) Explain the reason behind the statement of the Gemara in Berachos about people who learn Torah "not Lishma" that it would be better for them to have never been created. Analyze the relationship between the purpose of creation and Torah Lishma that would warrant such a seemingly extreme view.

### Discussion Post:

Analyze the relationship between the beginning of the Gemara in Berachos (17a) that says, "the purpose of wisdom is Teshuva and Maasim Tovim" and the end of the Gemara that discusses learning Torah Lishma. Explain how both ideas are derived from one verse.

## Module 10

## The Point

### **Primary Readings:**

- b. Pesachim 50a
- b. Berachot 60b
- b. Makkot 23b-24a

### Required Readings:

ben Nachman, R. Moshe. "Chapter 1" *Emunah V'Bitachon*, Warsaw, 1877, 3

Horowitz, R. Isaiah. "Meseches Yuma Derech Chaim." *Shney Luchos Habris*, Jerusalem, 2016, 791-92

Horowitz, R. Isaiah. "Parshas Yisro." *Shney Luchot Habrit*, Amsterdam, 1648, 326-27

Horowitz, R. Isaiah. "Bereshis." *Shney Luchos Habris*, Jerusalem, 2016, 76

Loew, R. Judah ben Bezalel. "Chapter 4 Mishna 18" *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 372-73

Loew, R. Judah ben Bezalel. "Chapter 3 Mishna 15" *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 391-92

Loew, R. Judah ben Bezalel. "Chapter 14" *Teferes Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 217-18

Loew, R. Judah ben Bezalel. "Chapter 4" *Teferes Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 68-69

Loew, R. Judah ben Bezalel. "Chapter 4" *Teferes Yisrael*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 69-71

Loew, R. Judah ben Bezalel. "Chapter 1" *Nesivos Olam Nesiv Ahavas Hashem*, Jerusalem 1988, 117-18

Loew, R. Judah ben Bezalel. "Chapter 20:1" *Gur Arye Shemos*, edited and annotated by Yehoshua Hartman, Jerusalem J 1992, 86-88

Loew, R. Judah ben Bezalel. "Chapter 3" *Nesivos Olam Nesiv HaEmunah*, Jerusalem 1988, 117-18

Loew, R. Judah ben Bezalel. "Chapter 20:12." *Gur Arye Bamidbar*, edited and annotated by Yehoshua Hartman, Jerusalem 1993, 322-23

Loew, R. Judah ben Bezalel. "Chapter 3 Mishna 15" *Derech Hashem*, edited and annotated by Yehoshua Hartman, Jerusalem 2007, 391-92

Loew, R. Judah ben Bezalel. "Drush L'Shabbos HaGadol." *Darushot Maharal Mi-Prague*, Jerusalem, 1968, 50

Twersky, R. Menachem Nachum. "Parshas Bahaloscha." *Meor Einayim*, New York, 2015, 433-35

Twersky, R. Menachem Nachum. "Parshas Kedoshim." *Meor Einayim*, New York, 2015, 387-89

Twersky, R. Menachem Nachum. "Parshas Vayigash" *Meor Einayim*, New York, 2015, 228

Twersky, R. Menachem Nachum. "Parshas Shemini" *Meor Einayim*, New York, 2015, 369-70

Twersky, R. Menachem Nachum. "Lekutim." *Meor Einayim*, New York, 2015, 631

Twersky, R. Menachem Nachum. "Shabbos" *Meor Einayim*, New York, 2015, 838-39

Suggested Readings/Additional Bibliography:

Lorberbaum, R. Yisrael. *The Dimension Beyond, A New Perspective on Reality*, Jerusalem, 2011, 151-169

Newman, R. Dr. Eugene. *Life and Teachings of Isaiah Horowitz*, London 1972, 167-69

Assignments

- 1) Explain what the purpose of Mitzvahs are and why they are divided into two categories according to the Maharal.
- 2) Discuss the significance of the first two of the Ten Commandments. Why were they communicated directly from God? How do they relate to the other commandments ?
- 3) According to Meor Einayim, how does a person fulfill the second of the Ten Commandments? Define how you would incorporate his interpretation into your life.
- 4) Explain the reasoning of the Gemara in Makkos that states that all of the Mitzvahs are dependent on Emunah. Is there a difference between Emunah and Bitachon and if so, what is it?
- 5) The Mishna in Berachos states: "A person is obligated to make a blessing on bad news in the same way as they would on good news." Explain the reasoning behind this obligation.
- 6) The Gemara in Pesachim uses two Halachic changes to describe the difference between this world and the world to come. What are these two examples and how do they reflect what will change in the future?

Discussion Post:

How does Teshuva from love change the intentional sin into a merit? Your answer should include an explanation of the relationship between wisdom and foolishness as described by the Meor Einayim and the Zohar.