Syllabus

HASIDIC & MUSAR THOUGHT DURING THE HOLOCAUST - 14727

Last update 04-08-2015

HU Credits: 2

Degree/Cycle: 2nd degree (Master)

Responsible Department: Jewish Thought

Academic year: 0

Semester: 2nd Semester

Teaching Languages: Hebrew

Campus: Mt. Scopus

Course/Module Coordinator: Gershon Greenberg

Coordinator Email: greenbe@american.edu

Coordinator Office Hours: Appointment in advance

Teaching Staff: Prof Gershon Greenberg
Course/Module description:  
Analysis of texts authored 1938-1947 by Hasidic and Musar-movement thinkers regarding the Holocaust.

Course/Module aims:  
To acquaint the student with individually written expressions of Hasidic and Musar thought in the face of the unfolding Holocaust.

Learning outcomes - On successful completion of this module, students should be able to:
  - Develop the intellectual framework for, and the conceptual patterns of, Hasidic and Musar wartime Jewish religious thinkers
  - Probe the author's writings, in the context of the respective movement
  - Analyze the text, with an eye to finding the inner cohesion
  - Draw comparisons among Hasidic texts and among Musar texts.
  - Prepare avodah or avodah seminaryonit

Attendance requirements(%):
100%

Teaching arrangement and method of instruction: Frontal lectures with student participation

Course/Module Content:  
Introduction:  
Holocaust religious thought and the history of Jewish thought in modern times.

Section A: Hasidic thought:

1. The inner spark and redemption:

Avraham Mordekhai Alter Mi-gur, Mikhtavim, 1943-1945

Yehiel Meir Morgenshtern, Bikurei avi"v, 1947

2. Self-annulment:

Areleh Roth, Shomer emunim, 1941/432

Kalonymous Kalman Shapira, Esh Kodesh, 1939-1942
3. The Tsadik: Between Hurban and Geulah

Yosef Yitshak Schneersohn, *in Hakeriyyah vehakedushah, 1941-1944*

Aharon Rokeah Mi-Belz, *Derashat peredah, 1943*

Section B: Musar thought

1. The inner truth of Din and Rahamim

1a. Devekut: Avraham Grodzensky, *Torat avraham, 1938-1940*

1b. Bitahon: Yitshak Ayzik Sher, *Leket sihot musar, 1939-1942*

1c. Kiddush hashem: Efraim Zaitchyk, *Torat hanefesh, 1956*

2. Suffering and love

2a. Suffering for love: Efraim Sokolover, *Penei efraim, 1943*

2b. The unity of suffering and love: Yehezkel Sarna, *Liteshuvah velitekumah, 1944*

3. Transcending this-worldly reality

3a. Restoring objective reality: Eliyahu Dessler, *Mikhtav mi'eliyahu, 1963*

3b. Negating the material universe: Hillel Vitkind, *Musar latorah, 1944*

**Required Reading:**

*Please see course content*

**Additional Reading Material:**

Ester Farbstein, Beseter Ra'am: *Halakhah, hagut, umanhigut bi'yemei hashoah, 2002*

Shelomoh Tikchinsky, "Shikhahu hahayim vezikhru hamavet: Harav hayim zaitchyk ulekehei hashoah beruah tenuat novhorodoki," *in Zikaron basefer, 2008*

Mendel Piezkarz, Hateudah hahasidit hasifrutit ha'ahronah shel admat polin: *Divrei harav mi'piasecna bageto varshah, 1979*

Gershon Greenberg, "*Hasidic Thought and the Holocaust (1933-1947): Optimism*
and Activism," Jewish History, 2013


Gershon Greenberg, "Redemption after Holocaust According to Mahaneh Israel-Lubavitch 1940-1945, "
Modern Judaism, 1992


Gershon Greenberg, "God and Man in Slobodka Musar Theology: Avraham Grodzensky and Yitshak Ayzik Sher," in Central and East European Jewry at the Crossroads of Modernity, 2006,

Gershon Greenberg, "Jewish Mysticism and Kabbalah through the Holocaust," in Back to the Sources: Re-examining Perpetrators, Victims and Bystanders, 2012

Course/Module evaluation:
End of year written/oral examination 0 %
Presentation 0 %
Participation in Tutorials 25 %
Project work 75 %
Assignments 0 %
Reports 0 %
Research project 0 %
Quizzes 0 %
Other 0 %

Additional information: