

## Jewish History 1700-1917

Early modern world

Aftermath of Shabbetai Tzvi

2 main Jewish responses:

1) Ultrarationalism- Litvak

Elijah ben Shlomo Zalman, the Vilna Gaon (1720-1791)

Mitnageddism, litvak yeshivah culture

2) Structured Quasi-Mysticism- Hasidism

Israel ben Eliezer, the Baal Shem Tov (1698-1760)

no picture, no works, In Praise of the Baal Shem Tov by Rabbi Dov Baer, the Maggid of Mezirech

Other non-Jewish movements in the (late) 18th and 19 centuries:

Nationalism

Individualism- the end of corporate social status; people are dealt with as individuals, not members of a specific class or religion (obviously, this wasn't universally practiced, not even in America)

Napoleon and the spread of classical liberalism  
the Sanhedrin

Judaism as a religion

Samson Raphael Hirsch (1808-1888)

"Modern Orthodoxy" Torah im Derech Eretz

Haskalah-----> Mendelssohn, Perl -----> Wissenschaft des Judentums (Graetz)  
(published in 1850s)

## Reform Judaism

- 1) Classical ---->Abraham Geiger (1810-1874)
- 2) American (Pittsburgh platform) (1885)

The following points were agreed upon and became known as the Pittsburgh Platform:

1. We recognize in every religion an attempt to grasp the Infinite, and in every mode, source or book of revelation held sacred in any religious system the consciousness of the indwelling of God in man. We hold that Judaism presents the highest conception of the God-idea as taught in our Holy Scriptures and developed and spiritualized by the Jewish teachers, in accordance with the moral and philosophical progress of their respective ages. We maintain that Judaism preserved and defended amidst continual struggles and trials and under enforced isolation, this God-idea as the central religious truth for the human race.

2. We recognize in the Bible the record of the consecration of the Jewish people to its mission as the priest of the one God, and value it as the most potent instrument of religious and moral instruction. We hold that the modern discoveries of scientific researches in the domain of nature and history are not antagonistic to the doctrines of Judaism, the Bible reflecting the primitive ideas of its own age, and at times clothing its conception of divine Providence and Justice dealing with men in miraculous narratives.

3. We recognize in the Mosaic legislation a system of training the Jewish people for its mission during its national life in Palestine, and today we accept as binding only its moral laws, and maintain only such ceremonies as elevate and sanctify our lives, but reject all such as are not adapted to the views and habits of modern civilization.

4. We hold that all such Mosaic and rabbinical laws as regulate diet, priestly purity, and dress originated in ages and under the influence of ideas entirely foreign to our present mental and spiritual state. They fail to impress the modern Jew with a spirit of priestly holiness; their observance in our days is apt rather to obstruct than to further modern spiritual elevation.

5. We recognize, in the modern era of universal culture of heart and intellect, the approaching of the realization of Israel's great Messianic hope for the establishment of the kingdom of truth, justice, and peace among all men. We consider ourselves no longer a nation, but a religious community, and therefore expect neither a return to Palestine,

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nor a sacrificial worship under the sons of Aaron, nor the restoration of any of the laws concerning the Jewish state.

6. We recognize in Judaism a progressive religion, ever striving to be in accord with the postulates of reason. We are convinced of the utmost necessity of preserving the historical identity with our great past. Christianity and Islam, being daughter religions of Judaism, we appreciate their providential mission, to aid in the spreading of monotheistic and moral truth. We acknowledge that the spirit of broad humanity of our age is our ally in the fulfillment of our mission, and therefore we extend the hand of fellowship to all who cooperate with us in the establishment of the reign of truth and righteousness among men.

7. We reassert the doctrine of Judaism that the soul is immortal, grounding the belief on the divine nature of human spirit, which forever finds bliss in righteousness and misery in wickedness. We reject as ideas not rooted in Judaism, the beliefs both in bodily resurrection and in Gehenna and Eden (Hell and Paradise) as abodes for everlasting punishment and reward.

8. In full accordance with the spirit of the Mosaic legislation, which strives to regulate the relations between rich and poor, we deem it our duty to participate in the great task of modern times, to solve, on the basis of justice and righteousness, the problems presented by the contrasts and evils of the present organization of society.

## ZIONISM

Dreyfus case

Dreyfus (1859-1935)

Dreyfus case was in 1894

He was disgraced in 1895

Pardoned in 1899, officially exonerated in 1906

The trial was witnessed by Herzl (1860-1904) who published Der Judenstaat in 1896

Succeeded by Chaim Weizmann in leadership (1874-1952)