The Kabbalah for many people in the U.S. may make them think of Madonna or Britney Spears. This, however, is a distorted image of the Kabbalah. Jewish Mysticism, or the Kabbalah, which means the literary tradition, is one of the oldest branches of Judaism. Prague is a special place to study the Kabbalah. Here, in the center of Europe, the Kabbalists from Germany, Italy, and Spain had an enormous influence on Czech Judaism. According to a Talmudic dictum, there are four levels of explaining the Scripture: peshat, the direct meaning; remez, the allegorical meaning; drash, the inquiry into Scripture; and finally, sod, the secret meaning. During this course the student will be led through the history of the Kabbalah and will gain knowledge about the major trends in Jewish mysticism.

By completing this course, students will:

- be able to define and categorize streams of Jewish Mysticism.
- analyze main topics pertaining to the Kabbalah and influences that shaped the Kabbalah, such as Gnosticism or Neoplatonism.
- critically discuss the influence of history upon the Kabbalah.
The course will be based on weekly readings and responses. We will watch several films on the Kabbalah and other Judaic issues. In every class a student will have a presentation. A major stress is placed on debates and lectures with slides.

N.B. Course schedule is subject to change due to study tours, excursions, or local holidays. Final schedules will be included in the final syllabus provided to students on site.

Assessment and Final Grade

1. Writing Assignment I  
2. Writing Assignment II  
3. Midterm Exam  
4. Final Exam  
5. Presentations and Participation in class discussions  
   TOTAL

TOTAL 100%

Course Requirements

Writing Assignment I

(about 1,250 words)

The midterm essay should prove the students orientation in the Judaic field. It is vital to explore, in depth, the ethics of Jewish religious thought and demonstrate their own experience and understanding of these concepts. It is also possible to write an analysis about some Judaic item which is connected with the Kabbalah and/or to explore the Jewish interpretation of the philosophy and meaning of life in relation to other traditions.

Writing Assignment II

In the final essay students connect their experience with their analysis of course materials and demonstrate their ability to confront these thoughts, especially those relevant to the student’s life. No conformity is prescribed, but freedom of expression and originality of thought and concepts are welcomed. Essays could also involve a comparison of thought between two different Jewish streams of the Kabbalah, such as the Merkabah Mysticism and the Lurianic Kabbalah. The students have to
demonstrate extensive use of literature connected with the Jewish Mysticism and the Kabbalah.

Midterm Exam

The midterm test will be an in-class definition and short-answer test over the lectures and reading materials covered in class.

Final Exam

The Final Examination test will be an in-class oral exam, a so-called "colloquium", where an academic debate of topics from the whole course will take place. Original ideas and concepts are welcomed. The depth of student’s responses, knowledge put into the debate, and the ability to defend one’s opinions will be evaluated.

Presentations and Participation in class discussions

The course is based on the usage of CIEE’s Judaic section of the library and other materials pertaining to the Kabbalah. The students are required to study the weekly scheduled reading prior to each lesson.

CIEE Prague Class Participation Policy

Assessment of students’ participation in class is an inherent component of the course grade. Participation is valued as meaningful contribution in the digital and tangible classroom, utilizing the resources and materials presented to students as part of the course. Students are required to actively, meaningfully and thoughtfully contribute to class discussions and all types of in-class activities throughout the duration of the class. Meaningful contribution requires students to be prepared, as directed, in advance of each class session. This includes valued or informed engagement in, for example, small group discussions, online discussion boards, peer-to-peer feedback (after presentations), interaction with guest speakers, and attentiveness on co-curricular and outside-of-classroom activities.

Students are responsible for following the course content and are expected to ask clarification questions if they cannot follow the instructor’s or other students’ line of thought or argumentation.
The use of electronic devices is only allowed for computer-based in-class tests, assignments and other tasks specifically assigned by the course instructor. Students are expected to take notes by hand unless the student is entitled to the use of computer due to his/her academic accommodations. In such cases the student is required to submit an official letter issued by his/her home institution specifying the extent of academic accommodations.

Class participation also includes students’ active participation in Canvas discussions and other additional tasks related to the course content as specified by the instructor.

Students will receive a partial participation grade every three weeks.

**CIEE Prague Attendance Policy**

Regular class attendance is required throughout the program, and all absences are treated equally regardless of reason for any affected CIEE course. Attendance policies also apply to any required co-curricular class excursions or events, as well as Internship.

Students who transfer from one CIEE class to another during the add/drop period will not be considered absent from the first session(s) of their new class, provided they were marked present for the first session(s) of their original class. Otherwise, the absence(s) from the original class carry over to the new class and count against the grade in that class.

Missing classes will lead to the following penalties:

90-minute semester classes:

180-minute semester classes:
Persistent absenteeism (students approaching 20% of the total course hours missed, or violating the attendance policy in more than one class) will result in a written warning, a notification to the student’s home school, and possibly a dismissal from the program.

Missing more than 20% of the total class hours will lead to a course failure, and potential program dismissal. This is a CIEE rule that applies to all CIEE courses and is in line with the Participant Contract that each CIEE student signs before arriving on-site.

Late arrival to class will be considered a partial (up to 15 minutes late) or full (15 or more minutes late) absence. Three partial absences due to late arrivals will be regarded as one full class absence.

Students must notify their professor and Program Coordinators (PC) beforehand if they are going to miss class for any reason and are responsible for any material covered in class in their absence.

If missing a class during which a test, exam, the student’s presentation or other graded class assignments are administered, make-up assignment will only be allowed in approved circumstances, such as serious medical issues. In this case, the student must submit a local doctor’s note within 24 hours of his/her absence to the PC, who will decide whether the student qualifies for a make-up assignment. Doctor’s notes may be submitted via e-mail or phone (a scan or a photograph are acceptable), however the student must ensure that the note is delivered to the PC.

Should a truly extraordinary situation arise, the student must contact the PC immediately concerning permission for a make-up assignment. Make-up assignments are not granted automatically! The PC decides the course of action for all absence cases that are not straightforward. Always contact the PC with any inquiry about potential absence(s) and the nature thereof.
Personal travel (including flight delays and cancelled flights), handling passport and other document replacements, interviews, volunteering and other similar situations are not considered justifiable reasons for missing class or getting permission for make-up assignments.

For class conflicts (irregularities in the class schedule, including field trips, make-up classes and other instances), always contact the Academic Assistant to decide the appropriate course of action.

Course attendance is recorded on individual Canvas Course Sites. Students are responsible for checking their attendance regularly to ensure the correctness of the records. In case of discrepancies, students are required to contact the Academic Assistant within one week of the discrepancy date to have it corrected. Later claims will not be considered.

CIEE staff does not directly manage absences at FAMU and ECES, but they have similar attendance policies and attendance is monitored there. Grade penalties may result from excessive absences.

**CIEE Academic Honesty Policy**

CIEE subscribes to standard U.S. norms requiring that students exhibit the highest standards regarding academic honesty. Cheating and plagiarism in any course assignment or exam will not be tolerated and may result in a student failing the course or being expelled from the program. Standards of honesty and norms governing originality of work differ significantly from country to country. We expect students to adhere to both the American norms and the local norms, and in the case of conflict between the two, the more stringent of the two will preside. Three important principles are considered when defining and demanding academic honesty. These are related to the fundamental tenet that one should not present the work of another person as one’s own.

The first principle is that final examinations, quizzes and other tests must be done without assistance from another person, without looking at or otherwise consulting the work of another person, and without access to notes, books, or other pertinent information (unless the professor has explicitly announced that a particular test is to be taken on an “open book” basis).
The second principle applies specifically to course work: the same written paper may not be submitted in two classes. Nor may a paper for which you have already received credit at your home institution be submitted to satisfy a paper requirement while studying overseas.

The third principle is that any use of the work of another person must be documented in any written papers, oral presentations, or other assignments carried out in connection with a course. This usually is done when quoting directly from another’s work or including information told to you by another person. The general rule is that if you have to look something up, or if you learned it recently either by reading or hearing something, you have to document it.

The penalty ranges from an F grade on the assignment, failure in the course to dismissal from the program. The Academic Director is consulted and involved in decision making in every case of a possible violation of academic honesty.

Weekly Schedule

Week 1

Class 1.1 Introduction into Mysticism, Jewish Mysticism and the Kabbalah.

Required Reading:


Class 1.2 Judaism and Gnosticism

G. Scholem, Jewish Gnosticism and Chariot Mysticism. Gnosticism as an old, pre-Christian belief in the duality of the world. These beliefs most probably came from ancient Persia. Chariot Mysticism.

Required Reading:

- Dan, 1993: 42 - 63.
Week 2

Class 2.1 Messianic Idea in Judaism.

Required Reading:

- Scholem, 1971: 1-37

Class 2.2 Messianic Idea in Kabbalism

Required Reading:

- Scholem, 1971: 37-49
- Horsley, 1992: TBA

Week 3

Class 3.0 The Book Bahir and the Kabbalistic Center in Gerona.

Required Reading:

- Scholem, 1987: TBA

Week 4

Class 4.1 Platonism, Neoplatonism, and the Kabbalah

Required Reading:

- Merlan, 11-33.

Class 4.2 Maimonides and Mysticism and the Idea of Nothingness in the Kabbalah

Required Reading:

• Blumenthal, 2006: 51 - 95.
• Blaha, 2010: 76-85.

Week 5
Class 5.1 The idea of Emanations as Sefirot in the Kabbalah and in the Book of
Zohar

Required Reading:

• Idel, 181 - 212.
• Matt, 1983: 3-14.

Class 5.2 Introduction in the Zohar

Required Reading:

• Green, 1995: 27 -67

Week 6
Class 6.0 Zohar, the book which kept many people being Jewish

Midterm Examination

Required Reading:

• Liebes, 1993: 1-85.

Week 7
Class 7.0 Zohar and Christianity

Required Reading:

• Liebes, 139 - 163.
• Idel, 1993: I - XXX.
• The Expulsion of the Jews of Spain as Cosmic Catastrophe -The
• Blaha, 2010: 127 - 131
• Scholem, 243-253.

Week 8
Class 8.1 The Kabbalah in Safed

Required Reading:

• ben Shlomo 1965: 87-91.
• Dan, 1986: 76-104.

Class 8.2 Introduction to the Kabbalah and Philosophy of Isaac Luria 1

Required Reading:

• Rosenberg, 1983: 399 - 431.

Writing Assignment I

Week 9
Class 9.1 Introduction to the Kabbalah and Philosophy of Isaac Luria 2

Redemption in the Lurianic Kabbalah

Required Reading:

• Meroz, 1988: 1-23 (in English)

Class 9.2 Introduction to the Kabbalah and Philosophy of Isaac Luria 3

Required Reading:

• Scholem, 251-286.

Week 10
Class 10.1 Introduction to the Kabbalah and Philosophy of Isaac Luria 4
Required Reading:


Class 10.2 Introduction to the Kabbalah and Philosophy of Isaac Luria 5'

Required Reading:

- Jacobs, 99 - 127.

Week 11

Class 11.1 Mystical Union in Judaism I

Required Reading:


Class 11.2 Mystical Union in Judaism II

Required Reading:


Writing Assignment II

Week 12

Class 12.1 The Greatest Mystical Heresy in the Kabbalah: The Mystical Messiah Sabbatai Sevi

Required Reading:


Class 12.2 The Concept of Kabbalah after the Holocaust

Required Reading:

Week 13

Class 13.0 Final Exam Week

Final Exam

End-of-course discussion

Course Materials

Readings

Listed in the order of classes:

Week 1:


Week 2:


Week 3:

- Nahmanides, Rabbi Azriel and Rabbi Ezra - The Kabbalistic Center in Gerona.

Week 4:


Week 5

Week 6


Week 7

• The Expulsion of the Jews of Spain as Cosmic Catastrophe -The End of the Golden Age of the Jews in Spain.
• Josef Blaha, Lessons from the Kabbalah and Jewish History. Brno 2010: 127 - 131

Week 8

• Joseph ben Shlomo – The Mystical Theology of Moses Cordovero. (Hebrew). Bialik Institute, Jerusalem 1965. pp. 87-91. I translated this article into English for this class.

Week 9

• Ronit Meroz, Redemption in the Lurianic Teaching. Jerusalem 1988 [Hebrew] - The Hebrew University in Jerusalem. pp. 1-23 (in English)

Week 10

• Shaul Magid, From Theosophy to Midrash. Lurianic Exegesis and the Garden of Eden. AJS Review 22/1 1997 pp. 37 - 75.

Week 11


Week 12


Further Readings
Fine Lawrence. Physician of the Soul, Healer of the Universe. Isaac Luria and
Kabbalah of Creation. The Mysticism of Isaac Luria, Founder of Modern
Kabbalah. Translated and with Commentary by Eliahu Klein. North Atlantic
Vital, Hayyim. The Tree of Life. Chayyim Vital’s Introduction to the Kabbalah of
Isaac Luria. The Palace of Adam Kadmon. Translated and with Introduction by
The Zohar, Pritzker Edition - Translated by Daniel C. Matt. 5 volumes. Stanford

Recommended Reading

Cooperman, Bernard (ed.). Jewish Thought in the Sixteenth Century. Harvard
1983
Saperstein, Marc (ed.). Essential Papers on Messianic Movements and
Twersky, Isadore and Bernard Septimus (eds.). Jewish Thought in the