

Introduction

Welcome to Bernard Revel Graduate School of Jewish Studies. This *Academic Catalog* provides statements about policies and procedures which are currently operative and it is intended primarily as a source of information for graduate students. The School, however, reserves the right to change policy and procedures without prior notice and to notify all parties of such changes. In regard to curriculum requirements, students will be governed by the *Academic Catalog* in the year in which they entered the program.

Students are ultimately responsible for knowing and observing all regulations and degree requirements that may affect their status at Bernard Revel Graduate School and paying all fees. For this reason, students should meet with academic advisors and the Office of the Registrar on a regular basis as well as read thoroughly the contents of this catalog.

YESHIVA UNIVERSITY

Now in its second century, Yeshiva University is the oldest and most comprehensive educational institution under Jewish auspices in America. It is an independent university that ranks among the nation's leading academic research institutions and, reflecting the time-honored tradition of Torah Umadda, provides the highest quality Jewish and secular education of any Jewish university in the world. Since its inception the University has been dedicated to melding the ancient traditions of Jewish law and life with the heritage of Western civilization, and each year we celebrate as future leaders make YU their home.

In September 2003, Richard M. Joel was inaugurated as Yeshiva University's fourth president, succeeding Norman Lamm, who had held the office since 1976. President Joel's two other predecessors were Bernard Revel, president from 1915 to 1940, and Samuel Belkin, who served from 1943 to 1975. Ari Berman was elected the fifth president of YU in November 2016 and took office in June 2017

Accreditation

Yeshiva University is accredited by the following agencies:

- • Commission on Higher Education Middle States Association of Colleges and Schools
- • New York State Board of Regents
- • The Association to Advance Collegiate Schools of Business - AACSB
- • American Bar Association (for YU professional programs in Law)
- • American Psychological Association (for YU professional programs in Psychology)

Bernard Revel Graduate School of Jewish Studies

Named after the first president of Yeshiva University, Bernard Revel Graduate School of Jewish Studies is recognized as one of the outstanding academic graduate programs in its field. We evolved from Yeshiva University's graduate program in Semitics, which was established in 1935.

The program was transformed into the Graduate School in 1937 and was expanded and renamed in 1941 in honor of the late Dr. Revel.

Dr. Samuel Belkin, the University's second president, was secretary of Revel's faculty during its early years. Dr. Norman Lamm, the University's third president, earned his PhD in Jewish philosophy from Revel in 1966. Other alumni include distinguished Judaica scholars, authors, principals of Jewish schools

and heads of Jewish community agencies, rabbis, teachers and leading figures in other fields for whom Jewish learning remains a central value.

Mission

Torah Umadda has been the watchword of Yeshiva University almost from its inception.

The minimal understanding of this ideal is the pursuit of the study of Torah along with secular disciplines, but its highest form is a level of integration in which each pursuit enriches the other. There is no area where the interaction is as intimate and potentially rewarding as in the use of the tools of the academy to enhance one's understanding of the Jewish heritage itself.

The study of the Jewish experience, Jewish thought, and the sacred and classical texts of Judaism in an academic mode presents both extensive benefits and substantial challenges. The men and women who study at Revel find themselves in a genuinely non-denominational school with an extraordinary faculty of twenty-one professors specializing in Jewish Studies and a curriculum encompassing a broad array of courses in Bible, Talmud, Jewish Philosophy and Mysticism, and Jewish History taught at the highest academic level. At the same time, they experience an environment suffused with a commitment to the authentic letter and spirit of historic Judaism.

The quality and quantity of faculty whose primary area of expertise is Jewish Studies along with the range of offerings render the graduate program at the Bernard Revel Graduate School among the most impressive in the field, and in some respects it is unmatched.

The professors at Revel have without exception published highly respected books expanding the frontiers of Jewish learning. In many cases, they are counted among the most prominent figures in the world in their fields, and the younger faculty are regarded as rising stars. Relatively small classes enable students to develop a close relationship with their faculty mentors.

Program Codes

All programs are registered by the New York State Education Department and meet its educational requirements

HEGIS CODE	PROGRAM #	Title	Degree
1111	11094	Bible (Hebrew Language)	Master of Arts
1111	11083	Jewish History (Hebrew Language)	Master of Arts
1111	11076	Jewish Philosophy (Hebrew Language)	Master of Arts
1111	26648	Jewish Studies	PHD
1111	11069	Talmudic Studies (Hebrew Language)	Master of Arts

List of Programs and Degrees

Bernard Revel offers MA and PhD degree programs in Modern Jewish History, Medieval Jewish History, Ancient Jewish History, Jewish Philosophy, Bible, and Talmud, a joint MA/MS program with the Azrieli Graduate School of Jewish Education and Administration, as well as a joint BA/MA degree program for qualified undergraduates at Stern College for Women and Yeshiva College.

MA Program: Admissions Requirements

Applicants must hold a bachelor's degree or its equivalent from a recognized college or university and have a grade point average of at least B (3.0). Academic background should include documented evidence of a Hebrew proficiency adequate for the required readings. In the absence of such evidence, a Hebrew reading test may be required as part of the admission process.

PhD Program: Admissions Requirements

Applicants must fulfill the following requirements:

- Hold a bachelor's degree from a recognized college or university.
- Possess a knowledge of Hebrew adequate for the pursuit of doctoral work.
- Applicants holding a master's degree and those who have made substantial progress toward such a degree must submit a qualifying paper or papers, totaling approximately 70 pages, demonstrating the ability to pursue doctoral research.
- Students applying directly out of college must submit a writing sample providing evidence of outstanding potential for pursuing such research. Students admitted on this track must devote full time to their doctoral studies.
- Applicants accepted into the program may be offered multi-year doctoral level fellowships. It is understood that receipt of such fellowships beyond the first year is contingent upon satisfactory progress.

Joint BA/MA-BS/MA Program: Admissions Requirements

General Requirements

- Cumulative grade point average: 3.2
- Average in Jewish studies: 3.4
- Senior standing (94 credits)
- Acceptance by the undergraduate dean and dean of Revel

Additional Requirements

Yeshiva College Students and Sy Syms School of Business Students

- Completion of the Jewish Studies General Education requirements or expected completion during the semester of admittance to the program

Stern College for Women and Sy Syms School of Business Students/Beren Campus

- Five of the six required semesters of Jewish studies core courses
- For Jewish Studies majors: at least 18 credits toward the major at SCW

Application Deadlines

Applications for admission to the doctoral program are considered only once a year for admission in the fall semester. The deadline for applications, including all supporting documents, is December 31 of the

previous year (e.g., the deadline for fall 2022 admission is December 31, 2021). Late applications will not be considered.

Applications for fall admission to the MA program, including all supporting documents, by students requesting scholarships and fellowships should be submitted by the end of April. Later applications will be considered, but priority in the granting of financial aid will be given to those who file by this date. For spring admission, students should apply at least one month prior to the semester in which they wish to be admitted.

Student Options/Degree Students

Students admitted with permission to work toward degrees are considered matriculated. They fall into two categories:

- Regular Students: those who have met all conditions for admission
- Provisional Students: Those who have not met all conditions of the application process but who may become regular students once all conditions for admission have been met. Provisional students do not automatically become regular students.

Non-degree Students

Students who wish to enroll for courses to meet their particular needs without entering a degree program are considered non-matriculated. They fall into two categories:

- Visiting Students: those in good standing at another school of Yeshiva University, who have the permission of the dean of that school and of the dean of Revel, may register for a limited number of courses
- Transient Students: those in good standing at other colleges and universities, who have the permission of their home institution and of the dean of Revel, may enroll for courses for possible transfer to their home school

Undergraduate Students at Yeshiva University

Students who wish to enroll for courses to meet their undergraduate and/or graduate needs fall into two categories:

- Bachelor's/master's (BA/MA and BS/MA) students: undergraduate students may apply for the joint BA/MA and BS/MA programs.
- Undergraduate students taking graduate courses for undergraduate credit: With the permission of the college dean and the dean of Revel, undergraduate students may take graduate courses for undergraduate credit only. These courses cannot be converted to graduate courses should the student desire to enroll in Revel for a graduate degree.

Auditors

A limited number of persons with the appropriate background may, with the permission of the dean, register as auditors. They are required to pay a stipulated fee. The category of auditor does not entitle the student to submit any coursework or to receive an academic record. An auditor is not entitled to use any campus facilities.

Foreign Students

Foreign students applying for admission to the school are strongly advised to file applications for admission well in advance of the admission deadline in order to ensure sufficient time for evaluation. They should have forwarded to the Office of the Dean complete transcripts of previous academic training and a certified translation of each document written in a foreign language other than Hebrew.

In addition to all admission requirements, proficiency in English—verbal and written comprehension and expression—is a prerequisite for study. Applicants whose native language is not English must submit acceptable proof of their proficiency in English before being considered for admission. Normally the student is expected to demonstrate proficiency in English by receiving an acceptable score on the Test of English as a Foreign Language (TOEFL), administered by the Educational Testing Service. This test is given in various locations throughout the world several times a year. Information on the location of testing centers as well as other pertinent information can be obtained by contacting:

TOEFL

Educational Testing Service
PO Box 6155
Princeton NJ 08541-6155
Telephone: 609.771.7100

Equal Opportunity

The University is committed to a policy of equal opportunity and nondiscrimination in admission and all other facets of its educational programs and activities. The University encourages applications from qualified students regardless of sex, religion, age, race, disability, marital status, color, or national origin, within the meaning of applicable law.

Degree Requirements for MA degree

Credit Requirement

Thirty credits distributed among introductory (survey) and advanced courses in the area of concentration and electives outside that area. The distribution of these courses differs in the various areas of concentration.

Comprehensive Examination

All students are required to take a written comprehensive examination in their field of concentration. The examination is based on coursework and a reading list. It is offered at the beginning and end of the fall semester and at the end of the spring semester. Students must be registered for courses or Master's Research during the semester in which they expect to take the comprehensive examination.

In the case of the September examination, this registration requirement can also be fulfilled by registration in the previous spring semester. The student must file for the comprehensive examination by the date appearing in the academic calendar. The comprehensive examination must be taken during or after the semester in which the student completes his or her course work. For students concentrating in Bible, it may not be taken in the same semester in which the student is taking basic courses required for the concentration unless special permission has been obtained from the dean. A student who fails the examination is provided one additional opportunity to pass it.

Residence Requirement

A minimum of 24 credits must be taken at Revel. Thus, up to 6 credits may be transferred toward the Master of Arts degree from other institutions. These must be master's- or doctoral-level courses taught in accredited graduate programs. The applicability of a course to our master's program is determined on a case-by-case basis. Students registered for 9 credits in a semester are considered full time.

Administrative Requirement

- Approbation of the faculty and president
- Filing an Application for Graduation during the registration period of the semester in which the student completes all requirements

Satisfactory Academic Progress:

Federal regulations now require all institutions to establish, publish, and apply standards of Satisfactory Academic Progress for federal financial aid eligibility. Since these must be at least as rigorous as the school's policy for students not receiving such aid, these regulations effectively mandate the establishment of standards for all students.

The BRGS policy is as follows:

MA Degree:

Students are required to complete their degree within five years. All course assignments must be completed within a semester and summer of the completion of a course, though faculty may require more timely submission. Students who have enrolled in 12 credits during their graduate careers must have completed at least 50% successfully in order to remain in good standing. Withdrawals—even without penalty—count in this calculation. Students who have enrolled in 24 credits must have completed at least 75% successfully. To remain in good standing after the completion of 12 credits, a student must have maintained a grade point average of 3.0.

Progress will be reviewed annually.

Students who have taken a leave or otherwise experienced special circumstances may request an extension of these deadlines. Students granted such an extension should contact the Office of Student Finance to determine their eligibility for government assistance.

Grading System

A+A, A-	Excellent
B+, B,	Good
B-	
C+, C,	Fair
C-	
D+, D,	Poor
D-	
F	Failure
N	No credit
P	Pass

A+ = 4.333

A	=	4.000	B	=	3.000	C	=	2.000	D	=	1.000
A-	=	3.667	B-	=	2.667	C-	=	1.667	D-	=	0.667

B+ = 3.333 C+ = 2.333 D+ = 1.333 F, = 0
G

Distribution of Courses for the Various Areas of Concentration

Bible

- Introduction to Biblical Studies (3 credits)
- Biblical Hebrew (3 credits)
- 15 credits of advanced courses (numbered 6000 and higher) in Bible
- 9 credits of electives in or outside the field of Bible to be chosen in consultation with the faculty adviser.

Talmud

- 12 credits of courses in Talmud
- 9 credits of courses either in Talmud or Ancient Jewish History
- 9 credits of elective courses in any field

Ancient Jewish History

- 12 credits of courses in Ancient Jewish History
- 9 credits of courses either in Talmud or Ancient Jewish History
- 9 credits of elective courses in any field

Medieval Jewish History

- 6 credits of basic source courses (those numbered 5000-5999) in medieval Jewish history
- 12 credits of advanced courses (numbered 6000 and above) in medieval Jewish history
- 12 credits of elective courses in any field

Modern Jewish History

- 12 credits of 5000 level core courses across the geographical spectrum:
- 3 credits in American (specifically JHI 5572), 3 credits in Western/Central European, 3 credits in East European, and 3 credits in Sephardic/Middle Eastern Jewish histories. JHI 5580 Promised Lands: Jewish Presence in Latin America is a Sephardic History course.
- Two courses in Sephardic history currently numbered in the 6000's will be renumbered in the 5000's. These count toward the core course requirement even when they were taken before the renumbering. They are JHI 6386: The Sephardic Atlantic, and JHI 6388: Sephardic Reactions to Persecution: the Phoenix and the Fire,
- 9 credits elective courses in Modern Jewish History at any level (5000 or above)
- 9 credits of elective courses in any field.

Jewish Philosophy

- Survey of: (1) Medieval Jewish Philosophy and (2) Modern Jewish Philosophy (6 credits)
- The introductory courses in: (1) Jewish Mysticism and (2) Hasidism (6 credits)

- 9 credits of advanced courses (numbered 6000 and above) in Jewish philosophy
- 9 credits of electives in or outside the field of Jewish Philosophy to be chosen in consultation with the faculty adviser.

In instances where a student's schedule makes it very difficult to take a required course, substitution of another course may be authorized in writing by the dean in consultation with the relevant department.

PHD Degree Requirements

Credit Requirement

Forty-two credits beyond those accepted for the Master of Arts degree apportioned as follows:

- 18 credits in the major, at least 3 of which must be in a doctoral seminar or the equivalent
- 6 credits in a related field of general studies, selected in consultation with the dean and adviser in the field of concentration
- 6 additional credits in or out of the field of concentration to be determined in consultation with the faculty adviser
- 3 credits (Subject) 9979 Doctoral Planning, consisting of preparation for doctoral examinations and formulation of a dissertation topic
- 1 credit (Subject) 9980 Doctoral Planning II. If additional semesters are needed for doctoral planning, students register again for this course.
- 3 credits of (Subject) 9981 Doctoral Research
- 1 credit (Subject) 9982 Doctoral Research II. If additional semesters of research are required, students register again for this course.
- Any student with fewer than 12 doctoral planning and research credits will register for a dissertation finalization course for the requisite number of credits in their final semester.

In addition to the 42 credits, a student may be required by the faculty of a given concentration to master particular skills or areas of knowledge deemed necessary for the doctoral research.

Residence Requirement

Setting aside the 12 credits of doctoral planning and research, the PhD program consequently requires 30 course credits beyond the Master of Arts degree. Twenty four of these must be taken at the school or by prior arrangement with the school. It follows that up to 6 credits may be transferred toward the PhD degree from other institutions. These must be doctoral-level courses taught in accredited graduate programs.

Since up to 6 credits may also be transferred toward the Master of Arts degree, a student accepted into the doctoral program who has taken graduate courses in another institution but has not received a master's degree recognized by Revel may transfer up to 12 credits toward the 72-credit requirement. At least six of these must be doctoral-level courses, while the remaining six may be master's-level courses. The applicability of a course to the Revel doctoral program is determined on a case-by-case basis.

Full-Time Residency

For students taking coursework, at least 9 credits each semester are required for full-time status. The dean may certify students in doctoral planning or doctoral research as full-time irrespective of the number of credits for which they are registered.

Language Examinations

The student must pass examinations in French and German, administered or approved by the School, before the approval of a doctoral proposal. With permission of the faculty advisor and the Dean, a research language may be substituted for one of these.

Field Examinations

Upon completing all coursework, the student must pass comprehensive examinations testing:

- A broad knowledge of the field of concentration.
- Knowledge of areas of general and/or Jewish studies related to the field of concentration.
- In some concentrations, skill and ability to handle primary sources.

These examinations are based on knowledge of the primary and secondary literature.

Dissertation Requirement

As a first step, the student meets with a sponsor to develop a potential topic; then the dean in consultation with the sponsor chooses an additional reader of the proposal to further monitor the beginnings of research. Out of these consultations will emerge a formal proposal that will be submitted to the faculty for approval.

When a proposal has been approved, the dean, in consultation with the sponsor and the faculty, appoints an appropriate dissertation committee. At this time, the student must also meet with an appropriate member of the Office of the Registrar concerning the proper format for the dissertation.

After the dissertation has been completed and approved by the dissertation committee, a defense is scheduled.

Satisfactory Academic Progress:

Federal regulations now require all institutions to establish, publish, and apply standards of Satisfactory Academic Progress for federal financial aid eligibility. Since these must be at least as rigorous as the school's policy for students not receiving such aid, these regulations effectively mandate the establishment of standards for all students.

The BRGS policy is as follows:

PhD Degree:

Students admitted as full-time doctoral students are required to complete their degree within ten years. All course assignments must be completed within a semester and summer of the completion of a course, though faculty may require more timely submission. Students who have enrolled in 12 credits or more in the doctoral program must have completed at least 75% successfully in order to remain in good standing. Withdrawals—even without penalty—count in this calculation. To remain in good standing after the completion of 12 credits, a student must have maintained a grade point average of 3.0. Full time

status can be maintained after the completion of regular courses if the Dean and primary doctoral adviser affirm that the student is engaged in full time work on preparation for language examinations, the general examination in the major and minor fields, and the writing of the dissertation proposal and the dissertation itself.

For full-time students who enter the program with an MA degree in the same field as the doctoral concentration:

At least six courses must be completed in the first year, and the remaining four courses other than doctoral research and planning must be completed by the end of the second year. In cases where the two required outside courses were not readily available during the second year, completion of the ten required courses may be postponed to the third year. The two language examinations must be completed by the end of the fourth year. However, students must consult with their advisers to determine whether their research obligations require them to pass one or both language examinations at an earlier point. The general examination in the major and minor fields must be completed by the end of the fifth year. The dissertation proposal must be submitted by the end of the sixth year. Subsequent to approval of the proposal, work on the dissertation must proceed at a pace certified as satisfactory by the dissertation advisor.

For full time students admitted directly from college with a BA degree or with a M.A degree in a field other than the doctoral concentration:

At least six courses must be completed in each of the first two years. The remaining eight courses other than doctoral research and planning must be completed by the end of the third year. In cases where the two required outside courses were not readily available during the second or third year, completion of the twenty required courses may be postponed to the fourth year. The two language examinations must be completed by the end of the fifth year. However, students must consult with their advisers to determine whether their research obligations require them to pass one or both language examinations at an earlier point. The general examination in the major and minor fields must be completed by the end of the sixth year. The dissertation proposal must be submitted by the end of the seventh year. Subsequent to approval of the proposal, work on the dissertation must proceed at a pace certified as satisfactory by the dissertation advisor.

Students admitted as part-time doctoral students are required to complete their degree within twelve years. They must complete their course work other than doctoral planning and research as well as their language examinations by the end of the summer following their seventh year. However, students must consult with their advisers to determine whether their research obligations require them to pass one or both language examinations at an earlier point. The general examination in the major and minor fields must be completed by the end of the eighth year. The dissertation proposal must be submitted by the end of the ninth year. Subsequent to approval of the proposal, work on the dissertation must proceed at a pace certified as satisfactory by the dissertation advisor.

Progress will be reviewed annually.

Students who have taken a leave or otherwise experienced special circumstances may request an extension of these deadlines. Students granted such an extension should contact the Office of Student Finance to determine their eligibility for government assistance.

Needless to say, students are encouraged to work more quickly and complete their degrees as expeditiously as possible

Administrative Requirement

- Approbation of the faculty and president
- Filing an Application for Graduation during the registration period of the semester in which the student completes all requirements

Degree Requirements for MA/MS

The Azrieli-Revel Dual Degree (ARDD) program, through which students earn an MS at Azrieli Graduate School of Jewish Education and Administration and an MA at Revel concurrently (with some courses counting toward both degrees), is designed to provide aspiring Jewish educators with high-level professional preparation in both methods and content, by combining the discipline of pedagogy in Jewish graduate education at Azrieli with the acquisition of a level of expertise in academic Jewish studies at Revel.

Azrieli requirements:

Currently, the Azrieli MS requires eight core courses (24 credits), two electives (6 credits), and 6 credits of Professional Enhancement Practicum (fieldwork). Two Revel courses would count toward the fulfillment of the two required electives.

Revel requirements:

The Revel MA requires a concentration in one of five fields: Bible, Talmud, Medieval Jewish History, Modern Jewish History, or Jewish Philosophy (with comprehensive exams taken at the successful conclusion of coursework). Each of these concentrations include either six or eight required courses (18 or 24 credits) in the respective discipline, with the remaining four or two courses (12 or 6 credits) to be fulfilled with electives in other fields. Students in the dual program are granted transfer credit for the following two Azrieli courses: JED 5100 (Foundations of Jewish Education) and JED 5070 (Promoting Jewish Values, Spirituality and Identity).

As a result of the above modifications, students complete the dual master's program by taking 54 credits (30 credits at Azrieli, of which 6 are for fieldwork, and 24 credits at Revel) instead of 66, since 6 credits of their Azrieli coursework would count toward the Revel degree and 6 credits of their Revel coursework would count toward their Azrieli degree.

Please note that students may not switch into the dual master's program if they have completed six courses in either school (or both).

Tuition and Financial Aid Information

Tuition and Fees 2021–2022

Bernard Revel Graduate School of Jewish Studies

Tuition:	
All Students	\$1,165 per credit
Masters Research	\$1,165 per semester
Fees:	
Full/Part-Time Registration Fee	\$65 per semester

Health Insurance	\$2314.50 per semester
Technology Fee	\$125 per semester
Audit Fee	\$538 per class
Graduate Student Fee	\$50 per semester
Graduation Fee	\$150

For information about Yeshiva University's health insurance requirements and eligibility or to submit a waiver, please refer to the Wellness Health Center. All students who are required to have health insurance through Yeshiva University are charged automatically each fall and spring semester.

Scholarships are awarded at the discretion of the Dean's Office. Please contact them at (212) 960-5253

In most cases, students enrolled simultaneously in RIETS and Revel will receive a 2/3 scholarship from Revel.

Any student interested in taking out a student loan must fill out the FAFSA form, which can be found at www.fafsa.ed.gov. The YU school code is 002903 and our campus code is 00. You will be eligible for up to \$20,500/year in the Unsubsidized Stafford Loan. To take out the loan, please go to our loans page and follow the steps listed.

Faculty Information

Core Faculty

Joseph Angel, Associate Professor of Jewish History
PhD, New York University
Second Temple history and literature

David Berger, Ruth & I. Lewis Gordon Professor of Jewish History
PhD, Columbia University
Jewish intellectual history; Jewish-Christian relations; Messianism and Messianic movements; Jewish attitudes toward general culture

Mordechai Cohen, Professor of Bible and Associate Dean; Divisional Coordinator of Academic Jewish Studies, Yeshiva College
PhD, Yeshiva University
Medieval biblical interpretation; connections with Arabic poetics and medieval Hebrew poetry; Muslim jurisprudence and Jewish legal exegesis; modern literary approaches to the Bible

Jonathan Dauber, Associate Professor of Jewish Mysticism
PhD, New York University
Kabbalah and Hasidism; Jewish mysticism and esotericism, interface between Kabbalah and Jewish philosophy, Jewish messianism

Steven Fine, Dean Pinkhos Churgin Professor of Jewish History
PhD, Hebrew University
Jewish life in Greco-Roman times; art history

Naomi Grunhaus, Associate Professor of Bible
PhD, New York University

Latter Prophets, Book of Deuteronomy, Jewish exegetical polemics, medieval Jewish biblical exegesis, and exegesis after the Jewish enlightenment

Jeffrey S. Gurock, Libby M. Klaperman Professor of Jewish History
PhD, Columbia University

American Jewish history, with emphasis on social and religious history; modern Jewish history

Richard Hidary, Associate Professor of Jewish History

PhD, New York University

History of the Rabbis and their Greco-Roman Context; Second Temple and Rabbinic Literature

Shalom Holtz, Associate Professor of Bible

PhD, University of Pennsylvania

Mesopotamian literature and law and their relationship to biblical and post-biblical literature

Elazar Hurvitz, Professor of Bible; Dr. Samuel Belkin Chair in Judaic Studies

PhD, Yeshiva University

Halakhic and midrashic literature; Geonic literature; Genizah research

Ephraim Kanarfogel, E. Billi Ivry University Professor of Jewish History, Literature and Law;

PhD, Yeshiva University

Medieval Jewish history; history of halakhah; history of educational theory and practice; intellectual cross-currents between Ashkenaz and Sefarad; pietism and mysticism in rabbinic culture

Joshua Karlip, Associate Professor of Jewish History

PhD, Jewish Theological Seminary

Eastern European Jewish History, Jewish Nationalism, Modern Yiddish Culture, Jewish Intellectual Responses to Nazism, Jewish Religious Life in the Soviet Union, Lithuanian Jewry

Aaron Koller, Associate Professor of Bible and Assistant Dean of Yeshiva College

PhD, Yeshiva University

Near Eastern languages, semantics and lexicography, archaeology and texts, intellectual and cultural histories of antiquity

Ari Mermelstein, Associate Professor of Bible and Second Temple Literature

PhD, New York University

Ancient Jewish History, conceptions of history in the Second Temple period, emotion in ancient Judaism

Jess Olson, Associate Professor of Jewish History

PhD, Stanford University

Modern East and Central European Jewry; German-Jewish history and thought; Austro-Hungarian Jewry; modern Jewish intellectual history; history of Jewish politics and nationalism

Ronnie Perelis, Chief Rabbi Dr. Isaac Abraham and Jelena (Rachel) Alcalay Chair in Sephardic Studies;

Associate Professor of Sephardic Studies

PhD, New York University

Jews in the medieval and early modern Iberian world; Inquisition and Crypto-Judaism; autobiography and travel literature; Sephardic diasporas; Jewish presence in Latin America

Daniel Rynhold, Associate Professor of Jewish Philosophy and Dean

PhD, London School of Economics

Modern Jewish philosophy; Nietzsche and Jewish philosophy; approaches to Ta'amei ha-Mitzvot; the philosophy of Rabbi Joseph Soloveitchik

Joshua Zimmerman, Eli and Diana Zborowski Professorial Chair in Holocaust Studies and East European Jewish History; Associate Professor of History

PhD, Brandeis University

Jewish social and national movements in Eastern Europe; Jewish culture in Eastern Europe; Holocaust studies

Senior Adjunct Faculty

Elisheva Carlebach, Visiting Professor of History

PhD, Columbia University

History of early modern European Jewry

Barry Eichler, Professor of Bible and Cuneiform Studies

PhD, University of Pennsylvania

Application of Mesopotamian literature to the study of the Bible

Sid Z. Leiman, Visiting Professor of Jewish History and Literature

PhD, University of Pennsylvania

Bible; history of biblical exegesis; early modern Jewish intellectual history

Daniel Tsadik, Associate Professor of Sephardic and Iranian Studies

PhD, Yale University

History of the Jews in Islamic lands; Modern Iran; Shi'i Islam; Iran's religious minorities; Iran's Jewry

Course Descriptions

Ancient Jewish History

JHI 6221 (Hebraism & Hellenism: Greco-Roman Culture & the Rabbis) also counts toward the Talmudic Studies concentration. JHI 6241 (Second Temple Period Aramaic) also counts toward the Bible concentration. JHI 6243 (Samaritans and Jews: From the Bible to Modern Israel) and 6255 (Jewish Art and Visual Culture) also count toward the Medieval and Modern History concentrations. JHI 6461 (Historians on Chazal: Writing the World of the Sages) also counts toward the Modern History concentration. See also Medieval Jewish History for courses that can also count toward this concentration.

JHI 5213 Second Temple Jewish Literature

Critical issues in the study of Second Temple literature, including biblical interpretations and commentaries, laws and rules of conduct, historiography, prayers, and apocalyptic visions.

JHI 5215 Jews under Roman Rule

An examination of Jewish history from the consolidation of Roman control over the land of Israel and other geographical regions of Jewish habitation (1st century BCE) through the Christianization of the empire (4th century CE). The course covers selected themes and trends relating to political, social, and religious development under the dynamic pressures of imperial rule, as well as specific events of interest (e.g., the violent uprisings of 66-70, 115-117, and 132-135 CE), with an eye toward engaging the diverse variety of research methodologies and debates driving the current scholarly discourse.

JHI 6220 Talmudic Archaeology: The Rabbis and Material Culture

This course explores relationships between material culture and the literature of the Talmudic sages, looking toward a broad and deep history of the Rabbis in their world. Tools for the study of Hazal will be emphasized as we explore the human beings behind our literary sources, and ways that texts illuminate the archaeological record.

JHI 6221 Hebraism & Hellenism: Greco-Roman Culture & the Rabbis

This course will analyze the interaction of the Rabbis of the Talmud with their surrounding Greco-Roman culture regarding such diverse areas as language, law, science, art, mythology, and philosophy with special emphasis on their use of classical rhetoric, the mainstay of higher education throughout the Greco-Roman world. In each class, we will read primary sources from both Greek and Rabbinic sources in order to develop a methodology of how to go about such comparative analysis.

JHI 6232 Second Temple Sectarianism

This course will analyze Second Temple and rabbinic literature in an effort to reconstruct the origins and basis of sectarian strife. We will review the political and social background of the period as well as the legal and theological issues that divided the Sadducees, Pharisees, Essenes and other minor groups. In the area of halakha, the sects present fascinating views relating to laws of marriage, purity, kashrut, Shabbat and the calendar. These groups also debated fundamental questions like predestination and afterlife that were discussed in Greek philosophical schools as well. This study serves as a foundation for the understanding of Judaism and Christianity for centuries to come.

JHI 6233 Dead Sea Scrolls

Reading of selected Hebrew and Aramaic texts from the Qumran library. The course will provide students with a deep understanding of the philological, exegetical and historical issues raised by the discovery of the Dead Sea Scrolls and the archaeological excavation of the site of Qumran. Students will be trained in the use of the scrolls for research on the history of Judaism.

JHI 6237 The “Parting of the Ways:” Early Christianity in its Jewish and Greco- Roman Contexts

This course explores the development of Christianity from a small sect of the Second Temple period into the official religion of the Roman empire, and Jewish responses to this amazing development.

JHI 6239 The Dead Sea Scrolls and Rabbinic Literature

This course explores the various relationships between the Dead Sea Scrolls and rabbinic literature, with a particular interest in delineating how reading these two different corpora in light of one another may be done most profitably and responsibly. Comparative study will focus on a broad selection of topics, including matters relating to the history of Jewish law, biblical exegesis, and a number of religious beliefs and practices, including mysticism, magic, prayer, and messianism.

JHI 6240 Truth, Justice and Court Procedure in Comparative Roman and Talmudic Law

This interdisciplinary course analyzes the concepts of truth and justice in rabbinic literature on the background of Greek philosophy and Roman law. While the Rabbis did not write philosophical treatises, they thought deeply about these concepts and their insights are encoded within the details of court procedure in tractate Sanhedrin as well as embedded within various midrashim. Comparing these worldviews will highlight how the rabbis carefully and brilliantly navigated a middle path between the extreme positions of the philosophers and sophists.

JHI 6241 Second Temple Period Aramaic

This course focuses on Jewish literature written entirely or partially in Aramaic during the Second Temple period. A wide variety of texts of different genres and origins will be covered, including Daniel, Ezra, Elephantine papyri, the major Aramaic works discovered at Qumran, and some lesser known works and inscriptions. While there will be an emphasis on Aramaic grammar and philology, ample time will be devoted to discussion of larger literary and historical issues related to the texts.

JHI 6242 Perspectives on Halakhah in Jewish Antiquity

This course considers how Jews in antiquity understood the basis for their legal practice – why did they have a duty to obey the law and how it was connected with other domains of knowledge such as apocalyptic, wisdom, and philosophy.

JHI 6243 Samaritans and Jews: From the Bible to Modern Israel

This course introduces the complex relationship between Jews and Samaritans from biblical Israel to the present day. Drawing on both Jewish and Samaritan literary sources, archaeology and visual culture, we

will explore one of the longest and most fraught continuous relationships in human history. This course is part of the larger YU Israelite Samaritans Project, <https://www.yu.edu/cis/samaritans-project>

JHI 6244 Diaspora and Exile in Ancient Jewish Thought

The first half of this course will focus on how Jews in antiquity struggled theologically to make sense of exile. The second half of the course will deal with what we know about life in the ancient Jewish diaspora.

JHI 6245 Josephus: Profile of a Second Temple Jew

This course will examine the life and writings of the ancient Jew, Flavius Josephus, as a window into Second Temple Jewish society in general, and as a case study in the complexities of Jewish identity in antiquity: a client of the Flavian dynasty in Rome who had formerly been a Jewish priest in Jerusalem, he has much to teach us about the dynamics of Jewish identity in both Palestine and the Diaspora. We will also consider the after-life of this ancient Jew by examining the reception of his works among Christians, medieval Jews, and 20th-century Zionist historians.

JHI 6255 Jewish Art and Visual Culture

This course introduces the use of Jewish art and visual culture as sources for the study of Jewish history.

JHI 6285 The Synagogue in the Greco-Roman World

This course will explore the history of the synagogue during the Greco-Roman period. Using the methods of social and cultural history, archaeological, rabbinic, patristic as well as Second Temple period sources will be brought to bear in this study. Synagogue studies will serve as a window through which to view significant trends in classical Jewish history.

JHI 6461 Seminar in Historiography: 19th- & 20th-Century Perspectives on Classical Jewish History

This course explores ways that modern historians have formed their visions of Jewish history within their own cultural contexts, as they set their focus upon the Greco-Roman period. This course also counts toward the concentration in modern Jewish history.

Medieval Jewish History

JHI 6807 (Maimonidean Controversy and the Issues of Secular Learning), and 6811 (Messianism and Messianic Movements) also count toward the Ancient and Modern Jewish History concentrations. See also Ancient and Modern Jewish History for courses that can also count toward this concentration.

JHI 5321 Medieval Jewish History: Christian Europe

Survey of the legal standing, communal life, and intellectual history of medieval European Jewry under Christendom; the relationship between Judaism and Christianity, the rise of anti-Semitism, cultural achievement, and confrontation in the major Jewish centers; the challenges of late medieval persecutions and expulsions.

JHI 5335 Jews in the Lands of Islam I

This course examines major developments in the Jews' lives under Muslim rule. The course starts with the discussion of the Jews' circumstance in the earliest days of Islam, the Jews' encounter with Muhammad, their perceptions in the Quran, hadith, and the Muslim (Sunni and Shi'i) polemical literature, and according to the dhimma status. We will discuss the Gaonic period, the emergence of Karaism, the world of the Geniza, and the Jews in Spain and Mamluk Egypt. In all these we will be focusing on both the Jews' status and communal life.

JHI 5345 The History of the Tosafists and their Literary Corpus

The Tosafists of northern France and Germany revolutionized the study of Talmud and halakhah. This course will identify and discuss the possible pre-Crusade origins of the Tosafist methods, the leading figures and schools of the 12th and 13th centuries (including the salient differences in method and literary style between the various centers), and the impact of historical events and intellectual currents in medieval European society on these developments. Attention will be paid to manuscript sources and 'lost' Tosafists works as well.

JHI 5821 Introduction to the Literature of the Rishonim

Orientation to the works of the classical Rishonim, the various schools, their affiliations and relationship; personalities of various Rishonim; the several often differing editions of their works.

JHI 6377 Muslim-Jewish Polemics

The course discusses Muslim—both Sunni and Shi'i—religious disputations against Judaism, as well as the Jewish rebuttal against Islam in medieval and modern times.

JHI 6384 Convivencia and Conflict: A Sephardic Cultural History: 711-1492

This course explores the cultural history of the Jews of Spain (the Sephardim), from the Muslim conquest of the Iberian Peninsula in 711 until the expulsion of 1492. The course explores the rich intellectual and artistic heritage of the Sephardim. We will read a wide range of Hispano-Jewish writing including poetry, chronicles, epistolary, travel diaries, polemics, and philosophy. In addition, we will study the complex interactions between Christians, Muslims and Jews and the possibilities and realities of Iberian convivencia. The last section of the course will examine Jewish responses to the expulsion.

JHI 6652 The Jewish-Christian Debate in the Middle Ages

Major themes of medieval Jewish-Christian polemic: the Christological reading of the Bible, philosophical challenges to Christian dogma, use of the Talmud and Christian Scripture, public disputations, the problem of exile, and the impact on the political and social standing of the Jews.

JHI 6807 Maimonidean Controversy and the Issue of Secular Learning

Various stages of the medieval conflict over the writings of Maimonides; early attitudes toward rationalism; the Mishneh Torah and resurrection debates and political implications; social and intellectual tensions during the great dispute of the 1230s; influences of the Christian environments; role of the Kabbalists; compromise of the Rashba; controversy concerning "Averroism" in 15th-century Spain; the study of philosophy as an issue in Italy and Poland during the waning of the Middle Ages.

JHI 6810 Mysticism, Magic, & Liturgy in Medieval Ashkenaz

The involvement of Tosafists and Ashkenazic scholars in the areas of mysticism, formulaic magic, and the writing and interpretation of piyyutim. Analysis of these disciplines will be introduced through an overview of Ashkenazic prayer and ritual theory. Despite objections and reservations of some rabbinic scholars, the interest in these disciplines continued during the Tosafist period. Comparison between Hasidei Ashkenaz and the Tosafists will be made throughout, and the differences between the Northern French and German centers will be considered.

JHI 6811 Messianism and Messianic Movements

Major forms of speculations-exegetical, typological, and apocalyptic-concerning the nature and time of the Messianic age; the relationship between such speculation and the development of the Messianic movements; social and political conditions leading to Messianic ferment.

JHI 6812 Devotional and Ascetic Practices and Ideals in Medieval Ashkenaz

Rabbinic culture in Germany and northern France during the eleventh through thirteenth centuries, quite apart from the teachings and doctrines of the German Pietists, espoused a series of devotional prayer rituals, eating practices, and other acts of self-abnegation which are not easily located within talmudic and halakhic literature. This course will look at several examples of these religious behaviors throughout the period and region, seeking to identify earlier literary sources (such as the Hekhalot corpus), parallels and possible influences from the surrounding Christian society, and the role of Hasidei Ashkenaz in these developments.

JHI 6819 The Interface Between Sefarad & Ashkenaz in the High Middle Ages

The impact of these two centers on each others in several disciplines, including the influence of the Tosafists on the Talmudic commentaries of Nahmanides and his students, early Sefardic codification and Ashkenazic halakhic works of the 13th century, and Ashkenazic pietism and Rabbenu Yonah of Gerona.

JHI 6822 History of Biblical Exegesis in Medieval Ashkenaz

On the basis of published texts as well as manuscripts, this course will identify and locate historically a significant body of comments on the Torah that were produced by several Tosafists and other leading rabbinic figures in northern France and Germany during the late 12th and early 13th centuries. These comments consist (broadly speaking) of a combination of rabbinic and peshat exegesis, and are perhaps closest overall to the commentaries of Rashi and R. Yosef Bekhor Shor. The existence of this stratum of commentaries has implications for several other important issues and problems within the intellectual

history of medieval Ashkenaz, e.g., why the northern French pashtanim of the 12th century appear to have had few Ashkenazic heirs if any, and how the development in the mid-13th century (and beyond) of the diverse compilatory commentaries known as the perushei Ba'alei ha-Tosafot 'al ha-Torah is to be understood.

JHI 6828 The History of Medieval Ashkenazic Piyyut (Liturgical Poetry)

History and Literary Development of Ashkenazic Piyyut during the Eleventh through Thirteenth Centuries with Particular Emphasis on Authors, Genres, Styles, Patterns of Composition and Earlier Influences

JHI 6831 Topics in the History of Halakhah

This course will trace the history and development of several significant halakhic policies in medieval Ashkenaz, with comparisons to Spanish and Provençal halakhah and society as well. Among the topics to be discussed are immersion for the returning apostate, the requirements of qiddush ha-Shem, the underpinnings and parameters of Jewish self-government, and the regulation of synagogue functionaries and rites.

JHI 6832 Topics in History of Halakhah II

This course will trace the history and development of several significant halakhic policies in medieval Ashkenaz, with comparisons to Spanish and Provençal halakhah and society as well. Among the topics to be discussed are immersion for the returning apostate, the requirements of qiddush ha-Shem, the underpinnings and parameters of Jewish self-government, and the regulation of synagogue functionaries and rites.

JHI 8800, 8801 Doctoral Seminar in the Historical Analysis of Medieval and Early Modern Rabbinic Literature

Review of research methods and evaluation of recent works; techniques of manuscript retrieval and research and their impact; case studies presented initially by the instructor and then by seminar participants, including guidance for subsequent doctoral research. Permission of the instructor required for admission.

Modern Jewish History

JHI 5580 (The Jews of Latin America 1492 – Present), 6385 (Kehillat Yisrael: The Jewish Community in Early Modern Europe), 6387 (Varieties of Jewish Autobiography: From the Middle Ages to the Early Modern Period), and 6407 (Marranos and Other Heretics: Varieties of Heresy in the Iberian World) also count toward the Medieval Jewish History concentration. See also Ancient and Medieval Jewish History for courses that can also count toward this concentration.

JHI 5336 Jews in the Lands of Islam II

This course will cover aspects of Jewish life under Islam in early modern times, from the sixteenth to the early nineteenth century. It will address various topics, including the Jews' legal status, economic basis, communal organization, and spiritual life in various Muslim political entities: the Ottoman Empire, Safavid Iran, Yemen, and North Africa.

JHI 5337 Jews in the Lands of Islam: Early 19th Century- Mid 20th Century

This course will cover aspects of Jewish life in the Middle East in modern times, from the mid-nineteenth to the late twentieth century. It will address various topics, including transformations in the Jews' legal status, economic basis, communal organization and education. Certain aspects of their spiritual life, as well as women's place and music will be covered. The impact of Zionism, the Arab-Israeli conflict, and the Holocaust on the Jews' lives will be also assessed in the course.

JHI 5400 Early Modern Europe: 1492- 1760

Historical, social, and intellectual developments in the Jewish communities of early-modern Western Europe; emphasis on the transition from medieval to modern patterns.

JHI 5401 The Sephardic Atlantic

This course will explore the social, economic, cultural and religious activities of Jews, Conversos and Crypto-Jews within the early modern Atlantic world. Instead of focusing on one specific national or geographic zone, this course looks at the vast and complex networks linking and cutting across European centers of power and the quickly evolving areas of American and African trade and colonization. We will chart the structures and mechanism through which Iberian Conversos developed global business enterprises and maintained close family connections across political and religious lines. Following the lead of Jonathan Israel and others, it can be argued that the social and economic networks of these cosmopolitan merchants was intimately connected to the complex forms of Jewish and crypto-Jewish religious activities that developed throughout the Atlantic world of the 16th, 17th and 18th centuries. The interplay between social and economic issues and the forms of religious practice, identity and interiority is at the center of our study of the Sephardic Atlantic.

JHI 5402 Sephardic Reactions to Persecution: The Phoenix and the Fire

Seminal turning points in the late medieval and early modern history of Iberian Jewry and the varied ways Iberian Jewry responded to these events. The traumatic events of 1391, the expulsions of 1492 and 1497 from Spain and Portugal, new geographic frontiers, new communities, and new ways of thinking.

JHI 5410 Jews in Modern Europe, Social and Intellectual History: 1760-1900

Transition of Western European Jewry from the traditional community to the modern world; struggle for emancipation; Haskalah; rise of religious movements: reform, positive-historical school, orthodoxy, neo-orthodoxy. Course covers German, French, English, and Italian Jewry.

JHI 5440 East European Jewish History: 1750-1914

Survey of the political, social, and economic history of East European Jewry from the last years of the Polish-Lithuanian Commonwealth to the outbreak of World War I; problems of emancipation; competing forces of Hasidism and Haskalah; rise of official and popular anti-Semitism in Tsarist Russia and Jewish reactions in the form of Zionism, Socialism, and Autonomism; changing family and social patterns; rise of modern Hebrew and Yiddish literature.

JHI 5441 The Jews of Eastern Europe: 1914-89

Survey of the political, social, and economic history of the Jews in Eastern Europe from the outbreak of World War I to the end of Communist rule in 1989; character of the Soviet Jewish experiment; position of interwar Jewry in Poland, Czechoslovakia, Hungary, Romania, and Lithuania; impact of Nazi genocidal policies on the Jewish communities of the area; fate of these Jewish communities during the half-century after World War II.

JHI 5445 Kulturkampf in Eastern Europe: The Russian Haskalah and the Rabbinic Response

Until the 1860s, most Russian maskilim were observant Jews who sought to reconcile Jewish and secular learning. However, their cultural program of acculturation and educational reform set them on a collision course with most rabbis, whose authority they challenged. This course will focus on the writings and activity of three central representatives of the three generations of Russian Haskalah: Isaac Ber Levinsohn (1788-1860), Samuel Joseph Fuenn (1818-1890), and Moshe Leyb Lilienblum (1843-1910). Through a careful reading of some of their works, we will analyze how the Haskalah program changed and developed over the span of these generations. Through an analysis of rabbinic responses to Levinsohn's call for educational reform, Fuenn's call for the abolition of traditional Jewish garb, and Lilienblum's call for religious reform, we will see the way in which the relationship between the Haskalah and traditional Judaism moved from being conciliatory to hostile and how the Haskalah spurred the development of a self-consciously Orthodox camp in Russia. This course will be taught as a text-course/seminar and requires reading fluency in Hebrew.

JHI 5571 American Jewish History: 1654-1881

Political, economic, social, and religious development of American Jewry in the contexts of both American and Jewish history from the earliest Jewish settlements until the arrival of mass immigration from Eastern Europe.

JHI 5572 American Jewish History: 1881-1967

Political, economic, social, and religious development of American Jewry in the contexts of both American and Jewish history from the arrival of mass immigration from Eastern Europe to the Six-Day War.

JHI 5580 The Jews of Latin America 1492 – Present

This course explores Jewish immigration, settlement, cultural production and religious life from the earliest instances of European conquest and colonization of the Americas until the present day. The

Americas are not just a geographic space, but they also function as a dreamscape –paradise, savage frontier, land of refuge, or an El Dorado/Goldeneh Medineh. We will explore the interplay between Jews, Judaism and the realities and mythologies of Latin America. The majority of the material will come from the Spanish and Portuguese zones of Central and South America with attention given to the Jewish communities of the Dutch and English colonies of the Caribbean such as Curaçao and Jamaica. The investigation into the colonial period will focus more heavily on aspects of Sephardic history such as crypto-Judaism, Inquisitorial persecution and the expansion of the Western Sephardim to the New World. As the course moves into the modern period, more emphasis will be placed on the experience of Eastern European Jewish immigrants and their descendants.

JHI 6385 Kehillat Yisrael: The Jewish Community in Early Modern Europe

The theory and mechanics of Jewish autonomy from the 16th through the 18th centuries in Europe. The discontinuity between the medieval and early modern Jewish communities and the specific differences between these communities. Methods used by scholars to study the daily life of Jews will form part of the course. Close reading of primary texts, particularly takkanot kehillah and pinkasei kehillah of various kinds.

JHI 6387 Varieties of Jewish Autobiography: From the Middle Ages to the Early Modern Period

The course explores different forms of Jewish self-writing from the middle ages and the early modern period. We will read autobiographical texts from across the Jewish world- Western and Eastern Europe, the Middle East and the Americas. The Jewish works will be analyzed within their wider social and cultural context. Because these texts are also a medium for spiritual and psychological self-expression and exploration, our analyses will be attentive to the interiority that is being crafted by these diverse authors.

JHI 6394 Jewish Iranian literature

The course examines a number of literary genres of the Jews of Iran, including poetry, apocalypse, Biblical commentary, theology, and history. Following a chronological line, the course addresses Jewish literary productions preserved in various places, including tomb stones, the Cairo geniza, letters, and books.

JHI 6399 Jews of Iran: History & Culture

The course will follow a chronological line, covering the history of the Iran's Jewry to the present. The following themes will be also addressed: Jewish Iranian Messianism, Judeo-Persian literature, Jews and Shi'ite Islam, Western penetration, modern education, and communal organization.

JHI 6407 Marranos and Other Heretics: Varieties of Heresy in the Iberian World

This course examines the interaction between the Spanish Inquisition and a wide range of its targets. Beginning with a brief history of the Inquisition in the Iberian world, the focus shifts to a series of individual testimonies presented before the Inquisition. These individuals were accused of a variety of

religious crimes, from bigamy and witchcraft to adhering to varying manifestations of Jewish and Protestant heresies. The course is particularly interested in the ways that individual “heretics” present themselves to their inquisitors and how they transform their interrogations into acts of self-fashioning. In addition to inquisitorial records we will examine literary and visual interpretations of the Inquisition including contemporary cinema.

This multidisciplinary course challenges the students to analyze a wide range of primary texts—Inquisitorial documents, spiritual autobiographies, Responsa, and visual media in order to explore a complex sociocultural phenomenon.

JHI 6409 Sabbatean Controversies

The polemical literature generated by the most important internal Jewish controversy of the early modern period; influence of the controversy on attitudes toward the study of Kabbalah, toward Messianism, and toward rabbinic authority; the writings of Jacob Sasportas, Moses Hagiz, Jacob Emden, David Fleckeles, and their opponents.

JHI 6410 Emden-Eibeschuetz Controversy

A critical study of the controversy and its aftermath. Topics include: the protagonists as reflected in their own writings; the protagonists as reflected the writings of their contemporaries; rabbinic responses to the controversy; Jewish historiography and the controversy.

JHI 6416 German Jewish Intellectual History

This course is a thematically-organized survey of trends in German-Jewish intellectual production from the late 18th century through the Weimar Republic. Topics discussed include the Haskalah, development of Jewish academic studies, religious division, discourse and denominationalism, nationalism, and interwar Jewish identity and renewal. We will conclude the course with a study of reflections by German-Jewish exiles on the meaning of German-Jewish cultural engagement in the wake of the Third Reich and Holocaust.

JHI 6417 Jews and Empires

This course is a comparative study of the Jewish communities of the Russian, Ottoman and Austrian Empires in the 1848-1918 period. In addition to a basic familiarity with the various structures of Jewish communities in these imperial settings, we will explore the ways in which Jewish communities responded to imperial policy politically and culturally. We will pay close attention to the intersection of these Jewish communities, the unique forms of Jewish cultural exchange in places where the Jews of different empires encountered each other (for instance, Russian Jews in Ottoman Palestine; Sephardic Jews of the Balkans in the Austro-Hungarian Empire, etc.). This course will also stress familiarity with the theoretical framework in current academic research that seeks to understand the interplay of ethnic and religious minorities in imperial contexts, including such themes as subaltern culture, center-periphery relations, and modes of accommodation and resistance.

JHI 6418 Jewish Thought & Culture in Central Europe, 1790 – 1914

This course is an exploration of the intellectual and cultural production of Jews in Germany and Austria-Hungary, from the onset of the emancipation debates to the First World War. It includes special focus on visual art and architecture, literature and criticism, and philosophy and religious thought of German-speaking Jewish communities and individuals.

JHI 6419 Zionist Culture Before the State of Israel

Study of the origins and evolution of Zionist culture from the mid-19th century to 1948, with a focus on the process of cultural development in both Israel and the Diaspora.

JHI 6425 From Catastrophe to Renewal: Polish Jewry, 1939 – 2009

This course traces the history of the Jews in Poland from the eve of World War II down to the present day. Examining the voluminous secondary and primary sources on Polish Jewry during the Holocaust and its aftermath, we study chronically the history of Polish Jewry since 1939, from the Shoah and the attempts to reestablish Jewish communal life after 1945, to Jewish renewal in post-communist Poland, from 1989 to the present.

JHI 6444 Jewish Modernity in Lithuania: From Talmud and Mussar to Revolution and Zionism

For two centuries, Jewish Lithuania served as a center of Jewish religious, cultural, and political life. This region served as a bastion of traditional Talmudic learning and the Mussar movement even as it functioned as the cradle of such modern intellectual and political movements as Haskalah, religious Zionism, Jewish socialism, and modern Yiddish culture. In this class, we will study the works of leading representatives of each of these movements. Two of the questions that the course will address are the larger historical reasons for Lithuanian Jewry's remarkable creativity and the extent to which the secular movements continued the legacy of their religious predecessors, despite their rebellion against them.

JHI 6446 Emergence of Modern Yiddish Culture

This course will explore the cultural movement that sought to elevate the prestige of Yiddish from the language of the marketplace to that of the literary salon and theater. We will study both the elite and popular forms of modern Yiddish culture, including the press, literature, and theater.

JHI 6452 Vilna: A Jewish Cultural Metropolis

East European Jews referred to Vilna as "the Jerusalem of Lithuania." This course will explore the history of Vilna Jewry from the middle of the eighteenth century through the Holocaust. The following will serve as the course's principle themes: traditional rabbinic culture, the battle between Hasidim and Mitnagdim, the Mussar Movement, the Haskalah, Zionism, Jewish socialism, Orthodoxy, the rise of modern Yiddish culture, and cultural life in the Vilna Ghetto during the Holocaust.

JHI 6466 Eastern European Jewish History through the Prism of Drashot

This course will explore the history of early modern and modern East European Jewry through the medium of drashot (sermons). In their sermons, magidim (traditional preacher) both reflected larger historical trends and spread them to their audiences. Deeply rooted in both the textual and oral traditions of Ashkenazic rabbinic culture, the magidim also interacted with and helped to shape the historical context of their communities. This course will begin with a methodological consideration of drashot as a source of studying Jewish history. We then will analyze representative drashot of leading magidim and rabbis in an attempt to understand how these figures interacted with and impacted the major social, cultural, and religious trends of East European Jewry from the pre-Chmieniicki Golden Age through the Holocaust. More specifically, we will explore how these magidim and rabbis responded to the following trends and movements: economic success and materialism, poverty, Hasidism, Haskalah, the Mussar Movement, Zionism, secularization, and the Holocaust. Selected drashot of the following rabbis and magidim will be studied in depth: R. Efrayim Shelomoh of Lunshitz (Kli Yakar), the Dubner Magid, the Magid of Mezritsh, the Kelemer Magid, R. Yitshak Nissenbaum, R. Zvi Hirsch Masliansky, and R. Kalonymus Kalmish Shapiro (Esh Kodesh). Fluency in rabbinic Hebrew is a prerequisite for this class.

JHI 6484 Destruction of European Jewry 1933-1945

The ideological roots of Nazi anti-Semitism, the breakdown of democratic institutions in Weimar Germany, Hitler's seizure of power, anti-Jewish policy and legislation in pre-WWII Germany, ghettoization in Nazi-occupied Europe, and the conception and implementation of the Final Solution. The Judenräte, Jewish resistance, life in the ghettos and camps, and the reactions of the Allied governments and the churches to Nazi genocidal policies. Comparison of the fate of Jews in different countries.

JHI 6485 Jewish Responses to Nazism

Jewish intellectual responses to Nazism from 1933 to 1940. The crisis of humanism, the debate about the legacy of Jewish emancipation, rabbinic responses, and the "return to the ghetto" debate.

JHI 6487 Life in the Valley of the Shadow of Death: Jewish Religion, Culture, and Physical Resistance in the Nazi Ghettos of Eastern Europe

In this course, we will explore not the mass murder of East European Jews during the Holocaust, but rather their lives in the "valley of the Shadow of the Death," in such places as the Warsaw, Vilna, and Kovno Ghettos. Regarding religious life, we will examine Rabbi Ephraim Oshry's responsa in the Kovno Ghetto and Rabbi Kalonymus Kalman Shapira's hasidic sermons in the Warsaw Ghetto. We also will look at the importance of Yiddish theater, literary clubs, and libraries in the Vilna Ghetto. In addition, we will learn the story of the Vilna Ghetto's "paper brigade" and will discover Emanuel Ringelblum's Oyneg Shabes archive in the Warsaw Ghetto. Methodologically, we will address the question of the extent to which pre-war local conditions determined Jewish religious, cultural, and physical responses to ghettoization and to what extent Nazi policies contributed to these responses.

JHI 6488 Germany and the Holocaust: Roots, Perpetration, and Aftermath

This course will investigate the place of the Holocaust in modern German history. We will explore the roots of German-Jewish interaction in modernity and the evolution of anti-Semitism in Germany; the specific factors that shaped the rise of radical and violent antisemitic politics under the Nazi regime; and the process of the war and Holocaust. Finally, we will consider the role that the Holocaust has played in post-war Germany, from post-war reorientation of German politics to the resurgence of radical political movements in Germany today.

JHI 6504 Zionist Thought: 1881-1947

Formative context, theoretical underpinnings, and various expressions of Zionist thought. Attempt to create a national than a religious identity for the Jewish people. Parallels between Zionism and contemporaneous European national movements. Shift from ideological trends in Europe to activism in pre-State Palestine.

JHI 6506 Jewish National Movements

The rise of Jewish national movements in late-19th and early-20th century Central and Eastern Europe; focuses on the diverse forms of Jewish national expression, including Zionism, Autonomism, and Bundism; the emergence of these movements within the wider context of the national revival in 19th-century Europe.

JHI 6540 The Social and Intellectual Life of German Jewry: 1780-1933

This course is an in-depth study of the history and historiography of 19th and 20th century German Jewry. We will engage with the social, cultural and intellectual features of German Jewish communities from the late Enlightenment through the collapse of the Weimar Republic.

JHI 6541 Austro-Hungarian Jewry, 1772-1916

This course will explore the encounter of the Habsburg Empire with its various Jewish communities from the expansion of the Habsburg Empire in 1772 to the collapse of the Empire in 1918. We will investigate themes central to Jewish identity in Austro-Hungary, such as nationalism and patriotism, religion and aesthetics. As we proceed, we will combine a number of historical methods and use a diverse set of materials. We will examine secondary historical accounts to give a clearer idea of the general picture, which will be combined with original texts and artifacts, the voices of those who lived and experienced the period themselves. Although you may have encountered some of these sources before, this course will cast many of them in a new light, placing them not in the literary and intellectual world of today, but of the milieu in which they were writing.

JHI 6581 American Jews and Judaism Between the Two Wars

Examining the transformation of American Jewish life during a period that witnessed the close of one hundred years of migration, focusing on both history and historiography. Among the issues to be considered: the evolution of American forms of Judaism, the nature of Jewish urban demography, the

nature of domestic anti-Semitism, inter-group and inter-racial relations and the challenge of the Great Depression.

Prerequisite: JHI 5572

JHI 6889 the History of New York Jews in the 20th Century

The Jews of New York have been favored over the past two generations with an enormous number of significant monographs about their history in 20th century and the first years of the new millennium. This course will examine and evaluate a selection of the most important recent works, beginning with studies of pre-WWI life on the Lower East Side and the move to successor neighborhoods. We will then focus on the inter-war period, the post war decades and then the contemporary era.

JHI 6890 Blacks and Jews in America

This course is a study of themes in the history of the Black and Jewish experience in North America, from the seventeenth century until today. The course explores the varied encounter of both minority groups with American politics, society and culture, as well as the history of mutual interactions between groups. Topics include: The Middle Passage and the Atlantic Slave Trade, Russian Jewish migration and the Great Migration; Image and reality of the ghetto, relationships between Jewish and African American religious identity, racism and violence against Jews and Blacks.

Bible

See also Ancient Jewish History and Philosophy for courses that can also count toward this concentration.

BIB 5031 Introduction to Biblical Studies I

Introduction to major issues and movements relating to the formation, transmission, translation, and interpretation of Hebrew Scripture.

BIB 5203

The course covers orthography, phonology (gemination, vowel length, stress, syllable structure, reduction, compensatory lengthening, etc.), morphology (definite article, conjunction, prefixed prepositions, suffixed pronouns, regular and irregular verbs in all *binyanim*), syntax (passive, causative, reflexive; clause types), and semantics.

BIB 6001 Advanced Biblical Hebrew

This course introduces more advanced methods in the study of Biblical Hebrew than those covered in the introductory required course. Topics include diachronic change, synchronic variation, and case studies in topics in syntax and semantics.

BIB 6077 Battle Poems of the Bible

This course will study biblical poems including the Song at the Sea, the Song of Deborah, and others. The focus will be on the language, ideology, and literary forms of the texts, as well as issues of parshanut.

BIB 6078 The Art of Biblical Poetry

This course offers an analysis of the craftsmanship of biblical poetry, with attention to a range of structural, rhetorical, and other compositional techniques. Students will gain (1) an appreciation of the variety of devices employed in biblical poetry; (2) insight into the meaning of each poetic selection to be sampled, informed by an appreciation of its techniques; and (3) the skills necessary to probe the meaning of poetic passages in the Bible, taking into account their literary artistry.

BIB 6079 Allusion in Ruth, Esther, and Jonah

Analysis of inner-biblical allusion in Ruth, Esther, and Jonah and the meaning that it generates, with attention to methodological issues relating to identification of textual correlations; direction of literary influence; meaningfulness of parallels; and their centrality to the development of theme.

BIB 6083 Narrative Art in the Bible

Analysis of the literary craftsmanship of biblical narrative, with attention to structure, commonalities between different texts, and a range of rhetorical features.

BIB 6084 The Medieval Peshat Tradition, c. 900-1300

In-depth survey of the medieval peshat school of Bible exegesis, with its roots in the philological analysis of Saadia and his Karaite contemporaries in the tenth century, subsequent developments in Muslim Spain in the eleventh century, in Rashi's school in northern France in the 12th century, and in Provence and Christian Spain in the 13th century. Special focus on the notion of peshuto shel miqra and related hermeneutical concepts in Muslim and Christian scriptural interpretation.

BIB 6086 Rambam and Radak on Creation

Analysis of Radak's Pentateuchal exegesis--especially its connections to and departures from the exegesis of Maimonides--with particular emphasis on creation, purpose, and the role, mandate, and destiny of human beings.

BIB 6087 Rabbi David Kimhi and his Exegetical Methods

This course examines the Provençal exegete R' David Kimhi and his works and exegetical methods. Among the issues to be discussed are critical textual considerations, Radak's unique contribution to Jewish biblical exegesis, his anti-Christian interpretations, approach to philosophy, linguistic works,

relationship to his predecessors, and approach to rabbinic authorities. Study of the complexities of his exegesis deals with numerous aspects of medieval Jewish exegesis and intellectual thought.

BIB 6090 Maimonides' Biblical Exegesis

Maimonides' philological, literary-historical interpretation of Scripture in light of rabbinic sources, the Babylonian-Iberian exegetical school, and Greco-Arabic learning. Special emphasis on his concept of peshuto shel miqra and its role in his system of halakhic exegesis in Sefer ha-Mitsvot (Book of the Commandments) and Mishneh Torah (Code of Jewish Law). Biblical interpretation in the Guide of the Perplexed, including Maimonides' analysis of Genesis 1-5 (Account of Creation), Job, Song of Songs, and his ta'amei ha-mitsvot (rationale for the commandments).

BIB 6091 Literary Approaches to the Bible 1

Analysis of literary techniques in select texts in the Prophets and Writings and their implications for meaning, with additional emphasis on the literary sensitivity of the ancient rabbis and of commentators in the traditional Jewish canon.

BIB 6094 French Medieval Biblical Exegesis

The Northern French exegetical tradition, with emphasis on Rashi, Rashbam, and Joseph Kara; innovations of this tradition, especially its notion of peshuto shel miqra; impact of this tradition on contemporaneous and later exegetes, e.g., Ibn Ezra, Radak and Nahmanides; selected readings from the primary sources and the modern scholarly literature.

BIB 6097: Nahmanides' Exegesis and Thought

Nahmanides' interpretive methods in light of earlier exegetical traditions and his cultural environment. Relation to Rashi, Abraham Ibn Ezra and David Kimhi; possible link to the northern French peshat school. Conceptions of peshat and its relation to Midrash. Debates with Maimonides. Integration of Kabbalah and exegesis. Scriptural multivalence

BIB 6110 Biblical Exegesis After the Haskalah

This course explores the various methodologies developed by individual commentators and classes of commentators in response to the unique challenge of modernity from the Jewish Enlightenment to the early twentieth century. The course considers differences between these modern approaches and those found in earlier Jewish biblical exegesis.

BIB 6212 Genesis: Creation of the World

A close reading of Genesis 1-3 in conjunction with rabbinic, medieval and modern commentaries, focusing on the meaning of the text and the use of important grammatical tools. Biblical creation and cosmic history will be explored in its ancient Near Eastern context as well as the foundational role of cosmogonies in society.

BIB 6213 Patriarchal Narratives

A close reading of the patriarchal narratives in Genesis, paying special attention to comparative studies of the biblical material in light of ancient Near Eastern texts. The problematics of attempting to date the Patriarchal Period on the basis of ancient Near Eastern parallels will also be discussed and will serve as the focus of the course term paper.

BIB 6605 Biblical Legal Texts

An introduction to the study of Biblical legal texts, using Ancient Near Eastern cuneiform legal sources as an exegetical tool in conjunction with rabbinic, medieval and modern commentaries. Since law serves as a reflection of a society's worldview and its most basic cultural values, this course will also focus on a more nuanced understanding of Biblical law and society.

BIB 6611 Book of Deuteronomy

Selected passages from the Book of Deuteronomy, with emphasis on philological, legal, historical, and ideological problems in light of Ancient Near Eastern parallels and rabbinic commentary.

BIB 7325 Book of Judges

A critical study of the structure, text, and content of selected chapters of the Book of Judges in light of classical, medieval, and modern scholarship.

BIB 7351 Biblical Historiography

An introduction to the study of biblical historical narrative. The process of writing history and the complexity of reconstructing history as exemplified by the Book of Kings in comparison with the Book of Chronicles will be examined. The use of ancient Near Eastern sources also inform the discussion.

BIB 7401 Book of Jeremiah

Traditional exegesis of selected chapters of Jeremiah examined and weighed with the help of modern historical and philological tools and methods.

BIB 7551 Book of Ezekiel

Textual study of the Book of Ezekiel, with emphasis on the history of its exegesis.

BIB 7718 The Book of Hosea

Textual study of the Book of Hosea, with emphasis on modern historical and philological methods of its interpretation.

BIB 7719 Prayer in the Hebrew Bible

Study of prayers included in the Hebrew Bible, with an eye towards their poetics and religious ideologies. Close reading of biblical passages, comparison with analogues from ancient Near Eastern literature and later Hebrew prayers, as well as engagement with modern academic writings on the subject. Texts drawn from most major genres of biblical literature, including prose, prophecy and the Psalms.

BIB 7720 Book of Amos

Textual study of the Book of Amos, with emphasis on philological, literary, historical, and ideological issues.

BIB 8209 Book of Psalms

Selected Psalms. Overview of the entire book, with special attention to major genres, literary style, historical setting, and expression of religious sentiments; Jewish exegesis, especially the rabbinic and medieval traditions; major contributions of modern scholarship; application of modern literary methods to reveal the poetic complexity of Psalms.

BIB 8250 Book of Proverbs

Selected passages from the Book of Proverbs, with emphasis on intellectual and philological issues in the light of ancient Near Eastern literature, rabbinic commentary, and medieval and modern Jewish exegesis.

BIB 8305 Book of Job in the Jewish Exegetical Tradition

Analysis of Job, its message and literary structure in light of modern scholarship and the Jewish exegetical tradition. Philological interpretations of Rashi, Joseph Qara and Rashbam; philosophical interpretations of Sa'adia, Abraham Ibn Ezra and Maimonides; Nahmanides' Kabbalistic approach. Implications for Jewish biblical hermeneutics: literary nature of Scripture, the role of peshat as opposed to other layers of meaning in Scripture.

BIB 8310 Song of Songs: Readings in Biblical Poetry

Dr. Cohen

In-depth study of Shir HaShirim, its language, structure, imagery, and depiction of human and spiritual love; literal vs. allegorical readings in rabbinic and medieval commentaries; modern scholarship, with special emphasis on literary analysis; medieval and modern theories of poetics as applied to Biblical poetry.

BIB 8609 Book of Chronicles

Selected passages from the Book of Chronicles, with emphasis on philological, literary, historical, and theological issues. The course examines both medieval and modern interpretation of Chronicles, and

considers commentators' assessments of apparent contradictions between Chronicles and other biblical books.

BIB 8800 Egypt and the Bible

This course surveys the various ways in which Egypt and Israel interacted in biblical times, and the ways in which understanding ancient Egypt can help understand the Bible. Topics covered include linguistic influences, historical interactions from the Late Bronze Age through the Persian period, literary and religious influences and commonalities (hymns, and psalms, wisdom literature, love songs, prophesy, creation, monotheism) and the place of Egypt in Israelite thought.

BIB 8801 Northwest Semitic Inscriptions & the Bible

This course surveys the inscriptions, mostly royal and mostly monumental, of the cultures surrounding the Bible, mostly in the period 1000-600 BCE. We will read the texts in Phoenician, Old Aramaic, and Moabite, and also look backwards in time to the Sinai inscriptions of the second millennium BCE, always with an eye towards how these texts illuminate the Hebrew Bible, as well. Besides the texts themselves, topics covered will include: royal ideology; Northwest Semitic grammar; historical and literary approaches to reading inscriptions.

BIB 9001 Approaches to the Study of Biblical Law

The methodological issues inherent in the study of Biblical law. The various approaches to the study of Biblical law will be examined and critically evaluated. Permission of the instructor to take courses is required.

Jewish Philosophy

JPH 6204 (The Akedah in Jewish Thought) also counts toward the Bible concentration.

JPH 5011 Survey of Medieval Jewish Philosophy

Basic trends (Kalâm, Neoplatonism, Aristotelianism, critique of Aristotelianism) as reflected in the writings of major exponents; religious and philosophical backgrounds and historical settings; readings in the primary and secondary literature.

JPH 5012 Evil and Suffering: A Survey of Modern and Contemporary Jewish Philosophy

Impact of modern culture and philosophy on Jewish thought; basic trends (rationalism, idealism, neo-Kantianism, existentialism) as reflected in the writings of major exponents; readings in the primary and secondary literature.

JPH 5350 Introduction to Jewish Mysticism

Survey of major currents in Jewish mysticism in their historical and literary context from the merkavah speculations of late antiquity to the Kabbalah of 16th-century Safed. Themes discussed will include: conceptions of God, conceptions of the Torah, reasons for the commandments, evil, eschatology, piety, esotericism, and mystical experience. Readings in selected primary and secondary literature.

JPH 5360 Introduction to Hassidic Thought

Survey of the major themes of Hassidic thought through an examination of the works of its major exponents including the Baal Shem Tov, the Maggid of Mezhibezh, R. Jacob Joseph of Polonoye, R. Menahem Nahum of Chernobyl, R. Shneur Zalman of Lyady and others. Particular attention will be paid to the intellectual and historical contexts in which Hassidism flourished. Relevant secondary literature will also be considered.

JPH 6204 The Akedah in Jewish Thought

Survey of Jewish interpretations of and responses to the Akedah over the past 2000 years, with comparisons to those found in Christian and Islamic literature and art. Deals with pre-modern literature of various genres (midrash, piyyut, chronicles, and commentary) and in different media and then focuses on modern thinkers, from Kierkegaard to the present day.

JPH 6447 The Ba'al Shem Tov

An examination of the life and teachings of the Ba'al Shem Tov and a critical assessment of relevant scholarship. The Ba'al Shem Tov's teachings will be situated within the context of the history of Jewish mysticism.

JPH 6522 Secrecy in Jewish Thought

An examination of the theological and social ramifications of secrecy in Jewish thought. Readings will include works of Maimonides, Samuel ibn Tibbon, and various kabbalistic authors.

JPH 6640 Philosophy of Judah Halevi

Major concepts of Halevi's thought based on an analysis of selections from his Kuzari; religion and philosophy, prophecy, inyan elohi, am segullah, philosophy of law, and servant of God; religious, philosophical, and historical backgrounds.

JPH 6651 Philosophy of Maimonides

A detailed study of Maimonides' philosophical thought based on a close analysis of selections from his Guide of the Perplexed alongside his treatises and halakhic writings. After establishing the philosophical context out of which Maimonides' writings emerge, the course will focus on his methodology, Biblical exegesis, and the key physical and metaphysical themes in his thought.

JPH 6662 Philosophy of Gersonides

This course will involve the detailed study of Gersonides' philosophical thought, based principally on a close analysis of selections from *Milhamot Ha-Shem*. After establishing the historical and philosophical context out of which Gersonides' writings emerge, the course will focus on his views on the immortality of the soul, divine attributes, providence, prophecy, and creation.

JPH 6714 Philosophy and the Concept of Mitzvah

This course is devoted to two of the most significant philosophical issues relating to the concept of mitzvah and is thus split into 2 parts. Part I develops a contemporary approach to the project of *Ta'amei ha-Mitzvot* out of the critical study of previous approaches from the history of Jewish philosophy. Part II is devoted to the conceptual analysis of models of freewill and responsibility in Jewish philosophy.

JPH 6715 Sefer ha-Bahir

An intensive study of a foundational text of Kabbalah. Particular attention will be paid to the light this text sheds on the history of Kabbalah, on the development of kabbalistic symbolism and conceptions of the divine, and on the varieties of Jewish mystical experience.

JPH 6735 Kabbalistic Views of Maimonides

An examination of kabbalistic attitudes toward the thought of Moses Maimonides. We will consider a variety of stances ranging from attempts to reconcile Maimonidean and kabbalistic thought to bitter criticism.

JPH 6744 Topics in the Zohar

The seminar will focus on the section of *Yitro* from the *Zohar*. An examination of the literary context of zoharic homilies. Issues to be discussed will be the textual-redactional history of the work, and the kabbalistic interpretation of revelation and the mystical body of Torah, God, and Israel.

JPH 6745 Topics in 13th-Century Kabbalah

An examination of the key themes of the formative period of Kabbalah. Topics studied will include: "origins" of Kabbalah, relationship to Maimonides, role of *Sefer Yetsirah*, Catalanian versus Castilian Kabbalah, kabbalistic theosophy, theories of evil, views of the nature of language, reasons for the commandments, and mystical experience. Readings will be taken from the works of Asher b. David, Ezra of Gerona, Azriel of Gerona, Jacob ha-Kohen, Isaac ha-Kohen, Todros Abulafia, Moses de Leon, and Josef Gikatilla.

JPH 6760 Messianism in Kabbalah & Hasidut

An examination of the development of Kabbalistic and Hasidic views on messianism through a close reading of selected Zoharic, Lurianic, and Hasidic texts, and relevant scholarship.

JPH 6860 The Early Modern Period: Spinoza & Mendelssohn

Whether Baruch Spinoza can be thought of as a “Jewish philosopher” has always been a subject for debate. This course will analyze his key philosophical ideas in relation both to his medieval Jewish forbears and the major Jewish thinker who followed him—Moses Mendelssohn. Topics to be covered will include: the nature of God; the immortality of the soul; freedom and determinism; the status of Jewish Law; and the relationship between religion and state.

JPH 6862 Nietzsche & Modern Jewish Philosophy

Friedrich Nietzsche’s relationship to Judaism has long been a focus of scholarly debate. After some initial consideration of the classical debates, this course will focus primarily on the manner in which modern Jewish thinkers have implicitly and explicitly engaged with his controversial philosophy, in particular his potent critique of religion. Topics to be covered will include: 1) Nietzsche and Nazism; 2) Nietzsche’s attitude towards the Jews; 3) Nietzsche, Rosenzweig, and the nature of philosophy; 4) Nietzsche, Buber, and Nationalism; 5) Nietzsche, Soloveitchik, and Life-Affirmation; 6) Nietzsche, Rav Kook, and Atheism.

JPH 6863 The Problem of Evil in Jewish Philosophy

A detailed analysis of the treatment of the problem of evil through the history of Jewish philosophy, addressing both pre- and post-Holocaust thought. Thinkers to be studied will be selected from among the following: Saadia Gaon, Moses Maimonides, Levi Gersonides, Baruch Spinoza, Hermann Cohen, Martin Buber, Franz Rosenzweig, Rav Kook, Richard Rubenstein, Emil Fackenheim, Eliezer Berkovits, and Rav Soloveitchik.

JPH 6872 Jewish Existentialism: Buber & Rosenzweig

A critical examination of some of the central themes that emerge out of the work of Martin Buber and Franz Rosenzweig, including, but not limited to, the nature of religious philosophy, human relationships (ethics), and the human-divine encounter (revelation). The course will focus primarily on developing these themes through close reading and analysis of primary texts.

JPH 6874 The Philosophy of Emmanuel Levinas

A study of Levinas’ philosophy that will concentrate on close readings of the often difficult primary texts in order to enable students both to become independent readers of the Levinasian corpus and to understand the key movements of Levinasian thought: What does it mean to speak of ethics as “first philosophy”? What do “Totality” and “Infinity” mean for Levinas? What is the “other” and why do we have an “infinite responsibility” toward it? And how does Levinas’ philosophy relate to his Jewish writings?

JPH 6876 Halakhah & Contemporary Legal Philosophy

This course is devoted to the critical analysis of attempts to apply models of Anglo-American jurisprudence to the halakhic system. Models to be considered will include legal positivism, natural law, Dworkin's interpretive approach and Cover's narrative approach.

JPH 6885 The Philosophy of Rabbi Joseph B. Soloveitchik

A detailed study of philosophical themes in the writings of Rav Soloveitchik.

Talmud

TAS 6002 (Mishnaic Hebrew) also counts toward the Bible concentration.

TAS 5801 Introduction to Tannaitic Literature

The Tannaim continued in large part the laws and views of their predecessors the Pharisees, while also taking the initiative in leading their community in the post-Temple era. They produced Megilat Taanit, Seder Olam Rabbah, Mishnah, Tosefta, and Tannaitic Midrashim, which became the basis for subsequent Judaism until today. This course will survey the literature of the Tannaim with emphasis on the Mishnah and Tosefta within their historical context. It will focus on scholarly methodologies of analysis including manuscript variants, literary aspects, Greco-Roman background, parallel texts, editing, publication, and transmission. The goal is for students to gain research skills to find relevant scholarship, parse and critique academic arguments, and bring together the various methodologies studied to create their own comprehensive and well-grounded analyses of any given Tannaitic text.

TAS 5804 Introduction to Amoraic Literature

The goal of this course is to introduce students to the methodology and important works of the modern academic study of Amoraic Literature, including the Talmud Yerushalmi and Talmud Bavli. By the end of the course, students should be able to find and analyze manuscript variants of the Talmud, find and compare parallel sugyot, appreciate a sugya's structure, and uncover its layers of development and editing.

TAS 5871 Introduction to the Midrashic Literature of the Tannaim

Introduction to halakhic and aggadic Midrashim; definition of Halakhah, Mishnah, Midrash; origin and development of hermeneutic rules; schools of R. Ishmael and R. Akiba; development and structure of the tannaitic Midrashim: Mekhilta, Sifra, Sifrei, Mekhilta of R. Shimon bar Yohai, Midrash Tannaim, and Sifrei Zuta on Deuteronomy.

TAS 6002 Mishnaic Hebrew

This course introduces students to the Hebrew language used by the Tannaim and Amoraim, in Eretz Israel and in Babylonia, from the first through the sixth centuries CE, through careful reading of primary texts in their best manuscripts. Careful attention will be paid to the interplay of Biblical and Mishnaic Hebrew, the diachronic and synchronic variation evident within our sources, and issues of text transmission.

TAS 6352 Jewish Babylonian Aramaic

The purpose of this course is to introduce students to the Aramaic used in the Bavli (Jewish Babylonian Aramaic), as recorded in reliable manuscripts. Other texts (Geonic literature, magical texts) will supplement our study of the text of the Bavli. The first weeks of the course will present an overview of the grammar of JBA, and the remainder of the semester will be inductive, i.e., we will study texts and see the language at work.

TAS 6513 Tractates Avodah Zarah in Context

This course explores themes in tractates Avodah Zarah, “Foreign Worship,” of the Mishnah, Tosefta, Jerusalem and Babylonian Talmudim. We will explore Jewish relations with non-Jews—Romans, Christians and Sasanian Persians— from the late 1st to the 6th centuries CE, focusing on “idolatry” and its expression in the public sphere. This seminar will focus on modern methods for the historical study of rabbinic cultures and literatures.

TAS 6817 Sources of the Babylonian Talmud

The use and origin of earlier sources by the redactors of selected Babylonian sugyot with a view to determine the principles by which these sources were selected, arranged, modified, interpreted, and reinterpreted.

TAS 6877 Classical Rabbinic Thought

This class will delve in the philosophical worldview of Hazal as presented in the Mishnah, Tosefta, Talmud and Midrash. We will cover the topics of predestination and fate versus freewill, forgiveness and repentance, suffering and punishment, reward and afterlife, marriage versus learning Torah, study of Greek, the evil inclination and the reasons for the commandments. For each topic we will analyze selected texts from across rabbinic literature in order to survey the range of opinions on each topic as well as appreciate the literary devices and arguments used in making each case. We will also trace the backgrounds of these opinions in Tanakh and in Second Temple literature as well as compare them with contemporary Greco-Roman philosophical schools and Persian sources.

TAS 6885 Midrash in Context

This course surveys the major works and methods of rabbinic midrash, both halakhic and aggadic. We will discuss the historical background of Midrash, inner-biblical exegesis, exegesis in Second Temple literature, the schools of R. Ishmael and R. Akiva, the hermeneutical rules, the petihta and parable forms, literary theory, and the concepts of exegesis, eisegesis, omnisignificance, polysemy and intertextuality. By placing midrash into the context of inner-biblical and Second Temple exegesis, Greco-Roman forms of education, and political and social realities of the first two centuries CE, we will better appreciate the how and why the rabbis developed the midrashic compositions that lie at the basis of so much of Judaism until today.

TAS 6895 Topics in Aggadah

The legends and lore of the ancient rabbis are windows into the lives of Jews under Rome, Byzantium and Sassanian Persia. This course explores topics in aggadah from the late Second Temple period

through the rise of Islam. Sources examined include Tannaitic and Amoraic midrashim, piyyut, targum and archaeological discoveries. Particular emphasis will be placed on ways that modern scholars have interpreted these rich classical sources.

UNIVERSITY POLICIES

Equal Opportunity

Yeshiva University is committed to a policy of equal opportunity and nondiscrimination in admissions and all other facets of its educational programs and activities. The responsibility for the University's affirmative action/equal opportunity and unlawful harassment policy lies with all deans, chairpersons, department heads, directors, administrators, managers and supervisors in their areas of responsibility and requires the commitment of the entire University community.

If you have any questions relating to equal opportunity or affirmative action, or if you wish the University to pursue a possible violation of University policy, you should contact the University's Title IX Coordinator, Ms. Renee Coker at (646) 592-4336/ renee.coker@yu.edu.

Accreditation

Yeshiva University is accredited by the Commission on Higher Education Middle States Association of Colleges and Schools and by the appropriate professional agencies: the Liaison Committee on Medical Education of the American Medical Association, the Association of the American Medical Colleges, the American Psychological Association, the American Bar Association, the Commission on Accreditation of the Council on Social Work Education, the Association of Institutions of Higher Learning for Jewish Education and the National Board of License for Hebrew Teachers. The Master of Science program in Speech-Language Pathology is a Candidate for Accreditation by the Council on Academic Accreditation in Audiology and Speech-Language Pathology (CAA) of the American Speech-Language-Hearing Association.

Safety and Security

Yeshiva University takes its responsibility for on-campus security very seriously and makes every effort to offer its students, faculty and staff a safe and comfortable environment by working closely with the local community and with law enforcement agencies. Even though there is a very low rate of crime on our campuses, federal law requires us to make crime statistics available. You can find them at <http://ope.ed.gov/security>. Search for Yeshiva University, then click on a particular campus. At the bottom of each page, you can select various categories of crime statistics to view. The University's annual security report also contains policy statements and crime statistics for the University, and is available online at <http://yu.edu/safetysecurity/reports/security/> or from a campus Security Department office. You can also contact YU Security at 212-960-5221 for more information. While emergency events on campus are unlikely, it is vital to be prepared to react accordingly during emergencies to ensure your safety. To get prepared and learn about emergency response at Yeshiva University, visit our Emergency Readiness

website: www.yu.edu/safetysecurity/emergency.

Non-Discrimination and Harassment

Yeshiva University complies with all federal, state and local regulations governing Non-Discrimination and Harassment including Title VII of the Civil Rights Act of 1964 and Title IX of the Education Amendments Act of 1972. In keeping with its long-standing traditions and policies, Yeshiva University provides equal opportunity for faculty, staff and students within admissions and employment, and those seeking access to programs on the basis of individual merit. The University does not discriminate in its programs and activities, including employment practices, on the basis of race, religion, creed, color, national origin, sex, age, disability, veteran or disabled veteran status, genetic predisposition/carrier status, marital status, sexual orientation, gender identity or citizenship status or other protected classes under the law.

University-wide policies and procedures pertaining to discrimination and harassment have been established, both as a legal obligation under applicable law and as a visible and formal expression of institutional policy. The University's Non-Discrimination and Anti-Harassment Policy and Complaint Procedures can be found online at <http://yu.edu/studentlife/resources-and-services/standards-policies/>; <http://yu.edu/hr/policies/> and <http://yu.edu/ogc/policies/> (among other places).

This policy includes information about filing a report, seeking a response and options for confidential disclosure. The University will respond to all complaints promptly, thoroughly, fairly and impartially. Retaliation is prohibited against anyone who filed and/or participated in the investigation of a complaint, even if the complaint is unsubstantiated. When warranted, the University will take appropriate, corrective action to remedy all violations of this policy, up to and including termination and/or expulsion.

Administrative and investigative responsibility relating to enforcement of the policy has been assigned to the University's Title IX Coordinator, Ms. Renee Coker at (646) 592-4336 / renee.coker@yu.edu.

Accommodations for Students with Disabilities

The Office of Disability Services assists students with documented disabilities or medical conditions in obtaining reasonable accommodations. Some of the disabilities accommodated include physical, emotional, learning disabilities, ADHD, hearing impairments, and visual impairments. Visit the following website for more information about documentation guidelines and available accommodations: <https://www.yu.edu/student-life/resources-and-services/disability-services/students>.

Students who wish to request accommodations for a documented disability that affects his/her academic performance and students who suspect that they may have a disability are encouraged to contact the Office of Disability Services:

- Beren Campus: Rochelle Kohn, (646) 592-4132 / rkohn1@yu.edu
- Wilf Campus: Abigail Kelsen, (646) 592-4280 / akelsen@yu.edu

Student Conduct and Student Rights

Please visit <https://www.yu.edu/student-life/resources-and-services/Standards-Policies> and review the following University policies on student conduct and student rights:

- Athlete Protection Policy
- Anti-Bullying and Hazing Policy for Students

- Credit Card Marketing Policy
- Drug and Alcohol Policy
- Medical Form
- Requirements for Working with Minors
- Romantic Relationships Policy
- Sexual Assault Student Bill of Rights
- Title IX (Non-Discrimination and Anti-Harassment Policy)

Additional student consumer information can be found at: <https://www.yu.edu/oir/student-consumer-information>.

Privacy

In accordance with the provisions of the Family Educational Rights and Privacy Act of 1974, as amended (Section 438 of the General Educational Provisions Act, 20 USC 1232g), also known as “FERPA,” Yeshiva University has adopted certain policies to protect the privacy rights of its students with respect to their education records. FERPA affords students certain rights of access to their education records. FERPA also limits the persons to whom the University may disclose a student’s education records and permits certain disclosure without the student’s written permission. Please visit the Office of the Registrar or its website at <https://www.yu.edu/registrar/parents> to obtain the Yeshiva University FERPA Policy Statement.

Use of the University’s Name

No student or student organization may use the name of the University or any of its components in print or digital/electronic media for any purpose, including identification, without written permission from the Office of the Dean.