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

Learning Objectives
By the end of the course the student will:
- be able to define and categorize streams of Jewish Mysticism.
- analyze main topics pertaining to the Kabbalah and influences that shaped the Kabbalah, such as Gnosticism or Neoplatonism.
- critically discuss the influence of history upon the Kabbalah.

Course Prerequisites
There is no pre-condition for students. It is beneficial if a student has some formal education on Judaism, but this class is open to all students interested in the Kabbalah.

Methods of Instruction
The course will be based on weekly readings and responses. We will watch several films on the Kabbalah and other Judaic issues. In every class a student will have a presentation. A major stress is placed on debates and lectures with slides.

Assessment and Final Grade
- Writing assignment I 20%
- Writing assignment II 20%
- Midterm exam 20%
- Final exam 20%
- Presentations and Participation in class discussions 20%
Course Requirements

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

Writing Assignment I (about 1,250 words)
The midterm essay should prove the students orientation in the Judaic field. It is vital to explore, in depth, the ethics of Jewish religious thought and demonstrate their own experience and understanding of these concepts. It is also possible to write an analysis about some Judaic item which is connected with the Kabbalah and/or to explore the Jewish interpretation of the philosophy and meaning of life in relation to other traditions.

Writing Assignment II (minimum 2,000 words)
In the final essay students connect their experience with their analysis of course materials and demonstrate their ability to confront these thoughts, especially those relevant to the student’s life. No conformity is prescribed, but freedom of expression and originality of thought and concepts are welcomed. Essays could also involve a comparison of thought between two different Jewish streams of the Kabbalah, such as the Merkabah Mysticism and the Lurianic Kabbalah. The students have to demonstrate extensive use of literature connected with the Jewish Mysticism and the Kabbalah.

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

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

CIEE Prague Class Participation Policy
Assessment of students’ participation in class is an inherent component of the course grade. Participation is valued as meaningful contribution in the digital and tangible classroom, utilizing the resources and materials presented to students as part of the course. Students are required to actively, meaningfully and thoughtfully contribute to class discussions and all types of in-class activities throughout the duration of the class. Meaningful contribution requires students to be prepared, as directed, in advance of each class session. This includes valued or informed engagement in, for example, small group discussions, online discussion boards, peer-to-peer feedback (after presentations), interaction with guest speakers, and attentiveness on co-curricular and outside-of-classroom activities.
Students are responsible for following the course content and are expected to ask clarification questions if they cannot follow the instructor’s or other students’ line of thought or argumentation.

The use of electronic devices is only allowed for computer-based in-class tests, assignments and other tasks specifically assigned by the course instructor. Students are expected to take notes by hand unless the student is entitled to the use of computer due to his/her academic accommodations. In such cases the student is required to submit an official letter issued by his/her home institution specifying the extent of academic accommodations.

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

Students will receive a partial participation grade every three weeks.

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

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

**Missing classes** will lead to the following penalties:

**90-minute semester classes:**

<table>
<thead>
<tr>
<th>Number of 90-minute classes</th>
<th>Equivalent percentage of the total course hours missed</th>
<th>Minimum penalty</th>
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<tbody>
<tr>
<td>one to two 90-minute classes</td>
<td>up to 10%</td>
<td>no penalty</td>
</tr>
<tr>
<td>three 90-minute classes</td>
<td>10.1–15%</td>
<td>reduction of the final grade by 3%</td>
</tr>
<tr>
<td>four 90-minute classes</td>
<td>15.1–17%</td>
<td>reduction of the final grade by 5%; <strong>written warning</strong></td>
</tr>
<tr>
<td>five 90-minute classes</td>
<td>17.1–20%</td>
<td>reduction of the final grade by 7%; <strong>written warning</strong></td>
</tr>
<tr>
<td>six and more 90-minute classes</td>
<td>more than 20%</td>
<td>automatic course failure and possible expulsion</td>
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### 180-minute semester classes:

<table>
<thead>
<tr>
<th>Number of 180-minute classes</th>
<th>Equivalent percentage of the total course hours missed</th>
<th>Minimum penalty</th>
</tr>
</thead>
<tbody>
<tr>
<td>one 180-minute class</td>
<td>up to 10%</td>
<td>no penalty</td>
</tr>
<tr>
<td>two 180-minute classes</td>
<td>10.1–20%</td>
<td>reduction of the final grade by 5%; written warning</td>
</tr>
<tr>
<td>three and more 180-minute classes</td>
<td>more than 20%</td>
<td>automatic course failure and possible expulsion</td>
</tr>
</tbody>
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Persistent absenteeism (students approaching 20% of the total course hours missed, or violating the attendance policy in more than one class) will result in a written warning, a notification to the student’s home school, and possibly a dismissal from the program.

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

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

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

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

Should a truly **extraordinary situation** arise, the student must contact the PC immediately concerning permission for a make-up assignment. Make-up assignments are not granted automatically! The PC decides the course of action for all absence cases that are not straightforward. **Always contact the PC with any inquiry about potential absence(s) and the nature thereof.**

**Personal travel (including flight delays and cancelled flights), handling passport and other document replacements, interviews, volunteering and other similar situations are not considered justifiable reasons for missing class or getting permission for make-up assignments.**
For class conflicts (irregularities in the class schedule, including field trips, make-up classes and other instances), always contact the Academic Assistant to decide the appropriate course of action.

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

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

CIEE Academic Honesty Policy

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

The first principle is that final examinations, quizzes and other tests must be done without assistance from another person, without looking at or otherwise consulting the work of another person, and without access to notes, books, or other pertinent information (unless the professor has explicitly announced that a particular test is to be taken on an “open book” basis).

The second principle applies specifically to course work: the same written paper may not be submitted in two classes. Nor may a paper for which you have already received credit at your home institution be submitted to satisfy a paper requirement while studying overseas.

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

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

| Week 1 | Introduction into Mysticism, Jewish Mysticism and the Kabbalah. Required Reading:  
|        | **Judaism and Gnosticism**  
|        | G. Scholem, Jewish Gnosticism and Chariot Mysticism. Gnosticism as an old, pre-Christian belief in the duality of the world. These beliefs most probably came from ancient Persia. Chariot Mysticism. Required Reading:  
|        | • Dan, 1993: 42 - 63.  
| Week 2 | **Messianic Idea in Judaism.** Required Reading:  
|        | • Scholem, 1971: 1-37  
|        | **Messianic Idea in Kabbalism.** Required Reading:  
|        | • Scholem, 1971: 37-49  
|        | • Horsley, 1992: TBA  
|        | • Werblowsky, 1992: 35 - 52.  
| Week 3 | **The Book Bahir and the Kabbalistic Center in Gerona.** Required Reading:  
|        | • The Bahir - The Book of Illumination, 1979: 59-83.  
|        | • Scholem, 1987: TBA  
| Week 4 | **Platonism, Neoplatonism, and the Kabbalah Required Reading:**  
|        | • Merlan, 11-33.  
|        | **Maimonides and Mysticism and the Idea of Nothingness in the Kabbalah Required Reading:**  
|        | • Kellner, 1990: 1-47.  
|        | • Blumenthal, 2006: 51 - 95.  
|        | • Blaha, 2010: 76-85.  
| Week 5 | The idea of Emanations as Sefiroth in the Kabbalah and in the Book of Zohar  
Required Reading:  
- Idel, 181 - 212.  
Introduction in the Zohar  
Required Reading:  
- Green, 1995: 27 -67 |
|---|---|
| Week 6 Midterm Exam Period | Midterm Examination  
Zohar, the book which kept many people being Jewish  
Required Reading:  
| Week 7 Midterm Exam Period | Zohar and Christianity  
Required Reading:  
- Liebes, 139 - 163.  
- Idel, 1993: I - XXX.  
- The Expulsion of the Jews of Spain as Cosmic Catastrophe -The End of the Golden Age of the Jews in Spain.  
- Blaha, 2010: 127 - 131  
- Scholem, 243-253. |
| Week 8 | The Kabbalah in Safed  
Required Reading:  
- ben Shlomo 1965: 87-91.  
- Dan, 1986: 76-104.  
Introduction to the Kabbalah and Philosophy of Isaac Luria 1  
Required Reading:  
Writing Assignment I |
| Week 9 | Introduction to the Kabbalah and Philosophy of Isaac Luria 2  
Redemption in the Lurianic Kabbalah  
Required Reading:  
- Meroz, 1988: 1-23 (in English)  
Introduction to the Kabbalah and Philosophy of Isaac Luria 3  
Required Reading:  
- Scholem, 251-286. |
<table>
<thead>
<tr>
<th>Week 10</th>
<th>Introduction to the Kabbalah and Philosophy of Isaac Luria 4</th>
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<tbody>
<tr>
<td>Required Reading:</td>
<td>• Magid, 1997: 37-75.</td>
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<tr>
<td>Introduction to the Kabbalah and Philosophy of Isaac Luria 5</td>
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<tr>
<td>Required Reading:</td>
<td>• Jacobs, 99 - 127.</td>
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<tr>
<th>Week 11</th>
<th>Mystical Union in Judaism I</th>
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<tbody>
<tr>
<td>Required Reading:</td>
<td>• Afterman, 2013: 177-196.</td>
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<tr>
<td>Mystical Union in Judaism II</td>
<td></td>
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<td>Required Reading:</td>
<td>• Idel, 1988: 59 - 73.</td>
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<tr>
<th>Week 12</th>
<th>The Greatest Mystical Heresy in the Kabbalah: The Mystical Messiah Sabbatai Sevi</th>
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<tbody>
<tr>
<td>The Concept of Kabbalah after the Holocaust</td>
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<tr>
<td>Required Reading:</td>
<td>• Jonas, 1997: 627 - 636.</td>
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<tr>
<th>Week 13</th>
<th>Final Exam</th>
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<tr>
<td>Final Exam Week</td>
<td>End-of-course discussion</td>
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**Course Materials**

**Course Readings**

*Listed in the order of classes:*

**Week 1:**

**Week 2:**

Week 3:
• Nahmanides, Rabbi Aziel and Rabbi Ezra - The Kabbalistic Center in Gerona.

Week 4:

Week 5

Week 6

Week 7
• The Expulsion of the Jews of Spain as Cosmic Catastrophe -The End of the Golden Age of the Jews in Spain.
• Josef Blaha, Lessons from the Kabbalah and Jewish History. Brno 2010: 127 - 131
Week 8


Week 9

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

Week 10


Week 11


Week 12


Further Readings


**Recommended Reading**


