

Please Note: This study Guide is not finished yet, but includes almost all the topics. The sections that deal with Philosophy are a bit weak. The idea is to mention the concepts – however not all of them are described.

In the Beginning

- Definition of Conversos: fakers, or genuinely converts who still had
- Consequences of Black Death: wipes out
- Literature: publication on the _____ as opposed to Talmud (there are exceptions)
- Learning Style: _____ – focus on writings though was on
- External Writings: Little Jewish Philosophy (poetry had been done.) Analyze

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- Uses _____ – _____ because they talk about everything
 - Other works
 - _____ or not?
 - Literary Usages of
 - Usage of Numbers: Metaphysical Value (symmetry) or definition of a Nation
 - Usage of Hebrew Language
 - Determinism
 - Worldview: favors the _____ model of education, open to science, aware of Copernican Astronomy but argues with the Maimonadian and Sadia Gaon rationalism

Lurianic

- Based on the Zohar, a non unified work, identified as authored by Moshe deLeon
- The attributes of God exist in _____ as different entities and not just compartments of God
- Emanation and
- Interpretations of sefirot: Aspects of God and his interface with world or Blueprint for Creation process?
- _____ thinks it resembles Christianity too much
- Ari lived in Israel. 16th century. Main disciple Hayyim Vital wrote down his thoughts
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- Dangers: Make God more mechanical or more personal?
- Scholem: backdrop to Sabatienism
- Idel: No way Jose. Sabatenaism spread to places that did not even have

Sabatianism

- Sabtai born in Turkey, studied with Natan of Aza who told him he was Messiah. Not clear if he was convinced as so or he really believed it. Psychological issue?
- Big fan of the _____ – sexual transgressions are more interesting than
- Reminiscent of days of Messiah
- Engaging the Klipa than fighting it peripherally
- Scholem: Spanish Expulsion → _____ → Sabtai Zvi → Haskalah and Reform → Hasidut

- Piokaz: No way! existed before Hasidut, the concept just went underground after the Sabateans
- Some followers went along to Islam as well –Donmeh
- Redeeming the world was most efficient by going out and conquering the sin face to face, by actually engaging in the sin

Spinoza

- Jews of Amsterdam are comprised of many Moranos and renegade Sabateans.
- Sabateanism alleviated the confusion and gave stronger Christian visions
- Uriel da Costa, renegade Jew who is thought to be Spinoza's mentor
- Amsterdam Community made up of Spanish-Portuguese Jews who have not respect for the Jews of Germanic origin
- Community is more concerned with the gentiles and the impressions they make on them than religious life
- Spinoza does have family contact and is not the pariah that historians make him to be
- First modern Jew since he was removed the Jewish community without converting
- Philosophical beliefs:
 - Pantheism – God is everything (or Panentheism – God is in everything)
 - Prophecy is inferior to philosophy
 - God and Nature are one –only one individual of Substance
 - No other substance besides God, thus God is not influenced by anything
 - The bible is inferior because it lacks philosophical arguments
 - Political Philosophy – to make religion (his brand) obligatory. Brings proof from Moses
 - A safer world for the philosopher
 - Debates validity of as a product of Sinai
 - King should tell the people only what they need to know
 - Ethics are what are good for the people
 - Church by State system
 - Leadership responsible for religion and politically oriented with religion as governing tool
 - People are the ones who survive; God does not do it (Circumcisions and commandments are responsible alone)
 - Excommunicated
- Response about David Neto – no difference between Nature and God

Emden

- Son of (see above response)
- More stringent in many because he did not give it for masses
- Impression of openness to secular studies – hates philosophy though
- Wrote autobiography – to teach his children?
- Owned his own printing press – access to public
- Accused Eibshitz of being a Sabatean based on his amulets
- Scholem: Emden was a Sabatean (psychologically calls this “projection”)

- Publishes doubts on Zohar but then retracts claiming it was only against Sabateans
- Publishes a - Haggadah and Non Jews.
- Church and Christianity introduced high moral standards into society – like Non Jews
- Anti-medieval in approach to philosophy
- Emden may have just been responding to a “new religion” a phenomenon even the Christians would not allow without probing its foundations

Modernity

- Schochet: doesn't begin until 17th century – he looks at
- Katz: Modernity is when you realize that what your are doing is different

Moses Mendelssohn

- The period begins writings on the Palestinian Talmud – improved economical situation leads to study of manuscripts
- Was a student of the
- Begins a Hebrew literary magazine – enlightenment in style
- Known as the German Socrates
- Colleague of Lessing – who believed in Progress. Mendelssohn did not
- Irenic Personality (R. Carmy's dream about the 2000 year old man)
- Jerusalem – written for the non-Jew to understand the Jewish position
- Bible Translation – response
- Protest of Early Burial
- Philosophy:
 - State has no business in religion or ethics (inner conscience)
 - Religion and Ethics are rational
 - God proven → Immortality of Soul
 - Argues with Maimonadies: Gentiles do not need to accept the philosophy. (it could have been an incorrect and Maimonadies does not argue such an extreme)
 - Judaism is not entailed by Historical evidence
 - Christianity is more problematic to the State than Judaism (the second story of the house is most certainly built on the assumption that the first story/foundations are solid to support the second)
 - Judaism is Law. Everyone has the same ethics and morals
 - Political law is not identical to laws of reason – moral law exists within itself as a rational establishment
 - Abhorred the (Katz: the gentile governments were phasing it out too)
 - Reasons for commandments: General (like Hirsch) not Maimonadian. Anti the medieval countering approach
 - Problems: strains of Spinoza (different though b/c he accepts God as real and that the Law has an application outside of Israel). Also makes for drab religiosity
 - Jewish Emancipation
 - Wanted to create a Jewish literacy, translate books and poetry – no audience
- Implications of Wessley

- Sorken and Breuer: Mendelssohn was
- Rabbinic leaders vs. Intellectual leaders
- Katz: semi-neutral society (neither Jewish nor Christian)
- Napoleon brothers organizes a council of Rabbis and Layman
- vs.

Reform Movement

- *Scholars*: Reform comprised of those who could have disappeared in
- *Michael Meyer*: No! Genuinely wanted to remain Jewish. Proof: after Reform leaves
- Mainly focused on public religious issues: laymen, synagogue, prayer
- Added organ playing to make the service more enjoyable and abridged the service
- Prayer in German ()
- Hamburg Reform Temple
- *Katz*: encouraged the Jews to complain to king about new Reform. See it as a resistance, create greater anti-Semitism. Or view the move to secularism as a move towards integration? Reform may be the link before assimilation. Orthodox are predictable, less likely to agitate
- *Katz*: ironic b/c Hamburg is a Senate System, no king.
- Reform Rabbinate
- Frankel makes fancier – more aesthetic
- Hirsch invited to participate in Reform conference – decline invitation
- *Meyer*: the small number of extremists at this conference points to the disinterest in moving to Christianity, and towards the Reform movement as one that was legitimate and wanted to incorporate change
- Indeed were few extremists – very few were willing to absolve Sabbath or circumcision

Philosophy and Judaism

- Kant – Metaphysics and Ethics. Limitation of human knowledge, lack of proofs for God and irrelevance of them. Life of experience. Universality of morals. Brings to 2 important Judaic applications: 1. moral activity for its own sake and not because it makes me happy 2. not because God commands it, though God must be moral
- Hegel – historicizing the absolute. Oriented to the society over the individual. Importance of history – low opinions of Judaism which historically ended 2000 years prior. Importance in the historical sequence.
- Kant – function of Jewish law would be political and thus more malleable than Christianity who has problems vis-a-vis the Trinity
- Kant – lack of proofs make Judaism more experiential
- 19th century philosophy is about getting past Kant.
- Samuel Hirsch – Judaism reshapes nature and advocates free will (Hegelian)
- Is Kant or Hegel better for Judaism?

Conservative Judaism

- Frankel's guiding light
- What it stood for (emancipation catalyzes movement, historical and socio-political backdrop in Europe)
- How it is different from Reform
- Frankel wants to eliminate oral law
- Abstract issue of monotheism is unchangeable
 - writes on scholarship and criticism

Hirsch

- 1.5 (apprx) respectively in yeshiva and university
- spends early years as communal Rabbi in Moravia –doesn't last
- Frankfurt – small community but has the cash to back it up
- Recall that from the state system in Frankfurt, Orthodoxy was minute and subsequently could not be practiced
- Hirsch sets up school system w/ secular subjects
- Makes a complete break with the Reform community
- Politically liberal
- 19 letters – novelty that it responds to real people
 - -
- Uses for study – more poetic and attractive than Talmudic study with Pilpul
- Also German is preferred to the Talmudic Yiddish
- Rejects academic Judaic studies
- Anti-Maimonidean approach to – more like Mendelssohn, more general and symbolic
- Scholem: only symbolic basis in Judaism is in . Could this be ?
- Philosophy similar to a Jewish Kantianism
- Problem with earlier models that one was removed from Taami Hamitzvot
- Modern Rabbinic figure – institutes choir and speaks German and endorses some form of standardized secular knowledge
- Individualistic
- Hildesheimer (required a degree)
- Hirsch demands commitment and is pragmatic with his reasoning