

An integrated approach to teaching Jewish and World History

I. Why integrate ?

- A. That's how it happened
- B. Jewish History in context - learn the World History and place Jews in their true setting
- C. Connectedness of Torah and secular studies integrated whole
- D. Reactions and influence : Civilization, Empires, Nation → Jews
Jews → Civilizations, Empires, Nations
- E. Comparison of values, goals between Jews and larger society they are in

II. (Suggestions on) How to integrate?

- A. Issue of uniqueness of Jewish History : Is it just like any other history?
 - 1. Four גלויות - concept of גלות - Exile - powerpoint
 - 2. Rav Nachman Bulman article - Uniqueness of Jewish History patterns, lessons within Jewish History
 - 3. Rav article - "Destiny, Not Causality, Governs Jewish History"
- B. Curriculum - "Walk" through the curriculum and methodologies
 - 1. Hammurabi Law Code - categorize - compare to Torah Law
 - 2. גלוא בבל וגלות פרס : Assyrian, Babylonian and Persian Empires : What did that mean for the Jews and Judaism?
 - 3. גלות יון : Greek Civilization and Hellenism : What does Hellenism mean for the Jews and Judaism? - Essay on shiur comparing Judaism and Hellenism
 - 4. גלות אדום : Roman Civilization : Roman Republic and Empire : What were the Jewish reactions to Roman Rule?
 - a) Essenes and Essene concept of holiness → beginnings of Christianity
 - b) Zealot reactions → Jewish Revolts against Rome
 - c) Pharisees → Development of Rabbinic Judaism
 - 5. Medieval Europe
 - a) Source study of development of Christian attitudes towards the Jews
 - b) Crusades as turning point debates
 - 6. Jewish life in Christian, Muslim and Christian Spain
 - a) Interesting sources of information - Cairo Geniza, Diary of Benjamin of Tudela, Travels of Marco Polo, Rihla of Ibn Battuta
 - b) Christian treatment of the Jews under Visigoth and later under Reconquista
 - c) "Golden Age" of the Jews in Muslim Spain - Socratic seminar
 - 7. Renaissance - concludes with Sforza - a true Renaissance Man

(גליות) We will study each of the Empires

into which the Jews were exiled : (1)The Babylonian Exile (גליות בבל) which followed the First Destruction (חורבן) (2) The Persian Exile (גלות פרס)

History 9

Course Description

Mrs. Leibowitz

Historians ask three questions : What do we know? How do we know what we know? How did the people at the time and how do we understand what we know? As it integrates the study of Ancient and Medieval World Civilizations with the corresponding Jewish History, this course will allow the students to discover how archaeologists and historians learn the answers to these questions by utilizing different sources of information. Starting with our study of the development of Early World Civilizations, we will see that similar things were happening at about the same time in different parts of the world. The Sumerian Civilization will provide a working definition of civilization. Comparisons will be made between the early civilizations which developed in China, the Indus Valley, Egypt and the Greek peninsula and islands.

The cataclysmic effect of the Destruction of both Temples on all of Jewish History and the spiritual development of Judaism following the Destructions will provide the framework for the analysis of Jewish History. Following the Destructions, the Jews were destined to experience four Exiles. (גליות) We will study each of the Empires into which the Jews were exiled : (1)The Babylonian Exile (גליות בבל) which followed the First Destruction (חורבן) (2) The Persian Exile (גלות פרס)

which included the return to the Land of Israel and the rebuilding of the Second Temple, (3) The Greek Exile (גלות יון) which took place during the Second Temple Period and (4) The Roman Exile (גלות אדום) which was the result of the Second Destruction (חרבון) and which we are still living in today. The situation of the Jews and the development of Judaism will be seen in the context of these host empires. Comparisons between the world-view of the ruling Empires and the world-view of Judaism will make the conflicting values and ideals apparent.

The religions and philosophies that developed in China, India and the Greek City-States will be seen as the result of periods of instability and questioning in each of those areas. The development and height of the Roman Empire will be compared to the emergence of the Han Dynasty in China. The emergence and development of the more universalistic religions of Christianity, Islam and Buddhism will be studied as well as the more particularistic religions of Hinduism and Judaism. Each will be seen in the historical context in which it developed.

The Roman Exile will continued to be analyzed against the background of the decline and fall of the Western half of the Roman Empire and subsequent development of Christianity and the Germanic Kingdoms. These three influences will be portrayed as the roots of the Medieval Period in Western Europe. The study of the Byzantine Empire, Islam and the period of the Geonim in Jewish History will delineate the political and religious development that took place in the Eastern half of the Roman Empire.

The course will conclude in the aftermath of two cataclysmic events : the fall of the Western half of the Roman Empire and the Destruction of the Second Temple in Jerusalem. Much of the World History and Jewish History following these events can be seen as reactions to the events. The fall of Rome meant the total collapse of the existing political, economic and social structures. Feudalism , the manorial system the dominance of the church and the development of nations will characterize Medieval Europe and start to fill the void left by Rome's fall. Church power will culminate in the calling of the Crusades. Following the Destruction of the Second Temple, the Rabbis developed a Judaism that was not dependent on the Temple. The foundations of this Rabbinic Judaism emerged in Judea and Babylonia, which eventually became the spiritual center of Judaism following the Destruction, and continued to develop in the Jewish communities of Medieval Europe. The Middle Ages was the backdrop for both the rich development of Jewish Learning as well as for the upheavals of the Late Medieval Period which culminated in the expulsion of the Jews and their Judaism from most of Western Europe. The difficult years of the late Medieval Period will give way to the Renaissance . The causes and accomplishments of the Renaissance will conclude the course.

History 9

Mrs. Leibowitz

9th Grade Curriculum Outline 2017-2018

I. How did humankind develop Civilizations ?

A. Historical Concepts

1. How do you measure time?
 - a. Absolute time : BCE and BC
 - b. Relative time : Historical Ages
2. How do archeologists and historians reconstruct the past?
 - a. Historical sources : artifacts, primary and secondary sources.
 - b. Frame of reference.

B. Geography

1. Geographical features
2. Effects of geography on development of civilization

C. What defines a civilization?

1. Characteristics of a civilization.
2. Early civilizations
 - a. Sumer 3500 – 1600 BCE
 - b. China 3950 – 1000 BCE
 - c. Indus Valley – 2500 – 1700 BCE
 - d. Egypt 3000 – 2000 BCE Old Kingdom
 - e. Minoan and Mycenaean Early Greek Civilizations 2000 – 1200 BCE

D. Concept of a law code – Code of Hammurabi -

E. How did the Jewish Nation exemplify a civilization?

1. Effect of geography.
2. Concept of a law code : Comparison Torah to Code of Hammurabi
3. Question of a King : comparison of a Jewish King (מלך) to a secular king.
4. Concept of Dynasty : Kingdoms of Shaul, Dovid and Shlomo

II. How did Empires develop? What impact did the Empires have on Jewish History and on the development of religions?

A. What defines an Empire?

1. Technology of conquest.
2. Egypt creates an Empire – New Kingdom
3. Transition from bronze to iron : Hittites and iron-smelting
4. Nubian Empire.

B. How did the Assyrians create an Empire?

1. Assyrian methods of conquest.
2. Assyrian resettlement policy.
3. Assyrian conquest of Kingdom of Israel.
4. Assyrian makes Kingdom of Yehuda into vassal state.

C. Interaction of the Empires and the Jews : Concept of Exile

1. Introduction to the Four Exiles (גלויות) of the Jews: Babylonian, Persian, Greek and Roman.
2. What does Exile (גלות) mean for the Jews and Judaism?
3. What does Exile (גלות) of the Jews mean for the ruling empires?

- D. How did the Chaldeans rebuild the Babylonian Empire and destroy the בית המקדש (גלות בבל)?
(The First Exile)
1. Role of Nebuchadnezzar.
 2. Babylon as capital city of Empire.
 3. How was the Destruction of the First Temple (חורבן) a cataclysmic event?
 4. Events leading to the Destruction of the First Temple
 5. Situation of the Jews exiled in Babylonia.
 6. Development of Judaism in Exile.
- E. How did the Persians create an Empire and how did Judaism develop during the Persian Exile?
The Second Exile (פרס גלות)
1. How was the Persian Empire conquered and governed?
 2. Persian philosophy of how to rule an Empire.
 3. Contributions of Persian Civilization - Zoroastrianism
 4. Judaism under the Persian Empire.
 5. Cyrus allows the Jews to return to Judea : Problems Jews faced when they returned .
 6. Goals and accomplishments of Ezra and Nehemiah.
 7. Accomplishments of the Great Assembly (אנשי כנסת הגדול)

III. How did periods of political instability lead to questioning and the formation of new theories of government, new religions and new philosophies?

- A. How did the Aryan migrations into India lead to the development of religions which further developed under the Mauryan Dynasty? (6th - 4th Centuries BCE)
1. Hinduism
 2. Jainism
 3. Buddhism
 - a. Siddhartha Gautama – the Buddha
 - b. Emperor Asoka promotes Buddhism under the Mauryan Empire
- B. How did “the warring states period” lead to questioning and the formation of new philosophies and the unification of China under the Qin Dynasty? (6th - 3rd Centuries BCE)
1. Philosophies develop in response to “the warring states period”
 - a. Confucius’ ideas form basis of government
 - b. Daoist understanding of nature leads to harmony
 - c. Legalism leads to harsh governments
 2. China unifies under the Qin Dynasty
 - a. Shi Huangdi - “First Emperor”
 - b. Creates Legalist empire
- C. How did the Greeks question forms of government and man’s place in the world? (7th-4th Centuries BCE)
1. Traditional Greek understanding of the world
 - a. Homer’s Epic Poems as a source of History
 - b. Greek religious worldview.
 - c. Concept of a Greek hero : war, Olympics, drama festivals.
 2. Athens : Athenian Democracy.
 - a. Concept of polis and Greek citizenship.
 - b. Oligarchs → Development of democracy.
 - c. Potential dangers and safeguards.

- d. Structure of Greek Democracy.
- 3. Role of Golden Age of Athenian Culture (440 – 322 BCE).
 - a. Persian Wars led to Golden age of Athens
 - b. Pericles
 - c. Accomplishments in sculpture, architecture and drama.
- 4. Peloponnesian War leads to questioning
 - a. Athenian Imperialism : Delian League.→ Peloponnesian War
 - b. Change in Greek worldview
 - c. Greek Philosophy develops in response to Peloponnesian War
 - i. Socrates.
 - ii. Plato.
 - iii. Aristotle.
- D. What were the political and cultural accomplishments of the Roman Republic (509-44 BCE) ?
(6th - 1st Centuries BCE)
 - 1. Background
 - a. Geography.
 - b. Early Settlement.- Etruscan Civilization
 - 2. Establishment and functioning of the Republic.
 - 3. Roman Conquests.
 - a. Italian Peninsula
 - b. Punic Wars : Rome gains control of Mediterranean
 - 4. Weakening of the Republic.
 - a. Domestic and Foreign Problems.
 - b. Reforms : Gracchus Brothers.
 - c. Marius and army reforms.
 - d. Sulla and establishment of dictatorship..
 - 5. Caesar
 - a. Rise to power – 1st Triumvirate
 - b. Conquests
 - c. Reforms

IV What were the political and cultural accomplishments of the Hellenistic Age and how did it impact the Jews and Judaism? (323 – 150 BCE) ?

- A. Philip of Macedonia - Alexander the Great.
Conquests → Break-up of Empire.
- B. Hellenism.
 - 1. Political.
 - 2. Social.
 - 3. Art.
 - 4. Science.
- C. What does Hellenism mean for the Jews and Judaism? The Third Exile (גלות יוון)
 - 1. Alexander and the Jews.
 - 2. Jews under Ptolemy Rule.
 - 3. Jews under Seleucid Rule.
 - 4. Revolt of the Maccabees

D. Hasmonean Rule.

- 1..Yehuda
2. Yonaton
- 3.Shimon
4. Reaction to Hyrcanus' policies of expansion and forced conversion – development of Pharisees and Sadducees.
5. Formation of political parties leads to civil war.
6. Shlomit – Torah State under rule of Pharisees.

V. East meets West : The silk Roads : How did the "Pax Romana" and the Han Dynasty of China represent the height of their civilizations?

A. East meets West

1. Silk Roads : Contact between the Han Dynasty and the Romans of the Pax Romana results in cultural influences

2. Introduce Augustus : 2nd Triumvirate and rise to power and Rule

3. Introduce Gaozu (Liu Bang) : Rise to power, unification of China and Rule

B. What were the accomplishments of the Pax Romana? (27 BCE – 180 CE)

1.. Rule of the Emperors of the Pax Romana.

2.. Culture of the Pax Romana

a.Philosophy – Epicurean and Stoic

b..Sports and entertainment

c.Literature

d.Architecture and town planning.

e. Roman Law

C How did Han Dynasty (141 BCE – 220 CE) bring China to its Golden age ?

1.Emperor Wudi – establishes government based on Confucian principles

2. Development of science, medicine, technology and engineering

3. Buddhism becomes the religion of China

VI. How did the Jews and Judaism develop under Roman Rule? The Fourth Exile (אדום גלות) :

A. Rome gains control of Judea – Pompey.

B. Herod's rise to power and rule

C. Development of Judaism and Jewish life under Roman Rule.

D. What were the Jewish Reactions to Roman Rule and their long-range developments?

1. Essene reaction → Development of Christianity

a.Life of Yeshu (ישוי) - a historical problem

b.Evaluation of the sources of information : Gemara, Roman Writings, Josephus and Gospels

c.. Events of ישוי's life- problems of conflicting accounts

d.Paul - Life and doctrines. Paul separates Judaism from his newly created religion of Christianity.

i.Doctrines : Doctrine of Original sin; Doctrine of the Law, Doctrine of the Divinity of Yeshu

ii.Creation of Churches

iii.Epistles

- e..Beginnings of theological Jew - hatred – deicide charge . Christian sources of deicide charge : Matthew 27 :24,25
- f. Judaism and Christianity separate
 - i. Christians separate from Jews : Christians do not participate in Jewish Revolt against Rome and Christian interpretation of Churban Beit Sheni : Rejection of Jews as chosen people now replaced by Christians - Origin source
 - ii. Jews separate from Christians : Shmuel Ha Katan - Birkat Ha minim- 19th blessing. Added at end 1st century to keep Judeo-Christians out of synagogue and Jewish Community
- 2. Zealot reaction - revolts against Rome.
 - a. Great Revolt against Rome
 - i. Causes
 - ii. Destruction of the Temple - a cataclysmic event
 - iii. Results
 - b. Diaspora Rebellions
 - c. Bar Kochba Revolt
 - i. Revolt
 - ii. Role of Rabbi Akiva
 - iii. Roman reaction : Hadrian's restrictions and the martyrdom of the 10 Rabbis
- 3. Pharisee reaction (פרושים) (Briefly mention - in depth VIII A)

VII How did universal religions develop and affect political entities? Universal Religions : Christianity, Buddhism and Islam- universal truths and principles to guide behavior which transcended time, place and specific culture and are therefore transportable.

- A. How did Rome decline and fall while Christianity developed? Christianity in the West
 - 1. Century of chaos : problems of the 3rd century in Rome, the years following the Pax Romana
 - 2. Attempted reforms of Diocletian and Constantine : Christianity develops as a religion
 - a. Constantine : Edict of Milan, Nicene Creed
 - b. Theodosius : Christianity made the official religion of the Roman Empire
 - c. Early Church Fathers - Chrysostom, Ambrose, St. Augustine - attitudes on Jews.
 - d. Church Organization
 - e. Benedict and the establishment of monasteries
 - f. Pope Gregory and his vision of Christendom and Jews.
 - 3. Germanic Invasions :
 - a. Conquest of western half of Roman Empire
 - b. Germanic Kingdoms - Clovis, Alfred, Theodoric
- B. How did Eastern Orthodox Christianity develop in the Byzantine Empire? (Byzantine prohibitions on Jews)
 - 1. Christianity in the East Goals and accomplishments of Justinian
 - 2. Christianity splits : icon controversy, contrast Roman Catholic and Eastern Orthodox
- C. How did Islam develop and become a political power?
 - 1. Mohammed's life, teachings, and treatment of Jews.
 - 2. Islam develops into a political Empire
 - a. 1st 4 caliphs
 - b. Split between Shia and Sunni
 - c. Umayyad Dynasty
 - d. Abbasid Dynasty



3. Golden age of Moslem Culture

- a. Accomplishments in art and architecture
- b. Accomplishments in math and sciences

4. Islam and the Jews

D. How did Buddhism develop into a universalist religion?

1. Mauryan Empire in India : Conquests with heavy casualties causes Emperor Asoka to reconsider military policies and adapt teachings of the Buddha and rule his Empire with "right conduct".
2. Emperor Asoka's edicts of moral codes not dependent on class or gender made Buddhism very popular.
3. Emperor Asoka brought Mauryan Empire to greatest heights. Unifies empire with improved transportation and communication.
4. Spread of Buddhism through trade (Silk Roads) and missionaries to the East.
5. Appeal of Buddhism due to universalistic and pluralistic nature which allowed it to mesh with traditional Chinese ideologies in contrast to monotheistic religions which were too particularistic.
6. Mahayana sect of Buddhism had more popular appeal and accounted for the successful spreading of Buddhism to Eastern Asia.
7. Effect of Buddhism on Tang and Song Dynasties in China
 - a. Tang dynasty of China creates a religious civilization.
 - i. Empress Wu creates Buddhist Empire. She was a devoted Buddhist and makes Buddhism the state religion
 - ii. Tang develops into prosperous, politically strong Empire with many cultural , scientific and technological accomplishments.
 - iii. Buddhism, in part, responsible for downfall of Tang.
 - b. Song dynasty of China - religious civilization
 - i. Synthesis of Buddhism with Confucianism results in Neo-Confucianism
 - ii. Song Dynasty also a period of prosperity and innovation in China

VIII In contrast to developing universalist religions, some religions remain particular religions

A How did the **פרושים** continue to develop Judaism as a particular religion?

1. Judaism develops in Judea that is not dependent on the **בית המקדש**
 - a. Rav Yohanan ben Zakkai and Yavneh
 - b. Mishnah - Rav Yehuda ha Nasi
 - c. Amoraim and the Gemara Yerushalmi
2. Shift in center of Jewish life from Judea to Babylon
 - a. Rav and Shmuel
 - b. Gemara Bavli
3. Geonim
 - a. Threats to the Judaism of the Geonim
 - b. Rav Saadia Gaon combats each threat

B. How did Hinduism remain a religion particular to India?

1. Mauryan Empire :

- a. Prior to Mauryan Empire, Hinduism had become remote from people with its emphasis on complex sacrifice rituals that could only be performed by priests
- b. With emphasis on Vishnu, preserver of the world, and Shiva, destroyer of the world Hindu became more personal

2. Gupta Empire

- a. Hindu religion has more popular appeal and became dominant faith . Used gods and became more personal
- b. Guptas preferred king-centered, hierarchical Brahmanic tradition and made Hinduism the privileged religion yet still permitted the practice of Buddhism and Jainism
- c. Empire expands, establishes trade and culture develops

IX. How did the political, economic, social and religious institutions of the Medieval period fill the void left by the fall of the Western Roman Empire?

A. Western Europe in the Early Medieval Period

- 1. Charlemagne
- 2. Feudalism.
- 3. Power and politics in Medieval England and France – Beginnings of Nations

B. Development of Jewish communities.

- 1. Economic position of the Jew.
- 2. Communal life.
- 8. Jewish learning.
 - a. Rabbenu Gershom.
 - b. Rashi
 - c. Ba'alei ha-Tosafot
 - d. Hasidei Ashkenaz

C. Church as strong spiritual, political and judicial power.: Church verses State : Continuation of Religion-Politics relationship

- 1. Pope Gregory VII and the Investiture struggle.
- 2. Avignon Papacy
- 3. Rooting out heresies and Papal Inquisitions
- 4. Church architecture - cathedral building.
- 5. Christian scholars - Scholasticism and Thomas Aquinas

D. Crusades

- 1. Motivations for going.
- 2. Case studies of 1st and 3rd Crusades – primary sources
 - a. 1st Crusade : Pope Urban II and speech at Clermont (Primary source : Speech of Urban II)
 - i. Impact of 1st crusade on Jews of Ashkenaz : Attacks against Jews in Rhineland (Primary Source : Crusade Chronicles)
 - ii. Conquest of Jerusalem
 - iii. Establishment of Crusader Kingdoms
 - b. 3rd Crusade : The Kings' Crusade
 - Richard the 1st and England, Philip Augustus and France and Frederick Barbarossa and the Holy Roman Empire
 - c. Children Crusades

X. What changes were there after the Crusades in Church History, European History and Jewish History?

A. Church History – Church prestige and power lessens (after Pope Innocent III)

1. Crusades were corrupted
2. Crusades were a failure

B. European History

1. Economy – Commercial Revolution
 - a. Trade and the Italian City – states – Marco Polo
 - b. Jews and the Economy – Moneylending
2. Politically – formation of nation-states
3. Socially – Urban life and the rise of the middle class
4. Learning, Scholasticism and the Rise of the University
 - a. 12th century Renaissance – new centers of learning – Oxford, Paris and Bologna
 - b. Scholasticism – Thomas Aquinas
 - c. Law, medicine, philosophy and theology – Peter Abelard
 - d. Latin translations of the 12th century

C. Jewish History

- a. Anti-Jewish persecutions
- b. Accusations of Ritual murder and Host Desecration
- c. Physical violence against the Jews

XI. How did Empires continue to rise and fall?

A. Expansion of Islamic Caliphates

1. Caliphate of Cordoba
2. Golden Age of Jewish Life in Spain
 - a. Political opportunities for Jews – ibn Shaprut
 - b. Jewish Learning
 - Yehuda Ha Levi – poetry and philosophy, The Kuzari
 - Rambam – Halacha – Mishna Torah and philosophy – Morim Navokim
 - Ramban – Commentary on Torah
3. Fatimid and Ayyubid Caliphate of Egypt
 - a. Case Study of Jews in Cairo
 - b. The Cairo Genizah

B. Mongol Empire

1. Pre-Empire context
2. Genghis Khan
 - a. Law and governance of Mongols
 - b. Religious pluralism and success of Islam
3. Mongol Conquests and expansion under Ogedei – invasion of Central China and Eastern Europe
4. Civil War and rise of Kublai Khan
5. The Silk Road

C.Late Medieval Upheavals

- 1.100 Years War**
- 2.War of the Roses**
- 3.The Great Famine**
- 4.The Plague**
- 5.Jewish Experience 14th and 15th centuries - Expulsions**

XII. What were the accomplishments of the Renaissance?

A. Italian Renaissance

1.Humanism : Renaissance Man and Renaissance Women

2.Early Renaissance artists

- a.Petrarch**
- b.Dante**
- c.Giotto**

3.Renaissance in Florence - Quattrocento

- a.Medici Family - Patrons of the Arts**
- b.Art and Architecture**

Ghiberti
Brunelleschi
Donatello
Masaccio

4. Renaissance in Rome

- a. Popes as Patrons of the Arts**
- b. Artists**
 - i. Michelangelo**
 - ii. Raphael**
 - iii. Leonardo da Vinci**

B. Northern European Renaissance

- 1.The Printing Press**
- 2.Flemish Painters**

What is גלות ?

To be exiled is to be distanced from something. It means that a connection has been severed or broken. This could be physical and/or spiritual.

What are the 4 גליות ?

1. Babylonian Exile
גלות בבל



3. Greek Exile
גלות יון



2. Persian Exile
גלות פרס



4. Roman Exile
גלות אדום



What does exile (גלות) mean for the Jewish People?

- Physically : Most of Jewish History has taken place outside the Land of Israel – in the diaspora.
- Spiritually : In the diaspora the spiritual connection with Gd is not as strong – the Jews had and have to work hard to reach their true spiritual potential.

What are the sources for the 4 גליות ?

בראשית : א:ב

- והארץ היתה תהו ובהו וחשך על פני תהום ורוח אלהי מרחפת על פני המים
- Now the earth was unformed and void and darkness was upon the face of the deep; and the spirit of Gd hovered over the face of the waters.
- 1. תהו - unformed or null or barren - refers to the Babylonian Exile - after Nebuchadnezzar destroyed the first Temple - 70 year Exile - 423-371 BCE.
- 2. בהו - void - refers to the Persian Exile - Persia overthrew the Babylonian Empire and the Jews were under Persian Rule - 371 - 356 BCE. Rebuilt the Temple but Persians still ruled.
- 3. חשך - Darkness - refers to the Greek Exile - During the Second Temple period much of Asia was conquered by the Syrian - Greeks who ruled the Jews. 318 - 138 BCE. Did not destroy the Temple but they defiled the Temple and made us טמא.
- 4. פני תהום - The face of the deep - refers to the last Exile of Rome - 63 BCE -> the present. Evil Kingdom of Rome can not be fathomed just as the deep can not be fathomed. Destruction of the Second Temple and the complete subjugation of the Jewish people by Rome. This last Exile will end with the coming of Mashiach, the return of all Jews to the Land of Israel and the building of the Third Temple.
- ורוח אלהי - And the spirit of Gd - alludes to the Messianic period at the end of days.

Babylonia



Babylonia: Power

Babylonia is characterized by a lion who seeks power and dominion - In Daniel's dream Babylonia is a lion with wings of an eagle symbolizing both King of the beasts and King of the birds.

דניאל ז'ב - ר' יצחק

What characterized the four Kingdoms ?

דניאל ז'א - ח

The Prophet Daniel saw visions that are believed to be prophetic scenes of the "Four Beasts" that represent the Four Kingdoms that will rule over Israel during its long series of exiles.

Persia



- Persia - Pleasure
- Persia: Bear who seeks primarily to satisfy his pleasures - the bear is told to "devour much flesh"

דניאל ז'ב - ח' י

Greece



Leopard - Dominion through determination and intellect
Greece is characterized by great determination to attain its goal against all obstacles. Greece shows forth because it believed that man could understand everything through man's intellect and thereby rejected the spiritual realm.
פ"י ב"ל נאלי

פרשת לך לך לך

בראשית יד : א

- Ramban explains the War of the 4 Kings verses the 5 Kings that Avram was involved in according to his principle
- מעשה אבות לסימן לבנים.
- Ramban explains that Avram's defeat of the 4 Kingdoms represents that 4 Kingdoms would arise to rule in the world and that just as Avram defeated the 4 Kings, rescued his nephew Lot and retrieved the booty seized by the Kings so too would Avram's descendants prevail over the Kingdoms.
- Each of the 4 Kings represents one of the 4 Kingdoms to arise in the future that will each rule over Avram's descendants : Babylonia, Persia, the Greeks and the Romans.

Rome



Rome - Destroyer
Last Beast no longer just a destroyer. A monster that combines all the previous characteristics. It had immense strength and it was devouring and trampling and trampling with its feet what remained.
פ"י ב"ל נאלי

What is the purpose of the גליות ?

As we study each of the 4 Kingdoms we will first learn in-depth about the values, culture and accomplishments of each Kingdom. We will then look to the situation of the Jews living in exile within the Kingdom and how that affected the Jews and Judaism and how the Kingdom itself was affected.

What does it mean for the Jews to be in physical גלות ?

There are three types of exiles :

1. Exile within foreign countries
2. Exile from other Jews – Jews that do not have יראת ה'
3. Exile from oneself – not allowing the נשמה to really live – allowing it to be swallowed up by the physical.

Rav Avram Twersky

What could be the mission of the Jews living in גלות?

The גלות and the mission of the Jews comes from 'ה' as does everything else.

To be perhaps אור לגוים – a light unto the nations. To live as Jews following the Torah and doing mitzvot in ALL PARTS OF THE WORLD. This will bring tikkun to that part of the world.

What does it mean for the Jews to be in spiritual גלות ?

- "Each exile of the Jews has culminated in new levels of spirituality, for by being scattered, they have been able to redeem and bring into G-d's service environments that would otherwise have been untouched by the hand of Torah."

Rav Pincus

Nefesh Shimshon

What does it mean for the Ruling Kingdoms to have exiled Jews living within their Kingdoms?

What is unique about Jewish History???

Excerpts from Article
on Jewish History
by Rav Nachman Belman

A series of concentric circles.
Outer narrative and inner meaning.
Dates, personalities, communities.
Socio-economic and political conditions;
cultural and spiritual activity, interrelationships and conflicts; achievements and failures; rise and fall; antecedents and aftereffects.

All of these are the "ingredients" and points of reference of the study of all history.

The same is true, of course, of Jewish history except that Torah perspectives seek out and focus on other elements as central to all the above: namely, the poles of Exile and Redemption; of Providence and human will; of Torah loyalty and relations with the non-Jewish world; of the seeds of healing which precede the harshest of blows; of near assimilation and rising from ashes again and again; of assimilation and rebirth; of being atomized by surrounding civilizations and cultures, and/or revolutionizing them from within; of world historic encounters four times with the major national powers of the times; of being a People apart and being the axis around which world history revolves; of being a People twice evicted from its land, and retaining a deathless yearning for the Land — through twenty centuries of Exile; of prophetic revelation and legal preoccupation beyond compare, and equally unique genius in the pursuit of the material; of fractious individualism and unconquerable unity across oceans and millennia; of a Messianic yearning so intense, that its great test is the repeated explosion of false Messianism, whether of movements or individuals.

fragmented,
destroyed

ongoing

divides
into
parts or
fractious

Read this excerpt carefully and write the answers to the following questions: (In your own words please!)

(1) What is similar about all history and Jewish History?

(2) What is unique about Jewish History? How does Jewish History differ from all other history?

(3) What four empires is the author referring to when he writes "of world historic encounters four times with the major national powers of the times" ?

1.

2.

3.

4.

(4) What two major events in Jewish History is the author referring to when he writes "of being a People twice evicted from its land" ?

What is the model for "the healing which precedes the wound" ?

דוד נס ואל דוד

THE HEALING AND THE BLOW

"Before the first enslavement begins, the final redeemer is born." (Midrash Rabbah Vayeshev)

After Joseph is sold into Egyptian slavery, the Torah narrative does not immediately relate the lot which befell him, though the poignancy of his situation magnetizes our intense desire to know: "What happened to Joseph?" Instead there is an interlude — Yehudah and Tamar — the birth of Peretz and Zerach. Only then does the narrative of

Joseph in Egypt resume. Why?

Our Sages note that Joseph's forced arrival in Egypt is the preface to the first Exile in our history, our 210 years in Egypt. They further note that our final Redeemer from all Exile, *Mashiach*, the son of David, is a descendant of Peretz, the son of Yehudah and Tamar.

In a lightning flash of Revelation, the Torah has communicated to us — behind a veil of personal narrative — that the vast canvas of Jewish and historic human will and behavior, is a vehicle of an even larger Divine design which encompasses the entirety of Jewish and world history, in Law and Mercy, in both transcendent and immanent Reward and Penalty, in "planned healing" before and through the wounds, in Divine-human encounter, till Divine Redemption and human will become one.

Consciously or unconsciously, we have known that principle as the underlying certainty of Jewish existence, of its hope and driving energy.

Read the except carefully and write the answers to the following questions :

(1) Explain the phrase "Before the first enslavement begins, the final redeemer is born." ?

(2) Explain how Joseph (יוסף) being sold into slavery in Egypt and the incident with Yehudah and Tamar is an example of the phrase in question #1?

What are other examples in Torah History of "healing which precedes the wound" ?

Read the excerpt carefully and write the answers to the following questions :

(A) n1 : Noah

Before the world-destructive Flood in Noah's time, Noah invented agricultural implements, "plowshares" as it were, to ease the sorrow of "eating bread by the sweat of one's brow." The violence made possible by those who "forged copper and iron" seals the decree of world destruction, an "instant" before the last *tzaddik* is submerged in evil. Noah's invention anticipated the prophecy, "They shall smash their swords into plowshares...The wolf will dwell with the lamb" (*Isaiah 2:4 and 11:6*). Human nature will be transformed. Can swords be smashed into plowshares, without the transformation of human nature?

Before the pre-Noahide world led to its own destruction, the final world of redemption was planted.

(1) What "wound" is going to come to the world?

(2) Why is that "wound" going to come? What did people in Noah's time use copper and iron for?

(3) In what two ways is Noah the "healing" that will precede the "wound" ?

a.

b.

B. אברהם (Avraham)

Read the excerpt carefully and write the answers to the following questions :

Ten generations later: Again one last *tzaddik* remains, Avraham, our Father. The world is again beyond the power of self-regeneration. But there is a Divine Promise, that a new world will not be built on the total ruins of the old world. The old world will remain locked in the struggle between good and evil, between

blessing and anguish; till Avraham's offspring, as custodians of "the way of Hashem" namely the practice of "righteousness-justice" will have led to the transformation of human character and behavior.

Lech Lecha: "Go to yourself" from earlier nation, community, family. The world will not be neutral toward the People you will found, but without acknowledging it, blessing or diminution for them will be a function of this relation towards your People. But after you are extracted from their world, and the millennial encounter/struggle between them and you — in your "separateness," they will finally acknowledge, that all blessing comes to them only through you. (Rashi, *Lech Lecha*).

Before the wounds of the Post-Noahide, but not yet redeemed, world will strike wantonness and/or despair into the heart of Man, Avraham, our Father, is "extracted" from his own pagan antecedents - through his transcending merit to serve as the "healing which precedes the wound."

(1) How does Avraham serve as the "healing" for his generation?

(2) What will be the relationship between Avraham and the People that he will find and the rest of the world?

CHAPTER VII

DESTINY, NOT CAUSALITY, GOVERNS JEWISH HISTORY

The Patriarchic Covenant introduced a new concept into history. While universal (non-Jewish) history is governed by *causality*, by what preceded, covenantal (Jewish) history is shaped by *destiny*, by a goal set in the future.

Universal history is of an etiological nature; every event is brought about by a preceding cause. Event A occurs and B follows, or, colloquially speaking, A begets B. Such history develops almost mechanically, origins determine events; the present is precipitated by the past. Most historians are guided by this principle, namely, that causality (or high probability) dictates unfolding events. When secular scholars try to interpret Jewish history in this manner, they inevitably arrive at bizarre conclusions and distortions.

Covenantal Jewish history, by contrast, is teleological, not etiological. This means that it is propelled by a purpose. What happens to Jews emanates from a Divine promise foretold about the future, rather than by events impelling from the past. Jewish history is pulled, as by a magnet, towards a glorious destiny; it is not pushed by antecedent causes. This is the meaning of the Patriarchic Covenant; it is a goal projected, a purpose pursued, a destination to be reached.

For example, the modern worldwide efforts of the Jewish people to sustain and secure the State of Israel despite almost total world opposition is a purely covenantal experience. The passionate, almost irrational determination to establish a Jewish state cannot be explained, as some scholars have attempted to

do, as a variation of the nationalistic ferment which gripped many Western European peoples in the nineteenth century or even as a reaction to the horrors of the Holocaust, which destroyed one-third of our people. Such explanations cannot account for the intensity and solidarity of the American Jew, who is ready to jeopardize his political and economic status in American society, if need be, for the sake of Israel's survival and well-being. Other nations have suffered lesser catastrophes and have succumbed to the imperatives of historical decline. Not so with the Jew, who emerged out of the Holocaust, not depressed and distraught from the blows of the past, but energized with superhuman zealotry by a dream about the future which the flames of the crematoria could not extinguish.

In the hearts of most Jews, there is an awareness that Israel is a promised land. The promise, a destiny to be fulfilled, is the cause of present exertions; it is not the result of a conglomeration of past events. The drive for Israel is fueled by anticipation, by something beautiful and miraculous which defies precise formulation, which hovers and beckons on the distant horizon. Even secular Zionists, who formally decry all religious terminology and motivations, often speak with Messianic overtones. Destiny, not causality, constitutes the dynamics of covenantal history. The future is responsible for the past.

Destiny and Destination

The word "destiny" is etymologically related to the word "destination." What determines Jewish historical experience is not one's point of departure, but one's destination. There are two types of travelers. Some merely wander about restlessly, unable to stay put in any one place and going nowhere in particular. Circumstances dictate their movement. An experienced traveler, however, has a destination to which he is rushing, and he wants to get there as soon as possible. And that is precisely the factor that shapes Jewish history, which is unlike

the histories of other nations. The Jew is rushing somewhere, and, however, often he is sidetracked, he returns to resume the journey.

What is the destination of the Jew? Where is it on the map? It is the eschatological redemption, *ketz ha-yamim*, not only of the Jew and mankind, but of the entire universe, as the prophet foretold: "The Lord shall be king over all the earth (*malkhut shamayim*—universal religion); in that day shall the Lord be One and His Name One" (Zech. 14:9).¹ This is the Messianic dream of Judaism and the spiritual goal of Jewish history.

The Patriarchic Covenant created this new concept of historical destiny. It promised Israel a faith, a land, and a future redemption. It pledged, "And I shall make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be a blessing . . . and all the families of the earth shall bless themselves through you" (Gen. 12:2-3).² It forged a people with a great destination.

הערות למפרק 7

- 1 זכריה יד, ט: והיה ה' למלך על כל הארץ, ביום ההוא יהיה ה' אחד ושמו אחד.
- 2 בראשית יב, ב-ג: ואעשך לגוי גדול, ואברכך ואגדלה שמך, והיה ברכה . . . ונברכו בך כל משפחות האדמה.

CHAPTER VIII

THE UNIVERSAL AND THE COVENANTAL

There are religiously committed Jews who are indifferent to the concerns of the larger non-Jewish society. They are content to reside in isolated communities with unconcern, if not actual disdain, for the Gentile world and for the problems which afflict humanity. This introversion can be explained as a reaction to the centuries-old derision and persecution which have been the Jewish historical experience and to which they were subjected with particular ferocity in modern times. Nowadays, there are particular aspects of moral perversion afflicting the general society which are repellant to Jewish sensibilities. Nevertheless, this insularity cannot be vindicated as authentic Judaism even if it can be understood and justified in particular historical periods and situations.

The Messianic Fulfillment

The fullest realization of Jewish history will be achieved in Messianic days. The Jewish vision of the Messianic era includes tranquility and fulfillment for all mankind, not only for the Jewish people. The Yalkut writes: "Every people or nation which did not oppress Israel will partake of the Messianic era" (*Bo*, 212).¹ A universal brotherhood will accompany a restored and vindicated Israel, and a worldwide regeneration was foretold by the prophet Zechariah: "And the Lord shall be king over all the earth; in that day shall the Lord be one and His Name one" (14:9).² Isaiah elaborated on this universal theme: "And many peoples shall go and say: Come, let us go up the

Name _____

Questions on the Rav's Soloveitchik's article "Destiny, Not Causality, governs Jewish History" :

(1) The Rav calls universal history, meaning World History, etiological, and he calls Jewish History teleological.

What is the difference?

(2) Explain how Jewish support for the state of Israel is an example of the teleological nature of Jewish History.

(3) Describe the two types of travelers that the Rav makes reference to. Which better describes Jewish History? Why?

(4) What is the destination of the Jew?

Shir on
Contrast
between
Judaism and
Hellenism

A different formulation of the argument focuses upon the subject of aesthetics. Judaism opposes the Greek notion of the supremacy of beauty and aesthetics. In a word, Judaism rejects the holiness of beauty and embraces the beauty of holiness. To the Greeks, even within their lofty system of ethics, concern with aesthetics dominates. But this still is not the primary focus of dispute.

Another aspect of the dispute is the role of the intellect. The Greeks emphasized the intellect and negated emotion. They favored the cold mind over the warmth and depth of the heart. The Kuzari, in the fourth section, contrasts the closeness and warmth of the God of Abraham to the distance and remoteness of the God of Aristotle. To this day, especially within Chassidut, there are those who see intellect versus emotion as the main dispute between secular society and religion. However, this view of the dispute is inaccurate, for as Nietzsche points out, there were two strains of thought in Greek philosophy: the Apollonian, which focused on the intellect, and the Dionysian, which emphasized passion and emotion. Apparently, even among the Greeks, there existed non-rationalistic approaches.

A different view of the dispute pits intellect against will. Intellect is static; it never ventures beyond the internal world of the mind. Will, on the other hand, is a desire to do. It stems from a thought, but translates into action. Whereas the Greeks emphasized thought and understanding, Judaism focuses on will and action, the dynamic of doing. "Anyone whose wisdom exceeds his good deeds, his wisdom will not endure" (Avot 3:12).

All of these points are true, but each one is only a small part of a larger picture. In general, it is difficult to talk of Greek culture because it was so diverse, but two characteristics stand out.

A. The Greeks believed that existence in its totality is comprehensible and conquerable. The universe contains no

mystery, reflects no greater power. Man can master all creation. Today's conception of mastery is different; we think of dominating the world in the physical sense, to harness the universe's power and use it to produce. But the Greek conception of mastery meant domination through conceptualization and categorization, fitting the universe into the confines of cognition. Their purpose was understanding purely for the sake of understanding.

The Greeks asserted that the task of mastering the world was achievable. This meant that there was nothing in the universe beyond comprehension. The Greeks were forced to believe that the cosmos embodied order and beauty, because order allows understanding. Everything in the universe has its exact place, and thus Man may decipher the laws of nature.

To summarize, the Greek outlook on the universe was:

1. That which is revealed and perceptible is all there is.
2. All is within Man's grasp to understand.
3. Creation contains law and order, harmony and beauty, which give Man the ability to conquer and dominate the universe with his intellect.

B. The second pillar of Greek culture was the centrality of Man in the universe. Sophocles' Antigone is a song of praise to Mankind whose actions raise it above nature. The Greeks studied nature from an anthropocentric viewpoint; nature existed only as it related to Man. Although from Socrates and on, the study of nature shifted to viewing nature as an independent entity with its own internal workings, nevertheless, Man remained at the center of all, and he received most of the attention.

These two aspects of Greek culture present Man against nature as the ruler against the conquered, Man enveloping creation, standing apart from it and distinct from it. The Greeks placed intellect and beauty at the center of their thought so that they could grasp, capture, and control the world. Given the cosmological order, and the intellect within Man, Man was aptly

empowered to extend his control over the universe. In sum, the essence of Greek culture was Man grasping and controlling the universe; all other factors which characterized Greek culture were merely outgrowths of this one point.

This principle of Man controlling the universe is also found within Judaism. "You have placed all under his feet" (Tehillim 8:7). Is this value of Greek culture, Man's mastery and power over creation, completely invalid, or is it redeemable? The Talmud chastises one who neglects the study of astronomy (Shabbat 75a). And the Bible declares, "Not for desolation was [the world] conceived, but for habitation it was created" (Isaia 45:18). So why did our forefathers fight for the destruction of Greek culture?

There is evil which is pure evil, and must be totally uprooted from the world. There is also evil which presents partial truth as if it were the whole truth. The Greek viewpoint presents only half the picture as if it were complete, and here lies the root of its villainy.

Judaism places Man at the center of creation as one who dominates the world, but both Man and his world are null and void in the presence of God and His universe, before the hidden and secret Being, in the face of He who remains unrevealed to our eyes. Religious Man experiences humility and insignificance in front of creation, both in the universe's grandeur and in its minutiae. Maimonides teaches that we can learn love and fear of God through observing nature. That technique is not only a strategy toward loving the Creator, but a way to view our own environment. Do we feel domination and mastery over all, or insignificance and meagerness in a world shrouded in mystery? Paradoxically, the Torah wants Man to work on nature and improve it, to conquer the earth and understand it, but at the same time to perceive the world in its hidden and obscure state, thus maintaining Man's lowliness and humility.

The Greek stance was immoral not in and of itself, but rather in the priorities it set. Greek values were not completely wicked; rather, they were flawed, incomplete, and imbalanced, to such a degree that they became totally corrupt. The dominion of Man and his mastery over nature can be part of worship of the Creator, but Man's greatness can become so central that it becomes a religion in itself. Toynbee holds humanism as Greece's central iniquity, seeing Man as the sole center of the universe, as a god of the cosmos. The problem with Greece was not the belief in multiple deities, but rather the deification of Man.

The dispute between Judaism and Greek culture is not limited to these two societies. The same dispute exists between all religious goals and cultural goals. Culture aims to supply Man with all his needs - from the physical to the spiritual to the emotional. It sees the world in Man and not Man in the world. It constricts all life and reality into an existence that is both conquerable and controllable.

Judaism demands from those who inhabit this world that the center of all reality be the Creator, and we are here to serve Him. All is dependent upon Him, secondary to Him, and there would be no existence without Him. All of the power we exert on the world is for His and it is from Hashem alone that we draw our life and our strength.

(Originally delivered on Chanuka, 1974.)

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Classwork : Sources Project for Medieval Christian Attitude towards the Jews :

1. Review your classnotes and the readings on the Early Church Fathers (they are posted on the Haiku page on Universal Religions)

2. Read Pope Gregory on the Treatment of the Jews which is on this page.

3. Read the two sources on Medieval Christian attitudes towards the Jews which are also on this page. One is a letter written by the Bishop of Speyer inviting Jews to settle in his city of Speyer. You do not have to answer the questions but you can use them to help guide you through the letter. Think about why the Bishop might have wanted Jews to settle in his city. The other source was written by King Louis IX of France during the end of the Crusades .

4. Read the two sources from the Crusade Chronicles on the 1st Crusade which is also on this page.

5. Write a thesis which states how the Christian treatment of the Jews developed and changed from the Early Church Fathers through Pope Gregory who established how the Jews were treated before the Crusades. This attitude is exemplified by the Bishop of Speyers' letter. The treatment of the Jews again changes during and after the crusades. This treatment is demonstrated by the two accounts of the crusades and the statement by King Louis IX of France. Your thesis should clearly state how the Christian attitude towards the Jews developed and changed from the Early Church Fathers to Pope Gregory and then again changed during the Crusades.

6. Write a BRIEF outline and an essay which proves your thesis. You can cite excerpts from the readings to prove your thesis. Be sure to use quotation marks when you quote from the readings. You should work in pairs and submit one essay per pair. The outline does not have to be question -outline form but should be BRIEF and the essay should be 2-3 pages. Printed copies of the essays should be handed in to me on Tuesday, April 17. Send your completed essay to Turn it in.com

Debates 9A1
Mrs. Leibowitz

Overall Debate Resolve : The Crusades was a turning point in Church History, European History and Jewish History.

This resolve will be broken down into 3 separate resolves which will be the basis of 3 debates that the class will participate in. Each student will be assigned to the pro or con side of one of these debates. When researching your information for your debate you should consider the questions listed below.. You should use your classnotes , your textbook and for the Jewish History the handout (for the 3rd debate).

Debate #1 The Crusades was a turning point in Church History.,:

1. What was the position of the Church before the Crusades?
2. How did Pope Innocent III represent the power of the Papacy?
3. How did the Crusades themselves and how the Christians acted on the Crusades affect the status of the Church?
4. How did the results of the Crusades affect the status of the Church?
5. How did the relationship between Pope Boniface VIII and King Philip IV of France affect the status of the Pope?
6. How did the Great Schism affect the status of the Pope?
7. Did the Church really change that much?
8. Did the Crusades themselves cause change or would the changes have happened to the Church anyway?

Pro : Nathan, Sam, Jacob C

Con : Benjy T., Jared, Tani, Yoni

Debate #2 The Crusades was a turning point in Western European History :

1. How did Feudalism and the manor define the economic, political and social structure of Western Europe before the Crusades?
2. How was the economic structure of Western Europe different after the Crusades?
3. How did political structure of Western Europe? (who now has more power?) change after the Crusades?
4. How did the social structure of Western Europe change after the Crusades?
5. How did culture, learning, universities and medieval philosophy or scholasticism develop after the Crusades?
6. Did Western Europe really change that much?
7. Did the Crusades themselves cause change or would the changes have happened to the Western Europe anyway?

Pro : Benjy B., Efraim, Gabe, Jacob R.

Con : Noah, Leora, Max Blinder, Elisheva

Debate #3 The Crusades was a turning point in Jewish History :

1. What was the status of the Jews in Western Europe before the Crusades?
2. How did the treatment of the Jews during the Crusades change the status of the Jews following the Crusades?
3. How did Pope Innocent III's 4th Lateran Council in 1215 affect the treatment of the Jews?
4. How did the Disputation of Paris in 1240 and its results demonstrate the Jews' position?
5. How did the Blood Libels, the charges of Desecration of the Host and the claim that the Jews were responsible for the Bubonic Plague define the position of the Jews following the Crusades?
6. How did this treatment of the Jews lead to the expulsion of the Jews from England and France?
7. Did the situation of the Jews really change that much?
8. Did the Crusades themselves cause change or would the changes have happened to the Jews anyway?

Pro : Rachel D., Remi, Shirah, Elana

Con : Bari,k Erin, Carly, Rachel Z.

Assignment 9C : Debate homework assignment : Each student should research their side of their debate and WRITE the answers to the questions for their debate and submit to the Haiku. Write the answers from your team's point of view. Pro means you are arguing that the changes were caused by the crusades. Con means these changes were happening anyway and would have continued to happen even without the crusades. Both sides should make it clear what the changes were for your debate. Please bring your textbooks to class starting on Tuesday, May 8 for the week.

Group Work : Each side of each debate will work together in class and write up the following :

- (1) **Introductory statement : your statement should include all of your arguments**
- (2) **Questions to challenge the opposing side with - you should also anticipate what questions that they will ask you.**
- (3) **Conclusion : should include your strongest arguments - you should write a preliminary conclusion which you can add to as you see how the debate progresses.**

Please hand me one printed copy of this group work BEFORE your debate. I will have to lower your grade if I do not have one printed copy before the debate begins.

Assignment A : Due Friday,, May 18

Read Handout A : Jews of Moslem Spain which is posted on the Haiku page entitled "Jews in Moslem and Christian Spain and the Mongols".

Consider and think about how the ideas stated in the following paragraphs (taken from the book, The Jewish World in the Middle Ages) are demonstrated by the Hand-out A reading.

MUSLIMS AND JEWS

The Jews of Spain enjoyed an atmosphere of tolerance. They served as diplomats, clerks, and financiers, holding considerable political power, with no office denied them. Although the Qur'an required justification for the employment of non-Muslims, this was overlooked with regard to the Jews, given the important functions which they served. The specific requirements of the Pact of 'Umar, which expected Jews to be humbled in status, were also ignored.

For the most part, the Spanish Jews were secure and fully integrated with the Muslim majority. Economic, political, and social factors came together to permit a degree of freedom unmatched anywhere in the world. Signs of tension between Muslims and Jews show up infrequently.

Under Muslim rule, the Jews of Spain flourished and prospered. A culture of poets and philosophers emerged who were able to draw upon Muslim poetic and philosophical sources as well as their own Jewish sources.

The cultural life of Spanish Jewry reached its peak during the period often referred to as the Golden Age of Spain (approximately 900-1200). It was at this time that Spanish Jewry began to produce remarkable and outstanding poets, philosophers, halakhists, historians, grammarians, and moralists. Muslim scholars, who were very much involved with poetry and grammar, exerted great influence on Arabic-speaking Jews, providing them with important resources. In addition, they provided Jewish scholars with a great deal of important philosophic source material.

Think about how the accomplishments of the following people : Hasdai ibn Shaprut, Shmuel ha-Nagid, Rabbi Yehuda Halevi, Rabbi Moses Maimonides (Rambam) and Rabbi Yitzak Al-fasi ("the Rif") exemplify some of the ideas stated in the above paragraphs. .

You will then prepare for a class discussion that we will have on the reading. . The discussion format we will use is called a *Socratic Seminar*. In this discussion format, your teacher will try as much as possible to stay out of the discussion. You will respond to each other's comments and also share your own thoughts on the readings. The discussion will take place on Friday,, May 18.

Note: You may not use your laptop during the seminar. Make sure to print anything you need.

Here are some questions to think about as you read the chapter and prepare for the in class discussion:

- What is the Islamic attitude towards Judaism during the 8th - 12th centuries? What was the experience of Jews living in Spain under Moslem rule?
- What type of thoughts and ideas were Jews exposed to while living in the Islamic Empire?
- What were some Torah and secular accomplishments of Jews during this time period? How were they influenced by the culture in which Jews lived?
- This time period is often called a Golden Age for Jews. Do you agree?

Instructions for participating in the Socratic Seminar:

Participants...

1. ...must refer specific historic events and people whenever possible.
2.must refer to what the previous speaker says, even if you wish to change the topic.
3. ...are not allowed to speak if unprepared.
4.must ask follow-up questions for clarification when they are confused.
5. ...stay focused on the current conversation—make notes if something unrelated comes up so it can be discussed later.
6. ...speak up when they have something to say—do not raise your hands.
7. ...must always look at the speaker and listen carefully.
8. ...must speak so all can hear.
9. ...must talk to each other, not to the teacher.
10. ...must recognize that the quality of this discussion depends each of you individually—your participation makes the discussion a success.
11. Your grade for this assignment will depend on the quality and quantity of what you contribute to the discuss

!! חג שמח

Obadiah Sforno - 1470 - 1550 - a Renaissance Jew

a Biblical commentator and a physician In Rome Sforno studied philosophy, mathematics, philology (linguistics) and medicine.

He includes humanistic ideas attempting to cause Jews to love not only Jews but all of mankind. he sees the differences between Jews as quantitative not qualitative.

Shemot 19:5

"You shall be My own treasure from among all peoples" - Sforno says "/although the entire human race is more precious to Me than all other inferior creatures (Lit existent ones" for he alone (man) among them represents My intention (purpose) as our sages say חביב אדם שנברא בצלם Precious is man who was created in the Image,(avot 3:14), still you shall be to Me a treasure beyond all of them.

"For all the earth is mine" כ לי כל הארץ

And the difference between you and them is one of degree, for indeed all the earth is mine, and the righteousness of all people are without a doubt dear to Me.

Deuteronomy 33:3 משה blesses the Jews

He also showed his love to peoples, all it holy ones are in Your hands; and they were brought in at your feet, He would bear Your utterances

Sforno says " Although You love (all) people , as You said,And you shall be My own treasure from among all peoples and thus You made it known that all humanity is considered as a treasure to You., as our sages state Precious is man who was created in the Image, still all His Holy ones are in Your hand; You have stated that all His holy ones sanctified by the holiness of the fiery law are in Your hand akin to a bag of silver. For they (Israel) are more precious to You than all other human beings as it says And you shall be unto me as Kingdom of priests and a holy nation and as our sages state, Beloved are Israel for they are called children of the Omnipresent