Reference Services at Lander College for Women  
by David B Levy, Chief Librarian at LCW

Description: Fifty five of the Touro College LCW library guides content compiled by the speaker include more than just standard web directories, recommended databases and bibliographies. Power points, mikorot packets of Hebrew Rabbinic primary sources, outlines-charts-exercises, book reviews, graphs, and substantive introductions pepper and spice up the library guides and make them unique resources. As Rabbi Yehudah HaNasi says in Pirke Avot: אֵל תְּסִקְקֵה בַּעַל מְפַּרְפָּר שֶׁיֶּשׁ בַּעַל קָנֵקֶּקֶּק שֶׁמְּחָלֵל יִשְׂרָאֵל נְאֻם שֶׁאֲשֶׁר לאו דַּבָּר אֵל תְּסִקְקֵה לְאִלּוּ בַּעַל מְפַּרְפָּר שֶׁיֶּשׁ בַּעַל קָנֵקֶּּק שֶׁמְּחָלֵל יִשְׂרָאֵל נְאֻם While the library guides template container may be likened to “new wine” if you explore these guides you will find “old wine. The Library Guides composed for the LCW curriculum show the increasing Interdisciplinarity of Jewish studies. Making these guides interdisciplinary shows that librarians not only teach how to “access” knowledge [and importantly serve as “fact checkers,”] but also can take an active role in organizing, interpreting commenting upon, and creatively fostering the furtherance of interdisciplinary international research.

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Introduction
Managing the LCW library includes duties such as buying print materials such as books and journals, reference services to patrons (students and professors and administrators) including offering library orientations in the classrooms, keeping up-to-date with new databases resources [including Jewish studies i.e Bar Ilan; Otzar HaHokmah; COTAR; etc] constructing in house home grown resource research tools such as the library guides, Tabulation, Record Keeping, and Measurement of Statistics, offerings exhibits and displays, coordinating staff schedules, participating in research librarian groups such as WEB 2 meetings, updating web directories, ILL, placing requisitions, maintaining Collegiate relationships with Professors, distributing ipads and webcams, etc and in short ‘wearing many hats.’ In this presentation I would like to focus on the uniqueness of the 55 library guides constructed by DBL for TC and shown in the classrooms at LCW. The accompanying spreadsheet shows the break down of these library guides and their contents. The power point slides treat additional subjects such as Annual Customer Satisfaction Survey Dec. 2016 and (b) Evaluating Resources and Measuring Information Literacy to try to gage and measure how effective is library science education at TC.

First however let us consider how technology represented in the library guides and remote teaching, and the concept of the embedded librarian have radically effected the profession of librarianship of our patrons before our Kafquesque\(^1\) gates of assistance.

A Brief Overview of Scatter of Literature: Technology in Reference services today

As noted in my previous published AJL proceedings in Montreal,\(^2\) Las Vegas,\(^3\) Pasadena,\(^4\) and Seattle\(^5\) on moral and ethical concerns of the online environment, technology can be used for good or bad as encapsulated by Holderlin’s statement in Patmos, “Wo die gefahr ist wacht das retend auch.”\(^6\) On the one hand bio-technology and organ transplants increase longevity and quality of life on the other hand

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\(^1\) Kafka writes, "Vor dem Gesetz steht ein Turhuter. Zu diesem Turhuter kommt ein Mann vom Lande und bittet um Eintritt in das Gesetz. Aber der Turhuter sagt, dass er ihm jetzt den Eintritt nicht gewahren konne. Der Mann uberlegt und fragt dann, ob er also spatter werde eintreten durfen. 'Es ist moeglich, sagt der Turhuter, jetzt aber nicht. Da das Tor zum Gesetz offensteht wie immer und der Turhuter beiseite tritt, buckt sich der Mann, um durch das Tor in das Innere zu sehen. Als der Turhuter das merkt, lacht er und sagt: 'Wenn es dich so lockt, versuche es doch trotz meines Verbotes hineinzugehen. Merke aber: Ich bin machtig. Und ich bin nur der unterste Turhuter. Von Saal zu Saal stehen aber Turhuter, einer machtiger als der andere. Schon den Anblick des dritten kann nicht einmal ich mehr ertragen.' Solche Schwierigkeiten hat der Mann vom Lande nicht erwartet; das Gesetz soll doch jedem und immer zuganglich sein, denkt er, aber als er jetzt den Turhuter in seinem Pelzmantel genauer ansieht, seine grosse Spitznase, den langen, dunken, schwarzen tatarischen Bart, entschliesst er sich, doch lieber zu warten, bis er die Erlaubnis zum Eintritt bekommt. Der Turhuter gibt ihm einen Schemel und lasst ihn seitwarts von der Tur sich nieder setzen. Dor sitzt er Tage und Jahre. Er macht viele Versuche, eingelassen zu werden, und ermutet den Turhuter durch seine Bitten. Der Turhuter stellt ofters kleine Verhore mit ihm an, fragt ihn uber seine Heimat aus und nach vielem anderen, es sind aber teinahmslose Fragen, wie sie grosse Herren stellen, und zum Schlusse sagt er ihm immer wieder, dass er ihn noch nicht einlassen konne.”

The humorous depiction of reference librarians at the “gates” can also be trooped in Samuel Becket’s *En Attendant Gedot* which I reference as a humorous library joke in my Seattle AJL Proceedings paper at


\(^2\) Levy, David B. Moral/ethical halakhic concerns of the online environment : safeguarding the ethical essence of Judaism living with Torah in the digital age as librarians committed to fostering ethical-intellectual-spiritual virtue amongst our patrons in quest for hokmah, binah, ve-daas in a life long endeavor in the cognitive life of the mind. Association of Jewish Libraries: Annual Convention 46 (2011) 66 pp


\(^4\) Levy, David B., Jewish Women, Education, & Responsible Use of the Internet http://databases.jewishlibraries.org/node/17677

\(^5\) Levy, David B, Teaching Judaica online Information Literacy, http://databases.jewishlibraries.org/node/17675

\(^6\) Heidegger in his essay, “Die Frage nach der Technik ” encapsulates this danger as a function of Gestell (control) via framing or limiting by putting a boundary around freedom. He notes that the power of Getell is employed by various domains when he writes: Ackerbau ist jetzt motorisierte Ernährnusindustrie, im Wesen das Selbe wie die Fabrikation von Leichen in Gaskmmern und Vernichtungslagern, das Selbe wie die Blockade und Aushungering von Laendern, das Selbe wie Die Fabrikation von Wasserto ffbomben. (Schirmacher, Wolfgang, Technik und Gelassenheit, Freiburg: Alberg, 1983, p. 25)
politically the world is at risk for nuclear armageddon. As noted in my Pasadena paper more conservative more fundamentalist Haredi groups often distrust online resources out of concern for pritzus, bitul zeman, and fostering erosion of traditional memory, and try to limit their use for parnassa.7 However many kiruv groups recognize technologies potential to return Jews to traditional religiosity and sources, and use the internet as way of bridging distances for their target audiences (baal teshuvahs) and disseminating knowledge.8 For groups with denied access to Jewish learning due to anti-semitic persecution the internet has also played a role in recuperating knowledge formerly suppressed.9 However there is no substitute for a real Jewish community versus a virtual Jewish community as noted by Eliezer Schweid.10 Judaica reference work has significantly developed so that Judaica reference librarians do much more now in the age of Etexts and digitization, than only recommend key core Judaica reference titles for the library collection.11 Scholars today know that electronic search tools have also enhanced statistical analysis of sacred texts.12 Including the sacred poetry of piyyutim.13 However perhaps it was in the past of the tannaim and amoreim and geonim that individual sages possessed such memory banks by their learning that they did not need to rely on online Econcordances and other reference tools, within the rabbinic notion of “yorede.”14 Online resources have also revolutionized the way genealogical research is currently done in the library15 and multimedia tools change the way history is studied and interpreted16 such as the Holocaust testimony databases at the Yale Fortunoff collection, Yad VaShem, and USC Shoah testimony database.17

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7 Mesch, Gustavo S. Ethnicity and the diversification of access to online health information and communication in Israel. Media and Ethnic Minorities in the Holy Land (2014) 183-199
10 See page 121 at http://databases.jewishlibraries.org/sites/default/files/proceedings/proceedings2016/LevyFullText2016.pdf Eliezer Schweid at HUJ recently wrote in Hebrew on the Deceptive Illusions of the benefits of the post-modern electronic virtual village: which are warnings for our foreboding technocratic age. Schweid argues that the post-modern technological revolutions of social media create a false impression of “community” that is ephemeral, mediocre, and at times even harmful and nefarious. A good librarian gives patrons a real connection to a “scholarly community” by teaching concepts such as what is a peer reviewed article, one that makes a positive and substantive contribution to the state of knowledge in a discipline, as evaluated by a panel of experts who find the understanding of subject is fostered further by the scholarly contribution to the scholarly community of what Aristotle calls “knowledge seekers.”
14 Sotah 49a
17 See Levy, David B , “Three Holocaust Testimony Databases”, forthcoming
The meaning of historical memory itself must be readjusted with the advent of new technologies. Jewish studies within the Humanities (madei ha-Ruah) and the digital humanities bares this out. Holocaust research is also being transformed by online research, and the Study of Anti-Semitism, as is the study of anti-semitism.

Women’s role in Judaism has also been changed as the result of new technologies noted in my AJL Pasadena Proceedings and the halakhic process as it relates to women. Jewish autobiography is also transformed by the online environment. The whole gamut of Jewish studies is radically different in the online age which permeates into study of Folk culture, Israel studies, political science, Hasiduth, DSS, Yiddish studies, Hebrew literature, memory and museum websites.

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31 Hazan, Susan The Dead Sea Scrolls online : taking on a (second) life of their own. The Dead Sea Scrolls and Contemporary Culture (2011) 667-682
culture, Jewish art, and every sub-discipline of the spectrum of the academic disciplines, not to mention Jewish media studies itself and Jewish Museum Studies. In areas most influenced by science and technology such as the Israeli health care system the trends of the importance of online services for research is even more apparent. Even basic catalog searches in systems like Aleph make online researching more efficient - far more efficient for determining access points in retrieval than medieval catalogue lists or specialized primitive catalogues like that of Deinard, as do the existence of online thesauri for retrieval enhancement. Computer scientists like Yaakov Chaueka, especially in digitization of the Cairo Geniza, are today at the forefront of bringing to library science the necessary computer science enhancements.

44 Chaueka, Yaacov RESPONSa - an operational full-text retrieval system with linguistic components for large corpora. Law in Multicultural Societies (1989) 47-81 1989
While in the past text was written on various materials such as on clay, rock, stellies, tablets, scrolls, papyrus, metals like bronze and copper, animal skins i.e. vellum, various parchments, and paper [sometimes illuminated or with ornaments or calligraphy today] we have returned to the “scrolling” manner of reading text, but perhaps we can look at our writing surface as the space enabled by products such as spreadsheets, power point, word processing, appearing as the “piksel” that can be stored in some form in the cloud well after the hard drive, computer disc, thumb/flash drive era. A halakhic question arises with regards to the issue of whether erasing the tetragrammaton on a computer screen is forbidden as dealt with in my Montreal AJL proceedings paper.

This increased and vital use of online electronic resources in the age of the Digital Humanities may seem obvious to librarians but as part of this presentation I would like to focus in part on the unique increased and vital use of online electronic resources enabled by products such as spreadsheets, power point, word processing, appearing as the “piksel” that can be stored in some form in the cloud well after the hard drive, computer disc, thumb/flash drive era.


http://databases.jewishlibraries.org/node/17676

Library guides constructed on behalf of LCW by DBL at TC. Traditionally library guides feature “bibliographies serving as Maimonidean ‘guides to the perplexed’” as we might consider some students perplexity on where and how to access peer reviewed research analogized to that of Shusn in Megillat Esther that was `mevukh.' As may seem obvious constructing library guides at LCW cannot be divorced from Jewish education and knowledge so that we see that library science skills, library science is a science and science must inform Judaism, and this discipline of science must work in tandem with general Jewish understanding, literacy, and knowledge. Librarians are teachers too, but not just in pedagogy but in subject knowledge if they make it their duty to read up on and study aspects of Jewish studies. Perhaps we may see the library guides as the infrastructure for aggregating Jewish content.

Although booklore, Hatimot (signatures), inscriptions, and orthography, typology, book binding, book selling, Bibliophiles, Jewish publishing, private libraries, lexigraphy and


codicology, reconstruction history of print libraries, Bibliography [of specific groups], persons, genres, collections and texts and bibliography in specific Jewish languages like Hebrew, Samaritan, Aramaic, and Arabic.
Judeo-Arabic, Yiddish, & Ladino. Jewish book and library culture in general, formulating core collections of reference books for specific libraries, history of Judaica librarianship (and in general) and classification systems. History of specific libraries (ghetto libraries) at times in Jewish history like the Holocaust, and Holocaust libraries in general, lexicography and compiling reference works, manuscript history, book lists in late medieval history, and from the medieval Cairo Geniza, writing the history-scope-significance of great Judaica collections in the US like YIVO and in Israel like the JNUL, teaching Judaica research literacy, mapping needs and attitudes of Judaica library

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97 Weisbard, Phyllis Holman Basic books and periodicals on Jewish law: a guide for law librarians Law Library Journal 82,3 (1990) 519-529 1990
98 Levy, David B. History of Jewish Archives and Libraries in the Middle Ages and the Medieval Educational Curriculum, AJL Proceedings, Houston TX, 2013
99 Faber, Salamon Judaica libraries and literature Encyclopedia of Library and Information Sciences 13 (1975) 325-391 1975
100 Levy, David B., Ancient to Modern Jewish Classification Systems: An Overview from the Beit HaMikdash Temple Archive to H.A. Wolfson, G. Scholem, A. Freidus, D. Elazar & LC, La Jolla AJL Proceedings, 2001; for library guide on the actual beit haMikdash see http://libguides.tourolib.org/secondtemple

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users, patterns in Judaica Acquisitions, indexes and indexing, microfilm enhancements for historical documentation and research, Israeli librarianship [in general] and for public libraries case studies in Israeli librarianship, and for other specialized collections, early Israeli library history, and automation and censorship. 

It is also important to stay up-to-date with the technological trends that change at dizzying speeds—whether it be older LAN networks, the concept of open access, embedded librarianship, and praxis and theory of Digital memory, librarians today must integrate both library science into classical librarianship. Staying up to date with technology is seen in theses in library science in Israel. Much work remains to be done in the economics of the virtual library. Yet we still must learn from our

111 Shoham, Srunith Distribution of libraries in an urban space and its effect on their use: the case of Tel-Aviv Library and Information Science Research 12,2 (1990) 167-181 1990
115 Richler, Benjamin Resources for the history of medicine at the Institute of Microfilmed Hebrew Manuscripts Koroth 8,9-10 (1984) 407-413 1984
117 Rothschild, Jacob, Dr. Israel: libraries and information services Encyclopedia of Library and Information Sciences 13 (1975) 111-123 1975
119 Pfeffer, Carol The emergence of a multitype library system as a result of needs in rural Israel [Upper Galilee]: a case study 1975-1985 Libri 37,1 (1987) 38-51 1987
122 Sever, Shmuel, 1933 Networking and automation in a small country: uncertain steps toward networking by Israel's universities Library and Information Science Research 5, 3 (1983) 245-271 1983
historical models and exemplars. Great librarians thus not only show how to access information or fact check but like exemplars like Drs Steinschneider, Abraham Berliner, Abraham Freidus, Solomon Schechter, Umberto Cassutto, Alexander Marx, Jacob Dienstag, Efraim Oshry, Chaim Leib Aryeh Vilsker, Gershon Scholem, Haim Maccoby, Stefen Reif, Malachi Beit Arie, and Menachem Schmelzer, MS to MS, from whom we have much to learn today from these Scholar largely autodidact librarians. Taking our cues from these exemplary great librarians, and applying it to the digital world today, as digitization is democratizing knowledge, and being sensitive to the ethical and moral considerations of the online environment, Librarians should not only teach how to “access” knowledge, but take an active role in organizing, interpreting and commenting upon, and creatively fostering the furtherance of interdisciplinary international research. The library guides are an attempt at this goal and mission.

Unique LCW Library Guides constucted by David B Levy on behalf of TC. LCW library guides include more than just web directories, recommended databases, and bibliographies as most Library Pathfinders/Lib guides share. The LCW library guides are spiced up with Unique Power points, Charts, Outlines, Introductions, Exercises, Filmographies, Lexicons, Maps, Mikorot Packets, Book Reviews, artwork, etc. that make them quite unlike any library resources anywhere else.

129 http://databases.jewishlibraries.org/node/51186
130 The humanities have been particularly affected in a positive way by the digital revolution. Unique and previously unpublished primary archival manuscripts, letters, autobiographies, and other source materials are being digitized at an accelerating rate, increasing access and allowing students as well as scholars a unique opportunity to make original contributions. With online and often open access to newly digitized materials, people have the chance to look directly at primary materials rather than relying on secondary sources, and make novel observations and analyses, contributing to the scholarly discourse. At the Lander College for Women, for example, students have taken advantage of a variety of Jewish archival repositories and autobiographical resources for course papers and projects. During library visits, students learn how to properly cite archival documents by noting box, folder, or manuscript numbers, date of access, and URL. They learn how to locate, navigate, and cite diverse sources such as letters, memoirs, diaries, and more. Primary sources are valuable beyond the humanities however. Students in the sciences are encouraged to cite lab manuals and “gray literature,” or unpublished scientific reports and data. Students in business and accounting are encouraged to use deeds, sales receipts, and stock market statistics. Students in the arts look at photos from Google images, music and sound clips, works of art, blog posts, tweets, other social media records. Digitization of primary sources opens up new avenues for research and building knowledge. Secondary sources are helpful and necessary, but as Nietzsche once noted, “there are no facts, only interpretation.” Going straight to the original source allows students and scholars to shape their own interpretations, unmediated by a third party. Before digitization, consultation with unpublished archival sources was often only possible for post-doc students who received a grant to camp out near a manuscript archive. They were required to handle the documents carefully with gloves and could not use pens in order to prevent damaging these rare items. Nowadays one does not need to be affiliated with an Institution of higher learning to have access to many of these texts. For example portions of the Cairo Geniza, Dead Sea Scrolls and many other valuable documents are freely available online, leveling the playing field economically, socially, and culturally, bringing the historical record to those outside of elite
132 http://databases.jewishlibraries.org/node/49357 and http://databases.jewishlibraries.org/node/17676
134 http://libguides.tourolib.org/prf.php?account_id=19198
For example the chart on Maimonides understanding of virtue as a mean schematizes this idea from Rambam’s Hilchot Deot and Shemoneh Perkahim with analogue to Aristotle’s Nichomachean Ethics:

<table>
<thead>
<tr>
<th>SPHERE OF ACTION OR FEELING</th>
<th>EXCESS VICE</th>
<th>MEAN VIRTUE</th>
<th>EXCESS DEFICIENCY VICE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fear and Confidence</td>
<td>Rashness</td>
<td>Courage</td>
<td>Cowardice</td>
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<td></td>
<td>Thrasutes</td>
<td>Andrea</td>
<td>Dellié</td>
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<td>Pleasure and Pain</td>
<td>Licentiousness</td>
<td>Temperance</td>
<td>Insensibility</td>
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<td></td>
<td>Akolosia</td>
<td>Sophrosune</td>
<td>anaesthesia</td>
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<tr>
<td>Getting and Spending (minor)</td>
<td>Prodigality</td>
<td>Liberality</td>
<td>Illiberality</td>
</tr>
<tr>
<td></td>
<td>asotia</td>
<td>Eleutheirotes</td>
<td>anelexiethera</td>
</tr>
<tr>
<td>Getting and Spending (major)</td>
<td>Vulgarity</td>
<td>Magnificence</td>
<td>Pettiness</td>
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<td></td>
<td>Apeirokalia, banusia</td>
<td>Megalopreia</td>
<td>mikropreopia</td>
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<tr>
<td>Honor and Dishonor (major)</td>
<td>Vanity</td>
<td>Magnanimity</td>
<td>Pusillanimity</td>
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<td></td>
<td>channotes</td>
<td>Megalophsucia</td>
<td>mikropsuchcia</td>
</tr>
<tr>
<td>Honor and Dishonor (minor)</td>
<td>Ambition</td>
<td>Proper ambition</td>
<td>Unambitiousness</td>
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<tr>
<td></td>
<td>philotimmmia</td>
<td></td>
<td>aphilotimima</td>
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<tr>
<td>Anger</td>
<td>Irascibility</td>
<td>Patience</td>
<td>Never get angry</td>
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<td></td>
<td>orgilotes</td>
<td>Praotes</td>
<td>as Avot simulated</td>
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<td></td>
<td>ממלכות</td>
<td>anger if circumstance</td>
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<td></td>
<td></td>
<td>lyov's virtue</td>
<td>deemed fit and</td>
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<tr>
<td>Humility</td>
<td>chutzpah</td>
<td>Self-respect</td>
<td>Exceedingly humble</td>
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<td>as Moshe was anuv</td>
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<td></td>
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<td></td>
<td>moed מוחל</td>
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<tr>
<td>Self Expression</td>
<td>Baostfulness</td>
<td>Truthfulness</td>
<td>Understatement</td>
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<td></td>
<td>alazoneia</td>
<td>Aletheia</td>
<td>eironia</td>
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<td>אמיתות</td>
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<td>Emetsdik</td>
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<td>Wahrheit</td>
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<tr>
<td>Conversation</td>
<td>Buffoonery</td>
<td>Wittiness</td>
<td>Boorishness</td>
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<td></td>
<td>bomolochia</td>
<td>eutrapeilia</td>
<td>agroikia</td>
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<tr>
<td>Social Conduct</td>
<td>Obsequiousness</td>
<td>Friendliness</td>
<td>Contankerousness</td>
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<td></td>
<td>Areskeia</td>
<td>Philia</td>
<td>Duskolia (duseris)</td>
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<td></td>
<td>Flattery</td>
<td>נחמָר</td>
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<td></td>
<td>kolakeia</td>
<td>ניעמָ</td>
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<td>Shame</td>
<td>Shyness</td>
<td>Modesty</td>
<td>Shamelessness</td>
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<td></td>
<td>kataplexis</td>
<td>Aidos</td>
<td>anaischuntia</td>
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<td></td>
<td></td>
<td>בצניעות</td>
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<tr>
<td>Indignation</td>
<td>Envy</td>
<td>Righteous indignation</td>
<td>Malicious epichairekakia</td>
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</tr>
<tr>
<td>action</td>
<td>Do evil, rah, boese, malum defectus</td>
<td>حوása توب</td>
<td>Ambivalence, indifference in face of evil</td>
</tr>
<tr>
<td>The mind</td>
<td>Using the intellect for evil i.e. Nazi Social Darwinianism</td>
<td>Intellectual via sekel hapoel which is what it means to beBITzelem Elokim</td>
<td>Anti-intellectual</td>
</tr>
<tr>
<td>Positive attribute</td>
<td>Overly kind is disingenuine</td>
<td>Kindness and compassion</td>
<td>cruel</td>
</tr>
<tr>
<td>sharing</td>
<td>Prodigal son phenomenon</td>
<td>Jewish hospitality</td>
<td>Stingy, miserly</td>
</tr>
<tr>
<td>Discipline, habitation</td>
<td>Overzealous to the point of harm i.e. not Pinchas who was righteously zealous</td>
<td>Disciplined</td>
<td>Iazy</td>
</tr>
</tbody>
</table>

The Rambam of course advocates going to the extreme with regards to the virtue of never getting angry and being very humble as it says of Moshe Rabbenu he was “very” humble (anav moed) and not just humble. Also the Avot if they had cause to get angry merely simulated anger. The chart abstracts to the general category regarding the “sphere of action” of the virtue and gives the excess and excess deficiency at the opposite ends of the spectrum of the virtue considered from its dialectical extreme poles. Thus the middle column is the virtue that is intermediate between the two categorized extremes. Both terms in Hebrew and Attic Greek are given in the chart representing the sources texts of Rambam’s Shemoneh Perakhim (Hebrew) and Aristotles Nichomachean Ethics (ancient Greek). This chapter derives actually from a paper I wrote in graduate school delineating the categories of the beoni (intermediate), Tzadik,
and what is even beyond the Tzadik that is the Hasid who habitually acts lifnei misharat ha-din (beyond the letter of the law) a middot Hasiduth. This paper that drew on sources primarily in Greek, German, and Hebrew was shown in blind review to Dr. Isidore Twerski (ztsl) who wrote back that the author is obviously a European cultured and educated Shoah WWII refuge!

Like the virtue as the mean chart, I constructed for Hebrew language linguistic structures in Biblical and Rabbinic texts earlier than beginning at TC on July 1, 2006, this time while a librarian In the high school and teaching secular studies at Ner Israel HS, I recycled the work for the library guides, knowing that one professor who teaches classical Hebrew wanted an exercise just of this sort. Why re-invent the wheel? The Hebrew Exercise consists of a wordbank, that requires the student to “match” the linguistic structure with the example either form Biblical or Rabbinic texts. The Exercise is as follows:
I. Identify the following literary terms in the following Biblical and Rabbinic texts:

| simile, metaphor, personification, hyperbole, alliteration, etiology, onomatopoeia. |
| pun, oxymoron, personification, caesura, epiphany, foreshadowing, etymology, motif. |
| mixed metaphor, internal rhyme, parallelism, allusion, allegory/parable (speech) |
| [קָרְאַרְבְּלָא], refrain, riddle (ריכת), parody, anthropomorphism |

1. And HE said to Avram, Know surely that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. (Bereishit, Lekh-Lecha 15:13)

2. And we were in our own sight as grasshoppers, and so we were in their sight. (Bemidbar, Shelah 13:33)

3. It was a miracle within a miracle. The fire and hail were combined... (Shmot, Va'era 9:24, Rashi)

4. And all the people saw the thunderings, and the lightnings, and the sound of the shofar, and the mountain smoking. (Shmot, Yitro 20:15)

5. In thy heart (מֵאֵשׁ תִּרְשָׁע) את | לַבְּבָךְ

6. רֵכָּב = רְכָּב הָדוּד הָנֵאשָׁא
   רֵכָּב = רוּחַ הָדוּד
   רֵכָּב = רְכָּב הָדוּד
   רֵכָּב = רְכָּב הָדוּד
   רֵכָּב = רְכָּב הָדוּד

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(7) Wherefore it is said in the book of the wars of the L-rd. (Bemidbar, Parashat Vayea'halelech)

And the rest of the acts of Yaro’v’am, how he warred, and how he reigned, behold, they are written in the book of the chronicles of the kings of Yisrael (I Kings 14:19)

And therein is written concerning the prophet ‘Iddo. (II Chronicles 13:22)

(8) The L-rd is my strength and song, and HE is become my salvation. (Shemot, Parashat Chukat)

(9) I will sing to the L-rd, for HE has triumphed gloriously; the horse and his rider has HE thrown into the sea. (Shemot, Parashat Ki Teillum)

And Miriam answered them, Sing to the L-rd, for HE has triumphed gloriously; the horse and his rider has HE thrown into the sea. (Shemot, Parashat Ki Teillum)

(10) And the L-rd sent Nathan to David, And he came to him, and said to him, “There were two men in one city; the one rich, and the other poor. The rich man had very many flocks and herds: but the poor man had nothing, except one little ewe lamb, which he had bought and reared: and it grew up together with him, and with his children; it did eat of his own bread, and drank of his own cup, and lay in his bosom, and was like a daughter to him. And there came a traveller to the rich man, and he spared to take of his own flock and of his own herd, to prepare it for the wayfaring man that was come to him; but took the poor man’s lamb, and prepared it for the man that was to come to him.” And David’s anger burned greatly against the man; and he said to Nathan, “as the L-rd lives, the man that has done this is worthy to die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity.” And Nathan said to David, “Thou art the man.” (II Samuel 12:1-7)
(11) Purim Shpiol

(12) And the children of Yisra’el went into the midst of the sea on the dry ground; and the waters were a wall to them on their right hand and on their left. (Shemot, Beshallah 14:22)
ויבאו בני יسرائيل במכים ויביאו את הים ויצאו במכים ויצאו מהם שמים
And all Yisra’el passed over on dry ground, until all the people were passed clean over the Yarden (Yehoshua 3:17)
כל ישראל עברה במכים ויצאו את אযרון שמים ויצאו למדבר ויצאו הלוה

(13) The mountains skipped like rams, and the hills like lambs. (Tehillim 114.4)
הרים רוקדו כאילים, נפצעו כעוז

(14) She sells sea shells by the sea shore

(15) Who is like thee, glorious in holiness, fearful in praises, doing wonders (Shemot, Beshallah 15:11)
מי נ了一批ך נקרא טהור המים, נברא תהתן

(16) Or who laid its cornerstone when the morning stars sang together, and all the sons of God shouted for joy (iyov 38:6,7)
א מירש אמונת העריך שנברא מיום יום, כל השמים נברא תהתן

(17) In them he has set a tent for the sun, which is like a bridegroom coming out of his chamber... (Tehillim 19:5,6)
לשם ששם אנון בימת, והנה חמה יצר נמסור

(18) He has the whole world in his hands (Rilke poem Herbst. Und doch ist Einer, welcher dieses Fallen unendlich sanft in seinen Händen haelt)

(19) All of Israel is like a thirteen petalled rose... (Zohar, HaKdmal)
(20) a young priests are like flowers of the priesthood (pirchei Kehunah) (see mishnah Yoma; Chanson de Roland “Les Jeunes Fleures”)

(21) Yehudah is a lion’s whelp (Bereshit, Vayehi 49:9)

(22) The Hebrew word bakbuk (בקבוק) sounds like the flow of water from a bottle.

(23) Their blood have have they shed like water round about Yerushalayim, and there was not to bury them (Tehillim 79:3)

(24) Wisdom cries aloud in the street; she utters her voice in the squares; she cries in the chief places of concourse, at the entrances of the gates; in the city she utters her words, saying How long, you simple ones will you love being simple? (Mishle, 1:20-22)

(25) What dost thou see, Yirmeyahu? And I said, I see a rod of an almond treed (Shaked). Then Hashem said to me, Thou has seen well: for I will be watchful (Shoked) on my word to perform it. (Yirmeyahu, 1:11, 12)

(26) A woman of valor, who can find her, she is more precious than rubies. (Mishle 31:10)

(27) And from the daughter of Ziyyon all her splendor is departed; her princes have become like harts that find no pasture, and they are gone without strength before the pursuer (Echah 1:6)

(28) Yerushalayim is like a niddah among them (Echah 1:17)
(29) My eye runs down with rivers of water for the breach of the daughter of my people. (Echah 3:48)
_addresses addresses address_

(30) Her Nazirites were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was as of sapphire. (Echah 4:7)
_addresses addresses address_

(31) Our pursuers were swifter than the vultures of the sky. (Echah 3:19)
_addresses addresses address_

(32) Though your sins be as scarlet they shall be purified whiter than snow. (Isaiah)
_addresses addresses address_

(33) And he said to them, “Out of the eater came forth food, and out of the strong came forth sweetness.” And they could not in three days expound the
_addresses addresses address_

(34) And the L-rd opened the mouth of the donkey, and she said to Bil’am, “What have I done to thee, that thou hast struck me these three times?” (Bemidbar, Balaq 22:28)
_addresses addresses address_

(35) And she called his name Moshe; and she said, “Because I drew him out of the water.” (Shemot, Shemot 2:10)
_addresses addresses address_

(36) And the L-rd G-d said to the serpent, “Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life.” (Beresit, Bereshit 3:14)
_addresses addresses address_
In no way does the Hebrew language exercise suggest that the Tanakh is a literary text, which the traditional view as a text of law. Yet as the text is “written in the language of human beings” it contains certain linguistic structures. Identifying these linguistic structures opens the students eyes to the linguistic play, beauty, and sublimity (Iyum ve-Norah) of the language of the Tanakh and the rabbinic texts (oral law) to relay the word/testimony of G-d’s eternal ideas’ that exist forever in a realm of perpetual peace, as true, for He who Created ex nihilo thought the world before speaking יָאָמַר אֱלֹהִים יְהִי אוֹר; יְהִי אֵלֹהִים He thought the world in His mind (בראשית ב-1) a word contained in the 1st letter of the beginning of beginnings, placing precedent on thought over speaking, unlike the brit hadash of John which opens En Arche O Logos. The Hebrew exercise hopefully gives students a sense of not rhetoric, heaven forbid of mere oratory, but rather the substantive (ousia) awesomeness of the divine ideas in the Hebrew text itself, also familiarizing students with important passages and motifs.

Also featured in the library guides are outlines. I would like to share 3 of the many outlines with you in this paper. One outline for instance was composed as a student in graduate school by DBL that DBL recycled upon request for a course by a Professor at LCW. The outline specifically lays out data and insights on the excavation of ancient Libraries in the Ancient Near East and Mesopotamia:

Ancient Mesopotamia Outline by DBL for Prof. Ninnes Class
I. Egyptian Texts
   a. Creation by Atum
   b. Story of 2 brother (relates to Joseph/Potiphar wife episode)
II. Sumerian Texts
a. Gilgamesh Taolet# 11—Relates to Noah—Flood: A:ccountr

b. Enki and Ninhrsag (Paradise tale)

III. Akkadian Myth
   a. Legend of Sargon (Sargon mentioned in Hebrew Bible)
   b. Accadian word "Rakiah" means "copper beaten dome"
      (compare with term in Bereshit meaning "firmament"

IV. Hittite Texts
   a. The Moon that fell from Heaven (worship moon)

V. Ugaritic Texts
   a. Poems about Baal and Anath (Elijah attacks Baal prophets
      on Har Carmel)

VI. Legal Texts
   a. Code of Hammurabi (parallels with Pentateuchal Case
      Laws) 1. Goring ox (Ex. 21:28-36)
   m. Adultery (Deut. 22:22)
   lv. Two men fight cause miscarriage (Ex. 21:22-25)
   v. Kidnapping (Ex. 21:16; Deut 24:7)

VII. Texts in Mesopotamian Libraries included:
   i. Literary texts as well as governmental and business records that
      may have existed in these collections include The Epic of
      Gilgamesh which has a flood account,
   ii. The Egyptian Story of Two Brothers which some suggest has
      parallels with the Joseph/Potiphar wife episode,
   iii. the Enuma Elish which has a polytheistic creation tale (see
      Pritchard, James B., Ancient Near Eastern Texts Relating to the
iv. The Code of Hammurabi (1792-1749 B.C.E.) has laws regarding
the goring ox (Ex. 21:28-36), false accusation (Deut 5:20;
19:16-21; Ex. 23:1-3),
kidnapping (Ex. 21:16; Deut. 24:7), sharecropping (Lev. 19:23-
25), adultery (Deut. 22:22), incest (Leviticus 18:6-18), two men
fight and cause a miscarriage (Ex. 21:22-25), "an eye for an
eye, a tooth for a tooth," etc. Rabbinic tradition however
interpreted these case laws often very differently than the
ancient Near East cultures for example with regards to lex
talionis.

VIII. Libraries of Ancient Mesopotamia and Middle East
a. Ur- birthplace of Avraham
1. Archeologists have found in Ur, the birthplace of Abraham,
cuneiform (wedge shaped writing) tablets (ca. 2100-1948
B.C.E.) classified by topic and stored in clay boxes called
saduppu, (see Kramer, Samuel Noel and They Wrote on
Clay).

b. Egyptian Archives
Records exist of Egyptian libraries from Khufu (Cheops) a
monarch of the Fourth Dynasty (ca. 2600 B.C.E.) down to
Ramses (1300 B.C.E.) thought by some archeologists to have
enslaved the Hebrews to build store houses in Pitham and
Ramses. Ramses library contained 20,000 rolls in Thebes.
Moses goes between Goshen and Thebes in one night which
would not have been possible if Ramses did not move the capital
from Avaris to Thebes. The mummy of the grandson of Ramses, Merneptah with battle wound, has been found, and the Merneptah Stele sports an inscription with mention of "benai Yisrael" with whom Merneptah engaged in battle, possibly during the period of Shirat haYam or later Joshua.

c. Mari Archives in Syria
i. An archives was excavated at Mari in Syria where clay tablets written in the Babylonian language were uncovered in the palace of King Zimrilim. The Mari documents may describe some parallel situations to those in Genesis such as:
(1) the suzerain-vassal relationship which some have compared to the stipulation structure of the Ten Commandments,
(2) primogeniture of the eldest son receiving a "double portion"
(3) the custom of offering one's female handmaid as a suragate mother if the main wife of a patriarch was barren, which may have parallels with Sarah offering Hagar to Avraham, although Sarah sees to Yitzak meriting being the rightful inheritor.

d. Ashur in Assyria
i. Archeologists at the ancient capital of Assyria, Ashur, have uncovered tablets from over fifty archives. One of the archives was founded by Tiglath Pileser I who dates from around the period of King David- the Hebrew King chosen by Samuel who made Jerusalem the capital in 1000 B.C.E. and who is mentioned in an inscription from Tell Dan. Tiglath Pileser III of Nimrud is mentioned in 2 Kgs. 15:29, dating from the period of Isaiah. Other kings of the ancient Israel in the Bible such as Omri and Ahab (the time of Elijah and Elisha) are mentioned in inscriptions also, as well as Ezra and Nehemahia in the Cyrus Cylinder.

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e. Ninevah library of Ashurbanipal
   i. The library of Ashurbanipal (668-627 B.C.E.) at Ninevah, the city to which Yonah flees, and the city whose destruction in 612 B.C.E. is celebrated by the prophet Nahum was excavated by Austen Layard in 1849. Tablets were grouped together by series (iskaru) and by subseries (pirsu), arranged by numbers, indexed at the rims. Finding lists were often inscribed on the wall near the door.

f. Alexandrian Library = glory of Hellenic World
   a. Zenodotus
      The Glory of the Hellenic world was Zenodotus' Alexandrian library – which later organized scrolls based on:
   b. Pinakes- Callimachus' (305-240 BCE) 120 volume catalog, the Pinakes. The walls of the halls were lined with Armaria, or lockers in which scrolls were deposited (see Parsons, E.A. The Alexandrian Library).
   c. A copy of Aristotle's lost study of _Comedy_ that complemented his _Poetics on Tragedy_ was said to be housed in the library,
      a. Longinus read Septuagint there noted in Peri Hupsos - a copy of the Septuagint (the Hebrew Bible in Greek) which Longinus in his work "On the Sublime (Peri hupsos) calls the most sublime work ever written (see Stern, Menachem, Greek and Latin Authors on Jews).

   g. Beit HaMikdash (Temple) Archive

1) Sefer HaYashar
   In II Samuel 1:17 a military collection of war songs referred to as _The Book of Jashar_ is cited when we read, "And King David intoned this dirge over Saul and his son Jonathan- King
David ordered the Judites to be taught the song of the Bow. It is recorded in the -Book of Jashar-. The Sefer Hayyasar appears in these contexts of David's lament for Saul and Jonathan, and also Joshua's command to the sun and moon which miraculously stood still. A third probable excerpt appears in I Kings 8:12-13, a couplet imbedded in Solomon's prayer at the dedication of the Beit HaMikdash which survives in fullest form in the Septuagint where it appears directing the reader to "the Book of the Song" (biblio tes odes). I Kings 8:12-13 appears to be a couplet taken from an ancient song establishing G-d's supremacy over nature and ritual when we read, "then Solomon declared, 'The L-rd has chosen to abide in a thick cloud: I have now built for You A stately House, A place where You May dwell forever." Rashi notes that the book of Jashar refers to one book- The Torah, the book of yesharim- the upright, the avot, Avraham, Yitzak, and Yakov, who are referred to as the upright/just. A central theme of the Torah enunciated in Deuteronomy 6:18 is, "And you shall do what is upright and good." The book of Jashar also appears in Joshua 10:13.

(2) Sefer Milhamot HaShem
In Numbers 21: 14 we find mention of a scroll titled, The Book of the Wars of Hashem. We read, "From there they set out and encamped beyond the Amon, that is, in the wilderness that extends from the territory of the Amorites. For the Amon is the boundary of Moab, between Moab and the Amorites. Therefore the Book of the Wars of Hashem speaks of... Waheb in Suphah, and the wadis: the Amon with its tributary wadis, stretched along the settled country of Ar, hugging the territory of Moab. According to Ibn Ezra, Milhamot Hashem was a separate book which together with the Book of Jashar, were anthologies
of early songs describing the saga of Israel's battles at the beginning of its national existence during the period of Moses and Joshua. Only three small fragments survive, but according to the Ramban (v.13), a fourth fragment, the victory poem of Sihon (v.27-30) was included. Interestingly, the citation of Milhamot HaShem appears in a prose context in which two other ancient texts, _The Song of the Well_ (Num. 21:17-20) and the Amorite _Song of Heshbon_ (Num. 21:27-50) are quoted. Both Ramban and Rashi refer to "the miraculous wondrous victories" including the parting of the Reed Sea and other military conquests recounted in Milhamot Hashem. The _Song of the Well_ celebrates G-d providing Israel with water (cf. Song at the Sea, Exodus 15:1-8; Song of Deborah, Judg.ch.5). It is an etiology for the toponym Beer, "well" (v.16). Milhamot Hashem in the Biblical period is not the direct equivalent of the title of Gersonides (Ralbag's) most important medieval philosophic work, _The Wars of the L-rd_. In the Medieval Rabbinic mind, the wars of Hashem are the Makloket (debates) in the Talmud, and the Yeshivot Buchrim (students) as soldiers of halakhah, are the soldiers who fight these philosophic and legal wars in their learned animated discussions. It is felt by some Haredi Jews that the existence of these intellectual wars of Hashem waged by the armies of Yeshivah students protect the state of Israel.

(3) Sefer HaBrit
A further important scroll kept in the First Temple archive is referred to as _The Scroll of the Law_. This work was found by the reforming King Josiah's priest Hilkiah (I. Chr. 5:39-40; Ezra 7:1-2). It was subsequently given to the scribe named Shaphan. We read, "And Hilkiah the high priest said to Shaphan the
scribe, "I have found the Scroll of the Law in the House of Hashem," and Hilkiah gave the scroll to Shaphan, and he read it.). Rashi comments that the Scroll of the Law was hidden under a layer of stones where they had concealed it when Ahaz burned the Torah, also quoted by Redak, Abarbanel, and Mezudath Dovid. Wicked kings such as Ahaz (743-727 B.C.E.), sealed the Torah, Manasseh (698- 642 B.C.E.) cut out the holy names, and Amon (641-640 B.C.E.) burnt the Torah (Shem Ephraim), but the good King Josiah (639-609 B.C.E.), like the good reforming King Hezekiah (727-698 B.C.E.) before him (2 Kings 22:8, 10, 12, 14; 23:4, 24:2, Chr. 34:14, 15, 18, 20,22), did away with idolatry and sought to restore the Torah to its place of glory. Redak conjectures that during the reigns of the wicked Manasseh and Amon, the Torah was forgotten and idolatry was rampant. The Malbim draws a moral reflection by commenting that while some work to repair the physical condition of the outer Temple, the inner Temple or Torah of Hashem wherein His Shechinah rests, risks being neglected.

(4) Chronicles of Kings of Israel and Judah
In I. Kings 14:19 a work titled, _The Book of the Chronicles of the Kings of Israel_ is cited regarding the wicked King Jeroboam who established golden calves in Dan and Bethel. We read, "the other events of Jeroboam's reign, how he fought and how he ruled, are recorded in the Annals of the Kings of Israel." His work of Chronicles is not to be identified with the Biblical book of that name at the end of the Torah signing off with the dream of all Jews and fulfillment (chronos plethorei) of all world history whereby King Cyrus of Persia allows for the building of the Beit Hamikdash.

(5) Midrash of Iddo
Further works found in the Beit Hamikdash may have included _The Midrash of Iddo (2 Chronicles 13:22) and the Midrash of the Book of the Kings (2 Chronicles 24:27). Redak comments that the midrash of the_prophet Iddo is_ called Midrash _ because it was always sought (nidrosh) to see the events of each king's reign. Gertner (Terms of Scriptural Interpration: A Study in Hebrew Semantics, BSOAS, 1962a:10-11) states that midrash refers to a narrative or account, and Zeitlin (Midrash: A Historical Study, JQR, ns. 44, 1953: 24-25) claims that in Chronicles the term midrash refers to a book in which were recorded the inquiries of the kings and the answers and explanations of the prophets. Lieberman (Hellenism in Jewish Palestine, JTS, 1950:48) argues that midrash did not have a technical meaning in Chronicles. Lieberman comments, "However some copies of the Hexpla translate Midrash (in II Chron. 13:22) enquiry, which is the exact equivalent of our word. "Ezra has set his heart to inquire into the Law of the L-rd (Ezra 7:10)." The Hebrew "Lidrosh" is correctly translated by the Septuagint to "inquire." Finkelstein (The Origin of the Synagogue, PAAJR 3, 1930:56) suggests that midrash of the prophet Iddo was a collection of oracles and that the midrash of the book of Kings was "probably our book of Kings." Cassuto has suggested that archaic works such as Shirat HaYam (Ex.15:1-18), The Song of Miriam (Ex. 15:21), the Song of Moses (Deut.32), The Song of Deborah (Judg.5), and the Song of Hannah (I. Sam 2:1-10) may through redaction derive from previous ur-texts. Cassuto's theory is not Orthodox in that Orthodox hold "Moses received the Torah from Sinai..." and Rashi notes that since it says, "Torah" and not "HaTorah" it refers to the written and oral torah also.
According to Michael Harris, in the Temple in Jerusalem, "in a most secret place" which was open to only a few priests, sacred scrolls were kept, i.e. Jeremiah speaks of "the book of the records of the Fathers (avot)" that was kept, and Ezra speaks of "rolls" being kept in a scribe's chamber. After the Hebrews returned from Babylon in 516 B.C.E. exactly 70 years after Nebuchadnezzar's sacking and destruction of Jerusalem, Nehemiah and Ezra reassembled the Temple library to reform the sacred archive. Scholarly debates exist whether the library was burned when Antiochus captured Jerusalem (ca. 2nd century B.C.E.) and which was reestablished by Judas Maccabeus.

(7) Library of Nehemiah
2 Maccabees 2:13-15 mentions that "Nehemiah founded a library and collected books about the kings and prophets, the writings of King David, and letters of votive offerings." During the period of the Macabees this library may have purged itself of Greek influences such as the text of Ben Sira, as reflected in the spirit of the later Tannaitic period when Rabbi Yochanan ben Zakkai in the mishnah in Maseket Yadayim (4:6) notes that the Pharisees (rabbinic Jews) unlike the Sadducees (wealthy Hellenized Jews), do not hold in high regard the works of Homer (Sifrei Hamiram).

(8) Sefer Yihusin and Megillot Yuhasin
a) See Josephus (Ag. Apion 1:31)
b) genealogical records in Jerusalem and Tiberia (Jos. Life 38) and Sephoris (Kiddushin 4:5) and Gedara (Esther Rabba 1:3)
c) needed to serve in MaMadot- priestly Levitical rotations to serve in Temple (see dissertation by Rabbi Dr Moshe Shualy under Dr. Solomon Zeitlin on this subject)

d) needed to marry bat Kohen (see Kiddushin 4:4)

е) Herod burned genealogical registers to conceal his own Edomite origin (see Josephus Wars 2:247) and he murdered one of his wives and had her brother drowned to destroy their priestly genealogical lineage.

A second outline by DBL for Dr. Tzvi Kaplan’s course on Ancient Greek and Roman Civilization even in part includes DBL’s own translations from Koine Greek and Latin of tombstone inscriptions from the catacombs of Rome. The outline starts off with a general overview of great playwrights, philosophers, and artists in ancient Greece and moves onto the Rabbis confrontation after the Maccabees with Roman civilization. The outline by DbL draws on DBL’s classics background at Haverford College and as an amateur autodidact linguist of ancient languages: Greek and Roman History by DBL from Haverford College student days · Outlines

I. Historiography
   a. Herodotus
   b. Thucydides
   c. Pausanius
   d. Josephus
II. Politics of Ancient Greece
a. Democracy
b. Oligarchy
c. Monarchy
d. Plutocracy

III. Aesthetics
a. Beauty (kalos /<;J- .}) vs. peri hupsos (sublime)
i. Longinus Peri Hupsos
1. read copy of Septuagint in Alexandrian library= most sublime work ever read

11. Rabbinic vs. Greek notions of beauty
1. Gemarah: If not seen Herod's Beit HaMikdash never seen a beautiful building (gold, techelet, and alabaster with sun reflection gorgeous) see essay at
2. Diogenes Laertisu reports that Socrates was physically ugly (snub nose, pale, short, bald) yet had a beautiful soul- notion of internal beauty vs. external beauty (the king 's daughter's beauty is internal (see Daughters of the King)

b. Music (Plato argues different modes teach different virtues)
1. Lydion
11. Frigeon
m. Dorian
1v. Myxlodian
v. Lyre vs. Kinur
c. Architecture
1. Corinthean
11. Ionic

135 http://libguides.tourolib.org/c.php?g=114161&p=742919
m. Dorian

1v. Sculpture
1. Greek discus thrower = dynamism, process, flow, movement, harmony, syncretism energia, vs. Egyptian ridid, vertical, stiff, frontality, (block like) vs. Roman realism = portraiture

d. Literature
1. Tragedy
1. Sophoicles
a. Oedipus Rex
b. Oedipus at Colonus 2. Euripedes

3. Aeschylus
4. Aristotle’s Poetics = analysis of structure of Tragedy = goat song
   a. Peripetaie = turning point
   b. Goes from eudaimonia to unhappiness

11. Comedy
1. Aristophanes
a. Clouds
   1. Plot = women refuse to have sexual relations with men if they continue to war and commit violent bloodshed

m. Poetry
1. Poesis = making
2. Mneunesme = goddess of memory and museums and poetry

e. Philosophy
1. Presocratics (fragments arranged by Diels and Kranz # i.e Kirschel # for Mozart)
1. Anaxameter
2. Parmenides
3. Thales
4. Heraclitus
   a. Fragment B52
5. Socrates
   a. Accounts in Plato's dialogues
   b. Xenophon's Memorabilia
   c. Aristotphanes Clouds
   d. J Letter
6. Plato (each dialogue asks a question i.e What is Justice? (Republic), What is virtue? (Nicomachean Ethics), What is the soul (Phaedrus), What is the status of mathematic truth claims, what is truth, what can we know epistemologically? (Meno-)
   a. Early dialogues
   b. Middle Dialogues
   c. Late dialogues
7. Aristotle
   a. Metaphysics= after the physics as prerequisite= queen of philosophy; for Rambam metaphysics is ma'aseh ha-merkavah (see Moreh Nevukhim)
   1. Time is a metaphysical topic
      1. Chronos Diatriben= spend time
      2. Chronos Plethoreai= time is fulfilled
      3. aoin= eternity
      4. see essay by Dr. Levy on Rabbinic and Greek Notions of time
   b. Physics
      1. Theory of 4 causes
      1. efficient= silver smith
2. formal = shape of vessel
3. material = made out of silver or gold
4. teleological = purpose of vessel to chant Kiddush (Rambam Hebraicizes Aristotle's example; One Israeli philosopher has said that in the age of instant communication and the news revolution Causality "has shrunked to a reporting."

c. Logic 1. 11.
111. IV.
Posterior Analetics Topica
Categoria
Influence on Rambam, Ralbag, and Ramhal's Sefer HaHigayon (The book of Syllogisms (Disjunctive, Hypothetical, Categorical syllogism, etc.)
1. i.e. all men are mortal
2. Socrates is a man
3. therefore Socrates is mortal

v. Plato's Meno: Socrates demonstrates Pythagorean Theorem (a²+b²=C² or 2pieR= circumference of circle i.e. Euclidean Geometry, etc.) however real form (eidos) is triangle or circle proved mathematically in mind not corporeal represented in sand or in material world- truth= number and its absolute truth relations
1. Pythagoreans mathematically show that heavenly bodies move in mathematical ratios demonstrated as harmonies on stringed instrument
2. Vilna Gaon (GRA) translated abridged version of Euclid's Geometry and says a Talmud Hakham must know mathematics

11. Ethics (see Aristotle Eudameon Ethics)
1. virtue= arete= mean (Aristotle Nicomachean Ethics)
   a. andreia= courage
   b. sophrosune= temperance
   c. eleutheriotes= liberality
   d. megaloprepeia= magnificence
   e. megalophsuchia = magnanimity
   f. praotes= patience= savlanut
   g. aletheia= truthfulness
   h. Eutrapelia= witiness
   i. Philia= friendliness

111. The Soul; psuche ton anthrropos a- thanatos
   
   J. Aidos= modesty
   k. Nemesis= righteous indignation
   l. Maimonides, Anuchnu zarechim lihitnaeg bederekh ha-emzait except in going to the extreme in being very (moed) humble and never getting angry

1. Immortal: Psuche ton anthrhopos a-thanatos (the soul of the human being is immortal)
2. 4 words for soul in Hebrew and 2 in Greek
   a. Nefesh, neshama, hayay, ruah vs. de anima or psuche
3. Mendelsophn's Phaedon = on immortality of soul
   a. Draws on Plato 's Phaedrus and Koheleth
   i. Ha-nefesh tashuv limakor
4. Sefer HaNafshot
   iv. Science= episteme= knowledge
   I. aletheia= truth vs. emets
2. . emets= first, middle and last letter of alphabet
   a. Maharal took Golem out of commission by erasing Aleph in Emets
b. Greek notions of truth(s) related to what obtains and appear in noumenal realm vs. phenomenal reality

1v. Education = Padaea
1. Greek gentleman
   a. Kalos KaAgathos = beautifully souled
   b. Education in Antiquity
IV. Greek Influence and Rabbinic Culture
   a. Greek Words in Gemara (see Kutcher: Loan Words into Hebrew and Armaic and Shmuel Kraus' dictionary on Greek and Latin Loan words
      1. Afikoman = desert by merit
      11. Clepsedra = water clock
      111. Horlogion = sand clock 1v. Synagogue
   v. Sanhedrin = court of 71
b. Rabbi Akiva in Bath house in Maseket Avodah Zarah
   1. Can I enjoy the waters of Greek/Roman bathhouse if there is a statue of Aphrodite there? Rabban Gamliel more makmir - would not even hold greek/roman coins with pictures of emperor who thought he was a god because violation of lo oseh likhah pesel
c. Sadducees = wealthy Hellenized Jews
   1. Alexander Janaeus
      1. in Maseket Sukkah
      a. pours water at foot of altar instead of on altar= pelted with etrogim by Pharisees= calls in police= they crucify 900 Pharisees Rabbis in one day= Axlander Janeaus dies and his wife Shalom Zion becomes queen and reinstates the Pharisees;
Shalom Zion's brother was Shimon ben Shetah, the Av Bet Din of Sanhedrin

ii. Rejected oral law; accept on written law

d. Maseket Yadayim 3:5

i. Rabbi Yochanan Ben Zakkai says that Pharisees do not hold works of Homer as sacred texts (Sifrei Hamaram)

e. Rambam on Perek Helekh of Maseket Sanhedrin

1. Sefer HaHitzonim = possible Apocrypha, Homer, or Ben Sira, or Greek literature

11. yet Rambam very influenced by Greek Philosophy in Arabic translation

f. Septuagint = Hebrew Bible in Greek

1. Gemarah- miraculous that 70 elders translated it the same way in separate rooms, yet sad day in Jewish history because condition or habituate assimilated Jews to forget Hebrew and learn translations of Bible instead of in original Hebrew

11. Changes in meaning in translation

1. Batya in Tanakh (Hebrew text) extends hand to retrieve Moshe yet Septuagint draws on Middrash Rabbah opinion that Batya send out maidens to retrieve Moshe

2. parthenos in Isaiah 6 = virgin vs. maiden = almah

3. Vulgate of Jerome in Latin also mistranslates keren meaning light as "horn" so Michaelangelo made Moses with horns instead of hallo effect

4. translations of Kohelth into Greek sometimes render "Hu Tzophia" (G-d is watchful/ominicient) to "Hu Sophia" (G-d is Wise). Therefore changing the Tzadik for a sigma

g. Julius Guttman's Philosophies of Judaism argues that the influence of Plato and Aristotle on Medieval Jewish and Muslim philosophy cannot be understated
1. Medieval Neoplatonism
   1. Rabbi Isaac Israeli
   2. Rabbi Shlomo ibn Gabirol
      a. Interprets ladder of Jacob relating to Book 7 of Plato's Republic of ascent of soul to eidos of truth

3. Rabbi Bayha ibn Pakuda in Hovot LiLevot
   a. Dialogue form from Plato
   b. Dialogue form of Plato also influences form and substance of Rabbi Shem Tov ibn Falquera's _The Epistle of the Debate as well as Abarabnel's Dialogues of Love_

4. Rabbi Yehudah Halevi influenced by Plato's dialogues
   a. Although Halevi adopts potetry why poets were kicked out of plato 's republic as sophists

11. Medieval Aristotelianism
   I. Rabbi Abraham ibn Daud- The Exalted Faith (response to HaLevi's Kuzari- in Defense of Despised Faith
   2. Rabbi Moshe ben Maimon (Maimonides)
      a. Aristotle put in heaven Book II chapter 51 of Moreh Nevukhim
      b. Rejects aristotles view that heavens are eternal in favor of Creation in Bereishit
      c. See influence above in ethics (Shemoneh Perakhim and Hilchot Deot from Nichomachean Ethics)
   3. Rabbi Levy ben Gerson (Gersonides= Ralbag)
      a. Wrote commentaries on Aristotle's works.
      b. Wars of the L-rd

111. Jewish Opponents of Aristotle
1. Rabbi Hasdai Crescas  
a. Rejects Aristotle's notion of vacume and meontology
2. Rabbi Profiat Doran V. Women in Greek Antiquity  
a. See Dinur Jewish history website- Women in Ancient Israel during Hellenistic period  
b. See http: www.teacheroz .com/ greeks.html  
1. Women and daily life  
11. Women in classical Greek culture  
111. Ancient Greece, women  
v. Ancient Greek women in Athens  
v1. Primary texts on Women in Ancient Greece and Rome  
  v1. Ancient Greek World Women's life  
v11. Women's dress  
v111. Greek female costume  
ix. The rome of women in Anceint Greek art  
x. Texts about Greek women in Ancient Greek myth  
x1. Diotima, Hera, Aphrodite, Athena, etc.  
x11. Gender in Ancient World  
xm. EAWC Anthology-Lysistrata  
xiv. Medea  
xv. Greek Women Philosophers

1. Hepatia  
2. Society of Athena  
\viii. Spartan Women  
xviii. Images of Greek wedding in antiquity  
xvm. Young women coming of age in ancient Greece  
xix. The Greek household orchestrated by Hera patron goddess of household management
xx. Women and food in ancient Greece
xx1. Private life and women
xx11. Images of Female Anatomy in Greek science
xx111. Aristotle incorrect notion of the contribution of male and female in bringing into being a child (woman contributes blood and matter, man contributes form (eidos) leading to teeth and bones and whites of eyes- this false notion led to identification of woman with matter (hypokemenon) and men with form (eidos) which some argue set in motion misogynistic process in the West
xx11v. See Perseus Database link to Women in Ancient Greece

Greek Mathematicians
Ageometretos medeis eisito.
"Let no-one without knowledge of geometry enter". Motto over the entrance to Plato's Academy (quoted in Elias' commentary on Aristotle's Categories).

Aei ho theos geometrei.
"God always geometrizes", Plato, according to Plutarch (Sympos. Probl. VIII, 2).

Aei ho theos ho megas geometrei to sympan.
"Always the great god applies geometry to everything", A mnemonic for π (pi)

Diploun horosin hoi mathontes grammata. "Double see those who know the letters."Attributed to Pythagoras, the mathematician also a mystic who believed in transmigration of souls and music of spheres
EUrika! (proclaimed by Archimedes when discovering formula for displaced volume)
Hoper edei deixai.

"Quod erat demonstrandum", "Which we had to prove" - (abbreviated as "OE") used by early mathematicians including Euclid and Archimedes, written at the end of a mathematical proof or philosophical argument, to signify the proof as complete. Later it became "QED" or the Haltnos tombstone box symbol.

Me mou tous kyklous taratte.
"Do not disturb my circles." (last words of Archimedes, the mathematician, suggesting a mystical perfection of eternal peaceful contemplation)

aien aristeuein
"Ever to Excel,
Mtrpov Optcnov (Rambam's understanding of the mean as best, except be very humble and not get angry: see http://student.ccbcmd.edu/-dlevv II/Maimonides VirtueAsAristotelianMean.pdf
Meden agan. (moderation is best)
basileia ton ouranon
"The Kingdom of the Heavens" Kyrie eleeson. "Lord have mercy

TOMBSTONE INSCRIPTIONS OF JEWS of ROME from 2000 yrs. Ago:

rursum victura (will live again)
reditura ad lumina rursum (will again return to light)
surgat in aevom promissum dignisque piisque (will rise to the life promised to worthy w/merit per Dei virtutem (thru the power of G-d)
merenti fecit (in grateful memory)
dormitio tua inter dicaius (your sleep among the just)
rogat uti locus ei reservetur ut cum coiuge suo ponatur quam donec (prays that a place be reserved for her that she may be placed with her husband when the time comes eternally)
sorori dulcissime (kind sister)
bona Judea donquitio tua ad in bonis (a good Jewess, your sleep among the good)
cum quo convixi annis (# of yrs.) sine ulla querela coniugi dulcissimo (together with whom I lived (# yrs.) without any complaint. To her most sweet husband
anima invixsit (innocent soul)
mater filio museo benemernti fecit (his mother set up this stone to her son Musaeus in grateful memory Hie (name of person)
sita est tali contecta sepulcro quod coniunx statuit respondens eius amor haec post
bis denos secum transsegerat annum et quarturum mensem restantibus octo diebus rursum victura reditura ad lumina rursum nam sperare potest ideo quod surgat in aevom prissum quae vera fides dignisque pisque quae meruit sedem venerandi ruris habere hoc tibi praestiterit pietas hoc vita pudica hoc et amor generis hoc observantia legis coniugii meritum cuiu.s tibi gloria curae horum factorum tibi sunt speranda futura de quibus et coniunx maestrus solacia quaerit
(Here lies (name of person) covered by such a tomb, which her husband set up as a fitting to his great love. After twice ten years she spent with him one year, four months, and eight days more.
She will live again, life promised, as is our true faith, to the worthy and the pious, in that she has deserved to posses an abode in the hallowed land. This your piety has assured you. This your chase life, this your love for your people, this your observance of the law, your devotion to your wedlock, the glory of which was dear to you. For all these meritorious deeds your hope of the future is assured. In this your sorrowing husband seeks his comfort
en irenae ai cymysis autis (consigned to her eternal home)
Amici ego vos hie exspecto (name of person) nomine et signo (name of person) Friends, I await you here...
filio desiderantissimo fecc (to their son whom they greatly miss)

A third outline by DBL for Professor Dr. Marina Kreyn-Korsakova on the subject of Jewish music really represents DBL’s personal interest in the subject of Jewish music that is cultivated not with a formal degree although DBL’s father Shilita received a degree from Peabody Music Conservatory and DBL grew up as a child in a home environment where musicians frequently stopped by on Sundays to play music together as some might study Daf Yomi. The Music outline for Professor Marina Korsakova thus represents these personal interests:

Scope:
I. Biblical:
How does Biblical Archeology, cognate semitic languages and cultures, ancient near Eastern Studies, and rabbinic texts shed light on period 1st and 2nd Temple Musical Instruments [see: Braun, Joachim, Music in Ancient Israel]
a. Musical instruments gleaned from the Biblical text, particularly Psalms/Tehillim
   i. Kinur
ii. Ugav
   iii. Taf
   iv. Shofar
   v. tsël-tsë-lim
   vi. chä-lel
   vii. ma-tsel-tä'-yem
   viii. ma-nä-än-em
   ix. ba-khol' ä-tse' va-ro-shem
   x. chä-tsots-rot
   xi. ba-khol' ä-tse' va-ro-shem

xii. magrepha (2nd temple instrument only) “shaped like shovel, percussion instrument (see Mishnah tamid)

xiii. see Sol Finesinger article in HUCA etc.

B. Hallel and its musical interpretation i.e. Pitchu li Sharei Tzedek or Even ma-asu ha-bonim hyita li-rosh pinah

C. Prophecy and Music: deploying music to enter prophetic trances and XTC

D. Thereapeutic use of music i.e. David cure Saul of melancholy and Rambam’s response on Listening to Music to uplift from depression/meloncholy

E. Music and Meditation see Moshe Idel on R. Abraham Abulafia’s use of music to obtain ruach ha-kodesh

F. Musical Metaphors in the Bible i.e. Iyov, When G-d created the universe all the morning stars (pleides) sang for joy

II. Jewish liturgical music of the synagogue
   a. Cantillation & special trope for Shabbos Shira (Beshallah-Shemot yod daleth)Special trope for Joseph fleeing Potifar’s wife and the accompanying midrash on why? The art of cantillation
   b. Massorites in Tiberia, Rabbi Asher Ben Asher, Sefer Ta’amei HaTameim (Reasons for the trope)
c. The science of cantillation and trope: musical patterns revealed; Trope transcribed to treble clef sheet music from 16th century; Megillat Esther played on piano as demo; Abraham Binder’s collection of trope sheet music
d. Piyyutim
e. Eikah in Minor Key
f. Azharot tradition (poems of Taryag set to music from Geonic times) sung to sing son melody

III. Rabbinic notes on music: Mishnaic and Talmudic and Code references to Music
a. Harp hung above David’s bed that makes magical music at midnight (Ms. Berachot)
b. Levitical family that cut off thumbs in order not to teach instrumental music to Babylonians in captivity
c. Debate between Rambam and Ramban in Sefer HaMitzvot if liturgical recitation of Hallel on Hagim is deoreita or derabbanan, see Tashbaz to reconcile this in Zohar HaRakiah
d. Music and Halakhah: Why many rishonim banned music except for drums at weddings to remember the bet Hamikdash
e. Reasons behind Shofar blasts on RH and YK based on MS. Rosh Hashanah, the mystery revealed
f. Chazzanim in Eastern European Synagogue Music up to Yosello Rosenblatt, Moshe Osher, Kavitsky, Stark, Ben Zion Miller, Albrech, Fisher, Jacob Motzin, and Helfgott

IV. Halakhah and Music
a. in Seridei Eish a responsum about having a classical music concert in a synagogue in Germany in the 1930s, when the antisemitic laws were in force. Also in a responsa "krach shel
Romi" about rabbi secretly listening in to Catholic churches in Rome top learn their tunes
b. Rambam Responsa on Listening to Jewish Music, recently published by Israel Efros in Tarbiz in Hebrew
c. Rabbi Shem Tov Ben Yosef ibn Falaqera Seeking in Jewish Music
d. Rabbi Aharon Kahn, Music in Halakhah from YU Torah
e. no Instrumental music on Shabbat? Reasons. “Kol” voice and song/shira is permitted, Hasidim clap
V. Renaissance Italy Jewish Music
a. Salomon Rossi and Rabbi Leon Modena on Music, introduction of Choir and Baroque style
b. Chazzanim in Italy
c. Baroque Jewish Music i.e. Dove in the cleft of the Rock etc.
d. Rabbi Yehudah ben Yosef Moscato (520-90)
e. Rabbi Abraham ben David Portaleone sefer Shilte ha-gibborim on music
VI. Folk Song
a. Yiddish Folk Songs
b. Yemenite Diwan
c. Israeli Folk Songs and the early Zionist project
d. Hasidic Niggun collected by Hebrew University of Jerusalem and private collection R. Chaim Dalfin
e. Klezmorim Eastern European Music and its alleged renaissance in Eastern Europe today- why?
VII. Dance and Music
a. Rikud
b. Israeli folk dancing
c. Hasidic mitzvah tanz and Mezinka dance etc.
d. Rabbinic halakhah towards dance
e. Badchonim (merry makers at weddings)

VIII. Classical Musicians of Jewish Origin and Jewish Music’s influence

a. Instrumental themed Jewish Music
b. Jewish composers
c. Jewish musicians
d. Jewish Conductors
e. Israeli Musical Refugees before and during WWII
f. Jewish Operatists i.e HaLevy’s Le Juive
g. Some Jewish Musical Luminaries for example
   i. Goldmark and Offenbach, sons of Chazanim
   ii. Felix Mendelsohn
   iii. Berthold

Goldschmidt

   iv. Ernst Bloch Musical themes

v. Atonal scale of Schoenberg, Moses and Aaron opera
vi. Korngold
vii. Aaron Copeland
viii. Kurt Weill
ix. Leanord Bernstein- Psalms set to music
x. André Previn
   xi. Rubinstein
xii. Hafetz
xiii. Philip Glass

VI Anthropological studies of Jewish ethnic music

a. Indian Jewish music
b. Moracan Jewish music
c. Ethiopian Jewish Music
d. Chinese Jewish Music
e. Jewish music of Jews in Arab lands and influence
f. Ladino Music;
i.e. Yoram Gaon and group Dove in Cleft of Rock

g. Yiddish music revitalized by Lepa Schmelzer and some of Dudu Fischer

h. Sephardic Pizzamim

i. Jewish Popular Music:
   a) Schloch rock of leni Solomon;
   b) Reggai of Matisyahu,
   c) Blue Grass (Menachem Goldberger), etc.
   d) Israeli ballads by Gad Elbaz
   e) bands catering to teenagers 8th day
   f) Traditional religious Haredi target audiences by – Yaakov Shweki; Mordechai ben David; Simcha Leiner; Dovid Gabbay; Benny Friedman; Avraham Fried, Baruch Levine, etc
   g) Zionist groups- Moshav band
   h) religious Folk music- Shlomo Katz, and Eitan Katz

j. Rap Jewish Music based on Jamaican melodies i.e. Matisyahu and others

k. Poetry set to Music i.e. Rachel, Bialik, recently Gad Elbaz songs of literary merit etc. see Rav Yehudah HaLevi to Bialik poems’ set to music

This outline was prepared for Professor Marina Korsakova’s course on music at LCW and each style and movement and variety of music illustrated with accessing online sound archives from the David and Shapell Music database to Dartmouths collection to Florida Atlantic etc

An example of an accompanying original introductory essay by DBL on the subject of the Jewish arts and music as the Queen of Jewish arts is posted, as original essays accompany all library guides, on this the site:
The commandment, "lo oseh likhah pesel" (do not make a sculptured image and bow down to it) influenced the Jewish artistic traditions. So too the admonition "bring the beauty of Yafet into the tents of Shem" was realized in the explosion of Jewish artistic representations during the Hellenistic period as illustrated by the synagogue mosaics in Dura Europas and Beit Alpha. Yet as late as the "Birds Head Haggada" the artist of this illuminated Hagadah only represented the great Tannaitic sages mentioned in the Haggada (i.e. Rabbis Tarfon, Akiva, Elazar, Judah, etc.) with 2 dimensional beaks because of the commandment, "you cannot see my face and live." Thus the faces of the rabbis of the Haggadah are not represented except with 2 dimensional birds heads. Indeed, Yakov could not believe that his life was preserved when the patriarch wrestled with a a malakh (Angel) at Peniel, the name of the place itself means "the face of Hashem." Rashi notes that the lechem panim (show bread) was backed with 2 dimensional faces while ibn Ezra puns on the word "lifnei" that it was "perpetually before the face of Hashem" when it was moved from a marble table to a gold table (see Yoma). Yet the anti iconographic traditions in Judaism, from the time of Avraham who according to the Midrash is said to have broken the idols of his father's bussiness in Ur of Chaldea, to the present day are tempered with the realization in Judaism of "Hidur at ha-mitzvah" or beautifying the mitzvah. The Mekilta of Rabbi Ishmael on the pusek "this is my G-d , the G-d of my father's and I will glorify Him" notes that Jewish ceremonial art has an important place in Judaism for decorading Torah mantles, crowns, wimples, havadal boxes, the menorah, etc. Indeed the epitome of Jewish hope is the rebuilding of the Beit HaMikdrash, and it was Bezalel who is described as possessing practical wisdom who decorated, adorned, and
celebrated the radiance of Hashem through artistic work on the Temple and its instruments. The cherubim were winged creatures representing shalom bayit above the ark, and a highly artistic motif as was the laver, made from the womens' dedicated mirrors, that had a base of lions, oxen, and eagles, a patter we also see leading up to Shlomo's throne which also had lion, oxen, and eagles, which esoterically are understood as the representations of the 2nd, 3rd, and 4rth wheels of Hashem's merkavah (see Zohar VaEtkhanan).

While the fine arts are in essence corporeal, music as an art is purely of the spirit and the most spiritual of all the arts. The work, "Ta'amei HaTa'amim" (The reason for the trope), authored by the Masorite Asher ben Asher who lived in Tiberia sometime in the 7th century likens the art of cantillation to giving "soul" to the letters of the text. In this work when the baal korei chants the text correctly according to musical trope this act of music "opens the gates in Shamayim." While the letters of the text are the body of the torah, the music is the soul according to the Masorite Asher ben Asher. Music in antiquity was employed by many prophets in order to prophecize and go into ecstatic trances as noted by Dr. Moshe Idel and King David is said to have cured the meloncholy Saul by playing the harp. Dr. Joachin Braun has noted the differences in size of musical period instruments in antiquity such as the harp during the 1st temple (kinur), 2nd temple (lyre), and Roman and Byzantine periods (psaltrium) whereby the size, pitch, and harmony of the instrument was changed by differences in the representations of the instrument in these different time periods. For instance the magrepha is a strictly 2nd Temple instrument which is
mentioned in the mishnah said to be shaped like a shovel and some sort of percussion instrument.

Music is magical and represents the spirit of a people. According to the rabbis of the Talmud "one had never seen a beautiful sacred building if they had not gazed upon the Beit HaMikdash, and one never heard "sublime music" if they never heard the Levites singing on the steps, the sweet singers of the Temple liturgies. Indeed Josephus tells us that the Beit Hamikdash was made of marble that was painted Mediterranean sea blue, and when the sun rebounded off of the gold dome, the blue painted marble had the appearance of shimmering Mediterranean pure sea waters. Thus Rabbi Akiva in Maseket Hagigah says, "al tamru mayim mayim" because the shimmering appearance of the illusory play of light on the blue marble is not indeed water, but marble painted blue in the sunight. So too the music of the Beit HaMikdash was even more holy and we learn many insights about this music from the Talmudim. One remark notes that when the Levites were taken in slavery to Babylon one Levitical family that excelled in instrumental music cut off their thumbs so that they not be able to teach music to their captors. "On the rivers of Babylon there we sat and wept, when we remembered Zion" for the Levites refused to sing a new song of an old land in a land of captivity in deference to the music of the Beit HaMikdash, and indeed in the rishonim period Rabbinic halakhah proscribed the use of music instruments even at weddings in order to remember the true and final place for sacred music to be sung by the Levites in the Temple as expressions of kedushah and spiritual elevation. Thus the book of Lamentations (Eikah) is chanted in a minor key representative of dirges in musicology to express the deep emotion of and
feeling of ultimate loss caused by the Hurban. Psalms during the 1st and 2nd Temple periods were set to music. We know this by many musical instructions innate to the language of Psalms such as "selah" which indicates an ascending scale on a stringed instrument. Sol Finesinger has written an excellent article titled, "Musical Instruments in the Tanakh" in which the scholar notes the differences in language for musical instruments mentioned in the Tanakh as they appear in their latter translations in the Targumim (Aramaic), Septuagint (Greek), Vulgate (Latin), Tafsir (arabic), Ladina (Judeo-Spanish), Le texte sacre (French), Die Heilige Schriften und Ihren Verdeutschung (German) etc.

All periods of Jewish history gave rise to expressions of different cultures of Jewish music from Ladino songs, Sephardic pisgornim, to Yiddish folk songs. These music traditions are rich in beauty and deep in expressing the whole gamut of the emotions from sadness to ultimate joy and happiness. Music is the food of love indeed because it is the opposite of anything corporeal but wholly and holly an expression of the eternal spirit of human beings striving to reach the stars and G-dliness. Maimonides wrote a teshuvah on "listening to music" that was recently republished in this century by Dr. I.Srael Efros, past president of the Baltimore Hebrew University, and from this teshuvah we learn that the Rambam distinguished between good and bad music. Bad music is lude, vulgar, and a thing of common people who live at the level of animals deriving no pleasure except from eating and things of the body while on the other hand good music serves a number of functions including, lifting one's spirits from meloncholy i.e. a thereapeutic function, and ultimately giving expresion to the ultimate longing and desire of the human being "for dwelling closer to Hashem."
A Hasidic rebbe is said to have been so influenced by music's power that the Rebbe at seudah shelishit, when various Hebrew songs are sung, actually practiced a mystical technique of allowing his soul in musical ecstasy to "go out and not return" (yotzei ve bili teshuv) and the Rebbe song a niggun on particular shabbos seudah shelishit with all devotion to hashem in ahavas Hashem, ahavas Torah, and ahavas olam, that the Rebbe's soul did indeed go out and depart to the higher realms. We learn from esoteric Jewish texts that the Jewish souls (neshamah, ruah, chayah, and nefesh) are defined by musical ratios represented on stringed instruments, and indeed the transmigration of the soul (gilgulim) is sent on its journey to a song. Rabbi Yehudah HaLevy poetically and philosophically wrote in a poem that one turn one's life into a song, and it is through music that all transcendance is possible. While as Kohelet notes there is a time to sing and time not to sing, the piyutim (liturgical poems) that adorn and pepper the Rosh Hashanah and Yom Kippur Mahzor, represent the various angels of various hierachical ranks, in fact intoing celestial sublime song, which is not just fitting praise of Hashem who is leilah leilah (beyond all praise) but because of Hashem, who created the spirit of the soul, which can only find its ultimate expression in song.

Introduction by David B Levy

The accompanying spreadsheet (in Excel to be published in the Proceedings) lays out these different modalities of reference tools and how they are distributed across the 66 library guides constructed by DBL on behalf of LCW.
Further the Library Guides often composed for the LCW curriculum show the increasing interdisciplinarity of Jewish studies as a trend in academics. For example art history frequently intersects with all sub disciplines in Jewish studies as paintings, mosaics, and music audiofiles can relate to various disciplines. For example the power point given on pirushim on Akedat Yitchachk is accompanied by a power point on representations of the Akedat Yitchak in art gathered from the catalog on Biblical Art at Princeton University. The library guides show that librarians not only merely teach how to “access” knowledge, but take an active role in organizing, interpreting and commenting upon, and creatively fostering the furtherance of interdisciplinary international research. The LCW LibGuides have given Touro Libraries a one-stop location to highlight a handful of the best bets for researching a variety of subjects, but it also allows us to provide more in-depth coverage in our areas of expertise. For example, I have constructed a series of PowerPoint presentations for the Lander College for Women’s curriculum. These information-packed slides not only provide a window into a number of LCW course offerings, but also demonstrate the ways in which librarians interact with a body of knowledge and analyze it and creatively transmit interpretation of it to students. Librarians thus do not only teach how to access information, or merely serve as fact checkers with incredible attention to details, but take an active role as teachers in the process of education in organizing, interpreting, and creatively fostering knowledge on diverse subjects by teaching bodies of knowledge.
We hope you will explore our growing collection of power point presentations by DBL by navigating the library guides available at tourolib.org. Some of the ptts include:

1. Sektim Yam HaMelakh, “Dead Sea Scrolls”
2. Ha-asserot hadbrot, “The 10 commandments” featuring the Nash Papyrus, DSS, and how to search bar ilan database for pirushim al ha-asserot hadibrot
3. Dovid HaMelekh- featuring two ppts (a) “David: Poet, Warrior, Musician” with Aggadata from the Babylonian Talmud about Dovid such as the magic Kinur that played music at midnight when a breeze played upon its strings, and (b) Rabbinic Context of David’s wars” which features an analytic chart summarizing complicated sugyot on the 3 types of war in Rabbinic law
4. Parashat ha-shavua sites and Hagim (The weekly Torah portion and Jewish Festivals)
5. Akedat Yitchak, “Binding of Isaac” as per request of lunch and learn session in Sept. 2006 given by David B Levy raising question of hashgahah pratit (Hashem’s providence) and free will (behirah) within context of Rabbi Akiva’s statement “HaKol Tzephuyei vereshut nitanah” by analyzing 2000 years of commentary on the pusek: וַיֹּאמֶר, אַל-תִּשְׁלַח יָדְךָ אֶל-הַנַעַר, וְאַל-תַּעַשָּׁל לְוֹ, מְאוּמָה: כִּי יָדַעְתִּי, כִּי יְרֵא אֱלֹהִים אַתָּה, וְלֹא חָשַּׁכְתָּ אֶת-בִּנְךָ אֶת-יְחִידְךָ, מִמֶּנִי, as well as a ppt. on the Akedat Yitchak in art from the Bet Alfa synagogue to Chaggal via Israeli folk art and operatic

136 http://libguides.tourolib.org/dss
137 http://libguides.tourolib.org/10comm
138 http://libguides.tourolib.org/c.php?g=114157&p=743093
139 http://libguides.tourolib.org/parsha
140 http://libguides.tourolib.org/id.php?content_id=3994117
billboards for the art history course of Dr. marina Korsakova’s class

(6) “Sefer Yonah and Ninveh” (maftir for Yom Kippur)” featuring the GRAs mystical interpretation of Yonah’s neshamah undergoing gilgulim and Jewish art of a dag gadol made out of pesukim from sefer Yonah etc

(7) “Avraham and Foreshadowing in Genesis” raising questions of intertextuality in Tanakh

(8) “The Question of Free will (behirah) represented by Hashem Hardening Pharoah’s heart

(9) “Psychology and Halakhah (Jewish law)” featuring work of Drs. Spero and Rabbi weinreb

(10) “Rabbi Abraham Isaac Kook” featuring primary documents of Rav Kooks opening address at the 1st commencement of Hebrew University in Jerusalem, letters of rav Kook, the orot, and bill board criticizing Rav Kook in name of starker more makmir Rav Chaim Sonnenfeld who received semikah from Ktav Sofer

(11) “Rav Yehudah HaLevi” featuring primary documents such as musical recording of HaLevi’s poems and tomb stone inscriptions citing verses of Rav HALevi’s poetry as well as a bar/pub named after the poet

(12) “Religious Zionism“- featuring charts showing the different types of religious Zionists and their analogues in

141 http://libguides.tourolib.org/ld.php?content_id=3994119
142 http://libguides.tourolib.org/ld.php?content_id=3994689
143 http://libguides.tourolib.org/ld.php?content_id=3994690
144 http://libguides.tourolib.org/psychhalakhah
145 http://libguides.tourolib.org/c.php?g=114210&p=743055
146 http://libguides.tourolib.org/c.php?g=114158&p=743226
147 http://libguides.tourolib.org/c.php?g=114160&p=742736
the secular world of cultural Zionism of Ahad HaAm, political Zionism of Herzl, and Marxist/socialist Zionists like Ber Berachov and Gordon

(13) Sefer Ezra and Nehemiah\textsuperscript{148} featuring statements in the Agadata of Bavli and sketches of Gustav Durei and the archeological evidence of the Cyrus Cylinder

(14) “The Cairo Geniza”\textsuperscript{149} featuring the scholarship of scholars such as Schecter, Ginzberg, Menachem Zulay, Haim Schirman, Ezra Fleischer, Jacob Mann, Goitein, Israel Davidson, Mark Cohen, Yakov Choueka, and my great Uncle Aryeh Vilsker (ztsl) whose son I met with again 3 weeks ago in Yerushalayim

(15) Women Torah Teachers\textsuperscript{150}

(16) Nashim biTanakh\textsuperscript{151}

(17) Women in Talmudim\textsuperscript{152}

(18) Women in Midrashim\textsuperscript{153}

(19) Women in Responsa\textsuperscript{154}

(20) Contemporary women organizations, Institutes, and groups\textsuperscript{155}

(21) Jewish Womens’ Blogosphere\textsuperscript{156}

(22) How to Search Bar Ilan\textsuperscript{157}

Beyond diving into some of the topics covered by LCW students in their Jewish studies courses, you can also pick up some
research tips. For example, the presentation on King David illustrates the use Hebrew subject headings to find materials in RAMBI, the largest index of academic Hebrew articles, and Biblical maps from Atlas Daat Mikra. The slides on Sefer Ezra and Sefer Yonah and Ninevah cover how to use

(a) timelines,

(b) genealogies,
(c) archeological finds (Cyrus Cylinder)
(d) art,
(b) art of Yona’s boat made out of pesukim from sefer Yonah
(e) maps (from Ninevah ppt)
All this helps the student to better understand the Bible in its historical milieu of the ancient Near East context.

The presentations on Rav Kook, Rav Yehudah HaLevy, and Religious Zionism, illustrate how to enhance research with primary documents such as

(a) letters,
(b) Photos (Lord Balfour at HUJ commencement)
2. Rav Kook’s Invocation:

a) Opening remarks:

قبل הפתיחה:IVITY

ב) Closure remarks:

ייש לאמור דבר מה עלዩ הנבואה ההלכתית בברית וברית של נבואה,COME TO THE EFFECTIVE AND EQUITY

(כ) Speeches

Association of Jewish Libraries Conference Proceedings June 2017  68
(e) diagrams
לˢ⁴ נוטים גולים

(ירושלים, 1927)

על הרובות עצל

4. דרכו

(Bnei Brak, 1987)
(e) musical scores (Leopold Zunz transcription of Rav HaLevy’s poetry to music score)

(f) Epitaphs (poem of Rav HaLevy on tombstone)

(g) texts such as those from the Cairo Geniza repository or HebrewBooks.org
The Lander College for Women has been one of our most enthusiastic adopters of our power points on the Research Guides available through LibGuides. A blog post\textsuperscript{158} in 2014 linked 10 of the unique power points available on these guides at that time, but there’s even more great documents available. Most libraries around the world post library guides or pathfinders on their websites that contain the standard gathering of relevant websites, particularly helpful specialized databases, bibliographies of related books, and links to chat or email reference. However what makes Touro’s library guides unique are not only the tailor-made PowerPoint presentations for classes offered at LCW, but the (1) narrative introductions and unique

\textsuperscript{158} \url{https://tclibraryblog.wordpress.com/2014/11/06/presentations-from-the-lcw-jewish-studies-program/}
informative essays (all guides), (2) charts such as (a) Jews in Renaissance, (b) Maimonides golden mean, (c) Holocaust memoirs, (3) outlines for instance (a) translated tombstone inscriptions from Rome from Greek and Latin to English, (b) Jewish music outline, (c) libraries in ancient Mesopotamia, and (4) exercises for instance for Hebrew Language, and (5) mikorot or source packets packets in Hebrew and Aramaic gathered primarily from Bar Ilan and Otzar HaHokmah databases including (a) Jewish idea of resurrection/olam habah/geulah shelemah/ shemita olamot, (b) medicines on Shabbat, (c) Kiddush ha-shem, (d) Dreams, (e) Election Chosenness, etc (6) lexicons for instance for jewish business ethics, (7) maps, (8) photos from wikipedia commons, (8) book reviews, etc These additional resources can be found on the following topics:

**Introductions: (All guides)**

Examples:
Humanistic Medicine/Jewish Ethics/Angels and Angeology in Jewish Folklore/Torah Lishmah
Jewish Arts: Music as the Queen of all Arts/Ethical Monotheism/Torah and Science

**Exercises:**

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163. http://libguides.tourolib.org/jewisharts
171. http://libguides.tourolib.org/jewisharts
Hebrew Language

Charts:
Jews in Renaissance
Maimonides’ ethical golden mean
Holocaust Memoirs

Outlines:
Ancient Greek and Roman Civ- Jewish Tombstone inscriptions
Jewish Music
Ancient Mesopotamia
Beit HaMikdash

Filmography
VHS and DVDS at LCW

Mikorot Packets:
(1) Brain Death controversy citing sources such as Oralot where the phenomena of schechted chicken that runs around with its head cut off is liked to a patients with brain death but whose heart and lungs work by a machine and Shulchan Arukh that raises the question if one may ask a wood chopper to stop chopping wood if this would free the soul of a goses analogized to disconnecting the heart lung machine?
(2) Kiddush hashem
(3) Hillul HaShem

172 http://libguides.tourolib.org/hebrewlanguage
173 http://libguides.tourolib.org/jewsinrenaissance
174 http://libguides.tourolib.org/c.php?g=114169&p=743040
175 http://libguides.tourolib.org/holocaust
176 http://libguides.tourolib.org/antiquity
177 http://libguides.tourolib.org/jewisharts
178 http://libguides.tourolib.org/c.php?g=114164
179 http://libguides.tourolib.org/secondtemple
180 http://libguides.tourolib.org/jewishethics
181 http://libguides.tourolib.org/id.php?content_id=17196266
(4) Election/chosenness\textsuperscript{182} of Jews as freedom from slavery in mitzrayim but freedom for revelation and covenant
(5) Medicines on Shabbat\textsuperscript{183}
(6) Messianism, Eschatology, Afterlife, Olam habah and doctrine of Shemitah olamot\textsuperscript{184}
(7) Euthanasia Issues and Halakah
(8) Dreams (Holamot) in Rabbinic texts\textsuperscript{185}
(9) Vaccinations
(10) Implications of Quantum Mechanics and String theory on medieval understanding of Hashgahah Pratit & Behirah & yediah
(11) Jewish Medical Ethics\textsuperscript{186}
(12) Ezra and Nehemiah in Rabbinic textgs
(13) Hilchot Hadlik ner shel Chanukah
(14) MiKorot On Har Ha Bayit And Beit Ha Mikdash In Biblical History and post-biblical history
(15) Mikorot on Sheolot veteshuvot during the Shoah from Rav Efraim Oshry, Zemmel’s and others
(16) business ethics: geneivas data; ones maimon; mechakh ta-ut
(17) Can a patient with a pacemaker ask the doctors to remove the pace maker? - including the recent pasak din of Rabbi Asher Weiss in Israel and Rabbi Yitchak Breitowitz
(18) Shabbos heat sensitive lamps
(19) Shabbos Elevators and halakhah

\textsuperscript{182} http://libguides.tourolib.org/ethicalmonotheism
\textsuperscript{183} http://libguides.tourolib.org/jewsmedicine
\textsuperscript{184} http://libguides.tourolib.org/afterlife
\textsuperscript{185} http://libguides.tourolib.org/c.php=g=131604
\textsuperscript{186} http://libguides.tourolib.org/jewishethics and http://libguides.tourolib.org/jewsmedicine and http://libguides.tourolib.org/scienceandtorah
(20) The menorah\textsuperscript{187} in art\textsuperscript{188} and including the debate on its shape as per the writings of Rav Levi Yitchak Herzog vs. the Rambams depiction of straight branches in a signed edition of the MT. in the Bodelain Library followed by the 7\textsuperscript{th} Lubavitch Rebbe and Rav kapach

(21) sources for Hilchot Shabbos and hagim used for various deroshot\textsuperscript{189}

(22) Hashad (suspicion ) in Jewish law

(23) In vitro and fertility treatments in Jewish law

(24) Jewish Environmental Ethics\textsuperscript{190}

(25) Concept of Time in Halakhah and J Phil

(26) Questions surrounding visiting Jewish holy places

Mikorot Packets are often recycled work already done for scholar in residence Dr. Fishbane on behalf sometimes of Dr. Kaddish. Dr. Fishbane calls the LCW on a regular basis for assistance gathering sources for mikorot packets that Dr. Kaddish later delivers in lecture circuits.

As well we provide reference assistance to Dr. Fishbane’s own research needs represented in the following reference questions that are the tip of the iceberg of the questions Dr.Fishbane poses each year represented in our high # of Intra library loan statistics listed on the slides 19-25:

(1) Preparation of sources for publication on Bat Mitzvah (over 180 sources gathered)

(2) Preparation of sources on author of Arukh haShulchan

\textsuperscript{187} http://libguides.tourolib.org/secondtemple
\textsuperscript{188} http://libguides.tourolib.org/jewisharts
\textsuperscript{189} http://libguides.tourolib.org/parsha
\textsuperscript{190} http://libguides.tourolib.org/c.php?g=114169&p=743016
(3) Preparation of sources on topic of deviancy in Rabbinic texts
(4) Preparation of sources on Rabbi Danzig of the Chaye Adam
(5) Mi penei darkehi shalom
(6) Visting the cemetary to davon in Jewish law
(7) Kishuf in Jewish law
(8) The Epikuros in Jewish law
(9) Amalek in Jewish law
(10) Civil disobedience in Jewish law
(11) Boat travel in Jewish law
(12) Segulot
(13) Reward and punishment in Jewish law
(14) Rav Yakov Ettlinger and Aurkh li-ner
(15) Rulings of Rav Yaakov Kamenetsky
(16) Music in halakhah
(17) Kitniyot
(18) Gathering hespidim given on the GRA
(19) Hilchot hafreshat hallah
(20) Hair coverings and costume in Rabbinic thought
(21) Rabbi Eitan Henkin (ztsl)
(22) Hilchot Shemitah
(23) Hilchot Oneg shabbos
(24) Hatarat nedarim
(25) Kol nidrei
(26) Yeshivah Shem ve-Ever
(27) Privacy issues in Jewish law
(28) Rav Yehudah HALevy’s view of nevuah unique to shevet levi
Zealousness (zizirut) in Jewish law: Pinchas and Eliyahu ha-navi

Takkanot of Rabbenu Gershom

ruach rah as relating to mental illness and depression

ayn ha עין

Shaydeim שידם

derosh el hamaytim דרシュ אל המתיימ

segulot סגולות

linchosh nichush (forms of divination) לוחשNichush

mazikim מזיקים

Shomair pita'im שומר פועלים

השתנות טברע (changing nature)

Ayn- yesh mi-ayn, imkei ha-ayn, ayn sof

kameot (kameot)

Etc

The work done for Dr. Fishbane and Dr. Kaddish as well as Vice President David Raab is often recycled into the library guides. Why reinvent the wheel? If we have good mikorot packets on topics why limit it to specific reference questions, why not share it on the library guides?
These library guides do not by any stretch of the imagination contain all or any answers. Instead they are geared to help their users pose good questions and think about intellectual subjects from diverse and new perspectives. In education, as in life, it is important not that one has all the answers, but that they ask a good questions.

We hope you will enjoy exploring the research guide links and discovering Touro’s unique resources. May your academic and intellectual journeys take you upon new vistas and clearings that expand consciousness, convey insights, increase understanding and knowledge, and make learning fun, pleasurable, and exhilarating. Research is often difficult or frustrating, but remember the saying “Lifum zara agra” – according to the effort is the reward.

One thing we should keep in mind with any library tool that we may construct on behalf of our workplaces is that we must never as a form of arrogant hutzpah and geiva glorify in the “work of our hands” and “our own inventions” realizing that everything we do or receive in this world comes form Hashem. The sin of one Greek philosophic school associated with Protagoras was that they felt “man was the measure of all things.” Perhaps in the history of science when Copernicus launched us into the Kuhnian paradigm shift from Aristotelian-Ptolemeic Geocentricism to Heliocentrism we realize any small human being is the not the center of their own solar system. Analogously we must never fall into the trap of the Migdal Bavel generation, to worship the work of their hands, and chutzpadikly try to assail and storm the abode of Hashem Himself. Perhaps as one Hasidic parable says “if we would only let him in, then we will find G-d, who abstractly is a circle with infinite circumference although lo bishamayim Hi. To worship
the work of our own finite punny human minds is geiva that turns into idolatry and this is a great ill of the post-modern technical revolution. Machines are things. They are systems. They have limits, boundaries and frames. Only G-d cannot be put in a box. He transcends any frame of control (gestell). Thus the only fitting response to the presentation of the library guides is tachanun. *Falling on the face* in modest recognition that we know nothing (meontology), as human beings knowledge is not G-d’s infinite transcendent wisdom-understanding-knowledge and that in relationship to Hashem’s omniscience all human constructions are not yesh mi-ayan/ creation ex nihilo but mere human building for only G-d Creates absolutely (bara) from utter chaos and nothingness. Yet we hope you will enjoy exploring the 66 LCW library guides, as play is often the vehicle of discovery on the journey of life.

Extracted in part from two short 1 page blogs but greatly expanded from (a)191 & (b)192 Blog postings Contributed by: Dr. David B. Levy, Librarian, Lander College for Women

Thank you

191 https://tclibraryblog.wordpress.com/2014/11/06/presentations-from-the-lcw-jewish-studies-program/
192 https://tclibraryblog.wordpress.com/2015/06/16/research-guides-more-than-just-books/