Bulletin
of the

RABBINICAL SEMINARY OF AMERICA

76-01 147th Street
Flushing, NY 11367
718.268.4700

2026-2027

DISCLAIMER

The Rabbinical Seminary of America (RSA) does not offer programs leading to the academic degrees authorized by the New York State Board of Regents. The RSA courses and curriculum, though different in kind, are equivalent in duration, intensity, depth of knowledge and quality of scholarship to degree programs approved by the Board of Regents.

The credits offered by this institution measure a student's progress toward the rabbinical and Talmudic degrees offered by this institution. Under New York State Law, a corporation formed for religious and educational purposes which does not confer academic degrees requiring program registration by the State Education Department does not require State approval or authorization in order to exist or to perform its postsecondary educational programs. Inasmuch as RSA falls under this category, it does not come under the authority or review of the New York Board of Regents.

NOTICE TO STUDENTS

This 2025-2026 edition of the RSA Bulletin supersedes all previous editions. Accordingly, all programs, standards and requirements specified in this Bulletin replace those previously described. Provisions in the Bulletin are subject to change at the discretion of the Institution. RSA reserves the right to change without prior notice any programs, standards, requirements and policies described in this edition of the Bulletin.

Students are advised to check with the Financial Aid Office regarding any changes in student assistance programs. Changes in program requirements and course descriptions will be announced through appropriate academic memoranda and bulletins to students, or supplements to this Bulletin.

NON-DISCRIMINATION POLICY

Admission to RSA is open to male members of the Orthodox Jewish faith without regard to age, race, color, national origin, or physical handicap.

RSA is an equal opportunity employer in compliance with Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, Section 504 of the Rehabilitation Act of 1973 and

the Higher Education Reauthorization Act of 1992, and amendments and any other applicable law pertaining to Student Financial Aid programs

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ADMINISTRATION

Rabbi Dovid Harris	Rosh Yeshiva, Presidium and Dean
Rabbi Akiva Grunblatt	Rosh Yeshiva, Presidium and Dean
Rabbi Shaul Opoczynski	Rosh Yeshiva, Presidium and Dean
Rabbi Avrohom Semmel	Rosh Kollel
Rabbi Ari Wender	Assistant Rosh Kollel
Rabbi Shlomo Yonason Harris	Senior Maggid Shiur
Rabbi Yaakov Moshe Trop	Director of Student Affairs
Rabbi Elisha Feinberg	Dean of Students
Rabbi Asa Minkowich	Dean of Students
Rabbi Avi Rhodes	Dean of Students
Rabbi Yoni Hoch	Dean of Students
Rabbi Sender Strassfeld	Director of Guidance
Rabbi Hayim Schwartz	Executive Vice President
Rabbi Rafi Adler	Executive Director
Rabbi Meir Glazer	Director of Operations
Mr. Jonathan Peikes	Assistant Comptroller
Mrs. Laya Eisenstein	Financial Aid Administrator
Mrs. Sharon Schonfeld	Registrar
Mrs. Debbie Mittel	Bursar
Rabbi Daniel Dym	Director for Development Administration

FACULTY

Rabbi Dovid Harris	Professor of Talmud
Rabbi Akiva Grunblatt	Professor of Talmud
Rabbi Shaul Opoczynski	Professor of Talmud
Rabbi Avrohom Semmel	Professor of Talmud
Rabbi Dovid Weiner	Senior Mashgiach
Rabbi Herschel Welcher	Associate Professor of Codes Ordination Examiner
Rabbi Sender Strassfeld	Assistant Professor of Codes
Rabbi Avi Rhodes	Assistant Professor of Codes
Rabbi Yoni Hoch	Assistant Professor of Codes
Rabbi Shlomo Yonason Harris	Instructor of Talmud
Rabbi Yaakov Moshe Trop	Instructor of Talmud
Rabbi Yisroel Kramer	Instructor of Talmud
Rabbi Moshe Dov Wasser	Instructor of Talmud
Rabbi Bentzion Chait	Instructor of Talmud
Rabbi Dovid Chait	Instructor of Talmud
Rabbi Meir Glazer	Assistant Instructor of Talmud
Rabbi Elisha Feinberg	Assistant Instructor of Talmud
Rabbi Asa Minkowich	Assistant Instructor of Talmud
Rabbi Ari Wender	Assistant Rosh Kollel

BOARD OF TRUSTEES

Dr. Alan Jacob, Chairman

Dr. Richard Gewanter

Mrs. Chana Grunblatt

Rabbi Keeva Grunblatt

Rabbi David Harris

Mrs. Esther Harris

Mr. Mark Knieberg, CPA

Rabbi Moshe Kamin

Rabbi Shaul Opoczynski

Rabbi Hershel Welcher

GENERAL INFORMATION

HISTORY

The Rabbinical Seminary of America (hereafter RSA), also known as the Yeshivas Rabbeinu Yisroel Meir HaKohen, or Yeshiva Chofetz Chaim, was founded in October 1933 and was incorporated in March 1934. The Seminary was named after the eminent Torah scholar and author, Rabbi Yisroel Meir HaKohen Kagan, who had died that year. Rabbi Kagan was also known as the Chofetz Chaim, which was the name of one of his principal works.

The Seminary was founded by Rabbi Dovid Leibowitz, a distinguished scholar who studied under some of the Talmudic giants of the day including Rabbi Noson Tzvi Finkel, at the Yeshiva of Slabodka, and Rabbi Naftoli Trop and the Chofetz Chaim, in the Yeshiva of Radin. Both of these yeshivas were in Lithuania, although Radin for a time was governed by the Polish government. Rabbi Leibowitz was a great nephew of the Chofetz Chaim.

The first classes of the Seminary were held at 482 Bedford Avenue in Brooklyn. With a rapidly growing student body, the Seminary moved to larger quarters at 135 South 9th Street, where it remained until the 1950's. Within a short period of time, the Seminary became known as one of the leading Talmudic academies in the United States.

After the founder's death in December 1941, the Seminary was headed by his son, Rabbi A. Henoch Leibowitz. Rabbi Leibowitz undertook a vigorous expansion program and in 1945 established the Ner Dovid Rabbinical Graduate Institute.

To cope with the growing enrollment, RSA was forced to look for new quarters, and in 1954 moved from Williamsburg, Brooklyn, to Forest Hills in Queens.

In 1975, RSA became fully accredited by the Association of Advanced Rabbinical and Talmudic Schools (AARTS), and in 1982 it became a full voting member of the Association.

In 2002 RSA relocated to a new, state-of-the-art campus in Kew Gardens Hills, Queens. This 90,000 sq. ft. facility accommodated our continued growth and expansion, and provided a suitable learning and living environment for our students for over 20 years; but with the continuous growth of the Yeshiva we are outgrowing the present building and, as of 2024, we are pursuing plans to expand our current building

After Rav Henoch Leibowitz's death in April 2008, the Seminary was headed by his chosen successors, Rabbi Dovid Harris and Rabbi Akiva Grunblatt. In 2023 the Roshei HaYeshiva and the Hanhala brought on Rabbi Shaul Opoczynski as an additional Rosh HaYeshiva.

CAMPUS

The RSA campus is located at 76-01 147th Street in the quiet, tree-lined, residential neighborhood of Kew Gardens Hills. The Yeshiva's facility consists of a Beis Medrash, classrooms, dormitory, kitchen, dining room, gymnasium, and executive offices, all conveniently located under one roof. The neighborhood has dozens of Orthodox synagogues, Jewish educational institutions, Kosher restaurants, and stores with Kosher food. Convenient bus and subway services are available to all areas of the metropolitan area.

In addition, RSA's campus is fully handicapped-accessible to accommodate the physically-challenged.

MAAYAN HATORAH CAMPUS

We also offer courses at our Maayan Hatorah Campus at 147-19 73rd Avenue for students that are looking for a smaller setting with a higher instructor to student ratio. This allows for more interaction between instructors and students and allows the students to benefit from more personalized attention. Maayan Hatorah has its own Beis Medrash and dormitory facilities and shares the use of all the other amenities offered at our main campus just a few blocks away.

EDUCATIONAL OBJECTIVES

The mission of RSA is to train qualified candidates of good moral character to become the future Torah leaders of the American Jewish community. A well-designed program of Talmudic, Halachic and humanistic studies has been developed over many decades to prepare our graduates with the substance and tools of Torah scholarship and moral character that will be required in the leadership roles that they eventually assume.

STUDENT AND CAMPUS LIFE

Student life at RSA is intentionally designed to support intense intellectual growth, character development, and a strong sense of communal responsibility within a focused and self-contained campus environment. Academic rigor, personal mentorship, and communal

engagement are integrated into daily life, creating a cohesive educational experience that extends well beyond the classroom.

STUDENT HEALTH AND MENTAL HEALTH SERVICES

RSA supports student health and wellbeing through a closeknit, relationship-based model that emphasizes early identification of academic, emotional, and mental health concerns. The Mashgiach and Rosh Yeshiva have training in assessment and counseling and provide direct guidance and support as needed.

When a student's needs exceed what can be addressed internally, the Yeshiva refers students to qualified outside mental health professionals through established community resources. Confidentiality is respected, and parents are involved when appropriate. The Yeshiva does not maintain an infirmary; students who are ill typically return home to recover. A first-aid kit is available for minor issues, and local emergency medical services are contacted in the event of a medical emergency.

VACCINATION POLICY

RSA follows the New York State vaccination guidelines for post-secondary institutions, which can be accessed at
https://www.health.ny.gov/prevention/immunization/schools/school_vaccines/

ACCREDITATION

RSA is accredited to offer First Talmudic and Second Talmudic degrees, by the Association of Advanced Rabbinical and Talmudic Schools (AARTS), located at 2329 Nostrand Avenue, Brooklyn, NY 11210. The AARTS telephone number is (212) 363-1991. AARTS is recognized in the field of postsecondary educational accreditation by the U.S. Department of Education.

ACADEMIC CALENDAR

School Calendar – 2026-2027

First Day Fall Semester	September 1, 2026
Succos Break	September 22, 2026 – October 6, 2026
Chanukah Break	December 3, 2026 -December 7, 2026
Last Day of Fall Semester	January 4, 2027

First Day Spring Semester	February 1, 2027
Pesach Break	April 12, 2027 – May 3, 2027
Last Day of Spring Semester	June 8, 2027

ACADEMIC REGULATIONS

ADMISSION REQUIREMENTS AND PROCEDURES

All prospective students are required to submit an application for admission to the Admission Office. The applicant is also required to appear for a personal interview with a member of the faculty. During the interview, a student's level of learning is determined.

Admission to the RSA College Program is based on, but not limited to, the following:

1. High school graduation, or its equivalent (GED), or passing an admissions exam that measures a student's ability to benefit from the education the Yeshiva offers. This exam must be approved by the U.S. Department of Education. For more information, applicants should contact our Admissions Office.

2. A commitment to traditional observance of Torah Law.

3. The applicant must be of good moral character.

Each applicant will be informed of the Administration's decision regarding his application for admission. Application forms may be obtained by calling (718) 268-4700 or writing to:

Rabbinical Seminary of America
76-01 147th Street
Flushing, NY 11367

ADVANCED STANDING

Students interested in receiving advanced standing status should arrange an interview with the Dean. A special committee will then interview, test, and evaluate the appropriate academic placement level of the student.

STUDENT SERVICES

COUNSELING

RSA offers expert counseling services to meet its students' needs, including academic-related counseling, behavioral issues, financial aid and drug and alcohol abuse prevention.

A fundamental goal of the Institution is to promote the personal growth and development and the satisfactory academic progress of each individual student. To this end, a multi-faceted counseling program has been established and is constantly being expanded.

This program is monitored closely by the Deans and the Roshei HaYeshiva, who are also deeply involved in student counseling. Others participating in this program include faculty members and upperclassmen who provide younger students with an opportunity for more open discussion of their issues than might otherwise be possible.

The program provides advice and guidance in academic and personal issues, as well as curriculum and career planning.

STUDENT LOAN PROGRAM

A short-term loan program is available to provide students with interest-free loans for personal use. For more information, please call Rabbi Yaakov Trop at 718-268-4700

LIBRARY

An extensive collection of over 30,000 volumes of Hebrew texts is available for reference in our Deitsch Library. Librarians are available to help students with their needs.

DRUG ABUSE POLICY AND PREVENTION

Currently, RSA is proud to report that it maintains a totally drug-free student population. We are aware that substance abuse is a complicated health and medical problem. Therefore, anyone knowing or suspecting drug or alcohol abuse should report it immediately to the Roshei HaYeshiva.

Included in our drug and alcohol policies are standards of conduct that clearly prohibit the unlawful possession, use, or distribution of illicit drugs/alcohol by students. Applicable legal sanctions under local, State and Federal law for unlawful possession, use and distribution of such drugs and alcohol are described, as are the health risks associated with such use.

RSA will impose disciplinary sanctions on student and employees who violate these standards of conduct, up to and including expulsion, termination of employment, and referral for prosecution.

DRUG AND ALCOHOL ABUSE COUNSELING:

Our institution is committed to helping students deal with life's problems in a mature, sensible manner. The thrust of our institutional counseling effort is directed at prevention, rather than treatment. We take a very positive view on the counseling process. In addition, all faculty members have been trained to be sensitive to the physical and emotional well-being of our students and to assist as appropriate.

If students need assistance, we expect them to come to us. We will refer them for counseling. If a student does not come forward, but we discover that the student has a problem, they will be required to seek professional assistance before returning to school.

For counseling and treatment, students and/or employees are directed to Rabbi Elisha Feinberg, Mashgiach, who provides references to qualified professional counseling.

LEGAL PENALTIES FOR DRUG AND ALCOHOL ABUSE

Please remember that local, state and federal laws are constantly changing. The trend in legislation, law enforcement and the courts for illegal use of drugs is toward harsher penalties, larger fines and longer periods of incarceration. By law if someone is using illegal drugs all those with him could be arrested, even those not participating. A conviction causes you to have a permanent criminal record.

1. Federal Penalties: There are severe penalties for illegal drug use and trafficking with minimum sentences for many categories. Illegal possession of a controlled substance carries a penalty of up to one year of imprisonment and a fine of at least $1000. Students may lose their Title IV eligibility. Repeat offenses carry even greater penalties.
2. State Penalties: New York State law prohibits the unlawful possession, use, manufacture, sale, or distribution of controlled substances. Criminal possession of a controlled substance in the seventh degree, a Class A misdemeanor, is punishable by up to one year of imprisonment and a fine of up to **$1,000**. More serious possession and distribution offenses are classified as felonies and may result in substantial prison terms and fines ranging from **$5,000 to $100,000**, depending on the offense. The unlawful sale of a controlled substance is generally a felony offense. Enhanced penalties may apply

for repeat offenders, offenses involving minors, and offenses committed on or near school grounds

3. Local Penalties: Local ordinances may range from fines for possessing or consuming alcohol in public places, including possessing an open container of an alcoholic beverage in violation of New York City law, to more severe penalties for alcohol-related offenses involving disorderly conduct, public safety violations, or impaired driving. Such violations may result in fines, court appearances, and other legal sanctions.

HEALTH RISKS

Illicit drugs:

Numerous independent studies have documented the serious health consequences posed by the use of illicit drugs: addiction/ dependence, physiological damage, and intellectual, psychological, or emotional breakdown. Altered perception and behavior under the influence of certain drugs can also cause accidents. The health hazards of specific drugs are listed in this appendix.

Alcohol:

Alcohol (ethanol) is toxic to the human body. It is a central nervous system depressant that slows bodily functions such as heart rate, pulse, and respiration. Taken in large quantities, it progressively causes intoxication, sedation, and unconsciousness - and can lead to death. Alcoholics can consume large quantities of alcohol without appearing to be drunk or uncontrolled. Nevertheless, alcoholism causes severe emotional, physical, and psychological damage. Prolonged heavy drinking can damage various organs, resulting in disorders such as cirrhosis of the liver, heart disease, pancreatitis, and cancer. It can also lead to gastrointestinal irritation (nausea, diarrhea, gastritis), malnutrition, high blood pressure, lowered resistance to disease, and possible irreversible brain and nervous system damage. Alcoholism can also lead to a wide variety of problems involving one’s emotional, family, work, and social life.

Tobacco:

The U.S. Department of Health and Human Services, the American Psychiatric Association, and the World Health Organization have determined that nicotine, the chief component of tobacco cigarettes, is a highly addictive drug. Forty years ago, the first report of the U.S. Surgeon General was issued on the impact of tobacco use on health. This 1964 report presented stark conclusions: that cigarette smoking causes lung cancer and is the most significant cause of chronic bronchitis. The report linked tobacco smoking with emphysema and other forms of

cancer. The health hazards of tobacco use are now well documented and directly linked to the death of an estimated 390,000 Americans a year.

Recent studies have shown that mere exposure to environmental tobacco smoke is associated with the occurrence of many diseases, such as lung cancer and heart disease in nonsmokers and low birthrate in the offspring of nonsmokers. Because environmental tobacco smoke represents one of the strongest sources of indoor air contaminants in buildings where smoking is permitted, the College adopted a policy that prohibits smoking inside all College facilities (buildings). College presidents are free to impose a total ban on smoking on their grounds, or provide for limited smoking areas outside of buildings, a set distance from a building's entrance.

ACADEMIC INFORMATION

GRADING SYSTEM

Students' grades are entered on their academic transcript. The grades for each semester are based on one's performance on oral exams, participation in and contribution to class discussion, and the quality of research work and independent study projects. A minimum grade point average (GPA) of C (or 2.00) is expected of all students. Students falling below this average will be placed on academic warning. No student may graduate with a GPA of less than 2.00 or have a status of academic warning.

EXPLANATION OF GRADES

Grade	Definition	
A+ = 4.00		Excellent
A = 4.00		Excellent
A- = 3.67	Excellent	
B+ = 3.33		Good
B = 3.00		Good
B- = 2.67	Good	
C+ = 2.33		Fair
C = 2.00		Fair
C- = 1.67	Fair	

F = 0.00 Failure

GRADE POINT AVERAGE (GPA)

The GPA is obtained by dividing the total number of grade points earned at RSA by the total number of course credits completed.

PASS-FAIL GRADES

In a limited number of courses, the grading is Pass-Fail rather than the conventional letter grades of A, B, C and F. For the purposes of transfer credits sought by our students in other institutions, a Pass grade issued by RSA indicates a grade of C or higher.

INCOMPLETES

If a student does not complete the required course work by the time the instructor must submit his grades, the student will receive an I (incomplete) for the course. The student has one semester to make up the incomplete work. If after one semester, the student has not submitted the work, the incomplete grade will be changed to an F.

The student also has the option to repeat the course for which he received an Incomplete. If, after repeating the course, a passing grade is earned, only the passing grade will be used in calculating the student's GPA.

REPETITIONS

A student who fails a course may repeat that course. If after repeating the course, a passing grade is earned, only the passing grade will be used in calculating the student's GPA. The student has one year's time from the end of the semester in which he failed the course to repeat that course.

REMEDIAL COURSES

Non-credit remedial courses are not currently offered by RSA.

ADDING COURSES

Students are responsible for ensuring their course registrations accurately reflect their academic schedules and program requirements. Any changes to a student's course schedule must be completed through the Office of the Registrar.

Students may add a course during the add/drop period, which extends during the first five weeks of the semester. Courses may only be added if space is available in the course, the student satisfies pre-requisite requirements, the course fits within the student's approved academic program, and the addition is approved by the Office of the Registrar.

WITHDRAWALS

A student may withdraw from a course within the first five weeks of a course, and no grade will be given. Any withdrawal after five weeks will result in a failing grade. Due to this year's Jewish calendar, the add/drop date will be October 7. In the case of extenuating circumstances, the student may request special consideration in writing from the Rosh HaYeshiva. All requests for withdrawal must be submitted in writing to the Office of the Registrar.

LEAVES OF ABSENCE

Any student requesting a leave of absence must obtain approval from the Dean. Students who were granted a leave of absence may resume their course work, upon returning, without applying for re-admission to the Yeshiva.

SATISFACTORY ACADEMIC PROGRESS

All students pursuing an approved program at RSA are required to maintain satisfactory academic progress toward graduation. Additionally, students are only eligible to receive Title IV federal financial aid if they maintain satisfactory academic progress. The satisfactory academic standards are identical for purposes of graduation and Title IV award eligibility. However, consequences other than reduction of Title IV awards, such as expulsion, is solely an institutional academic consequence. Satisfactory academic progress has two components: a quantitative and a qualitative standard:

QUALITATIVE ACADEMIC PROGRESS

Students must maintain a cumulative grade point average of 2.0 or higher, which is equivalent to a C at RSA, to meet good academic standing, receive federal financial aid, and continue studying at RSA.

QUANTITIATIVE ACADEMIC PROGRESS

The academic program should be completed in a maximum of 150% of the time allotted. Thus, students enrolled in the Yeshiva's four-year program should complete the program within six years, whereas students enrolled in the five-year program should complete the program within seven and one-half years. To remain on track to complete the four-year program within the maximum timeframe, a student is expected to complete an average of at least 11 credit hours per semester and can attempt a maximum of 192 credits. To remain on track to complete the five-year program, within the maximum timeframe, a student is expected to complete an average of at least 10 credit hours per semester and can attempt a maximum of 225 credits.

A student must earn at least 67% of the cumulative credits they attempt. Progress is assessed by dividing the total cumulative credits earned by the total cumulative credits attempted. If this percentage is 67% or greater, the student is determined to be meeting the pace element.

Withdrawals after the add/drop period will be counted as attempted credits for quantitative SAP purposes. If the withdrawal results in a failing grade under institutional policy, it will also affect the GPA and qualitative SAP calculation. Repetitions will only be counted toward the quantitative SAP as attempted credits. Once the grade of the repeated course is submitted, the first attempt will not affect the GPA nor the qualitative SAP. Incomplete courses are counted as attempted credits in the quantitative SAP calculation until a final grade is posted. They do not count as earned credits until successfully completed. They will affect the qualitative SAP calculation once a final letter grade is assigned.

At the end of every payment period, RSA will evaluate qualitative and quantitative SAP. In regard to quantitative academic progress, students fail the maximum timeframe measure at the point at which it is determined that it is not possible to complete their program within the maximum timeframe, not at the point they actually reach the maximum timeframe. Students who fail to complete the program within the maximum time frame may lose eligibility for financial aid and/or be dismissed from the Yeshiva. In the case of extenuating circumstances, written approval from the Academic Dean or the Office of the Registrar must be obtained.

ACADEMIC WARNING AND PROBATION

Any student who fails to maintain satisfactory academic progress during a given semester will be placed on financial aid warning for the following semester, during which they will continue to receive financial aid. To promote academic improvement during the warning period, students must consult with their advisor, who may recommend an academic support plan and other support services. During this time, tutoring will be offered and the student's progress will be monitored.

Financial aid warning lasts for one payment period only. At the end of that payment period, the student must be meeting SAP standards to remain eligible for Title IV aid, unless the student successfully appeals and is placed on financial aid probation. The school may use this warning status without appeal or any other action by the student. This warning status will only last for one payment period. After such time, students who fail to make satisfactory academic progress will lose their aid eligibility unless they successfully appeal and are placed on probation. Students who fail to remain in good academic standing and do not successfully appeal will be unable to receive financial aid, may be dismissed from the yeshiva.

The student will receive notification from the financial aid office of any changes in their status in any given payment period. The notice will include SAP results, the subsequent impact on their Title IV eligibility, appeal opportunities and deadlines, and conditions for reinstatement.

If the student's appeal is approved and the institution determines that the student cannot reasonably be expected to meet SAP standards after one payment period, the student will be placed on probation and an academic plan will be developed. The student will be eligible to receive Title IV aid while on probation and while successfully following the approved academic plan. The student's progress will be reviewed at the end of each evaluation period specified in the academic plan. If the student continues to meet the requirements of the academic plan, the student will remain eligible for Title IV aid until he or she regains satisfactory academic progress status or completes the program.

Any academic plan that needs to be developed will be designed for that particular student to ensure that the student is able to meet the school's SAP standards by a specific time that will lead to a successful program completion. Students may appeal their plan if they can explain what has happened to make the change necessary and how they will be able to make academic progress.

A student can reinstate his Title IV eligibility at any time through meeting the SAP standards on his own or successfully appealing and meeting the probationary conditions.

Students must take action as outlined above that brings them into compliance with our SAP standards. Paying for one's classes or sitting out for a semester are both not sufficient to reestablish aid eligibility.

APPEALS PROCESS

A student who becomes ineligible for Title IV aid because of failure to meet SAP standards may appeal in writing to the Office of the Dean, specifying why the student failed to meet the SAP requirements, and what has changed that will allow the student to meet the SAP requirements at the next evaluation. The Office of the Dean will review the appeal, and consider all relevant information, including any mitigating circumstances such as illness or unusual situations. The Dean will consult with faculty members as appropriate before reaching a decision which will be sent to the student within 30 days of receiving the student's appeal.

NON-CREDIT COURSES

A student who is dropped from any program may continue to take courses but will not be eligible for financial aid, nor be able to earn a degree.

ATTENDANCE

Attendance in all classes is mandatory. Excessive tardiness or unusual absences are not acceptable and may result in disciplinary action including loss of course credit or dismissal.

CONDUCT

The Seminary's standards for proper behavior are based on traditional codes of ethics in Halacha. The student is expected to always behave as a member of the RSA community. Any lapse in a student's behavior, whether on or off campus, may result in disciplinary action, including suspension. All decisions related to student conduct are made by senior faculty.

COPYRIGHT POLICIES

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute

a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement.

Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than $750 and not more than $30,000 per work infringed. For "willful" infringement, a court may award up to $150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys' fees. For details, see Title 17, United States Code, Sections 504, 505.

Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to $250,000 per offense. For more information, please see the website of the U.S. Copyright Office at https://copyright.gov

TRANSFER CREDITS

At the discretion of RSA, credits may be awarded for the satisfactory completion of courses taken at another post-secondary Talmudic Studies institution during the admissions process. To be eligible for transfer credits, the following conditions must be met:

- The credits transferred must be based on coursework similar in content, style, level, and academic rigor to that offered at RSA
- The course taken at the other institution must have a grade of C (2.00) or better.
- All credits must be properly documented
- A maximum of 60 transfer credits (2 years) will be accepted
- RSA has a 30-credit on-campus academic residency requirement for the undergraduate program. The residency requirement cannot be fulfilled using transfer credit.

Students seeking to transfer credit for academic work completed elsewhere must have an official transcript of their courses sent to the Office of the Registrar. To facilitate the Seminary's evaluation of transfer courses, the student should provide the Office of the Registrar with an official course description, such as a catalog or a course syllabus. The faculty will evaluate whether the courses taken at the other institution meet the Institution's criteria for transfer. The credits assigned may be used in determining the student's course registration and financial aid. Transfer credits from other schools will be counted on the student's transcript and towards their quantitative SAP. The grades received for transfer credits will not be counted in calculating the grade point average.

Rabbinical Seminary of America may consider transfer credit from international yeshivos where the Seminary determines that the prior study is comparable in quality, level, and rigor to the Seminary's own program. Such evaluations are made on a case-by-case basis and may require additional documentation or examination.

Rabbinical Seminary of America does not have any formal articulation agreements regarding the acceptance of credits from other institutions or the transfer of Rabbinical Seminary of America credits to other institutions. Please be advised that the transferability of credits and acceptance of the degree earned at Rabbinical Seminary of America are at the complete discretion of an institution to which a student may seek to transfer. If the credits or degree earned at this institution are not accepted by another institution, the student may be required to repeat some or all of his coursework at that institution.

STUDENT EXCHANGE PROGRAMS

The Seminary cooperates, under terms defined in our contractual agreements with other similar institutions around the world, listed below, whereby students wishing to enrich their studies, may take courses at other institutions. This academic enrichment program is available at approved institutions. For further information regarding eligibility, financial aid, and credit information, as well as other details, contact the Office of the Registrar at: Rabbinical Seminary of America, 76-01 147th Street, Flushing, NY 11367, (718) 268-4700.

Students enrolled in either the RSA Study Abroad Program or in RSA's Affiliate Programs for credit at RSA, as detailed below, may be considered enrolled at RSA for the purpose of applying for assistance under the title IV, HEA programs. These programs are offered as in-person only instruction at the respective host schools.

STUDY ABROAD PROGRAM

Yeshiva Chofetz Chaim, 59 Maaglei Harim Levin, Jerusalem, Israel

The RSA Study Abroad Program provides an opportunity for students to earn credits while studying in international locations. This program is available to all students, from incoming freshmen through graduate students. Students may complete no more than 25% of their course work or one academic year as a study abroad student.

Students involved will initially apply for admission to and be enrolled in the Seminary in Kew Gardens Hills and will register for courses each semester to maintain their status of continuous

enrollment. Tuition will be paid to the Seminary in Kew Gardens Hills. To make the Study Abroad experience accessible to the broadest range of students, financial aid is available. For further information regarding eligibility and credit information, as well as other details, contact the registrar at: Rabbinical Seminary of America, 76-01 147th Street, Flushing, NY 11367, (718) 268-4700.

AFFILIATE PROGRAMS

For students who would like to enrich their studies by being in a smaller school in a small-town setting, the Seminary offers an educational program in conjunction with several smaller institutions located in cities across North America. These include:

Yeshiva Tiferes Torah of Boca Raton 7200 Palmetto Circle N. Boca Raton, FL 33433
Foxman Torah Institute 31 Maple Ave. Cherry Hill, New Jersey 08002
Yeshiva of Cleveland 1516 Warrensville Center Dr. Cleveland Heights, OH 44121
Texas Torah Institute 6506 Frankford Rd. Dallas, Texas 75252
Yeshiva Kol Torah 23 Donahue Ave. Inwood, NY 11096
Mesivta of Las Vegas 2600 Lake Sahara Dr. Laz Vegas, Nevada 89117
Yeshiva Toras Chaim 1025 Miami Gardens Dr. North Miami Beach, Florida 33179
Wisconsin Institute for Torah Study 3288 North Lake Dr. Milwaukee, Wisconsin 53211
Missouri Torah Institute 1809 Clarkson Rd. Chesterfield, Missouri 63017
Yeshiva Zichron Paltiel 17 Liberty St. Passaic, NJ 07055
Mesivta Tiferet Torah 8233 Lefferts Blvd. Kew Gardens, New York 11415

Students may complete up to 50% of their course work or up to two academic years at one of these institutions.

Students involved must be enrolled in the Seminary in Kew Gardens Hills and will register for courses each semester to maintain their status of continuous enrollment. Tuition will be assessed and collected by RSA. For further information regarding eligibility as well as other details, contact the Office of the Registrar at: Rabbinical Seminary of America, 76-01 147th Street, Flushing, NY 11367 (718) 268-4700.

ACCESS TO STUDENT RECORDS

In accordance with Federal regulations, required by the Family Educational Rights and Privacy Act of 1974 (FERPA), students have the right to inspect their academic and financial records and any

files pertaining to them. They also have the right to deny other parties access to these records, or to restrict such rights to those who have expressed written consent.

However, there are certain exceptions. Students may not inspect confidential recommendations for which they have signed a waiver of their rights, nor may they see records that are protected from inspection by law and academic practice. Students may not inspect the files of administrative, instructional, or other college personnel which are in "the sole possession of the maker thereof."

Students wishing to inspect their records should make an appointment to do so by contacting the RSA Administrative Office.

Students also have the right to request an amendment to their records, and to request a hearing if the request for an amendment is denied. Students may challenge the contents of their educational records based upon inaccuracy or misleading information.

If a student feels that his rights have been violated, he may request a hearing by school officials. All requests must be in writing and submitted to the Financial Aid Office.

If, after a hearing was held, the student still feels that the school has not responded to his issues, he may file a complaint, alleging the Institution's violation of FERPA rights, with the U.S. Department of Education at the following address:

Family Policy Compliance Office
U.S. Department of Education
400 Maryland Avenue, SW
Washington, DC 20202-4605

The complaint must be filed within 180 calendar days after you become aware of the violation.

Students may ask to have an official transcript of their records sent to another school or employer. Such requests should be made in writing to the Registrar's Office at least 2 weeks in advance.

RSA may make available standard directory information (name, address, telephone number, dates of attendance, degree earned, etc.) without the expressed consent of the student. Students must notify the Institution in writing if they do not wish to make available such information.

STOP CAMPUS HAZING ACT

RSA is committed to fostering a community where no students are impacted by hazing. The term "hazing" means any intentional, knowing, or reckless act committed by a person (whether individually or in concert with other persons) against another person or persons regardless of the willingness of such other person or persons to participate, that-

(I) is committed in the course of an initiation into, an affiliation with, or the maintenance of membership in, a student organization; and

(II) causes or creates a risk, above the reasonable risk encountered in the course of participation in the institution of higher education or the organization (such as the physical preparation necessary for participation in an athletic team), of physical or psychological injury including-

(aa) whipping, beating, striking, electronic shocking, placing of a harmful substance on someone's body, or similar activity;

(bb) causing, coercing, or otherwise inducing sleep deprivation, exposure to the elements, confinement in a small space, extreme calisthenics, or other similar activity;

(cc) causing, coercing, or otherwise inducing another person to consume food, liquid, alcohol, drugs, or other substances;

(dd) causing, coercing, or otherwise inducing another person to perform sexual acts;

(ee) any activity that places another person in reasonable fear of bodily harm through the use of threatening words or conduct;
(ff) any activity against another person that includes a criminal violation of local, State, Tribal, or Federal law; and

(gg) any activity that induces, causes, or requires another person to perform a duty or task that involves a criminal violation of local, State, Tribal, or Federal law.

The term "student organization", means an organization at an institution of higher education (such as a club, society, association, varsity or junior varsity athletic team, club sports team, fraternity, sorority, band, or student government) in which two or more of the members are students enrolled at the institution of higher education, whether or not the organization is established or recognized by the institution (**20 USC 1092**).

Students who experience hazing should follow the internal complaint procedure. All hazing incidents will be publicly reported in an annual Campus Hazing Transparency Report, as per the Stop Campus Hazing Act of 2025 (20USC 1001)

STUDENT COMPLAINTS

Internal Complaint Procedure:

Any student who has a complaint should submit it in writing to the Dean of Students. The complaint will be investigated, and the student will be informed in writing within 30 days of the resolution of his complaint. No person directly involved in the complaint issue will make the final determination of the complaint.

AARTS Complaint Procedure:

Complaints may also be filed with the accrediting agency of RSA at the following address:

Association of Advanced Rabbinical and Talmudic Schools
2329 Nostrand Avenue Suite M-200
Brooklyn NY, 11210
212.363.1991
Email: office@aarts.org

New York State Complaint Procedures:

Section 494C(j) of the Higher Education Act of 1965, as amended provides that a student, faculty member, or any other person who believes that he/she has been aggrieved by an institution of higher education has the right to file a written complaint.

In New York State, a complaint may be filed by any person with reason to believe that an institution has acted contrary to its published standards or that conditions at the institution appear to jeopardize the quality of the institution's instructional programs of the general welfare of its students. Any student who believes he/she has been aggrieved by an institution on or after May 4, 1994, may file a written complaint with the Department within three years of the alleged incident.

HOW TO FILE A COMPLAINT:

1. The person should first try to resolve the complaint directly with the institution by following the internal complaint procedures provided by the institution. An institution is required to publish its internal complaint procedure in a primary information document such as the catalog or student handbook. (The Department suggests that the complainant keeps copies of all correspondence with the institution.)

2. If a person is unable to resolve the complaint with the institution or believes that the institution has not properly addressed the concerns, he/she may send a letter or telephone the Post-Secondary Complaint Registry to request a complaint form. The telephone number is (212) 951-6493. The address is:

New York State Education Department
Post-Secondary Complaint Registry
One Park Avenue, 6th Floor
New York, NY 10016

3. After receiving the completed form, the Department will notify the complainant of its receipt and make any necessary request for further information. When appropriate, the Department will also advise the institution that a complaint has been made and, when appropriate, the nature of the complaint. The complainant will also be notified of the name of the evaluator assigned to address the specific complaint. The evaluator may contact the complainant for additional information.
4. The Department will make every effort to address and resolve complaints within sixty calendar days from the receipt of the complaint form.

COMPLAINT RESOLUTION

Some complaints may fall within the jurisdiction of an agency or organization other than the State Education Department. These complaints will be referred to the entity with appropriate jurisdiction. When a complaint concerns a matter that falls solely within the jurisdiction of the institute of higher education, the complainant will be notified and the Department will refer the complaint to the institution in question and request that the matter receive a review and response.

Upon conclusion of the Department's complaint review or upon a disposition of the complaint by referral to another agency or organization, or to the institute of higher

education, the Department will issue written notice to the complainant describing the resolution of the complaint. The complainant may contact the Department evaluator directly for follow up information or for additional assistance.

TUITION AND FEES

The current tuition and dormitory fees RSA are:

Registration Fee	$ 600
Tuition	$ 11,000
Room and Board	$ 7,200
	$ 18,800

Tuition charges are payable in two installments, at the beginning of each semester. All fees and tuition charges are subject to change.

Annual (10 month) Indirect Costs (allowances) Resident:

Books, course materials, supplies, and equipment	$300	Books are a one-time purchase
Transportation	$800	$80/month
Miscellaneous Personal Expenses	$2,200	$220/month

Annual (10 month) Indirect Costs Commuter - Living with Parents:

Books, course materials, supplies, and equipment	$300	Books are a one-time purchase
Food Expenses	$1,000	$100/month
Transportation	$2,500	$250/month
Miscellaneous Personal Expenses	$2,500	$250/month

Annual (10 month) Indirect Costs Commuter - Off Campus:

Books, course materials, supplies, and equipment	$300	Books are a one-time purchase
Food Expenses	$3,100	$310/month
Transportation	$2,500	$250/month

Housing	$25,000	$2,500/month
Miscellaneous Personal Expenses	$2,500	$250/month

For an estimate of a student's individual projected cost of attendance, we refer the student to our Net Price Calculator at www.rabbinical.org/calculator

The affiliate programs have different dorms fees, as listed below:

- Yeshiva Tiferes Torah of Boca Raton: $13,000
- Foxman Torah Institute: $12,000
- Yeshiva of Cleveland: $9,000
- Texas Torah Institute: $11,500
- Yeshiva Kol Torah: $10,000
- Mesivta of Las Vegas: $13,200
- Yeshiva Toras Chaim: $12,095
- Wisconsin Institute of Torah Study: $9,850
- Missouri Torah Institute: $11,500
- Yeshiva Zichron Paltiel: $15,050
- Mesivta Tiferet Torah: $11,000

TUITION POLICY

RSA has a limited number of scholarships available for students on a case-by-case basis. In addition, students may apply for federal financial assistance to help offset their other educational expenses.

For further information, contact the Office of Financial Aid.

TUITION REFUND POLICY

Any student who cancels enrollment prior to the start of the semester is eligible for a full tuition refund.

If a student is compelled to leave the program during the semester due to a medical condition, family emergency, or other unforeseen personal circumstances, he must inform the Office of the Registrar in writing and will be entitled to receive a tuition refund based on the length of time between the start of classes and the date he withdrew from the classes.

Refunds will be made according to the following schedule:

If student withdraws	Amount of Refund
Before first day of semester	100%
Within first week of semester	75%
During second week of semester	50%
During third week of semester	25%
During fourth week of semester	0%

Federal regulations require that when a student officially withdraws from the Seminary or stops attending classes the amount of Federal Title IV Financial Aid Assistance which has been "earned" up to that point must be calculated using a prorated formula. The percentage of the semester completed (the number of calendar days completed as of the day the student withdraws divided by the total number of calendar days in the semester) (not including institutionally scheduled breaks of five or more consecutive days, or days on approved leave of absence, represents the percentage of aid earned by the student. If 60% or less of the semester has passed, the balance is considered "unearned" and must be returned. After the 60% point in the semester, a student is considered to have earned 100% of Title IV funds.

The withdrawal date is:
The date the student began the Seminary's withdrawal process, as described in the withdrawal section.

The midpoint of the semester for a student who stops attending all classes without notifying the Seminary, or

The student's last date of attendance, at a documented academically related activity.

This date may differ from the withdrawal date for tuition refunds, as the institutional refund date and Title IV withdrawal date are calculated differently and for different purposes.
Funds will be returned in the following order:

1. Federal Pell Grants
2. Federal SEOG

The Return to Title IV (R2T4) calculation will be completed no later than thirty days following the date of determination of withdrawal. For students who stop attending without notification,

RSA will document the date of determination of withdrawal within fourteen days of the student's last date of attendance.

Within thirty days of determining that a student must repay all or part of a Title IV grant, the school notifies the student of the overpayment and requests repayment or satisfactory arrangements. The student may sign a repayment agreement or pay the overpayment directly to the school or the U.S. Department of Education. If the student fails to comply thirty days after receiving an overpayment notification, the school reports the overpayment to the National Student Loan Data System (NSLDS) and refers the case to the Default Resolution Group for collection. The school will return any unearned Title IV funds for which it is responsible within forty-five days of the date of determination of the student's withdrawal.

The Yeshiva will use the R2T4 software, developed by the U.S. Department of Education to calculate and manage when a student withdraws from the Title IV programs

POST-WITHDRAWAL DISBURSEMENTS

If a student withdraws mid-semester and earns more Title IV funds than have been disbursed, a post withdrawal disbursement may be offered. A post withdrawal disbursement of Title IV funds may be credited to a student's account for current-year allowable charges such as tuition, fees, room and board, up to the outstanding amount of these charges. Current-year funds may also be used to satisfy prior-year charges of not more than $200 for tuition, fees, and food and housing (provided by the school). Any amount of the post withdrawal disbursement that is in excess of the balance of allowable charges will be disbursed to the student as soon as possible, but no later than forty-five days after the date of determination of withdrawal.

If the R2T4 calculation results in a Title IV credit balance on a student's account, the credit is disbursed within fourteen days of the R2T4 calculation date. RSA will notify the student of any post-withdrawal disbursement amount to be paid directly to them. The student will have the opportunity to accept or decline the post-withdrawal disbursement.

CONSUMER INFORMATION

Consumer information regarding any of the RSA programs or information regarding the Institution's accreditation may be obtained by contacting the Office of the Registrar. Copies of the Student Guide and other pertinent materials are available. All information can be obtained during normal business hours. If this is inconvenient, information can be obtained by calling our office at (718) 268-4700, or by writing to:

Rabbinical Seminary of America
76-01 147th Street
Flushing, NY 11367
Attention: Office of the Registrar

Students may also direct questions to the Federal Student Information Center at the number 1-800-4-FED AID, or visit the National Center for Educational Statistics at to access more information about RSA

STUDENT ELIGIBILITY REQUIREMENTS

A student participating in any federally funded program must:

- be enrolled as a regular student in an eligible program
- be a U.S. citizen or eligible non-citizen
- Have a high school diploma or its recognized equivalent (GED)
- Maintain satisfactory academic progress
- Not be in default of any student loan or owe a repayment for PELL or FSEOG
- Complete verification (if required)
- Have a valid social security number.

To receive aid, one must demonstrate financial need. A simple formula for this is: Cost of attendance minus expected family contribution equals financial need. The family contribution is determined according to an assessment called the Student Aid Index (SAI) which is calculated based on the student or parent income and assets.

FINANCIAL AID PROGRAMS

Financial Aid assistance is available from several government programs under the Title IV programs. Among these are the following:

PELL - The Federal Pell Grant Program is an entitlement program for undergraduates who demonstrate financial need. This is an entitlement program. The maximum award for this award year is $7,395.

FSEOG - The Federal Supplemental Educational Opportunity Grant Program provides assistance for undergraduate students with exceptional financial need, with priority to Pell Grant recipients. Awards vary from $100 to $1000.

FWS - The Federal Work Study Program provides funding for part-time employment of undergraduate and graduate students who demonstrate financial need. In RSA, only graduate students are eligible for the FWS program. Employment is contingent on student qualifications based on faculty assessments. FWS opportunities are posted on an announcement board at the RSA campus as they are available. Students should contact the Financial Aid Office for more information on job opportunities, qualifications, and the application process.

The student applies for all Federal assistance by submitting the Free Application for Federal Student Aid (FAFSA). Contact the RSA Financial Aid Office for forms or call 1-800-4-FED-AID. Alternatively, the student can submit his application through FAFSA on the Web at https://studentaid.gov/h/apply-for-aid/fafsa.. There are both Federal and institutional deadlines, so early filing of applications is advised.

APPLYING FOR FINANCIAL AID

To apply for financial aid, a prospective student should fill out a Free Application for Federal Student Aid (FAFSA), which is available in the Financial Aid Office. Each student is also recommended to read the Student Guide which is also available in that Office.

Some students may be required to supply verification documentation such as tax returns, photo ID, high school diploma, or other supporting documents, from which figures were taken to complete the FAFSA. RSA will reach out to the students or their parents directly to request verification. Students are required to submit verification documentation before the specified deadline. Students who fail to submit documentation before the deadline will cause a delay in the processing of aid for which the student may be eligible, inasmuch as the second half of a student's award may not be disbursed until verification is complete.

Awards are determined based on financial need as determined by a needs analysis formula.

Awards are made for one academic year at a time. Awards are not automatically renewable. Students must re-apply each year by the deadline, generally, June 30. All recipients of financial aid are required to notify the Financial Aid Office of any change in their status.

FEDERAL AID DISBURSEMENTS

Within one to three days of submitting the FAFSA form, the student will receive a response called the FAFSA Submissions Summary. The FAFSA Submissions Summary should first be reviewed carefully to make sure it is correct. Changes may be made in the “FAFSA Form Answers” section of the FAFSA Submissions Summary.

If the data is correct and no changes are required, submit the original FAFSA Submissions Summary to the Financial Aid Office where an administrator will work with you to produce an aid package. Packaging is the process of finding the best combination of aid that meets the student's financial needs given the constraints of allocating funds.

The FAFSA Submissions Summary will contain an official SAI (Student Aid Index) which is needed before the student can receive any payments from federally funded programs. During this meeting, the student's awards will be calculated and explained. The student will be able to ask questions and receive responses.

Payments from the Pell and FSEOG programs will be made by credit to the student's tuition account. Disbursements will generally be made in two payments: one during each semester period unless the FSEOG is distributed in one payment during the spring semester. Students may inspect their tuition records during regular hours with the Financial Aid Office.

FSEOG will be given to students based on the lowest SAI with priority given to Federal Pell Grant students. Students should request FSEOG as early as possible. Even though FSEOG funds are reserved for use over the year, the school can establish a deadline after which one will not be guaranteed an FSEOG. This deadline is after the beginning of the spring semester to allow spring students to receive FSEOG.

THE FEDERAL WORK-STUDY PROGRAM

The Federal Work-Study Program is an employment program wherein needy students are offered part-time employment. Eligibility is determined by the school based on a needs analysis. The Dean of Students determines through an interview or faculty assessments if a student is eligible for employment. It is expected that the student will be able to handle his employment as well as academic responsibilities. If a student's academic progress suffers because of the time required for his work duties, he will be relieved of his duties.

Work-study disbursements are in the form of payrolls, distributed via paper check monthly during the duration of the student's work schedule, until the allocated funds are exhausted.

RSA is required to utilize money from the FWS program to compensate students employed in community service jobs. Any eligible students who would like to participate and perform community services should contact the Financial Aid Office.

INSTITUTIONAL SCHOLARSHIPS

RSA offers institutional scholarships for students who have exhausted all other avenues of assistance and are still unable to meet their cost of attendance. These scholarships are derived from donations and special fund-raising functions throughout the year. See Financial Aid personnel for more details.

FINANCIAL AID OFFICE

The Financial Aid Office is open to students and their families during the hours of:

Monday through Thursday	10:00 AM - 5:00 PM
Friday	9:00 AM - 12:00 Noon

If it is not convenient for current or prospective students, or their families, to visit the Financial Aid Office during regular business hours, a special time can be set up for an appointment by calling (718) 268-4700 or emailing financialaid@rabbinical.org.

STUDENT RIGHTS AND RESPONSIBILIES

Academic Rights

• Grade Appeals: Students have the right to formally appeal a grade they have received. (page 20)

• Request Transcripts: Students have a right to an official transcript at any time by making a request in writing or email to the Administrative Office. (page 25)

• Academic Integrity Process: Students accused of academic dishonesty are entitled to a review process handled by the Rosh Yeshiva

Administrative & Financial Rights

• Financial Aid Information: Students have the right to be fully informed about the costs of attendance, all available financial aid, and the criteria for awards. They can also meet personally with the financial aid officer.

• Access to Records (FERPA): Students have the right to inspect and review their official records and to control the release of those records to third parties. (page 24)

Institutional & Governance Rights

• File a Complaint: Students have the right to a formal internal complaint procedure and are provided with information to file complaints with the accrediting agency (AARTS) and NYS. (page 26)

• Non-Discrimination: Students are admitted and treated without regard to race, color, national or ethnic origin, or disability. (page 2)

Campus Life & Safety Rights

• Campus Security Information: Students have the right to be informed of campus security procedures and to access the annual Campus Security Report. (page 37)

• Reporting Misconduct: Every student has a right to a safe environment that is conductive to learning. Any type of inappropriate behavior will not be tolerated. Students are encouraged to immediately report any instance of inappropriate treatment to a member of the Hanhala (leadership), who will address it immediately and/or refer it to an outside authority for investigation.

• Information Access (Student Right-to-Know Act): Students have the right to obtain information regarding campus crime statistics, as well as student completion and withdrawal rates.

STUDENT RESPONSIBILITIES AT RABBINICAL SEMINARY OF AMERICA

All students are expected to conduct themselves in a manner that reflects the high ethical and moral standards of the college. Behavior that infringes upon the rights, safety, or comfort of other members of the community is not permitted.

• Academic Integrity: Students must submit their own work and are prohibited from academic dishonesty. Violations are referred to the Rosh Yeshiva for disciplinary measures, which can include failing a course or expulsion.

• Adherence to Jewish Code of Law: Students must adhere to the Jewish Code of Law to remain in good standing.

• Attendance: Students are expected to attend all classes regularly. Excessive unexcused absences may be grounds for dismissal.

• Campus Rules and Conduct: Students must abide by all campus regulations. Persistent violation of these rules may lead to dismissal from the college.

• Compliance with Federal Copyright Laws: Students are apprised of the civil and criminal penalties for copyright infringement, including unauthorized peer-to-peer file sharing, and are expected to comply with federal law. (page 21)

• Drug and Alcohol Policy: The college is a drug-free campus. Illegal drug use and alcohol consumption are not tolerated under any circumstances. (page 13)

• Financial Aid Obligations: Students are responsible for applying for aid on time, maintaining satisfactory academic progress, and reporting any changes in financial status or outside awards to the Financial Aid Office. (page 32)

• Maintaining Satisfactory Academic Progress (SAP): Students must complete regular exams and maintain satisfactory academic progress to remain in good standing. (page 18)

CAMPUS SECURITY

RSA is committed to and maintains a crime-free campus. Any acts of crime will be reported to the local authorities, and the school will work closely with such authorities to guarantee that offenders are properly punished. RSA will penalize any student whose involvement in a crime has been proven.

Each year, RSA distributes an annual campus security report to all current students and employees, as well as to student applicants and job applicants. As of September 1, 2024, there have been no reports of murder, rape, robbery, aggravated assault, burglary, motor vehicle theft, liquor law violations, drug abuse violations, weapons possessions, and sex offenses (forcible and non-forcible) on campus.

EMERGENCY EVACUATION PROCEDURES

In the event of an emergency, the institution may communicate through alarm systems, public address systems, and direct instructions from emergency personnel. Announced and unannounced emergency evacuation tests will be conducted periodically to ensure student and faculty familiarity with the emergency evacuation procedures.

MISSING STUDENT POLICY

In the case that a student is determined missing, Rabbi Elisha Feinberg, Mashgiach, should be immediately notified. Rabbi Feinberg will initiate the missing student procedures as explained below.

Students are urged to identify a contact person whom the school shall notify within 24 hours of the determination that the student is missing. All contact information will be registered confidentially and will only be accessible to authorized campus officials, and will not be disclosed, except to law enforcement personnel in furtherance of the investigation. The institution will contact the designated contact person of the missing person within 24 hours that the student is reported missing. If the student is under 18 years of age, a parent or guardian will be contacted. In any case, the institution will inform the local law enforcement agency within 24 hours

DEGREE PROGRAMS

UNDERGRADUATE DIVISION

RSA is noted for its Lomdus and Middos course offerings in the following fields of study: Bible, Jewish Laws and Customs (Codes), Language, Philosophy and Ethics, and Talmud. At the end of his course of studies, the student is well prepared to continue in the graduate division.

The Seminary offers a 4-year or 5-year undergraduate program leading to a First Talmudic Degree. A wide range of challenging courses is offered to enrich students with an authentic, stimulating program in Talmudic Studies. Texts are studied in their original language, while the language of instruction is English. The student is also expected to develop and master the art of character development and introspection.

The following is an outline of courses required to graduate with a First Talmudic Degree

The course offerings are structured around the following elements: formal classes, independent study based on assigned text materials, and group seminars and discussions based on lectures. All work is supervised by the faculty and each student's progress is individually monitored and evaluated.

First Talmudic Degree – **Talmudic Theory and Jurisprudence**

Requirements: 150 Talmud credits, which must include the following:

40 credits in Guided Study
40 credits in Textual Analysis
70 credits in Comprehensive Examination or Survey

A faculty committee must review and approve candidates for the Theory and Jurisprudence undergraduate degree. They will determine if candidates have achieved satisfactory skills in Lomdus, a combination of judgmental and reasoning faculties developed and refined by the integrated disciplines of Talmudic study.

First Talmudic Degree - **Rabbinic Literature and Jewish Studies**

Requirements: 128 credits which must include the following:

120 credits in Talmud
2 credits of Bible courses
6 credits in Judaic Studies

GRADUATE DIVISION

Second Talmudic Degree - **Resident in Talmudic Studies**

Prerequisite: First Talmudic Degree

Requirements: 90 Talmud credits as follows:

24 credits in Techniques in Thematic Research
24 credits in Techniques in Thematic Examination or Talmudic Novellae
42 credits in Techniques in Independent Study

First Professional Degree (not accredited by AARTS) - **Ordination Program**

Prerequisites: 1. Undergraduate degree from a recognized Talmudic college or its equivalent
2. Graduate degree from RSA
3. Must demonstrate proficiency in Laws of Kashrus and Laws of Civil Court Procedures, as well as Laws of Family Purity, Immersion and Mikvaot.

Requirements: 11 credits in Codes

Course Map for First Talmudic Degree

Talmudic Theory & Jurisprudence

150 Talmud Credits

Year One –Fall Semester

1U1.1	Techniques in Guided Study I	4 credits
2U1.1	Elementary Textual Analysis I	4 credits
5U1.1	Survey I	7 credits

Year One–Spring Semester

1U1.2	Techniques in Guided Study II	4 credits
2U1.2	Elementary Textual Analysis II	4 credits
5U1.2	Survey II	7 credits

Year Two – Fall Semester

1U2.1	Techniques in Guided Study III	4 credits
2U2.1	Intermediate Textual Analysis I	4 credits
5U2.1	Comprehensive Examination I	7 credits

Year Two –Spring Semester

1U2.2	Techniques in Guided Study IV	4 credits
2U2.2	Intermediate Textual Analysis II	4 credits
5U2.2	Comprehensive Examination II	7credits

Year Three –Fall Semester

1U3.1	Guided Study I	4 credits
2U3.1	Advanced Textual Analysis I	4 credits
5U3.1	Comprehensive Examination III	7 credits

Year Three –Spring Semester

1U3.2	Guided Study II	4 credits
2U3.2	Advanced Textual Analysis II	4 credits
5U3.2	Comprehensive Examination IV	7 credits

Year Four –Fall Semester

1U4.1	Advanced Guided Study I	4 credits
2U4.1	Advanced Textual Analysis III	4 credits
5U4.1	Comprehensive Examination V	7 credits

Year Four –Spring Semester

1U4.2	Advanced Guided Study II	4 credits
2U4.2	Advanced Textual Analysis IV	4 credits
5U4.2	Comprehensive Examination VI	7 credits

Year Five –Fall Semester

1U5.1	Advanced Guided Study III	4 credits
2U5.1	Advanced Textual Analysis V	4 credits
5U5.1	Comprehensive Examination VII	7 credits

Year Five –Spring Semester

1U5.2	Advanced Guided Study IV	4 credits
2U5.2	Advanced Textual Analysis VI	4 credits
5U5.2	Comprehensive Examination VIII	7 credits

Total credits:

15 Talmud credits per semester

30 Talmud credits per year

150 Talmud credits after 5 years

Course Map for First Talmudic Degree
Rabbinic Literature & Jewish Studies

128 credits - 120 Talmud credits, 2 Bible credits, 6 Judaic Studies credits)

Year One – Fall Semester

1U1.1	Techniques in Guided Study I	4 credits
2U1.1	Elementary Textual Analysis I	4 credits
5U1.1	Survey I	7 credits
201	Pentateuch Survey I	1 credit

Year One – Spring Semester

1U1.2	Techniques in Guided Study II	4 credits
2U1.2	Elementary Textual Analysis II	4 credits
5U1.2	Survey II	7 credits
202	Pentateuch Survey II	1 credit

Year Two – Fall Semester

1U2.1	Techniques in Guided Study III	4 credits
2U2.1	Intermediate Textual Analysis I	4 credits
5U2.1	Comprehensive Examination I	7 credits
	Jewish Studies Elective	1 credit

Year Two – Spring Semester

1U2.2	Techniques in Guided Study IV	4 credits
2U2.2	Intermediate Textual Analysis II	4 credits
5U2.2	Comprehensive Examination II	7credits
	Jewish Studies Elective	1 credit

Year Three – Fall Semester

1U3.1	Guided Study I	4 credits
2U3.1	Advanced Textual Analysis I	4 credits
5U3.1	Comprehensive Examination III	7 credits
	Jewish Studies Elective	1 credit

Year Three – Spring Semester

1U3.2	Guided Study II	4 credits
2U3.2	Advanced Textual Analysis II	4 credits
5U3.2	Comprehensive Examination IV	7 credits
	Jewish Studies Elective	1 credit

Year Four – Fall Semester

1U4.1	Advanced Guided Study I	4 credits
2U4.1	Advanced Textual Analysis III	4 credits
5U4.1	Comprehensive Examination V	7 credits
	Jewish Studies Elective	1 credit

Year Four – Spring Semester

1U4.2	Advanced Guided Study II	4 credits
2U4.2	Advanced Textual Analysis IV	4 credits
5U4.2	Comprehensive Examination VI	7 credits
	Jewish Studies Elective	1 credit

Total credits:

15 Talmud credits per semester

30 Talmud credits per year

1 Jewish studies credit per elective course

6 Jewish Studies credits by end of program

2 Bible credits by end of program

Illustrative Course Map for Second Talmudic Degree Resident in Talmudic Theory

N.B. Specific tractates used below are for illustration purposes only; they do not represent a designated order nor specific tractate requirements.

Prerequisite: First Talmudic Degree
Requirements: 90 Talmud Credits

Level One: **Fall Term**		
GTR102.1	**Thematic Research Shabbos I**	**4 credits**
GTE102.1	**Comprehensive Thematic Examination Shabbos I**	**4 credits**
GIS102.1	**Independent Study Shabbos I**	**7 credits**
	Accumulated credits ….	**15 credits**
Level One: Spring Term		
GTR102.2	**Thematic Research Shabbos II**	**4 credits**
GTE102.2	**Comprehensive Thematic Examination Shabbos II**	**4 credits**
GIS102.2	**Independent Study Shabbos II**	**7 credits**
	Accumulated credits ….	**30 credits**
Level Two**: Fall Term**		
GTR114.1	**Thematic Research Yevamos I**	**4 credits**
GTE114.1	**Comprehensive Thematic Examination Yevamos I**	**4 credits**
GIS114.1	**Independent Study Yevamos I**	**7 credits**
	Accumulated credits ….	**45 credits**
Level Two: Spring Term		
GTE114.2	**Comprehensive Thematic Examination Yevamos II**	**4 credits**
GTR114.2	**Thematic Research Yevamos II**	**4 credits**
GIS114.2	**Independent Study Yevamos II**	**7 credits**
	Accumulated credits ….	**60 credits**
Level Three: **Fall Term**		
GTR115.1	**Thematic Research Kesubos I**	**4 credits**
GTE115.1	**Comprehensive Thematic Examination Kesubos I**	**4 credits**
GIS115.1	**Independent Study Kesubos I**	**7 credits**
	Accumulated credits ….	**75 credits**
Level Three: Spring Term		
GTR115.2	**Thematic Research Kesubos II**	**4 credits**
GTE115.2	**Comprehensive Thematic Examination Kesubos II**	**4 credits**
GIS115.2	**Independent Study Kesubos II**	**7 credits**
	Total credits ….	**90 credits**

COURSE NUMBERING

Talmud course numbers contain seven digits consisting of one three-digit and one four-digit component. The first digit of the first component is always 1, signifying Talmud. The second two digits denote the specific Tractate studied in the course (e.g., 01 = Berachos; see below for complete list).

The first digit of the second component denotes the type of course (e.g., 1 = Guided Study; 2 = Class on Textual Analysis; etc.). The next two digits denote the level of study (U1 = first post-secondary level; etc.). The last digit, following the decimal point, signifies the first (Fall) or second (Spring) semester.

Other course numbers consist of three digits, the first denoting the Department (e.g., 2 = Bible) and the last two denoting the material or subject (e.g., 01 = Genesis and Exodus Survey).

TRACTATE NUMBERS

101 BERACHOS (BR)
102 SHABBOS (SH)
103 ERUVIN (EV)
104 PESACHIM (PS)
105 SHEKALIM (SK)
106 YUMAH (YU)
107 SUCCAH (SC)
108 BAITZAH (BT)
109 ROSH HASHANA (RH)
110 TAANIS (TN)
111 MEGILLAH (MG)
112 MOED KATTAN (MK)
113 CHAGIGAH (CG)
114 YEVAMOS (YV)
115 KESUBOS (KS)
116 NEDARIM (ND)
117 NAZIR (NZ)
118 SOTAH (SO)
119 GITTEN (GT)
120 KIDDUSHIN (KD)
121 BABA KAMA (BK)
122 BABA METZIAH (BM)
123 BABA BASRA (BB)
124 SANHEDRIN (SN)
125 MACCOS (MA)
126 SHAVUOS (SV)
127 AVODA ZARAH (AZ)
128 HORIOS (HO)
129 ZEVACHIM (ZV)
130 MENACHOS (MN)
131 CHULLIN (CL)
132 BECHOROS (BC)
133 ERCHIN (ER)
134 TEMURAH (TM)
135 KREESOS (KR)
136 NIDDAH (NI)

LEVELS

DEPARTMENT OF TALMUD

COURSE OFFERINGS

To complete an individual course name, add the name of the Tractate being studied that year (e.g., Baba Kama: Textual Analysis I). To complete an individual course number, add the number of the Tractate being studied that year (e.g., 121-2U1.1).

UNDERGRADUATE DIVISION

Level U1 - Elementary Talmud

TECHNIQUES IN GUIDED STUDY I	1U1.1	4
Interactive group study of selected Talmudic passages as interpreted by classical commentators		
TECHNIQUES IN GUIDED STUDY II	1U1.2	4
Interactive group study of selected Talmudic passages as interpreted by classical and contemporary commentators		
ELEMENTARY TEXTUAL ANALYSIS I	2U1.1	4
Analytical study of selected Talmudic passages as interpreted by classical commentators		
ELEMENTARY TEXTUAL ANALYSIS II	2U1.2	4
Analysis of selected passages and critical evaluation of classical interpretations. The classical approaches to the selected passages are compared and contrasted. Students are trained how to reconcile the approaches to reach a comprehensive understanding		
ELEMENTARY THEMATIC EXAMINATION I	3U1.1	4
Elementary analysis of essential Talmudic Novellae		
ELEMENTARY THEMATIC EXAMINATION II	3U1.2	4
Elementary analysis of basic Talmudic Novellae		
SURVEY I	5U1.1	7
Survey of tractate with Rashi and Tosafos on a basic elementary level		
SURVEY II	5U1.2	7
Survey of tractate with Rashi and Tosafos on a slightly advanced elementary level		

Level U2 - Intermediate Talmud
Prerequisite: completion of level U1

TECHNIQUES IN GUIDED STUDY III Study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on secondary commentators' interpretations of the classical Rishonim	1U2.1	4
TECHNIQUES IN GUIDED STUDY IV Study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on complex secondary commentators' interpretations of the classical Rishonim	1U2.2	4
INTERMEDIATE TEXTUAL ANALYSIS I Analysis of selected passages and critical evaluation of classical interpretations. The classical approaches to the selected passages are compared and contrasted. Students are trained to extrapolate the ramifications of each interpretation considering the broader context.	2U2.1	4
INTERMEDIATE TEXTUAL ANALYSIS II Analysis of selected passages and critical evaluation of classical interpretations. The classical approaches to the selected passages are compared and contrasted. Students are trained to discern the underlying differences between the various approaches.	2U2.2	4
INTERMEDIATE THEMATIC EXAMINATION I Intermediate analysis of essential Talmudic Novellae	3U2.1	4
INTERMEDIATE THEMATIC EXAMINATION II Intermediate analysis of Talmudic Novellae	3U2.2	4
COMPREHENSIVE EXAMINATION I Survey of tractate with Rashi and Tosafos on an intermediate level	5U2.1	7
COMPREHENSIVE EXAMINATION II Survey of tractate with Rashi and Tosafos on an advanced intermediate level	5U2.2	7

Level U3 - Advanced Talmud
Prerequisite: completion of level U2

GUIDED STUDY I	1U3.1	4
Advanced study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on secondary commentators' interpretations of the classical Rishonim		
GUIDED STUDY II	1U3.2	4
Advanced study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on complex secondary commentators' interpretations of the classical Rishonim		
ADVANCED TEXTUAL ANALYSIS I	2U3.1	4
Analysis of selected passages and critical evaluation of classical interpretations. The students are challenged to devise their own explanations for questions which arise within the study of classical commentaries		
ADVANCED TEXTUAL ANALYSIS II	2U3.2	4
Analysis of selected passages and critical evaluation of classical interpretations. The students are challenged to devise their own explanations for complex questions which arise within the study of classical commentaries		
ADVANCED THEMATIC EXAMINATION I	3U3.1	4
Advanced level analysis of basic Talmudic Novellae		
ADVANCED THEMATIC EXAMINATION II	3U3.2	4
Advanced level analysis of Talmudic Novellae		
COMPREHENSIVE EXAMINATION III	5U3.1	7
Survey of tractate with Rashi and Tosafos on an advanced level		
COMPREHENSIVE EXAMINATION IV	5U3.2	7
Survey of tractate with Rashi and Tosafos and selected Rishonim on an advanced level		

Level U4 - Advanced Talmud
Prerequisite: completion of level U3

ADVANCED GUIDED STUDY I Study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on identifying areas of disagreement within the Achronim	1U4.1	4
ADVANCED GUIDED STUDY II Study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on identifying areas of disagreement within the Achronim and finding the origins of such disagreements	1U4.2	4
ADVANCED TEXTUAL ANALYSIS III Analysis of selected passages and critical evaluation of classical interpretations. Students are expected to develop novel insights into classical texts based on extrapolations from other works	2U4.1	4
ADVANCED TEXTUAL ANALYSIS IV Analysis of selected passages and critical evaluation of classical interpretations. Students are expected to develop sophisticated novel insights into classical texts based on extrapolations from other works	2U4.2	4
ADVANCED THEMATIC EXAMINATION III Advanced analysis and interpretation of Talmudic Novellae	3U4.1	4
ADVANCED THEMATIC EXAMINATION IV Advanced analysis and interpretation of complex Talmudic Novellae	3U4.2	4
COMPREHENSIVE EXAMINATION V Survey of tractate with Rashi, Tosafos, Rif and Maharsha on an advanced level	5U4.1	7
COMPREHENSIVE EXAMINATION VI Survey of tractate with Rashi, Tosafos, Rif, Ran and Maharsha on an advanced level	5U4.2	7

Level U5 - Advanced Talmud
Prerequisite: completion of level U4

ADVANCED GUIDED STUDY lII Study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on the the evaluation of multiple interpretations for textual consistency	1U5.1	4
ADVANCED GUIDED STUDY IV Advanced study of selected Talmudic passages as interpreted by classical commentators. Emphasis is placed on identifying areas of disagreement within the Achronim and finding the origins of such disagreements.	1U5.2	4
ADVANCED TEXTUAL ANALYSIS V Analysis of selected passages and critical evaluation of classical interpretations. Students are expected to critique Novellae authored by the great scholars of the 19th and 20th centuries	2U5.1	4
ADVANCED TEXTUAL ANALYSIS VI Analysis of selected passages and critical evaluation of classical interpretations. Students are expected to critique and improve upon Novellae authored by the great scholars of the 19th and 20th centuries	2U5.2	4
ADVANCED THEMATIC EXAMINATION V Advanced analysis and critical evaluation of landmark Talmudic Novellae	3U5.1	4
ADVANCED THEMATIC EXAMINATION VI Advanced analysis and critical evaluation of complex Talmudic Novellae	3U5.2	4
COMPREHENSIVE EXAMINATION VII Survey and analysis of tractate with Rashi, Tosafos Rosh and Maharsha on an advanced level	5U5.1	7
COMPREHENSIVE EXAMINATION Survey and analysis of tractate with Rashi, Tosafos Rosh and Maharsha and Maharam on an advanced level	5U5.2	7

GRADUATE LEVEL TALMUD COURSES

Our graduate-level Talmud studies are anchored in three core courses each semester, each course representing a distinct approach to Talmudic analysis. The **Thematic Research** course emphasizes intensive study of the assigned tractate, involving close textual analysis, careful examination of the major commentaries, and engagement with classic questions raised by the Rishonim and Acharonim. In the **Comprehensive Thematic Examination** course, fellows participate in small group study, with each member preparing and delivering an advanced *chaburah*—an original presentation offering in-depth analysis of a key *sugya* or conceptual issue, grounded in the interpretive scholarly literature. The third course, **Independent Study**, assigns each Kollel fellow thirty *blatt* of Talmud for survey type analysis. Working closely with their chaburah and *bahelfer* mentors, under senior faculty supervision, students are required to master a broad field of masechta-related concepts, legal reasoning patterns, and *halachic* principles.

COURSE NUMBERING

Graduate Talmud course designations are composed of seven characters, a combination of three letters and four numbers, e.g. GTR102.1. G indicates "graduate level. The next two letters signify the specific course, in this instance TR indicates Thematic Research. The three-digit number identifies the specific tractate. Thus, as shown below "102" signifies Tractate Shabbos. The number following the decimal indicates the semester, 1 is for fall and 2 is for Spring.

GRADUATE TALMUD COURSE DESCRIPTIONS

GTR102.1 Thematic Research Shabbos I **4 credits**

This course begins the study of Tractate Shabbos, the cornerstone of *Seder Moed*, exploring *Yetzios HaShabbos*. Students analyze a matrix of cases involving transporting objects from one domain to another on Shabbos. They investigate the core *melachah* of *hotza'ah* with its related framework of halachic *reshuyos* (domains), *reshus hayachid*, *reshus harabim*, *karmelis*, and *makom ptur,* and the criteria that distinguish each. Included are case studies of partnered action (*shnayim she'asuha*), partial *melachos,* and the standing of unknowing action as compared with intentional transgression (*shogeg* vs. *meizid*). Intensive chavrusah analysis of both primary and secondary Talmudic sources.

Fall term- no prerequisites

GTR102.2 Thematic Research Shabbos II **4 credits**

This course continues the in-depth study of Masechta Shabbos, with a focus on the nature of prohibited labor. Among the sugyos explored are the ushering in Shabbos through *hadlakas neiros*, including the permissibility of various oils and wicks; laws relating to fire and safety; and the broader spiritual themes of Shabbos. Students analyze the foundational framework of Shabbos law: the enumeration of the 39 *melachos*, derived from the labors of the Mishkan. Guided by the interpretive insights of the Rishonim, students examine the nuanced relationship between the primary *Avos melachos* and their derivative *Toledos*,.

Spring term- Prerequisite **GTR102.1**

GTR114.1 Thematic Research Yevamos I **4 credits**

In this course students carry out close study of the opening sugyos in *Masechta Yevamos,* the first tractate of *Seder Nashim.* They investigate the legally intricate system of the laws of *yibum* (levirate marriage) and *chalitzah* (formal release from that *Yibum*), focusing on the halachic mechanisms that govern family continuity, inheritance, and lineage. Chavrusah pairs research the complex skein of detailed case studies involving degrees of kinship, halachic obligation derived from these relationships, and the biblical concern with perpetuating family continuity. They study the elaborate scholarly commentary elaborating on these themes.

Fall term- no prerequisites

GTR114.2 Thematic Research Yevamos II **4 credits**

Students continue the in-depth study of masechta Yevamos, focusing on a rigorous analysis of Rishonim, and their conceptual frameworks for familial roles and their legal obligations. They explore increasingly nuanced scenarios where the obligation to carry out *yibum* intersects with biblically prohibited relationships and their rabbinic extensions (*shniyos*). They analyze hypothetical cases illustrating the core debate between *Beis Shammai* and *Beis Hillel* regarding the application of the various levels of restriction on *yibum* as compared with *chalitzah*. cases. These cases lead to an examination of broader questions about *safek* and halachic decision-making when confronted with uncertainty or doubt.

Spring term- Prerequisite **GTR114.1**

GTR115.1 Thematic Research Kesubos I **4 credits**

Students are introduced to Tractate Kesubos, which is nominally focused on the marriage contract and the mutual obligations between husband and wife. However, its designation as a "Shas Katan" is well earned, reflecting the broad range of halachic issues it encompasses. Among the topics explored are *ta'anas ha'isha,* a woman's personal claims regarding her marital status; mechanisms used in the Talmudic era to verify identity and legal standing; the reliability and legal weight of various written documents; and the admissibility of personal testimony from interested parties when supported by specific circumstances**.**

Fall term- no prerequisites

GTR115.2 Thematic Research Kesubos II **4 credits**

Chavrusah pairs conduct a fine grained examination of the legal elements constituting the *Kesubah* document as a financial guarantee, marital safeguard, halachic mechanism that distinguishes the institution of Jewish marriage. Analyzing the legal basis of the *kesubah* they distinguish between *chiyuv d'oiraysoh* and responsibilities imposed by rabbinical decree. With penetrating research into the Rishonim they investigate the process designed to balance competing concerns, protect spousal financial security, and prevent abuse of legal structures.

Spring term- Prerequisite **GTR115.1**

GTR119.1 Thematic Research Gittin I **4 credits**

In this course participants carry out guided research to analyze the halachic procedure for the bes-din governed dissolution of marriage, focusing on procedure, jurisdiction, and the integrity and validation of documents. The Gemara introduces the rabbinic provision for the delivery of a *get* from one location to

another, providing case studies regarding authentication that the bill of divorce was written *Lishmah,* delivered by trustworthy *shluchim* who under specifically detailed circumstances are required to testify *l'fanai nichtav ub'fanai nechtam.* Advanced research in interpretive commentaries form a critical part of the course requirements.

Fall term- no prerequisites

GTR119.2 Thematic Research Gittin II 4 credits

This course explores the halachic procedures governing *nesinas ha-get* (the transfer of the bill of divorce) across a range of scenarios. Students also examine an array of cases involving *get al t'nai*; disputes over the conditions and timing of the *chalos gittin;* when and how divorce takes effect. *Chavrusah* pairs engage deeply with the *Rishonim* on sugyos related to *gittin* issued under varying forms of coercion, whether official or personal, and analyze the factors that may invalidate such a *get*.

Spring term- Prerequisite **GTR119.1**

GTR120.1 Thematic Research Kiddushin I 4 credits

Based on a close study of the foundational text and research in the secondary commentary, students undertake an analysis of early sugyos in masechta *Kiddushin.* The Talmud outlines the legal structures through which a marriage becomes halachically binding. Halachic marriage, representing a system of mutual obligations and exclusive relations, is sealed through a formal act of acquisition (*kinyan*). Topics include the three methods of halachic *kinyan* for purposes of betrothal: *kesef, shetar, bi'ah,* as well as the distinction in status and responsibility between *eirusin* (betrothal) and *nissuin*(marriage proper).

Fall term- no prerequisites

GTR120.2 Thematic Research Kiddushin II 4 credits

In this continuation of the study of masechta Kiddushin students conduct an in-depth research analysis of major questions that turn on the character and process of Kiddushin: is Kiddushin a *kinyan* or a *cheftza* of *ishus?* can others accept Kiddushin for a woman per *Zachin l'adam shelo befanav*; the Torah source and halachic *koach of shlichus*; the role of *daas isha* in Kiddushin; *t'nai* in Kiddushin; the *chiddush* of *breirah*- does it operate in both biblical and rabbinic derived laws?

Spring term- Prerequisite **GTR120.1**

GTR121.1 Thematic Research Bava Kama I 4 credits

In this course students engage with the primary sugyos (key Talmudic discussions) that introduce the themes of Tractate Bava Kama. The themes center around the four primary categories of damage: damage caused by one's animal; by one's property; by the results of human action (such as arson); and by the creation of hazards in the public domain. Through intensive research in the Rishonim students explore the distinct legal frameworks that govern each category, highlighting not only the conceptual differences but also the varying degrees of personal responsibility for diverse categories of damage.

Fall term- no prerequisites

GTR121.2 Thematic Research Bava Kama II 4 credits

This course continues the Iyun study of masechta *Bava Kama*, focusing on such topics as the distinctions between *tam* and *mu'ad*, the transition from partial to full liability, and the conceptual underpinnings of *shor ha'mazik*. Students analyze the role of intent, reasonable expectation, anticipated outcome and predictable consequence in establishing degrees of legal culpability. Carrying out a close study of relevant Rishonim and Acharonim, students arrive at a nuanced understanding of halachic definitions of negligence and the parameters of liability.

Spring term- Prerequisite **GTR121.1**

GTR122.1 Thematic Research Bava Metzia I 4 credits

This course begins with the Talmud's extended treatment of civil law through the lens of lost and found objects. A central example is the renowned sugya of *shnayim ochazin b'tallis*—two litigants holding a found garment and each claiming full ownership. This case serves as a springboard for in-depth conceptual exploration of the halachic salience of claims and counterclaims, the function of *chazakah* (presumptive ownership) in legal resolution, and the burden of proof. Students analyze primary texts and classic commentaries.

Fall term- no prerequisites

GTR122.2 Thematic Research Bava Metzia II 4 credits

Through analysis of Talmud texts and authoritative Rishonim interpreters, students probe Talmudic civil law through case examples governing guardianship and entrusted property. They the obligations of various types of custodians including paid and unpaid guardians, renters, and borrowers. Chavrusas investigate how the Gemara and Rishonim define responsibility, trust, and exemption from payment in complex custodial arrangements.

Spring term- Prerequisite **GTR122.1**

GTR123.1 Thematic Research Bava Basra I 4 credits

This course explores topics dealing with varying dynamics between partners, neighbors, and property boundaries. Study partners examine the legal and ethical obligations between two individuals who share a space or enterprise, either as co-owners, adjacent landholders, or members of a common community. Students carry out a meticulous analysis of the text relying on the secondary literature to provide contextual perspective, conceptual explication and comparison with similar Talmudic case studies.

Fall term- no prerequisites

GTR123.2 Thematic Research Bava Basra II 4 credits

Student chavrusas carry out in-depth study of real estate law, land and riparian rights, and the halachic function of *chazakah* (presumptive ownership based on established possession in property disputes). Based on analysis of Rishonim students examine the legal mechanisms for resolving disputes in the absence of contracts, and how *chazakah* functions both as a practical necessity and as a determining factor in cases of contested ownership. In the Acharonim, they explore the many diverse categories of *chazakah*, examining their legal force, practical effect, and the conditions under which each type of *chazakah* is established.

Spring term- Prerequisite **GTR123.1**

GTE102.1 Comprehensive Thematic Examination Shabbos l 4 credits

Chavrusos studying in small group *chaburos* analyze selected case studies. On a rotating basis they present intensively researched original chaburah presentations on topics drawn from primary sugyos. Topics include: *Yetzios* vs. *hachnasos;* classification of domains; carrying in a *karmelis*; halachic dimensions and characteristics of the different domains; *p'tur* of *shnayim she'asuha; meleches machsheves* as a distinct prerequisite condition and *misaseik, psik reisha; melachah she'einah tzricha legufa.*

Fall term- no prerequisites

GTE102.2 Comprehensive Thematic Examination Shabbos II 4 credits

This chaburah course focuses on the inner structure of the 39 *melachos* and their underlying principles. Students engage with the conceptual framework of *Shmiras Shabbos* and present *chaburah* forums

addressing such issues as preparation for Shabbos *(Zachor)*; relationship of *Mishkan*- related labor with abstaining from *melacha* on Shabbos; defining the parameters of *melacha*; implications of mindfulness on the *issur* of constructive labor; halachic distinction between partial *melachos* vs. *chatzi shiur.* Peer involvement (critique, questioning, suggestions) is a critical component of this course.

Spring term- Prerequisite **GTE102.1**

GTE114.1 Comprehensive Thematic Examination Yevamos I 4 credits

Through close readings of *sugyos* and a wide range of *meforshim* students dissect tangled legal questions surrounding the *Yibum* and degrees of *erva* (forbidden relationships). They study the secondary prohibitions on *erva* established by rabbinic decree. In precisely crafted chaburos they deliver lomdishe talks on a revolving basis presenting the results of their research and creative analysis of Yibum-related concepts and halachos. They focus on the fifteen categories exempted *erva* from the biblical command for levirate marriage and how this exemption carries over to their co-wives (*tzaros*), prohibiting marriage to their widowed brother-in-law.

Fall term- no prerequisites

GTE114.2 Comprehensive Thematic Examination Yevamos II 4 credits

This course explores key sugyos that address the halachic status of *tzaros* (co-wives) in cases of uncertain marital validity, such as disputed *kiddushin* or questionable eligibility for *yibum* and *chalitzah*; the resolution of marriages performed under conditions of uncertainty; and the scope and authority of rabbinic enactments, including where they appear on tension Biblical law. Particular attention is given to the interplay between Torah law and *syog* safeguards. Structured *chaburah* sessions provide analyses of topics such as *zika*, *safek kiddushin*, and the halachic standing of individuals subject to multiple, possibly conflicting, obligations or prohibitions.

Spring term- Prerequisite **GTE114.1**

GTE115.1 Comprehensive Thematic Examination Kesubos I 4 credits

Participants analyze sugyos in *chavrusah* pairs and offer rotating chaburah presentations that articulate and support a central interpretive perspective. These Seminar-type sessions highlight the interplay between conceptual lomdus and practical halachic implications. Among the topics covered: *Bari v'shema; Migu; Chezkas Haguf and Chezkas Mamon*, and *Nisuin* delayed by *Oness.* Through sugyos dealing with

ne'emanus, *chezkas ishus*, and the power of personal claims in status-sensitive cases, the course examines how the halachic process balances needs and privileges in spousal relationships.

Fall term- no prerequisites

GTE115.2 Comprehensive Thematic Examination Kesubos II 4 credits

Students in small groups carry out chavrusah driven analysis of *taanas baal, taanas avi hanaarah* as well as *taanas oness umefateh* and the nature of evidence in determining the validity of conflicting claims. Students present thesis driven chaburos grounded in a coherent line of reasoning drawn from research in Rishonim and Achronim. Among additional sugyos that areanalyzed: the distinction between *kiddushin* (betrothal) and *nesuin* (marriage) in relation to financial obligations and claims; *hamotzi meichaveiro* and *chezkas mamon* and burdens of proof; *tnai kesubah* regarding *nichsei milug* and *nichsei zoin barzel*.

Spring term- Prerequisite **GTE115.1**

GTE119.1 Comprehensive Thematic Examination Gittin I 4 credits

This chaburah explores the procedural integrity of a *get delivered from some distance.* Key sugyos include *lishmah*, *shlichus*, and testimony of *b'fanai nichtav/nechtam.* The chavrusos investigate the mechanisms established in halacha to safeguard trust, accuracy, and agency across geographic distance. Participants present research supported analytical papers that address critical themes of *lishmah, hagodas eidus,* and *ne'emonus;* halachic assumptions linked to geographic location (and changes in sovereignty) and the consequent procedural complexity in validating *gittin* originating from outside *Eretz Yisrael***.**

Fall term- no prerequisites

GTE119.2 Comprehensive Thematic Examination Gittin II 4 credits

In their partnered study of the fundamental aspects of get delivery, conditional divorce, and *get shchiv mera* students analyze legal theories that play a critical role in this masechta. These sugyos include: *mikan ul'habaah l'mafraiah; kinyan* contrasted with *mesirah***;** *kinyan chatzer*; *safek karov lo / karov lah; rov vs. chazakah; sfek sfeika; lashon tzivuy or lashon shlichus; kiyum shlichus; bari veshema.* Students present

original seminar style talks that develop these core *masechta* concepts and defend their thesis in a peer forum.

Spring term- Prerequisite **GTE119.1**

GTE120.1 Comprehensive Thematic Examination Kiddushin I 4 credits

Employing a dialectical methodology, chavrusos delve into the lineaments of halachic betrothal. In carefully constructed chaburos, they articulate well-sourced interpretations grounded in core principles drawn from the Rishonim and Achronim. Topics include: Deconstructing the Mishnaic formula of *halsh mekadesh b'sholosh drachim*; offering a deep analysis of *shoveh kesef kekesef*; the mechanisms of *kinyan chalipin*; the case of *nosan hu v'amrah hi*; *mekadesh b'milveh*. The objective for each chaburah delivered in a forum of peers is to present a critical engagement with the material, shaped by an original claim.

Fall term- no prerequisites

GTE120.2 Comprehensive Thematic Examination Kiddushin II 4 credits

Chaburah groups carry forward the fine-grained analysis of Masechta Kiddushin and its authoritative explicators. Drawing on the venerable scholarly literature, they investigate the Talmudic reasoning behind concepts such as *mekudeshes midin oraiv; mekudeshes midin eved knani; hiskadshi li lechetzyoi, mekudeshes; kinyonei eved Ivri; dvarim shebelev and umdenah; mitzvas aseh shehazman groma; gadol hamezuveh v'oseh*. On a revolving basis, participants will present chaburah talks that develop a central idea.

Spring term- Prerequisite **GTE120.1**

GTE121.1 Comprehensive Thematic Examination Bava Kama I4 credits

Analyzing a series of case studies in tort law and civil liability students in small group clusters -*Chaburos*- explore the halachic typology of damage and fatalities. They analyze the principles that underlie liability, the assessment of damages, and the halachic models for restitution and compensation. Topics include: classification of the Four *Avos Nezikin* and their *Tolda'os*; principles of Liability; partial vs. full payment; damage, *b'Kavanah* contrasted with involuntary damage or damage caused by uncontrollable circumstances). Students prepare oral presentations of their advanced guided research for discussion and critique by peers, with faculty participation.

Fall term- no prerequisites

GTE 121.2 Comprehensive Thematic Examination Bava Kama II 4 credits

Students working in small group *chaburos* analyze the case studies presented in the Gemara and prepare learned presentations before their peers. Topics include: *tzroros,* stressing the extended debate among explicators regarding its classifications as either *koach garmi* or a form of direct damage. Other topics dissect the halachic categories of *regel* and *shen* analyzing the determinants of normal versus irregular behavior and their implications for liability. Yet other topics trace the conceptual contours of payment *mi'gufo*, *chatzi nezek,* and when damage is directly attributed to the owner.

Spring term- Prerequisite **GTE121.1**

GTE122.1 Comprehensive Thematic Examination Bava Metzia I 4 credits

Chaburos carry out advanced textual analysis and research on the initial sugyos of Tractate Bava Metzia, delving into the halachic and conceptual underpinnings of monetary disputes and ownership claims. Students prepare and deliver *chaburah* presentations on sugyos such as *shnayim ochazin b'tallis, tfisah,* and *kim li*. The course examines how Halacha defines valid claims, the role of possession, and when oaths may be imposed in lieu of evidence. Chavrusas research Rishonim and Acharonim to trace the development of key halachic principles.

Fall term- no prerequisites

GTE122.2 Comprehensive Thematic Examination Bava Metzia II 4 credits

This course engages students in a dialectical study of selected sugyos from Tractate Bava Metzia. Focusing on foundational principles of Jewish monetary law, students explore property rights, ethical obligation, and halachic procedure. Students present *chaburos* on key topics such as the four distinct categories of custodial responsibilities, determining ownership of a found item of unascertained origin, and the right of a worker to withdraw from an agreement. Through chavrusa learning and independent research, students analyze the divergent opinions of Rishonim and Acharonim.

Spring term- Prerequisite **GTE122.1**

GTE123.1 Comprehensive Thematic Examination Bava Basra I4 credits

Working in study groups chavrusas make close analyses of primary *sugyos.* On a rotating basis they present original chaburos, offering innovative readings and scholarly summaries of such topics as: the mutual obligations of business partners; *hezek re'iyah* (damage caused by visual intrusions); the process for assessing intangible harm in concrete legal terms. Students analyze the Gemara's conceptualization of compensation for injury in categories that include damage to physical autonomy, pain, healing costs, incapacity for labor, loss of dignity.

Fall term- no prerequisites

GTE123.2 Comprehensive Thematic Examination Bava Basra II- 4 credits

Focusing on the types of encroachment that may constitute damage to a neighbor's property, the legal implications of long-term occupation, and the criteria for establishing a *chazakah (*presumptive claim of ownership based on unchallenged possession), students prepare and present chaburos exploring such halachic concepts as *peiros* (beneficial use), *mecha'ah* (formal protest), *umdanah* (halachic estimation of intent) and giri *d'lei* (indirect damage).

Spring term- Prerequisite **GTE123.1**

GIS102.1 Independent Study Shabbos I 7 credits

In this course student pairs independently carry out a survey of 30 blatt in masechta Shabbos, analyzing fundamental principles and case studies involving the practice and ritual of Shabbos. Emphasis is placed on analyzing *reshuyos* and the *melachos*. Focusing on the concept of intent and awareness, we analyze the debate over *melachah she'einah tzerichah legufah*, and how it is distinct from *misaseik*. The course cultivates textual fluency and develops the ability to trace Talmudic discussions to their final conclusion (*maskona*) with insights from the principal Rishonim.

Fall term- no prerequisites

GIS102.2 Independent Study Shabbos II 7 credits

This course continues the survey of Masechta Shabbos, covering the later sections of the tractate. Topics include *muktzah*, *pikuach nefesh*, cooking (*bishul*), trapping (*tzad*), and other real-life applications of the 39 *melachos*. Students investigate concepts related to *grama*, *davar she'eino miskaven*, and rabbinic enactments for protecting Shabbos sanctity. Primary focus is on the Gemara with Rashi, and Tosafos.

Designed for providing broad familiarity with the masechta, the course emphasizes steady pace, conceptual mapping, and broad familiarity with the tractate's major themes.

Spring term- Prerequisite **GIS102.1**

GIS114.1 Independent Study Yevamos 7 credits

This course surveys the halachic interplay between *ervah, tzaros erva* and *yibum*. Students analyze the biblical categories of *yibum* and *chalitzah*. Student chavrusahs explore the categories of *shniyos*, instances that require *bitul mitzvas yibum*, and he role of lineage and kinship in this mitzvah. The course also addresses broader implications, including the effect of *yibum* on inheritance, the principle of *koach derabanan l'aker davar min haTorah*, the rabbinic institution of *maamar*, and unique cases such as *tzaras aylonis* and *tzaras sotah*.

Fall term- no prerequisites

GIS114.2 Independent Study Yevamos II 7 credits

In this second bekius course on Masechta Yevamos, students continue applying the bekius methodology to study major sugyos focusing on critical topics that shape the halachos of *yibum*, including the concept of *zikah,* the complexities of *safek kiddushin*, and cases of *cheresh, petzu'a daka,* and *krus shufcha.* Students explore the halachic status of a *ger, mamzer, shtuki*, and a*sufi*, and examine how these identities affect access to levirate marriage. Attention is given to the restrictions placed on kohen marriages. Through guided chavrusah learning students deepen their understanding of how halachah addresses issues of *kedushas Yisrael*.

Spring term- Prerequisite **GIS114.1**

GIS115.1 Independent Study Kesubos I 7 credits

This course of chavrusah based Talmud study covers the sugyos establishing the wife's claims to the *kesubah* fund upon her husband's passing or upon *gerushin.* Further we analyze the spousal pledges under the *kesubah* for the duration of her marriage. Topics include *ne'emanus*; physical evidence, and the function of *chezkas ishus* in halachic adjudication; delayed marriage penalties; and conditions that invalidate or limit a *kesubah* claim. Systematic review and guided summaries support long-term retention and skill development.

Fall term- no prerequisites

GIS115.2 Independent Study Kesubos II 7 credits

Through regular chavrusah study and review students survey the later sections of masechta Kesubos, exploring the *baal's* obligations for food, clothing, and conjugal rights, along with the woman's claims for dowry and support. Topics include *tenai kesubah*, legal protections, and the infrastructure of marital relationships. Additionally, they investigate the topics of *tosefes kesubah*, support obligations for widows and divorcees, the rights of daughters to maintenance and dowry, and the halachic division of a deceased husband's estate; *shibud nechasim*, *nechasim meshubadim*, lien law, and comparative effect of oral vs. written agreements.

Spring term- Prerequisite **GIS115.1**

GIS119.1 Independent Study Gittin I 7 credits

Students complete a 30 blatt quota as they survey significant topics using the Bekius approach, focusing on *yesodos*. They explore whether the requirement of *Lishmah* is for *Kesivah or Chasimah* or both; the specific intent that constitutes *lishmah*; *shlichus lekabalah* and *leholacha;* a *shliach* designating a secondary *shliach;* differences between delivery by *baal* or *shliach; get me'usa;* form and text of the *get;* get *mekushar;* the function of zman in a *get;* get *al yedei cheresh, shoteh, katan.*

Fall term- no prerequisites

GIS119.2 Independent Study Gittin II 7 credits

In this course students, carrying out their studies under supervised mentorship, focus on issues of coercion, conditional *gittin, shibudim,* and *kinyonim* as elaborated in *masechta Gittin.* Other topics include: rules of *tnai kaful* and *kodem lema'aseh;* the specific parameters of *hefker beis din hefker; yad sofer keyad ba'al;* and *zachin le'adam shelo befanav.* They research the source and scope of *"mitzvah lekayem divrei hameis"* as well as sugyos in *matnas shechiv mera; bitul haget (*public and. private); and *takkanos derabbanan* in *gittin.*

Spring term- Prerequisite **GIS119.1**

GIS120.1 Independent Study Kiddushin I 7 credits

Students systematically survey thirty blatt in Masechta Kiddushin, investigating the halachic mechanisms that underlie the process of kiddushin. Central to their study are the diverse roles of *kinyan, da'as, shlichus, tenai,* and the *koach ha'Av* in relation to halachic betrothal. Through guided learning and chavrusa study, students develop a well-integrated understanding of the formal structure of *eirusin*, the framework of halachic acquisition, and the concept of *chalos,* the mechanism by which a legal status takes effect.

Fall term- no prerequisites

GIS120.2 Independent Study Kiddushin II 7 credits

In this course students survey the later chapters of Masechta Kiddushin for wide-ranging study of the halachic structure of marriage in its diverse applications. They explore cases involving conditional *kiddushin*, the legal capacity of minors, slaves, and people of uncertain independent capability (e.g., *cheresh*, *shoteh, katan*). Students learn how halacha assesses competence and consent in interpersonal relationships. They also investigate sugyos of *yuchasin,* explore the halachic status and consequences of forbidden relationships, and analyze the precise distinctions between cases involving an *issur lav* and those involving an *issur kareis*.

Spring term- Prerequisite **GIS120.1**

GIS121.1 Independent Study Bava Kama I 7 credits

Utilizing the bekius method of rapid analysis this course surveys the formative discussions of *masechta* Bava Kama. Starting with the fundamental *avos nezikin - Shor, Bor, Mav'eh,* and *Hev'er* we go on to explore the halachic foundations of civil liability in Jewish law. Students examine the differences between damage done by one's property and direct personal actions and the distinctions set in Halacha between the *tam* and *mu'ad* status of animals. Emphasis is on assessing key categories of responsibility, restitution, and fine gradations of intent and negligence.

Fall term- no prerequisites

GIS121.2 Independent Study Bava Kama II 7 credits

This second course in Bava Kama survey explores indirect damage (*garmi*), theft and compensatory penalties (*kefel*, *arba ve'chamisha*), and the legal framework of *geneivah* and *gezeilah*. Students survey the halachos of *shomrim,* paying special attention to distinctions between paid and unpaid guardians and

the legal consequences of negligence or fraud. Key sugyos include *eidim zomemim*, *dayanim*, and the enforcement of financial claims.

Spring term- Prerequisite **GIS121.1**

GIS122.1 Independent Study Bava Metzia I 7 credits

Surveying thirty blatt in Masechta Bava Metzia students engage the laws obliging the return of lost items (*hashavas aveidah*), the halachic concept of *yi'ush* (giving up hope of recovering a lost item), the mechanics of *shevuah*-oaths, legal implications of possession vs. ownership, the function of *migu* (a logical advantage in testimony), prohibition of various types of loan interest. Students explore halachic frameworks for structuring permissible financial arrangements, such as *heter iska* and investigate case studies of *simanim*, *kinyan*, and *tefisah,* as well as partnership arrangements, joint property rights, and labor agreements.

Fall term- no prerequisites

GIS122.2 Independent Study Bava Metzia II 7 credits

This course surveys Talmud cases in commerce, fraud, and financial protection. Students learn the halachos of *ona'ah* (monetary overcharging) and, *ribbis* (prohibited interest). They analyze halachic protections for workers, renters, and employers. They also explore *pikadon* (entrustment), custodial negligence and the formation of binding conditions and contracts. The emphasis is on broad coverage, clarity in Talmudic flow, and developing a framework for understanding *Chazal*'s vision of ethical commerce.

Spring term- Prerequisite **GIS122.1**

GIS123.1 Independent Study Bava Basra I 7 credits

Applying a *bekius* methodology, students explore the legal foundations of real estate and communal property. They analyze cases involving shared courtyards, privacy rights, obligations to construct partitions, and the concept of harm caused by the denial of privacy. Through the study of disputes between neighbors, communal regulations, and the establishment of property boundaries, students extract core legal principles that shape civil and communal life. Study quota: thirty blatt Gemara with Rashi and selected Tosefos.

Fall term- no prerequisites

GIS123.2 Independent Study Bava Basra II 7 credits

In this course study partners dissect the concept of presumptive ownership based on established usage and its application in contested land claims. Students learn how *mecha'ah*, *shtar*, and *eidim* can uphold property rights. They also explore the Torah laws of inheritance, the division of estates, rights of heirs, and special privileges of *bechor*. Through an extensive study of thirty blatt Gemara students sharpen their understanding of real and portable property transactions in Halacha.

Spring term- Prerequisite **GIS123.1**

DEPARTMENT OF JEWISH STUDIES

REQUIRED COURSE OFFERINGS

BIBLE

201 PENTATEUCH SURVEY I
Survey of the Books of Genesis and Exodus — 1 credit

202 PENTATEUCH SURVEY II — 1 credit
Survey of the Books of Leviticus, Numbers, and Deuteronomy

ELECTIVE COURSE OFFERINGS

CODES

Courses in this Section involve the study of designated topics of Jewish law and practice as codified in Rabbi Joseph Caro's Shulchan Aruch. Rabbi Israel Meir HaCohen's Mishna Brurah will be used as the primary text in Orech Chaim. The section numbers correspond with the numbering system in Shulchan Aruch.

ORACH CHAIM

301 MORNING RITUALS (Sect. 1-45) 1 credit

The life of an observant Jew is prescribed in Halacha from the early morning through the day, and until he goes to sleep. Students begin their study of Halacha with the laws of daily practice and procedure. They analyze the organization, contents, and construction of the early morning blessing/prayers; the exacting laws regarding the precise preparation of tzitzis, producing the tfillin-phylacteries script that is to be inscribed on carefully cured parchment and inserted in perfectly squared repositories. They investigate the laws and blessings associated with the daily donning of tfillin as well as the proper care and respect for these objects of sacred ritual.

302 MORNING PRAYERS I (Sect. 46-88) 1 credit

Focusing on the authoritative legal decisions of Rabbis Yosef Caro and Moshe Isserlis, students analyze the prescribed elements of the morning prayer service. Included are: “Order of Song” with its many

components borrowed from *Tehilim* (the Book of Psalms); laws and practice regarding the hallowed formulas of *Kaddish* and *Borchu*, which may only be recited with a minyan; the prefatory brochos that inaugurate the obligatory faith formula of morning *Shma*. The biblically sanctioned *Shma* service must be carried out in a consecrated fashion. The detailed laws regarding the measures to guard the sanctity of this service and protect it from any form of profanation. The two distinct categories of *kavanah* (conscious intent) that apply regarding *Shma*.

303 MORNING PRAYERS II (Sect. 89-149) 1 credit

The *Amidah* service is central to daily ritual. The eighteen (revised to include a nineteenth) elements of this service were composed by the *Anshei Knesses Hagedolah*, in part to substitute for the Temple Service and coordinated by Ezra HaSofer more than 25 centuries ago. In this course we analyze Halachos regarding the *Amidah* service, its structure, and contents. Among other topics: the time related stipulations (with implications for gender-based exemptions and distinctions in accord with the principle of *zman grama*); the preferred practice of *Vasikin*; the requirement of a quorum (minyan); the directional requirement (facing the Temple Mount); the designated blessings for ritual bowing; Talmud based rules for dealing with diverse interruptions, pauses and disruptions mid-prayer. Additional study covers options for a missed *Amidah* service. Students also cover the laws of priestly blessings and the laws of Sefer Torah: when it is to be read; what constitutes an invalidity in the *Sefer Torah*; the priority categories for *aliyah* (being called) to the Torah.

304 BLESSINGS I (Sect. 150-182) 1 credit

In this course students examine the laws regarding the sanctity and erection of the synagogue and the proper care for its sacred objects. They also study a body of law instituted by rabbinic decree regarding the requirement for ritual hand washing in preparation for a meal; the laws of *pas* (baked bread); prescribed halachic etiquette during the meal. They investigate Halachic health practices, and assorted laws regarding a number of meal related *brochos* (blessings). The meaning, scope, and ambit of the "*Motzie"* brocho. Laws regarding foods that are either integral or extraneous to the *ikar seudah* (primary meal components). Which foods are covered by the *Motzie* recitation and which ones require their own *brocho*.

305 BLESSINGS II (Sect. 189-239) 1 credit Grace after meals; blessings for foods;

Analysis of the biblically sanctioned *Bircas Hamazon* (Grace after meals) ritual and linked rituals regarding the *Mayim Achronim, Kos Yayin,* etc. In the *Bircas Hamazon* we study the three biblically derived components and the fourth, rabbinically instituted blessing that was added following the Beitar tragedy. Laws detailing the additional text for holiday meals and how to treat omissions are also investigated. Another part of the course studies the syllabus of rabbinically prescribed blessings for diverse foods, natural phenomena, and special occasions. A third segment for this course studies the *Mincha* (afternoon), *Maariv* (evening), and end of day prayer services.

306 SABBATH I (Sect. 242-279) 1 credit

The special nature of the *Shabbos* is ringed with a series of laws that protect its tranquility. These laws – referred to as the 39 *melachos*- are biblically derived and define what may and may not be done on the Shabbos. They range from defining the four spatial domains to the intricate rules and prohibitions for each of the *melachos,* as well the positive obligations for honoring the Shabbos. Among the topics: laws concerning preparations for the Sabbath; *melachos* that may be initiated on the eve of Sabbath; keeping foods hot through sanctioned practices (*Hatmonoh*); lighting candles to inaugurate the Shabbos; the Sabbath eve prayer service; the laws regarding *Kiddush* (sanctification ceremony) in prayer, at the evening and morning repast.

307 SABBATH II (Sect. 280-311) 1 credit

The complex and highly intricate laws of transferring and carrying objects in various domains (private, public, etc.) on the Sabbath. As with all Sabbath laws these topics are only the takeoff points for a more elaborate discussion of all forms of work and productive labor that can be compared in their essential form and purpose to the *melachos* that were carried out in the *Mishkan* (Desert Tabernacle). Sabbath laws are particularly rich with *gezeiros* (rabbinic prohibitions) that were emplace safeguards around the biblical prohibitions so that Sabbath observance is scrupulously adhered to. Students explore a major example of these laws- the *Muktza* prohibitions- which are entirely rabbinic in origin. Objects that fall under the broad categories of *Muktza* may not be moved in the regular fashion on the Sabbath. This study includes an analysis of exceptions for specified *Muktza* categories under certain conditions, (e.g., *zoreich gufo umekomo*); others may be moved in an unusual manner.

308 SABBATH III (Sect. 312-323) 1 credit

In-depth examination of highly detailed laws regarding the prohibition on the cooking and heating foods (19 subchapters); permissible methods for warming, simmering, and returning cooked foods to the fire (*Goruf v'Katum*; use of a "*blech*", etc.) . Restrictions on sorting, separating, and dressing foods (17 subchapters). Milking, squeezing and other forms of producing a liquid food product from a non-liquid source. Various permissible methods for processing and preparing food items (20 subchapters). Sources to be studied include the Shulchan Aruch, Mishna Brurah and more recent responsa regarding the application of these Halachos to contemporary life.

309 SABBATH IV (Sect. 324-344) 1 credit

Laws concerning the Sabbath prohibitions of writing and erasing, tearing, rending, and sewing. These prohibitions are primarily on productive forms of work. Destructive acts are not generally considered a *melacha*. Additional laws to be covered concern prohibitions on building, crafting, and completing permanent structures and *keilim*. Other laws deal with destroying structures and vessels, making permanent knots or undoing them. Special attention is paid to the halachic issues regarding medical care on the Sabbath, with research in contemporary Halachic authorities.

321 CHOFETZ CHAIM 1 credit

This course studies the definitive volume *Chofetz Chaim* on *Shmiras Haloshon*. This classic proved to be pathbreaking. For millennia the topic of forbidden speech and its disastrous possibilities had been a truism in Jewish behavioral ethics but there was no easily accessible halachic digest, analyzing the various prohibitions, biblical and rabbinic, that were linked to this transgression. Rabbi Yisroel Meir HaCohen Kagan's monograph delineates the various types of forbidden speech and analyzes them providing copious sources from the Torah, Talmud and *Rishonim* regarding its severity. This course addresses the comprehensive Halachic definition of transgressive speech (or other form of communication), its various manifestations, such as gossip mongering, slander, defamation, etc.

YOREH DEAH

338 MEAT & MILK I (Sect. 87-90) 3 credits

Analysis of the biblical sources for the prohibition of cooking meat and dairy together and its various rabbinic extensions. Analysis of the halachic status of cheese made by using rennet, a complex of enzymes produced in ruminant mammals that curdles the casein in milk. Students study and research the basis for the halachic rule prohibiting the concurrent consumption of milchig (dairy based) and fleishig (meat based) foods. What is the specified span of time after a meat meal that dairy foods are permitted? Overview of the blending of meat and dairy ingredients and secondary contaminations.

339 MEAT & MILK II (Sect. 91-93) 3 credits

Basar b'Cholov is one of the most relevant categories of halacha for the kosher kitchen. It has implications for the use of sinks, heating elements, ovens, counters, eating surfaces, pots, pans and work surfaces. It has wide industrial applications with regard to the use of production lines that are not exclusive to kosher products. Students tackle the many practical applications of the laws, applying their theoretical knowledge to real life situations, while giving consideration to such mitigating factors as *hefsed merubah* and *shaas hadechak*. They research the commentaries of the *Shach, Taz, Biur HaGra,* R' Akiva Eiger, *Dogul Marevava* and *Pri Chodosh* with regard to these laws based on the principle of measured absorption, *bliah.* Analysis of laws regarding how and when to apply the principle of *Nosain Taam Lifgam* and how the halachic authorities apply the rule of *K'bol'o kach polto.*

340 MEAT AND MILK III (Sect. 94-97) 3 credits

Students further investigate the halachic basis for prohibitions on using the same utensils for dairy and meat. They analyze the principles defining permissible limits on inter-absorptions from these ingredients. They analyze the halachic dicta regarding heat related degrees of absorption into various dishes/utensils considering the dispositive rabbinic prohibitions. As a practical halachic matter, not all meat products are rendered inedible if there is an admixture of milk. At certain levels of dilution, the halacha, relying on the concept of *bitul* renders the offending ingredient inconspicuous. How and under what conditions does this work? What is the status of an absorbed ingredient, e.g. into the walls of a pot? Various case precedents for the process of *bitul* for foods that are acidic/sharp, utensils that have fine blades, utensils that have lain dormant for more than 24 hours, and foods that range from piping hot to frozen.

341 FORBIDDEN MIXTURES I (Sect. 98-102) 3 credits

In carving out certain levels of dilution or *bitul*, the laws of forbidden mixtures offer a formula for eliminating contamination. Students analyze *Tur, Bais Yoseif, Shulchan Aruch* and secondary studies by the *nosei keilim* regarding such cases. Explicitly excluded from bitul are admixtures involving "*beriah*." The Halacha treats a fully formed entity *beriah* (i.e. a complete creature or food product) as ineligible for bitul. Similarly, items in the category of *davar har'uyah l'hiskabeid* are ineligible for bitul. Students investigate the prohibitions on being *mevateil (*tempering a prohibited item) intentionally, *L'chatchilah*. They also examine another category of foods that are ineligible to *bitul*: items that will become permissible on their own, *Davar sheyesh lo matirin.*.

342 FORBIDDEN MIXTURES II (Sect. 103-107) 3 credits

At some point an ingredient has lost its potency and is no longer considered halachically offensive. This topic involves a full study of the properties of different categories of foods, e.g., solids, liquids, thickly veined foods, fatty foods, hot and cold, acidic or bland. Students explore the application of the principles of *bitul* for *dvarim issurim* (prohibited substances) that dropped into a larger mass of *heter* (allowable substances) where the ingredients were undergoing *bishul* or *kovush* (process that is halachically equivalent to cooking) or if one of the ingredients is pickling spices, a salt wash, vinegar or other sharp food. Students analyze and apply concepts like *nosain taam lifgam, bitul berov, bitul bshshim,* etc. They also study the halachic status of coatings, vapors, enclosed spaces, and ossified material. This course is particularly relevant for the kosher food industry and the kosher kitchen.

343 FORBIDDEN MIXTURES III (Sect. 108-111) 3 credits

Analysis of the process by which *Nosain Taam* is rendered inoffensive. *Kashrus* considerations with regard to vermin, insects, and various pests that afflict the food industry. Students investigate the principle of *Raycha milseh/ raycha lav milseh (*the halachic standing of vapors in kashrus deliberations*)* and its contemporary applications to baking *issur v'heter* or *basar v'cholov* in the same oven, over the same stovetop, or in any confined space where vapors may intermingle. We examine the ineradicable taint of *avodah zara* with regard to foods and food products. Further analysis of the different practical process of trace ingredient transfers including the application of such principles as *Ta'toah govar* and *Ilo'oh govar*.

344 FORBIDDEN FOODS I (Sect. 112-117) 3 credits

Students investigate the long-standing rabbinic prohibitions on a variety of food and drink products that are produced by ACUM or outside the ambit Jewish oversight. These include a variety of baked goods, cooked foods, milk, wine, and spirits. In some instances, the objective is to create a zone of separation from classes of pagans and heathen. In other cases, the reason for requiring supervision is that the items may be contaminated with prohibited products. With regard to cooking, students examine the difference of opinion between two major traditions on how to preempt the injunction against bishul ACUM as well as the special category of Pas Paltar (commercially prepared breadstuffs). They also delve into the laws that prohibit Jews from commerce in non-kosher goods.

345 FORBIDDEN FOODS II (Sect. 118-122) 3 credits

Students study a range of kosher-related topics. Who is credible regarding the laws of Kashrus? Which class of individuals may offer a seal of approval on foods requiring a stamp of ritual validity? Communal sanctions to be implemented against merchants who violate the food laws by selling food and produce of questionable provenance. The biblically derived laws regarding tvilas keilim (purification and cleansing of utensils, dishes, pots and pans that have become contaminated or come from ACUM). Lastly this course covers the intricate laws of *nosain taam lifgam* (the leniencies regarding nasty, rancid and disagreeable flavoring derived from prohibited foods).

346 FAMILY PURITY I (Sect. 183-189) 3 credits

Largely based on the tractate *Niddah*, the codifiers derive a system of laws of *Tumeah, Tahara* and degrees of separation based on these categories. While the biblical law recognizes distinctions between *Ziva* and *Niddah*, for centuries this distinction has been blurred and as a consequence the practical law, has adopted a set of laws based on melding important elements of the two categories. The laws studied in this course focus on the onset of the status of Niddah. Usually, two legal witnesses are required to establish a halachic status. Students learn why this is not the case regarding *Niddah*, where the word of a single individual, indeed the *baal davar* (interested subject), is sufficient to establish a halachic status. Under what conditions may an individual change her claims? What is a legally credible justification for such a change? Students also examine the effect of testimony that is not verbal but rather by symbolic action.

347 FAMILY PURITY II (Sect. 190-197) 3 credits

Law theory deals in certainty; law practice must tackle uncertainties. What is the nature of a piece of evidence and how much can we rely on circumstantial signifiers? Students address a series of halachic questions about evidence as it relates to *Niddah*. These are some of the intriguing questions that students tackle in the laws of *Kesomim* and *Bedikos*. Entwined with these issues are related concepts of c*hazokah d'gufah*, *shiurei tumeah*, laws related to the status of *mapoles* and *yoledes*. Of all the halachos connected with the topic of *Taharas Hamishpacha* perhaps the most thicketed are the laws regarding the issue of "*Vest*," the manner in which a *chazoka* is established based on recurring criteria. These may be based on intervals, calendar dates, physical phenomena, and assorted other halachically significant markers. Students analyze how to establish a "*vest*", to "break a *vest*", set it in remission or alter it. The case law in this area is extensive and highly nuanced. They also study the prohibitions associated with the status of *Niddah*, including those that are biblically derived, rabbinically established and those that have been adopted through custom and practice.

348 MIKVEH IMMERSION (Sect. 198-200) 3 credits

Students explore the protocol involving *Niddah* and *Taharah* from the initiation of the *Yemai Niddah* and its accompanying *cheskas tumeah*, to the recasting of this status by means of the halachic procedure for *hefsek Taharoh,* to the new status of "*poska miliros*." Many of these halachos turn on the concept of *chazoka* and students analyze the commentary literature on the various types of *chazoka* (e.g. *chazoka d'isa kamon*, the statistical *chazoka d'lesa kamon*, etc.) and how instances of clashing *chazokas* are resolved. Also studied are immersion in *Mikveh* as the process for ritual purification. Preparation for immersion. Regulations regarding the establishment and maintenance of the *mikveh.*

349 MIKVAOT (Sect. 201-202) 3 credits

The Mikvah (Ritualarium), has been the touchstone of ritual purification that has followed Jews over their many diasporas. In this course we investigate the specifications and requirements for building a mikveh, the materials that can be used, the dimensions, and the proper construction to create a halachically valid mikveh; the concept of ritual impurity, and the various types of impurity that can be resolved through immersion in the mikvah; the quality and source of water that can be used in a mikveh; laws and procedures related to the actual immersion process; the correct number of immersions; the specific blessings to be recited, and the proper mindset for immersion; what substances in the mikveh or on the person may compromise the process.

PHILOSOPHY AND ETHICS

812 MESILAT YESHARIM 1 credit

Mesilat Yesharim "The Path of the Just," is a classic work of Jewish ethical and spiritual philosophy by Rabbi Moshe Chaim Luzzatto. We start with an overview that develops the idea of a "Path of the Just" and proceed to topics including Foundations of Spiritual Growth, the importance of self-awareness and recognizing the ultimate purpose of life; understanding the concept of watchfulness (Zehirus) and how to cultivate mindfulness and vigilance. We go on to explore the attribute of zeal and its role in spiritual development and service of Hashem. Guided by this sefer we investigate how to maintain an elevated level in thought and action through Prishus, distancing oneself from harmful behaviors and influences. This Mussar primer goes on to analyze Chassidus (saintliness), Anava (Humility), Yiras chet (fear of sin) and other characteristics leading ultimately to Shleimus, or perfection.

813 ORCHOT TZADIKIM 1 credit

This course studies the enduring ethical text “Orchot Tzadikim," or "The Paths of the Righteous." Chapters focus on specific aspects of ethical behavior, systematically exploring *midos* (character traits) and virtues to be cultivated in life. These include humility, patience, compassion, gratitude, etc. Students analyze the positive qualities that contribute to moral and spiritual development, with a stress on the importance of *Kavanah* or Conscious Intention. The sefer emphasizes how the motivation behind deeds can elevate or diminish their ethical value. Other themes include overcoming challenges that confront individuals in refining their character; lessons in vaunting obstacles to the pursuit of righteousness; guarding the tongue from gossip and slander; Love and Fear of Hashem; Teshuvah (Repentance) through sincere regret and making amends; the importance of contributing to the welfare of society and engaging in acts of kindness and charity.

814 SHA'AREI T'SHUVA 1 credit

This course studies the 13th century landmark, “Shaarei Teshuvah," by Rabbeinu Yonah. This classic of ethical literature delineates the “Gates of Teshuvah” (Repentance) offering a methodical guide to authentic repentance and spiritual renewal. Its sections offer a practical guide to repentance with a series

of steps beginning with an agenda for transformation: abandoning sinful behavior, acknowledging one's wrongdoings and sins with genuine remorse and sincere confession, committing to change, and making amends. Prayer is another critical element in seeking forgiveness and establishing a deeper connection with Hashem. The final section deals with maintaining a state of vigilance over one's actions to prevent future transgressions.

815 CHOVOT HALVAVOT I - SHA'AR BECHINA THROUGH SHA'AR HABITOCHEN 1 credit

In this course students focus on the timeless work, *Chovot Halevovos* "Duties of the Hearts" authored in the eleventh century, by Rabbi Bahya Ibn Paqua. This text remains unequalled in its breadth and influence. Students read and analyze the individual “gates,” essay guides to ethical philosophy. For example, in *Shaar HaBechina* they explore the importance of self-awareness, contemplation, and introspection for spiritual progress and sustaining a connection to Hashem. They also examine the foundational teachings regarding practical aspects of worship, love, and awe for Hashem, with lessons for ethical and spiritual development. As they progress to "*Sha'ar HaBitochon*" students delve into the interplay between human effort and Divine providence and the transformative effect of placing trust in the Almighty, exploring and how this promotes a sense of serenity, security and peace.

816 CHOVOT HALVAVOT II - SHA'AR YICHUD HAMA'ASEH TO END 1 credit

This advanced course builds upon the foundational concepts explored in earlier sections of the Chovot Halevovos, with a focus on the "Sha'ar Yichud HaMa'aseh" section. In this profound treatise on the practical application of ethical and spiritual principles in daily life students make a nuanced analysis of the concept of “the harmonious unity of one's actions” concentrating on defining a life of emunah and elevated ethical conduct. Beyond the intellectual analysis, they examine the prescriptions for integrating these teachings about a unified approach to spiritual and moral progress into practical action. Filled with practical wisdom on how to navigate challenges, make ethical decisions, and deepen their connection with Hashem the course offers a learning experience that goes beyond theoretical knowledge, to offer a profound understanding of the spiritual duties of the heart and how to bring them into real life.

817 OHR YISROEL 1 credit

This foundational collection of 19th century of essays and historic letters from the *Mussar* pioneer R' Israel Salanter was assembled by his talmid R' Itzele Blazer (a number of whose pieces are included). Students explore the deep insights for attaining closeness with Hashem. These lessons penned by the influential *Mussar* thinker continure to exert a lasting impact on Jewish thought and practice. They emphasize the obligation of self-improvement to develop and nourish ethical character traits. He insisted that working on one's *midos* was not secondary to doing *mitzvos* but rather was an integral component of religious life. And such effort could only be accomplished through conscious and deliberate introspection of one's behavior. One must devote time to study ethical practice, translate these concepts into *midos*, and develop a disciplined approach to identifying flaws and rectifying them. Humility, patience, compassion, and integrity do not come naturally; they are a product of effort. They need to be cultivated and nourished through regular self-assessment and introspection.

818 KOCHVEI OHR AND SHA'AREI OHR 1 credit

Rabbi Yisrael Salanter's "Kochvei Or" and Sha'arei Ohr address various aspects of character development, personal introspection, and the pursuit of ethical behavior in accordance with Masoretic teachings. The image of the title is to encourage the student to strive to be a beacon of light through personal ethical and ascent (*aliyah*). Students examine the systematic exploration of ethical principles intended to guide individuals in their interactions with others and in making moral decisions. They study the guidance on how individuals are to strive for spiritual advancement, refine their character traits, and overcome personal challenges.

821 SEMINAR IN ETHICS I 1 credit

This seminar is an advanced course in Mussar discourse. Shaping an ethical perspective is the core aim of the Mussar movement. Mussar is an eminently practical discipline. It is the action plan for character building. It involves honing the ethical sensibility, both intellectually, and in real life. But ethics is not a free form exercise. It is not a "feeling,"' inclination or disposition. It is not "relative." These are after all human emotions and they change with times and circumstances. Ethics belongs to a different world, a world of fixed definitions and aims. They are immutable and they are derived from the fixed Written and Oral traditions from Sinai. Mussar, then, is the interface between this ideal world of perfect morality and the human being, who is instructed to aspire toward perfection. While perfection may not ever be fully achieved it is to be pursued through introspection, refinement, and reflection. The aim is to soften one's

heart and incline him toward the good, to always aim for better, higher, purer. Another branch of Mussar discourse involves *Hashkofa-Machshova*, the cosmic world-view derived from the Torah and Talmud. The discourse embraces the realms of *bain adom laMakom and bain adom l'chaveiro*, molding a sensibility that places the needs and feelings of "the other" at the very center of concern. The course involves partnered study of key texts as well as periodic Shmuessen.

822 SEMINAR IN ETHICS II 1 credit

Students carry out a systematic analysis of ethical sources in Biblical, Talmudic, Midrashic, and Rabbinic sources. Among the topics to be researched in the assigned literature:

- Honorable interaction
- Diligence
- Industriousness
- Trustworthiness
- Temperate behavior
- Organization, Discipline and Precision
- Earnestness and Sincerity
- Avidity and Passion
- Equanimity
- Keenness
- Resolve
- Care in Speech
- Wisdom in allocating time
- Conserve and preserve
- Moderation and Balance
- Cleanliness
- Avoiding: excess, waste, anger, selfishness, haste, disorder, jealousy, revenge, thoughtlessness.

823 RELIGIOUS CHARACTER I,1 credit

This course examines the foundations of religious character and ethical development through the study and application of Torah values. Students explore the principles of mitzvos (commandments), midos (ethical traits), and personal conduct as they relate to daily life and spiritual growth. Topics include honesty, integrity, compassion, humility, self-discipline, and responsibility as well as an analysis of the Rambam's 13 foundational principles. Emphasis is placed on cultivating a reflective personality committed to moral excellence and the internalization of Torah-based values.

824 RELIGIOUS CHARACTER II, 1 credit

This course builds upon the foundations of religious character by focusing on the development of a Torah perspective (hashkafah) and a deeper commitment to spiritual and communal life. Students examine the fundamentals of faith, the importance of limud haTorah, avodah (prayer and service), and chesed, as well as the value of achdus within Klal Yisrael. Topics include gratitude (hakaras hatov), contemplative personal growth, communal responsibility, and the cultivation of a thoughtful and mature religious identity grounded in Torah principles.

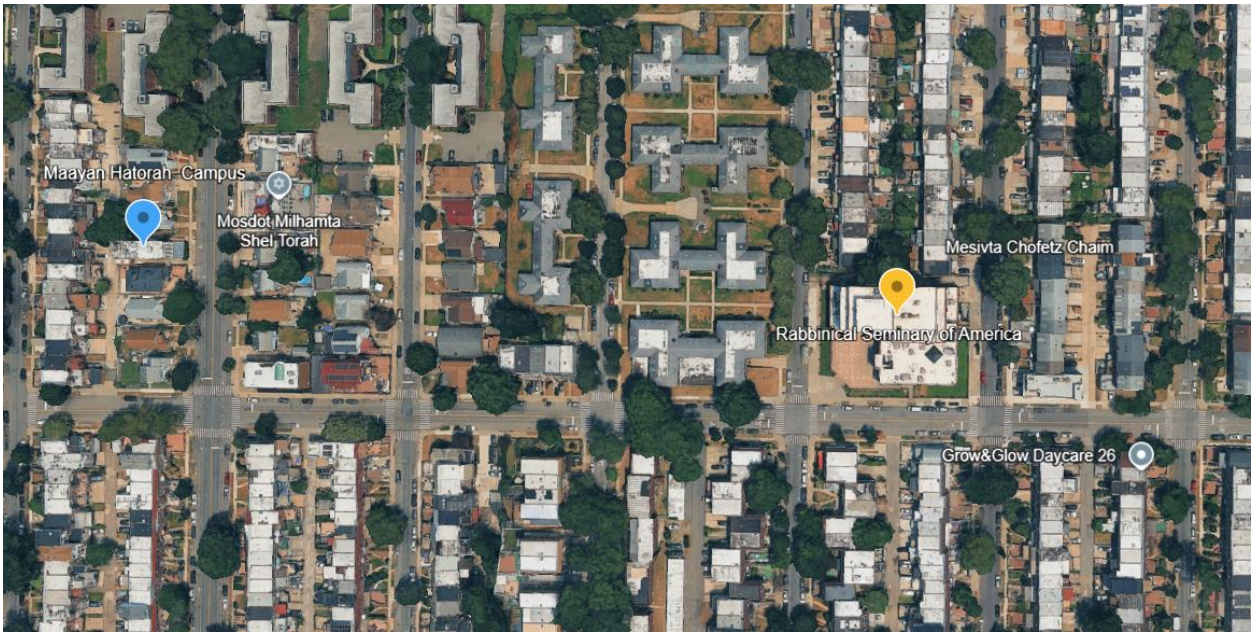
825 RELIGIOUS MOTIVATION I, 1 credit

This course examines the foundations of religious motivation and its role in shaping personal spiritual growth. Students explore the influence of emunah, bitachon, and Torah perspective on an individual's values, attitudes, and behavior. Topics include the relationship between faith and character development, the purpose of life, morality, the fulfillment of mitzvos, Torah study, avodah, and the cultivation of a meaningful connection with Hashem. Emphasis is placed on understanding how religious beliefs inform personal identity, spiritual aspirations, and daily conduct.

826 RELIGIOUS MOTIVATION II, 1 credit

This course builds upon the foundations of religious motivation by examining its impact on interpersonal relationships, communal responsibility, and ethical decision-making. Students explore how Torah values promote chesed, achdus, compassion, justice, and social responsibility. Topics include the role of communal worship, Torah study groups, religious observance, charitable involvement, empathetic engagement, and the application of religious principles to personal, professional, and ethical challenges. Emphasis is placed on integrating spiritual values into leadership, community participation, and lifelong service.

CAMPUS MAP


Maayan Hatorah - Campus
Mosdot Milhamta Shel Torah
Mesivta Chofetz Chaim
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