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.

# 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<br>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<br>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<br>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<br>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<br>Intermediate analysis of essential Talmudic Novellae | 3U2.1 | 4 |
| INTERMEDIATE THEMATIC EXAMINATION II<br>Intermediate analysis of Talmudic Novellae | 3U2.2 | 4 |
| COMPREHENSIVE EXAMINATION I<br>Survey of tractate with Rashi and Tosafos on an intermediate level | 5U2.1 | 7 |
| COMPREHENSIVE EXAMINATION II<br>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<br>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<br>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<br>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<br>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<br>Advanced analysis and interpretation of Talmudic Novellae | 3U4.1 | 4 |
| ADVANCED THEMATIC EXAMINATION IV<br>Advanced analysis and interpretation of complex Talmudic Novellae | 3U4.2 | 4 |
| COMPREHENSIVE EXAMINATION V<br>Survey of tractate with Rashi, Tosafos, Rif and Maharsha on an advanced level | 5U4.1 | 7 |
| COMPREHENSIVE EXAMINATION VI<br>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<br>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<br>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<br>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<br>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<br>Advanced analysis and critical evaluation of landmark Talmudic Novellae | 3U5.1 | 4 |
| ADVANCED THEMATIC EXAMINATION VI<br>Advanced analysis and critical evaluation of complex Talmudic Novellae | 3U5.2 | 4 |
| COMPREHENSIVE EXAMINATION VII<br>Survey and analysis of tractate with Rashi, Tosafos Rosh and Maharsha on an advanced level | 5U5.1 | 7 |
| COMPREHENSIVE EXAMINATION<br>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.