

# UTA MESIVTA OF KIRYAS JOEL

48 Bakertown Rd. Suite 501

Monroe, New York 10950

## CATALOG

**2025-2026**

The 2025-2026 edition of the UTA Mesivta of Kiryas Joel (UTAM) catalog supersedes all previous editions.

The programs, requirements, and standards specified herein reflect the present policy of UTAM. Any subsequent changes in policies, course requirements, fees or financial assistance programs will be publicized through official communications from the school.

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## **ADMINISTRATION**

Avrum Mermelstein	Chief Business Officer
Zalman Indig	Campus Facilities
Chiam Friedman	Registrar
David Weinberger	Bursar
David Schwartz	Financial Aid Administrator

## **ADMINISTRATIVE OFFICE**

UTA Mesivta of KJ  
Administrative Offices  
48 Bakertown Rd. Suite 501  
Monroe, New York 10950

Telephone: (845) 783-9901

Fax No. (845) 782-3620

## Faculty List

Rabbi Aron Teitelbaum Rosh Yeshiva

Rabbi David Ekstein

Rabbi Levi Berzeski

Rabbi Kalman Halbaurstam

Rabbi Hillel Rabenowitz

Rabbi Wolf Teller

Rabbi Hertzka Tzweibel

Rabbi Chaim Moshe Lowy

Rabbi Nusson Starley

Rabbi Yoel Gruber

Rabbi Joel Berkowitz

Rabbi Duvid Dov Duschinsky

Rabbi Isreal Freund

Rabbi Jacob Lichtenstein

Rabbi Zvi Brizel

Rabbi Isaac Mittelman

Rabbi Joel Berger

Rabbi Solomon Gluck

Rabbi Eluzer Mermelstein

Rabbi Joel Pasternak

Rabbi Chaim Yosef Horowitz

Rabbi Abraham Scher

Rabbi Abraham Caire

Rabbi Mendel Friedman

Rabbi Yosef Hersh Benet

Rabbi Isreal Seidenfeld

Rabbi Yosef Wiesenfeld

## **ACCREDITATION**

UTAM is an educational institution devoted to Higher Torah Education, accredited by the Accreditation Commission of the Association of Advanced Rabbinical and Talmudic Schools (AARTS) to offer the First Talmudic Degree. For further information about the standards, membership and accreditation procedures followed by AARTS please contact:

Association of Advanced Rabbinical and Talmudic Schools  
2329 Nostrand Ave Suite m-200  
Brooklyn NY 11210  
(212) 363-1991

UTAM's letter of accreditation is on file in its administrative office and may be reviewed by making a request to do so during regular office hours.

## **NEW YORK STATE NOTICE**

UTAM does not offer programs leading to academic degrees authorized by the New York State Board of Regents. In the opinion of UTAM, its curriculum of studies, though different in kind, is equivalent in duration, intensity, depth of knowledge required, level of instruction, and quality of scholarship, to degree programs that are approved by the Board of Regents.

Credits offered at UTAM measure a student's progress toward the Talmudic Degree and Rabbinic Degrees. Under New York State law, a corporation like UTAM formed for religious and educational purposes, which does not confer academic degrees requiring program registration by the State Education Department, requires no state approval in order to offer post-secondary education. UTAM is therefore not subject to certification or approval by the New York State Board of Regents.

## **STATEMENT OF NON-DISCRIMINATION**

UTAM is committed to extending equal opportunity in employment to all qualified individuals without regard to race, color, religion, age, national or ethnic origin; disability or marital or veteran status. UTAM offers its program of advanced Talmudic scholarship and Halachic Training to qualified men of the Jewish faith who meet its admissions criteria.

Beyond the issue of literal equal access, opportunity and accommodations, UTAM is committed to providing the understanding, sensitivity, patience and encouragement vital to carrying out the spirit of these provisions of law. We seek to provide each qualified student equal opportunity to study at UTAM and are committed to making every reasonable effort to assure success.

The conduct and operation of UTAM educational programs and activities, including admissions, scholarship and loan programs and other school administered programs, complies with the letter and spirit of nondiscrimination statutes and is in compliance with Title VI and Title VII of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act Amendments Act, the Age Discrimination Act and other applicable federal, state and local laws and regulations relating to nondiscrimination (“Equal Opportunity Laws”).

### **DISABILITIES ACCESS**

UTAM is committed to accommodating all qualified students regardless of physical handicap or disability. All of our buildings are handicap accessible and we are prepared to make further reasonable provisions to accommodate physically limited students as best as possible. UTAM is prepared to make reasonable provisions to accommodate other physically limited students as best as possible in order to ensure that no qualified student with a disability is excluded from participation in all of the school’s academic programs. Furthermore, it is UTAM policy to prohibit discrimination on the basis of disability in all school activities and events. UTAM is committed to providing reasonable accommodation for any student with a disability. In order to facilitate such assistance, students with a disability are asked to inform the Office of Student Affairs of their requirements and provide documentation regarding their needs. Information regarding disability will be kept confidential and limited to those with a direct need to know.

### **DISCLAIMER OF PLACEMENT**

UTAM makes no claims or guarantees that its program of education will lead to employment. Our educational curriculum offers students a rich program of study, learning and skill development. This education may enhance the student’s skill profile and may make him more employable. But we make no claims that this will in fact lead to a job. We do not have the facilities for, nor do we make any claims to, helping graduates find employment. Within these

limits UTAM does cooperate in providing records, recommendations and evaluations that can be of help to graduates seeking employment.

## **Academic Calendar 2025-2026**

The UTAM academic year has three semesters. Each semester involves approximately fifteen weeks of study, with the Fall term beginning in October and running through early February. The spring term begins mid-February and continues until late June. Summer semester opens in late June and extends through mid-September. Holidays and other significant dates are noted below.

### **Fall 2024**

Classes Begin October 26 2025

Last day Jan 30 2026

### **Spring 2025**

Classes Begin Feb 2 2026

Purim - No Classes March 3-4

Pesach Holiday Vacation March 22-Apr 16

Last day June 6 2026

### **Summer 2025**

Classes begin June 8 2026

Last day Sep 05 2026

## **HISTORICAL BACKGROUND**

UTAM's origins trace back two centuries to the Chassidic Master Rabbi Moishe Teitelbaum, zt'l, author of the renowned text Yismach Moishe. Under his towering influence, the Talmud Academy in Uhel, Hungary was developed into an esteemed institution for training young men in Talmud, Ethics, and Halacha. The institution served the entire community. Its curriculum was not limited to the narrow goal of producing outstanding scholars skilled in refined intellectual analysis, but rather the Yeshiva embraced the broader mission of training its community's youth for a life based upon reflection and discipline. Inspired by Rabbi Moishe's teaching, the

community's residents held fast to tradition and sustained each other with warm concern and affection in difficult times.

A succession of Chassidic leaders carried forward the mission of the Yismach Moishe and his Yeshiva. By the eve of World War II, Rabbi Yoel Teitelbaum, zt'l, headed the Yeshiva and served as leader of the Satmar community. His keen mastery of Jewish scholarship was tied to a rigorous adherence to traditional ways, and under this profound, saintly man the Yeshiva became a regional institution attracting gifted scholars from all over.

Then this world was plunged into darkness. Towns and villages saturated with Torah and Mitzvos were set ablaze; the old communities flowed with rivers of Jewish blood. A world was destroyed in the gas ovens of Nazi occupied Europe.

But the mission endured, and a hand-full of survivors committed their every effort to reclaiming the world of Torah that had been so tragically destroyed before their eyes. This tiny group of leaders launched an effort to rebuild on American shores from the European remnants. At the head of this effort stood the Satmar Rav, Rabbi Yoel Teitelbaum.

Others had before failed to establish a vibrant Yiddishkeit in the United States, but with his great learning and bristling faith, the Satmar Rav lifted up an orphaned generation and sparked in them the courage to join him. From the scarred survivors of the holocaust, whom many feared were too bowed to build anything ever again, he erected a spirited Torah community. To those who argued that Torah must make accommodations, he replied with a serene assumption: Truth did not change with time and place. The eternal law and its explication were the only guide and they must be studied, understood and scrupulously followed. At first a lone voice, he became the architect of a new American orthodox generation.

UTAM stands as the capstone of the educational institution that he erected. It provides advanced students with rigorous training in the intellectual foundations of classic Jewish thought, law and philosophy and stands today as the leading institutional voice and training ground for unswerving classical Judaism.

Established in Brooklyn, New York, in 1949, amid the Satmar community, the school initially attracted only a small number of students. Its first classes were held in neighborhood synagogues, with few amenities, but its devoted staff and impassioned leader pushed forward. The Satmar Rav knew no fear, gave in to no compromise, in planting the scholarly traditions of Torah study in America. Over the decades, the school expanded into an institution of worldwide prominence with many hundreds of students pursuing the classical curriculum. From the one- room, book cluttered classroom-library of the early days, the Yeshiva expanded to many different locations including the Village of Kiryas Joel in Monroe, New York where the UTAM today occupies a vibrant modern campus.

Under the sage leadership of the Satmar Rav's revered successor, Rabbi Ahron Teitelbaum, shlita, UTAM continues to press forward its educational mission with vigor, dedication and a commitment to excellence.

## **UTAM's MISSION**

The mission of the institution is to provide higher education founded on classical Jewish learning. Its curriculum emphasizes the study of Talmud, Halacha and Hashkofa in order to prepare students for a richer, more meaningful, intelligent and fulfilling life. It provides the specialized education that serves as the intellectual capital for students who wish to become rabbinic authorities, dayanim, Talmud educators, and communal functionaries. Its goal is to carry forward the chain of Talmudic knowledge and, by enhancing it, to provide the basis for a reflective life in contemporary society. Its specific aims include the following:

- ❖ Inculcate an abiding interest in Jewish culture, history and heritage;
- ❖ Provide the intellectual training for future leaders who will serve the Jewish community as clergymen, teachers, halachic judges, religious functionaries, and educators;
- ❖ Train students in the systematic higher learning of classical biblical, Talmudic, and philosophical texts;
- ❖ Teach language and reasoning skills, textual analysis, legal research, logic and modes of argumentation;
- ❖ Emphasize the moral application of Torah principles through the study of mussar and ethical works by Chassidic masters;

- ❖ Create an integrated Torah perspective for understanding and interacting with the modern world;
- ❖ Foster in students a contemplative spirit, an awareness and respect for the life of the mind;
- ❖ Offer a challenging special program of study for the gifted who may seek to devote their lives to scholarly research and study;

In sum, UTAM offers a program of study that focuses upon the intellectual traditions of Chassidic Jewish life and seeks to weave the reconstructed fabric of Old World Jewish thought in modern America.

## **THE UTAM CAMPUSES AND THE CAMPUS COMMUNITY**

### Kiryas Joel Campus

The UTAM campus is located in the midst of a vibrant Chassidic community that provides the basic needs of orthodox Jewish life. The student will find in Kiryas Joel a district that is dense with Old World custom, where traditions are carried forward with fidelity to age old nuances. Synagogues and study halls, each with its own spirit, adorn this religious community. Streets are filled with bearded men and traditionally coiffed women, following patterns that would have been familiar to their great grandparents. Hebrew bookstores, kosher food emporiums, even the haberdasheries, cater to the special practices of Chassidic Orthodoxy.

The Chassidic student will have no difficulty locating sources for all of his special needs, from scholarly books to the scribes who write and correct phylacteries, mezuzos and Torah scrolls. Custom woven tzitzis, hand baked matzos, imported esrogim, the ritual needs of the practicing Jew are all available here. And more, the special supportive environment that sustains Chassidic life permeates the community, putting the student at ease with his distinctive practices.

Our suburban campus offers a functional academic complex that is set into the community life of the Kiryas Joel Village, where Satmar Chassidim moved from the urban districts of New York City in order to live in the relative calm of upstate New York. The student will find here a community committed to living by the values that he is studying. The surrounding life style reinforces the curriculum by providing a study of Torah values in daily practice.

The campus, which occupies a generous plot of land, is nestled in the quiet natural setting of

Monroe, New York. It offers a healthful rural ambience, distant from the hurly-burly of the metropolis. The five-building Yeshiva campus standing off Berdichev Road is dominated by the modern academic complex that is at its center. At the center of this striking structure is a massive Beis Hamedrosh study hall with a collection of classic Jewish reference works lining its walls. The rest of the building features comfortable large classrooms, generously scaled lecture halls, a library center and a number of administrative offices. The Residential Hall contains student dormitory facilities, while Brecher Hall contains the central kitchen and dining facilities as well as additional dormitory quarters.

Monroe addresses: 6 Berdichev Road; 9 Berdichev Road; 13 Berdichev Road; 15 Berdichev Road; 17 Berdichev Road. Other classes are offered in the undergraduate building at 16 Garfield Road.

Classes at our Monsey locations are at 13 Monsey Blvd. Monsey, New York

#### Other Locations

In a decision that is consistent with its mission and commitment to service, UTAM has added new locations in Brooklyn and Monsey N.Y. The objective is to accommodate the many talmidim who, having been educated at UTAM, Monroe, want to continue the same program of studies even if they relocate to other Torah communities.

UTAM offers classes in Brooklyn's historic Williamsburg neighborhood, housed in the two-story Khal Yetev Lev facility located at 14 Hooper Street. The building is centrally situated within Williamsburg's Chassidic community, the original home of the United Talmudical Academy and an area that continues to include a significant concentration of affiliated families. This location provides a setting that is both historically rooted and actively engaged with the community it serves.

A second Brooklyn facility is located in the Borough Park neighborhood at 1353 53rd Street. This site, part of a larger complex of buildings that historically served the local Khal Yetev Lev community, now houses UTAM's upper division programs. Situated within one of Brooklyn's most vibrant Chassidic neighborhoods, the facility provides convenient access for students and families residing in the area and reflects UTAM's ongoing commitment to delivering advanced levels of Torah study within the core population centers of its constituency.

Most recently, UTAM opened a new facility serving the Monsey, New York community. Classes are currently held in a temporary location at 13 Monsey Boulevard, within the extensive Khal Yetev Lev Congregation complex. The program occupies approximately 8,000 square feet of

dedicated classroom and study space and features an on-site library of over 10,000 volumes supporting advanced Torah scholarship. Construction is underway for a permanent academic campus in Monsey's Chestnut Ridge community, which will provide a purpose-built environment designed to accommodate future growth and to enhance the academic and communal experience of UTAM students.

## **THE LIBRARIES**

UTAM's Library plays a significant part in the learning process at the Yeshiva. In addition to the daily use to which this collection is put for course assignments and research, students are encouraged to become familiar with the great works that represent the intellectual heritage of the Jewish people.

Talmud study often requires tracing ideas and debates through a range of sources and commentaries, and every effort is made by the library to provide adequate resources for this type of research and study. In designing the library, a premium has been placed on making two thousand years of scholarship accessible and available. Most of the volumes in the library are placed on the open shelves of the Beis Hamedrosh for immediate use by the students in the course of their daily studies. The collection includes all the standard reference works necessary for the advanced study of Talmud, Halacha and Jewish Philosophy. It also holds a fine representation of Halachic, Biblical, Devotional, Chassidic and Philosophical works to support the program of study at the Yeshiva.

The library is open to all students and alumni of UTAM. In addition, members of the local community may use the reference collection during school hours.

The collection is divided into the following categories:

- Bible and Commentary. The basic scriptural texts including the Pentateuch and the Prophets as well as an extensive homiletical and exegetical literature.

-Talmud. Both Bavli and Yerushalmi along with the commentary and interpretive literature of the Rishonim and the novella of the Achronim. Prominently included are also the collections of shiurim and chiddushim of the great Roshei Hayeshiva of the past century.

- Halacha and Shulchan Aruch. The body of Jewish law that includes the great codifiers, the Arbah Turim and its authoritative commenters, and the definitive Shulchan Aruch. In addition, the Responsa of the last five centuries and the recent halachic authorities are also included in the collection.

- Mussar, Agaddah, Chassidus, Philosophy and History. This category includes the homiletical, ethical and philosophical works of the mussar movement as well as the classic chassidus and hashkofa sforim.

The 8,000 volume Reference Collection is arrayed on the open shelves of the Beis Hamedrosh. Composed of the classic texts, interpreters, commentaries, responsa, and major codifiers of the Oral and Written tradition it is available during all hours that the study hall is open. Borrowing privileges from the Reference Collection are limited. Under normal circumstances, these books are used in the Beis Hamedrosh and returned to the shelves after they have been consulted. Under special conditions, a student may apply for overnight borrowing rights.

Our Research collection, much of which is available for lending, contains 60,000 volumes related to Talmud and rabbinic scholarship. It is among the most extensive in the United States.

## **CAMPUS SECURITY PROCEDURES**

The UTAM campus occupies a relatively safe neighborhood where it is common to see students and members of the community walking the streets at all hours of the day and night. Still, it is important for students and others to be sensitive to their own safety and that of the entire academic community. The following are common sense rules that should be followed by the campus community.

- ❖ Do not walk alone late at night.
- ❖ Do not travel about without knowing well the streets and neighborhoods that you are exploring.
- ❖ Keep doors locked, and report any suspicious behavior to the campus safety officer or a senior staff person.
- ❖ In addition, if any situation appears threatening, it is wise to notify the local police. In an emergency, call 911. The local police number is: (845) 782-8311.

As campus citizens, UTAM students assume a responsibility for safeguarding the entire academic community. Anyone witnessing a crime should immediately notify police through the 911

emergency number. Any such report should be followed by a description of the crime and the police response to the campus police liaison officer, Mr. Moses Witreal. 845-492-0959

Information that affects the security environment of the campus will be reported to the student body within 24 hours.

Access to all campus buildings is restricted to students, employees and authorized visitors who are approved for campus access by the school administration. All school classrooms are securely closed after classes and students may not gain access unless accompanied by a member of the school staff. While there is no private security force on campus, the senior staff is familiar with the campus security plan and should be consulted in times of crisis or emergency.

## **UTAM CRIME STATISTICS**

The College is obliged to maintain data on crimes that occur on campus. Fortunately, we are able to report that for all our reporting periods up to and including this semester that there were no documented cases of violent offenses or thefts at any of our campuses. Below is a tabular breakdown of the major categories of campus crime for which we keep records.

	2022	2023	2024
Murder	0	0	0
Molestation—non-forcible	0	0	0
Molestation, forcible	0	0	0
Robbery	0	0	0
Burglary	0	0	0
Aggravated Assault	0	0	0
Motor Vehicle Theft	0	0	0

Arrest for Alcohol	0	0	0
Discipline for Alcohol	0	0	0
Arrest for Drugs	0	0	0
Discipline for Drugs	0	0	0
Arrest for Weapons	0	0	0
Discipline for Weapons	0	0	0
Manslaughter	0	0	0
Arson	0	0	0

## DRUG FREE CAMPUS POLICY

As is all too familiar, the academic community has not been able to isolate itself from the plague of illicit drug use in the United States. While it is true that rabbinical colleges have largely been spared the worst of this problem, UTAM is convinced that vigilance and prevention awareness are always appropriate.

### 1. Standards of conduct regarding drug and alcohol use

We will not tolerate any unlawful use, possession, sale or distribution of illicit drugs or alcoholic beverages on school property, or as part of school activities.

In addition, any student misusing drugs or alcohol off-campus will be subject to the same reprimands and disciplinary sanctions listed for violation on-campus (see #5 below), up to and including suspension and expulsion.

Responsible use of alcohol on or off

premises, by students over 21, while not encouraged, will be allowed under the following circumstances:

- a. as part of ritual services and celebrations
- b. as long as the student makes no attempt to use a motor vehicle.

### 2. Legal sanctions: local, state and federal for the unlawful possession or distribution of illicit drugs and alcohol

Please remember that local, state and federal laws are constantly changing. As a result, information we distribute about legal

issues may not be up-to-date. (If you are interested, you may check with law enforcement offices about current information.)

Note that the trend in legislation, law enforcement and the courts is toward harsher penalties, larger fines and longer periods of incarceration.

Remember, a conviction causes you to have a permanent criminal record.

You can be arrested if you are in the company of friends who are using illegal drugs, even if you are not participating. The present penal system is such that even one night in jail awaiting a court appearance (even if you are not convicted) is not an experience you will relish.

a. Federal penalties

There are severe penalties for illegal drug trafficking with minimum sentences for many categories.

b. State penalties

State statutes provide penalties for a person found to have acted as an organizer, supervisor, manager, or financier of a scheme distributing illegal drugs, and provide that such conduct is a first degree crime punishable by imprisonment and fines.

State penalties for knowing possession of

illegal drugs range from fines to imprisonment.

State statutes provide penalties for the unlawful possession of alcohol, including fines, license suspension, community service and/or participation in alcohol awareness programs.

c. Local ordinances

These may range from fines for driving with an open container of an alcohol beverage in the car, regardless of whether the driver has consumed any alcohol, to more severe penalties.

3. Health risks

Studies have now proven that all illegal (and many prescription) drugs are, to some extent, physically and/or psychologically addictive.

Marijuana, once considered relatively harmless, has been shown to affect memory and intelligence, most seriously among young people who are at a crucial stage of development. Marijuana may also act as a "gateway" to more dangerous drugs.

In the past, marijuana was often of very weak quality. Potency has increased over the years, and many samples have been found to be adulterated with dangerous hallucinogens and other substances.

There is no safe drug. Many drugs are

potentially addictive after only one dose. Many drugs can kill with just the smallest amount of overdose. There is no drug experience that is worth risking your health, and the health of your family, including your unborn children. Remember, you may also be risking your life.

Excessive alcohol use has immediate effects that increase the risk of many harmful health conditions, including injuries, such as motor vehicle crashes, falls, drowning and burns and alcohol poisoning.

Long term health risks from excessive alcohol consumption include high blood pressure, heart disease, stroke, liver disease, cancers and more.

#### 4. Available counseling and treatment

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. We provide specialists who are at your service on a constant basis. 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 you need assistance, we expect you to come to us. If you do not come forward but

we discover that you have a problem, we will refer you for counseling and you will be required to seek professional assistance before returning to school.

For counseling and treatment, we refer students to the CounterForce, the counseling and drug abuse prevention and treatment division of the Torah Umesorah National Association of Hebrew Day Schools.

#### 5. Disciplinary sanctions that the institution will impose on students and employees

As an institution which is firmly opposed to any drug involvement, we shall deal severely with any student who misuses controlled substances. Please read the following guidelines carefully as it is the only warning you will receive before sanctions are imposed.

##### a. Knowledge that another student or employee is involved with drugs or alcohol

Students or employees who become aware of a fellow student or employee, who is misusing drugs or alcohol, are expected to bring the problem to the attention of the Registrar immediately. A student or employee who fails to do so will be held responsible and will be censured.

Any problem can be resolved more easily the earlier it is caught. Neglect of a problem can be a severe danger to the person

involved, as well as those around him.

b. First offense - Students

A student who is reported to have misused drugs or alcohol will be called to the Administrative office to explain himself. The Registrar will interview any witnesses and make a determination of the student's culpability.

If the student is found at fault, he will receive a reprimand and the offense will be noted in his permanent record.

At the discretion of the Registrar, the student will be suspended, pending discussion with the student's parents and meeting with a health professional to assess the degree of the problem.

If the Registrar is fully satisfied that this was a unique occurrence, and that the student is sincerely regretful, and can be trusted to refrain from any future involvement with drugs, the student will be allowed back into school.

He will be clearly warned that any repeat of the offense will result in immediate suspension pending investigation, and ultimately in expulsion.

c. Second offense - Students

Any student, who is guilty of a second offense, as determined by investigation by a faculty board of inquiry, will immediately be

expelled from the institution.

Reinstatement may be considered only after a prolonged period of professional counseling and compliance testing, and at the discretion of the Registrar.

d. First offense - Employees

In general, no applicant who has been convicted of a drug-related offense will be hired as an employee of this institution, although we may consider extenuating circumstances.

Any employee who has concealed a past drug-related conviction will be terminated without notice if such offense comes to our attention.

Any employee who is observed to be misusing drugs or engaging in the unlawful possession or sale of drugs will immediately be terminated and referred to appropriate law enforcement officials.

e. Addiction to prescription drugs/alcohol

As legal substances, prescription drugs and alcohol are, unfortunately, susceptible to misuse and addiction under the proper circumstances.

The institution is sympathetic to any individual who is inadvertently entrapped in such a situation, and urges that individual to obtain immediate professional and/or self-

help group type of assistance in curing the addiction.

The administration will make every effort to allow the employee to arrange his/her schedule to facilitate seeking professional assistance, and will make every possible effort to allow an employee to return to work after seeking treatment for their addiction at a residential clinic.

f. Responsible use of alcohol

Under no circumstances is a student who has consumed any alcohol beverage, in any quantity, to drive any motor vehicle. A student's friends are expected to exercise

good judgment and seek the assistance of an adult if they are unable to dissuade a student from driving.

Preferably, a student who is drinking should turn his car keys over to a friend. We wholeheartedly support the idea of a designated driver. This is an arrangement where one person, who will not drink at all, is selected in advance to drive home.

Any student who drinks in violation of the rules will be held responsible, and censured severely, up to and including a meeting with the student's parents, and/or suspension.

## **COMPLAINT POLICY**

UTAM assumes responsibility for honest, ethical and responsible academic management. This includes the willingness to accept complaints and to investigate them thoroughly. Notice is hereby given to applicants, students, employees and all who come into public contact with our institution that we are interested in carrying out our obligation to the public fairly and ethically. Those who believe that they have been mistreated or that they have witnessed misbehavior should follow the complaint procedure that is described below.

### **Internal Complaint Procedure.**

Students should submit their complaints in writing to the Menahel. Each complaint will be investigated and a response will be communicated to the student within 30 days of his submitted complaint. No person directly involved in the complaint issue will take part in the final determination.

If this process proves unsatisfactory the complainant may contact the Administrator for a step two procedure. Complaints received either in writing or by telephone will be investigated thoroughly. Complaints should be addressed to:

UTAM of Kiryas Joel  
P.O. Box 2009  
Monroe, New York 10949

**AARTS Complaint Procedure.**

If this too proves unsatisfactory the complainant may refer the matter to our accrediting agency.

Complaints should be filed with our accrediting agency:

Association of Advanced Rabbinical and Talmudic Schools  
2329 Nostrand Ave, Suite M-200  
Brooklyn NY 11210

**New York State Complaint Procedure.**

Section 494(C) 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 or the general welfare of its students. Any student who believes he/she has been aggrieved by an institution may file a written complaint with the New York State Education Department within three years of the alleged incident.

The person should attempt to resolve the complaint by making an initial filing with the institution, following is internal complaint process. If this proves unsatisfactory the complainant may request a complaint form from the Education Department's Post Secondary Complaint Registry at:

New York State Education Department  
Post-Secondary Complaint Registry  
One Park Avenue, Sixth Floor  
New York, New York 10016  
Telephone number: (212) 951-6493.

The form should be completed and signed and posted to the above address, spelling out the resolution being sought and the efforts that were made through the institution's internal process to make a proper resolution. The Department will communicate with the complainant to complete the process either by carrying out its own investigation or by making an appropriate referral.

## **UNDERGRADUATE ADMISSIONS**

### **Requirements for Admission**

Admission to UTAM is open to male members of the Orthodox Jewish faith without regard to color, race, national origin or handicap. Most accommodations are presently accessible to handicapped students, and any qualified applicant who requires special arrangements will be assisted to the best of the school's ability.

The student must have a significant exposure to the studies of the Talmudical, Bible and Jewish Law. The applicant must be a high school graduate.

Applications to UTAM must meet the following minimum requirements:

a. completed a high school education by the beginning of the school term for which they are applying; or

b. have a recognized equivalent of the diploma such as a GED certificate; or

c. completed homeschooling at the secondary level; or

d. completed six credits or 225 clock hours of college work that are applicable to a degree offered by UTAM.

e. Talmud: The ability to independently comprehend basic Talmudic text and the completion of 156 folio pages of Talmud (in various tractates) with the commentary of Rashi.

f. Bible: Study and mastery of the Pentateuch (with Commentary) and segments of the Prophets and Hagiographa.

g. Familiarity with the following languages:

1. Aramaic - basic language of the Talmud

2. Pre-Modern Hebrew - the language of the majority of Rabbinic scholarship.

3. Yiddish - the language of instruction at UTAM.

h. Satisfactory competence in the laws and customs of Orthodox Jewish life and a personal commitment to their observance.

i. A personal life style that follows the halachic principles and conforms to Yeshiva life.

j. Fine and upstanding character as best ascertained by interviews and/or recommendations.

### **Application Procedures**

Applicants for admission to UTAM should initiate the process by submitting a request for an admission interview. This may be done by communicating with the Yeshiva's administrative office in person at:

48 Bakertown Rd Ste. 501  
Monroe, NY 10950

Or by mail:

P.O. Box 2009  
Monroe, NY 10950

The interview will include an oral examination on material recently studied by the applicant. The applicant will also be expected to present a brief dissertation on a Talmudic topic of his choice. References from his previous school or a recognized Rabbi are helpful but not necessary. For students applying from UTAM high school the process is streamlined to a brief interview with and dissertation to the Rosh HaYeshiva.

The applicant will be notified of the decision on his application within 10 days.

### **Advanced Standing: Transfer Policy**

Students are eligible to receive up to 132 transfer credits of the 156 total credits required for graduation. Applicants who seek transfer credit must first be accepted for admission and should then submit their request along with supporting documentation to the Registrar. This will then be reviewed by the Menahel for a decision on how many credits will be accepted for transfer. In compliance with the policies of our AARTS accrediting agency, transfer students, whether from an accredited or non-accredited institution, will be placed at a level consistent with their level of accomplishment based on the generally accepted standards at AARTS institutions.

In general, UTAM grants transfer credit for a course that satisfies the following criteria:

- It was taken at a post secondary Talmud seminary or college preferably accredited by AARTS or a U.S. Department of Education approved regional accrediting agency.
- The course is consistent with the UTAM curriculum and is substantially similar in content and coverage to a course offered at UTAM.

- It carries a grade of “C” or higher on the official transcript. (A total of twelve credits taken on a pass/fail basis may be accredited at the discretion of the College).
- The course was completed before admission to UTAM, unless the student receives permission to register for courses at another institution concurrently with his attendance at UTAM
- Courses meeting the criteria will receive the lower credit value of either (a) the credit value granted by the issuing institution (b) the credit value offered for the course at UTAM.

UTAM does not have articulation agreements with any other higher education institution.

## **TUITION AND FEES**

[NOTE: Tuition and fees may change from year to year. Please check current tuition and fees at the time of registration.]

Tuition is a basic fee of \$6,550 per semester, which covers the cost of education; The Monroe Place campus has residence dormitories. For students who choose to reside in the dormitories the charge is \$2,300 for room and board for each semester. These fees are due upon registration but arrangements may be made for monthly billing.

Students should count on other expenses when planning a budget. The cost of books, supplies, transportation, and personal needs must be added to tuition, housing and other school fees to arrive at a proper budget estimate.

Tuition (annual)	\$15,000
<u>Room and Board (annual)</u>	<u>\$4,000</u>
Total Tuition and Fees	\$19000

## **FINANCIAL AID INFORMATION**

Students requiring financial assistance in meeting their educational costs at UTAM are encouraged to schedule a personal appointment with Mr. David Schwartz, the Director of Financial Aid, in the Financial Aid Office, 48 Bakertown Rd Ste. 501, Monroe, NY 10950 during regular business hours. The phone number is 845.783.9901. During this meeting students will be advised of various financial options available; including grants scholarships, work study employment, and deferred payment plans.

The Financial Aid Office will make a determination as to the expected amount to be paid by the student and his family, and assess what federal, state or institutional aid, if any, may be available to the student.

Financial aid packages that may be offered to students include federal grants and work-study jobs. Eligibility for federal financial aid programs is determined by an evaluation of the student's financial need, based on strict formulas. For federal programs these formulas are developed by the U.S. Department of Education.

A student's financial need is determined by subtracting the contributions expected from the student and his parents from the total cost of education. The total financial aid awarded a student usually cannot exceed the student's need. This process is explained in greater detail below.

In order to qualify for Federal financial aid programs a student must:

- ❖ be a regular student enrolled in an eligible program for the purpose of obtaining a degree
- ❖ be a U.S. citizen, permanent resident of the U.S., or eligible non- citizen
- ❖ have a valid social security number
- ❖ utilize all assistance funds for education-related expenses
- ❖ have fulfilled Selective Service registration requirements
- ❖ not have been convicted of a drug offense that affects eligibility for SFA aid
- ❖ maintain satisfactory progress toward completion of a program of study
- ❖ be a high school graduate
- ❖ not owe a refund or overpayment to any Title IV program and
- ❖ not be in default on any Title IV loan
- ❖ not be enrolled in elementary or secondary school
- ❖ complete the verification process, if required

## **APPLYING FOR FINANCIAL AID**

To apply for financial aid, a prospective student should complete a Free Application for Federal Student Aid (FAFSA) available at the financial aid office. The US Department of Education also provides a computer-based application for student use [www.fafsa.ed.gov](http://www.fafsa.ed.gov).

Awards are made for one academic year at a time, and are not automatically renewable. Students must reapply each year before the appropriate deadline.

## **VERIFICATION**

Students may be required to supply additional documentation, such as tax returns, verification worksheets and other documentation supporting information supplied by the student and/or his parents on the FAFSA, to verify the information supplied on the FAFSA,. The requested documentation must be supplied in a timely manner, generally, within thirty days. If a student does not respond to the request for additional documentation in a timely manner, he may lose all or part of his financial aid.

### **Verification Groups**

Verification is selected by the department of education in groups called V1 V4 and V5. (there is no V2 and V3)

Students selected for V1 will need to verify income tax information by supplying a signed copy or tax return transcript from the IRS, Students who used the IRS retrieval tool online will be Pre-verified so they don't need to provide any tax related documents.

Students in **V1** Group also need to fill out a verification worksheet listing all family members and number of family members enrolled in college. And none- taxable income

None filers will need to supply a verification of none filling obtained from the IRS and copies of W2 forms if any.

Students selected for **V4**, will need to verify their identity by appearing in person at the Financial aid office with a copy of a valid state or federal ID and will be given to sign a special from at that time.

Students in V4 will also need to verify the High school completion.

Students in **V5** group will need to verify all items listed above in V1 in addition to the procedure outlined in V4

### **FINANCIAL AID NEED**

Title IV federal program eligibility is based on process called “need analysis”. The following is a brief explanation of need analysis.

First, a determination is made whether the student is dependent on his parents, or is independent. There are several factors that are taken into account. Students should carefully read the Free Application for Federal Student Aid (FAFSA), and its instructions. The Director of Financial Aid, Mr. Schwartz, will be able to explain further if the student has any questions about his status. Mr. Schwartz is available during regular office hours. in the financial aid office.

If the student is determined to be dependent on his parents, a parental contribution is assessed. This is the amount that the parents are expected to pay, based on their income and available assets. Allowances are made for expenses such as living allowance based on family size, taxes paid, and the number of children in college.

The student himself is expected to contribute towards his education, using his earnings, if applicable. The student's assets (such as savings) are generally considered to be available for the purpose of his education, and are expected to be divided among his years of post-secondary education.

The Parental Contribution, where applicable, is added to the Student Contribution, to yield the "Expected Family Contribution". Expenses beyond those listed above may be considered under a process known as "Professional Judgment". This process can be initiated by student request after the student's initial eligibility has been determined. Then, the student and/or parent submit documentation of tuition, medical expenses, or other unusual expenses or circumstances (such as loss of income). Upon proper documentation, the circumstances can be taken into account by the Director of Financial Aid to possibly produce a different "Expected Family Contribution".

The student's budget or cost of education is calculated based on tuition and fees plus a standard allowance for living expenses, which depends on whether the student lives on-campus, with his parents, or has other arrangements.

The Expected Family Contribution is then subtracted from the student's total budget. The result is known as the student's "need". This concept of need is the foundation of financial aid. Students exhibiting need who apply on time, will probably be awarded aid.

#### **APPLICATION DEADLINE**

Applications for Federal Pell Grants may be processed until June 30, 2026. However, students are urged to submit their applications by December 31, 2025. Failure to meet the deadline may delay the processing of a student's application. More important, the funds for some of the other federal programs are limited and will be distributed with priority given to those students who have met the deadline.

Please note that students are required to update certain types of information that they have entered on their application, i.e. dependency status, household size, and number of family

members enrolled in post-secondary education. Be sure to discuss any such changes with the Director of Financial Aid.

### **FEDERAL AID PROGRAMS**

The Federal Pell Grant Program provides grants to undergraduate students. These grants do not have to be repaid. This program is an “entitlement” which means that each eligible student who attends an eligible institution and applies on time may receive a Federal Pell Grant. Grants vary from \$650 to \$7,395, based on the “Expected Family Contribution” generated by a federally mandated formula.

Financial aid disbursements in the Federal Pell Program are scheduled at the beginning of each semester, provided all paperwork has been submitted and is complete. A student generally receives one half of his scheduled award during the first semester and the second half during the second semester.

Payments from the Federal Pell Program will either be made by credit to the student’s tuition account or by direct payment to the student. Students will be informed of the expected amount of these payments, and may inspect their tuition records during regular hours of the Financial Aid Office.

The Campus-Based Programs are a group of programs funded under Title IV. The campus-based programs in which the institution participates are:

- FSEOG - Federal Supplemental Educational Opportunity Grants

In these programs, fixed sums are allocated to each school based on its size and other factors. The institution then analyzes the need of all eligible financial aid applicants whose paperwork is completed in a timely manner, and determines an equitable distribution of the funds available in a process known as “packaging”. Thus, students who apply after initial packaging deadlines (as published herein and posted in school) may be too late to receive any funds from these programs.

The Federal Supplemental Education Opportunity Grant is a Campus-Based grant program available to undergraduate students. Priority is given to Pell recipients with the lowest Family Contribution. Awards, when available, will range from \$100 - \$4000.

Financial aid disbursements in the Federal SEOG Program are scheduled at the beginning of each semester, provided all paperwork has been submitted and is complete. A student generally receives one half of his scheduled award during the first semester and the second half during the second semester.

Payments from the FSEOG program will be made by credit to the student's tuition account. For 2025-2026 the funds are matched 25% institutional to 75% federal. Students will be informed of the expected amounts of these payments, and may inspect their tuition records during regular hours of the Financial Aid Office.

### **WITHDRAWAL AND REFUND POLICY**

Any student who must leave during the school year should inform the Registrar, Mr. Chaim Friedman, preferably in writing.

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

Students who withdraw from school during the semester may have adjustments made to institutional charges. They will be calculated on a monthly pro rata basis until up to 60% of the semester. (This 60% date will be calculated based on the number of days in the semester using the federal procedure.) For example, if a student withdraws when 40% of the semester has been completed, the institution will retain 40% of the institutional charges for the semester. Based on the amount of the adjustments and amounts of tuition paid, students may be entitled to a refund of tuition paid.

### **RETURN OF TITLE IV FUNDS**

If a student withdraws from the institution while the semester is still in progress the school will determine whether any monies have to be refunded. Refunds for students who follow the official withdrawal procedure will be calculated based upon the official date of withdrawal. The

official date of withdrawal is the date that the student indicates in his notice or the date of notification, whichever is earlier.

Generally, if a student officially withdraws before the 60% of the program he will be able to retain a prorated portion of the financial aid awarded. If he withdraws after 60% of the semester has passed he will most likely be able to retain all of the financial aid he has been awarded.

In accordance with federal regulations for schools that are not required to take attendance, the withdrawal date for a student who withdraws without notification is considered to be the mid-point of the semester. Refunds for students who leave without notification will be based upon the mid-point of the semester, unless it has been confirmed that the student attended 60% of the semester.

To calculate the amount of Title IV to be returned the institution utilizes the Return to Title IV software provided by the U.S. Department of Education. Funds will be returned to the various federal financial aid programs according to the following order:

- (i) Unsubsidized Federal Stafford loans.
- (ii) Subsidized Federal Stafford loans.
- (iii) Unsubsidized Federal Direct Stafford loans
- (iv) Subsidized Federal Direct Stafford loans
- (v) Federal Perkins loans.
- (vi) Federal PLUS loans received on behalf of the student
- (vii) Federal Direct PLUS received on behalf of the student

Any funds that need to be returned to a lender will be returned by the school on behalf of the student. The student will receive notification that the funds have been returned. The student already provided authorization for this return of funds when applying for a loan.

If unearned funds remain to be returned after repayment of outstanding loan amounts, the remaining excess will be credited to any amount awarded for the payment period or period of enrollment for which a return of funds is required in the following order:

(i) Federal Pell Grants.

(iv) FSEOG

Refunds and returns of Title IV funds will be made within thirty days of the date of determination that a student has withdrawn. Cash refunds to students will be made within fourteen days from the date that a credit balance occurs as a result of the refund calculation.

Refund and Return of Title IV fund calculations are quite complicated. Illustrative examples of refund calculations are available at the financial aid office.

#### **returning Unearned Aid**

Within 30 days of determining that a student who withdrew must repay all or part of a Title IV grant, the school will notify the student that he must repay the overpayment or make satisfactory arrangements to repay it. The student may sign a repayment agreement with the school or with the US Department of Education or pay the overpayment to the school. If a student fails to pay or sign a repayment agreement with the school or with the US Department of Education, the school will report the overpayment to NSLDS and refer it to the Default Resolution Group for collection.

#### **Post Withdrawal Disbursements**

Students who withdraw in the middle of the semester will have an R2T4 calculation performed to determine if they earned more funds than funds that had already been disbursed at the time of withdrawal. If a student earned more funds than funds disbursed at the time of withdrawal, he qualifies for a post withdrawal disbursement and may be offered those funds. No post withdrawal funds for loans will be drawn down and disbursed without the borrower's authorization.

A post withdrawal disbursement of Title IV funds may be credited to a student's account for current allowable charges such as tuition, fees, room and board, up to the outstanding amount of these charges. The school will obtain a student's authorization to credit a student's account with Title IV grant funds for charges other than the current year charges.

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.

## **NEW YORK STATE TAP GRANTS**

Legal residents of New York State who are enrolled in a full-time degree program of at least 12 credits a term, or the equivalent, may be eligible for awards under the New York State Tuition Assistance Program. The amount of the award depends on program, family income, financial status (dependent or independent) and number of family members enrolled in college.

To be eligible for TAP, you must:

- Be a United States citizen or eligible noncitizen
- Be a legal resident of New York State
- Study at an approved postsecondary institution in New York State
- Have graduated from high school in the United States, earned a GED, or passed a federally approved "Ability to Benefit" test as defined by the Commissioner of the State Education Department
- Be enrolled as a full-time student taking 12 or more credits per semester
- Be matriculated in an approved program of study and be in good academic standing
- Have at least a cumulative "C" average after receipt of two annual payments
- Be charged at least \$200 tuition per year
- Not be in default on any federal or State student loan, or fail to comply with any service condition imposed by a State award program, or fail to make a required refund of any award
- Meet income eligibility limitations

**Applying for TAP Grants**

Once you have submitted the FAFSA, you will receive an application for a New York State Tuition Assistance Program grant. If you submit your FAFSA online, your online confirmation page will give you a link to the TAP-on-the-Web application. If you complete a paper FAFSA or if you do not finish the online TAP-on-the-Web application, you will be mailed a paper Express TAP Application.

**Award Amounts**

In either case, this form will be partially completed with some information from your FAFSA. Review this data, supply any missing information, and submit the completed form.

TAP Awards cannot exceed the maximum amounts shown or 100 percent of tuition, whichever is less. Awards for dependent students and independent students who are married or have tax dependents, range from \$500 to \$5,665. Awards for single independent students range from \$500 to \$3,025.

Undergraduate students enrolled in four-year programs may receive up to four years of assistance for full-time study and up to five years of assistance in an approved specialized program.

**Income Limits**

Dependent undergraduate students or students who are married or have tax dependents: \$80,000 NYS net taxable income. Single independent undergraduate students with no dependents: \$10,000 NYS net taxable income.

**Disbursement**

New York State Higher Education Services Corporation (HESC) forwards all approved TAP awards to the College for release into your student account. However, prior to and after the release of these funds, the Registrar must certify your full-time enrollment status. TAP awards are credited to the student's accounts within 3 days of the student incurring full tuition liability.

## **UTAM SCHOLARSHIPS**

UTAM makes available a limited number of institutional scholarships to students, based on a combination of need and merit with cut-offs varying from year to year. The amount of funding allocated varies and depends upon a number of institutional budgetary considerations so it is not possible to give a precise figure for the aid. Generally, this aid is supplemental to aid that is received from other sources, but in some instances, for example foreign students or others who are not eligible for federal or state assistance, the grants can be more substantial. Interested students should contact the Financial Aid Office for assistance and guidance in applying. The office will explain the current range of funding awards and assist students with the application form. There are no deadlines and students can apply throughout the school year, but the funding is distributed on the basis of availability and students are advised to submit their applications in advance of registration.

## **ACADEMIC REGULATIONS AND SATISFACTORY PROGRESS**

The spirit of inquiry and scholarship that characterizes higher learning is an essential element in the life of the academy. As members of the academic community students are expected to develop a capacity for critical judgment, independent thought and scholarly skills in the pursuit of knowledge.

Students share with other members of the academic community the responsibility to secure and respect the conditions that sustain the freedom to learn and to study. For this reason UTAM has seen fit to promulgate regulations that are conducive to orderly study and the maintenance of proper discipline within the Yeshiva community.

Students are responsible for following all rules and regulations that are published in this catalog and in the various official communications of the Yeshiva.

## **ATTENDANCE**

The study of Talmud develops through the acquisition of analytic skills and the mastery of content. These elements of education are transmitted through a learning process in which the scholar educator plays a critical hands-on role.

The classroom and the beis medrosh serve as the arenas for this process and it is therefore essential that students make every effort to attend every session of every class and study period. In any event, students who miss a class or study period are required to make up the absence by consulting fellow students, and discussing the missed material with their instructor.

While formal attendance is not kept, students are expected to attend classes and study sessions regularly and punctually, unless prevented by illness or other compelling reason. Excessive absence may lead to poor grades or failure.

## **ACADEMIC INTEGRITY**

UTAM students are expected to behave according to the rules of Halacha and to conform to Chasidic practice. The study of Bible, ethics, and Jewish philosophy is not meant to be an abstract or theoretical exercise. It is bound up with a body of prescriptive ethical behavior.

This is particularly true with regard to the academic enterprise which thrives in an environment of open and honest learning, debate and critical thinking. Nothing is more inimical to this culture than breaches of academic and intellectual integrity. A member of the faculty, administration or student body who violates this trust, undermines the academic community's ethical scaffolding and forfeits his right to participate in the community of learners and scholars.

Academic dishonesty such as plagiarism, cheating on an examination, or dishonesty in dealing with a faculty member or other College official, or the threat of violence or harassment, are serious academic offenses and will be dealt with severely.

## STUDENT CONDUCT

Each student in the UTAM community is expected to behave according to the rules of Halacha and conform to Chassidic practice. The study of Bible, Talmud and Jewish Philosophy must be tied to an encompassing objective of ethical behavior and high moral character. The goal of such study is seriously compromised by inappropriate behavior. UTAM is an academic community based on respect for each other and for Jewish tradition; it cannot tolerate inconsiderate or anti-social behavior. It makes little difference whether such violations occur on or off campus. Infractions that violate Halacha and the code of Chassidic practice will result in disciplinary hearings, and will result in sanctions appropriate to the infraction.

## GRADING SYSTEM AND POLICY

The grading system used at the College is given below:

Symbol	Interpretation	Grade Point Value
A	Excellent	4
B	Good	3
C	Average	2
D	Poor	1
F	Failing	0
WU	Unauthorized Withdrawal	0
W	Official Withdrawal	Excluded from GPA
P	Pass	Excluded from GPA
TR	Transfer Credit	Excluded from GPA

Grade points are computed by converting the letter grade into its Grade Point value and multiplying the resultant number by the credit value of the course. The numerical weights for

each completed course are added up, and the resultant figure is divided by total number of credits completed to compute the Cumulative Grade Point Average.

Here is an example:

Course		NumValue	Credits	Grade Point Value
TI UG2	A	4	6	24
GmUG2	B	3	6	18
HIUG 2	B	3	6	18
			18	60

In this example the Total Grade Point Value is 60. This is then divided by total credits, 18. The result is a Cumulative Grade Point Average (GPA) of 3.3.

#### **Repeating a course, F-grade replacement**

Undergraduate students who receive a failing grade in a UTAM course may retake that course at UTAM. The original failing grade will remain on the transcript and be calculated in the computation of the GPA.

**W Grade for Official Withdrawals/ WU for Unauthorized Withdrawals** A student may withdraw from a course without penalty upon presentation of a legitimate reason, and with permission from the Menahel. The student will receive a non-punitive "W" grade on the transcript, indicating withdrawal from the course with permission. Withdrawals recorded on the permanent record are counted as credits attempted with regard to the satisfactory progress standard. Officially sanctioned withdrawals do not adversely affect the GPA. Unauthorized Withdrawals from a course designated by a WU are awarded when a student fails to obtain official permission to withdraw from a course but stops coming to class, and fails to do work for the class and to take any exams. The WU grade is used when in the opinion of the instructor completed assignments and course activities are insufficient to award a passing grade.

### **Incomplete Grades**

If a student cannot complete a course for a valid reason he may have up to six months to complete required coursework, during which time the grade will appear on the transcript as "Incomplete". Under extraordinary circumstances, the Rosh Yeshiva may reasonably extend this period of time. Upon the completion of all coursework the "Incomplete" will be replaced with an evaluative mark. If the required coursework is not completed within the allotted time, the grade will turn into a failing grade, "F". This course cannot be counted as earned credits until a completion grade is assigned.

If a student fails to meet the satisfactory progress standard for credit accumulation as the result of an Incomplete grade for a course he can restore eligibility for this and subsequent terms by completing the course requirement and receiving a successful completion grade that brings his accumulated credits up to the satisfactory progress standard.

### **SATISFACTORY PROGRESS**

To receive credit for studies at UTAM and to maintain enrollment and eligibility for federal student aid, a student must maintain satisfactory progress which in this institution is defined as being in good academic standing as detailed below. Satisfactory progress standards for Title IV federal financial aid recipients are the same as for all matriculated students at UTAM

Satisfactory academic progress at UTAM has two principal components: a qualitative standard and a quantitative standard:

- Qualitative Standard

In pursuit of graduation, the student must achieve a cumulative grade point average (GPA) of 2.0 (the equivalent of a "C" average) or better. Students are evaluated at the end of each semester and are expected to maintain a minimum cumulative GPA of 2.0.

Semester grade point averages shall be calculated according to the following numerical equivalents:

A	4.0	C+	2.3	W	Withdrawal
A-	3.7	C	2.0	I	Incomplete
B+	3.33	C-	1.7	F	0.0
B	3.0	D+	1.3		
B-	2.7	D	1.0		

- Quantitative Standard

The Quantitative Standard has 2 requirements, Maximum Timeframe And Pace of Completion

- Maximum Timeframe

A student must make sufficient progress through the academic program to complete the 156 credits, five-year undergraduate program, within a time period of not more than 15 semesters, with a maximum attempted credits ceiling of 234 credits.

- Pace of Completion

Full time students must successfully complete 67% of the normal attempted credits per semester

At the end of each semester, students' academic files are evaluated to determine if the students are making satisfactory academic progress. As part of the evaluation, the student's earned credits are divided by the student's attempted credits to determine if the student is progressing through the five-year academic program at a pace sufficient to complete the program within the maximum time frame. If the number of credits earned divided by the number of credits attempted is 67% or greater and the student has earned at least the number of credits that appears in the chart above that corresponds to his semester of attendance, he is determined to be making satisfactory progress.

### **PROBATIONARY STATUS**

The Dean of Students will notify in writing all students who are not making satisfactory progress and place those students on probation for the following semester. Should the student again fail

to maintain a C average, he will become ineligible for Title IV financial aid and may be dismissed from the Yeshiva.

Students on probation remain eligible for Title IV aid during their probationary period. If during that semester the student successfully completed 12 additional credits with a least a C average, he will be removed from probation and will resume his status as a regular student.

Students consistently maintaining a passing average who drop below this average for one semester will be placed on probation by their faculty advisor for one semester, during which time they will continue to receive federal financial aid. Should they then fail to maintain a passing average at the end of the probationary period, they will lose the eligibility for the following semesters unless they can re-establish good standing.

To re-establish good standing, students must consult with the Dean of Students who will design a study plan to assist the student in bringing his grades up. The Dean of Students will inform the Financial Aid Administrator, Mr. David Schwartz, when he determines that the student is successfully implementing the study plan. Such notification will allow the student to again participate in the aid program until the completion of the semester. Students who do not take advantage of the Dean of Students' program shall continue to have their eligibility suspended until the time they can establish a C average.

#### **APPEALS**

A student may appeal the determination in writing to the Dean of Students if he feels that there was an error in determining his satisfactory status or if there were mitigating circumstances beyond his control. The Dean of Students will review the appeal carefully, and if necessary, consult with the student's instructors. The Dean of Students' decision on the appeal will be made within 30 days and is final.

**MITIGATING CIRCUMSTANCES**

Students may also apply to the Dean of Students for special consideration of mitigating circumstances for any of the above regulations. Such circumstances might include:

- (a) Illness of the student
- (b) Illness or death in the immediate family
- (c) Other circumstances (i.e. divorce or unemployment)

The Dean’s decision will be conveyed to the student in writing within ten days of filing a written appeal.

**GOOD ACADEMIC STANDING FOR STATE GRANT PROGRAMS**

To maintain eligibility for NY state aid grants (TAP), students must be in Good Academic Standing which is defined as accumulating a minimum number of credits and achieving a specified GPA each term. The requirements are based on the number of TAP payments the student has received. The chart below illustrates these minimum requirements:

Semester	1	2	3	4	5	6	7	8	9	10
Minimum Credits that student must have Earned	0	6	15	27	39	51	66	81	96	111
With at least a GPA of ....	0	2.0	2.0	2.0	2.0	2.0	2.0	2.0	2.0	2.0

For the NY state aid TAP program there is no financial aid warning period. Students who do not meet satisfactory progress standards will lose their eligibility for state aid. There is a one-time waiver of good academic standing that may be used by students receiving state grants. This waiver is only issued in situations where there are extenuating circumstances that contributed to the drop in good academic standing e.g., illness of the student or death in the student’s family. To apply for this waiver, the student must make a written request to the Dean and supply third party documentation, i.e. a doctor’s note. There is also a C waiver for students who fail to meet the required GPA average. These waivers are handled on a case-by-case basis and a request for the waiver, which includes supporting documentation, must be provided to the FAA.

## **REPETITIONS**

All repeated courses are counted in the number of student's attempted credits, but cannot be counted towards full time enrollment status for the semester in which the repeated course is taken, unless the student is retaking a course in which he received a failing grade.

Students will be allowed to repeat a course provided the student will then remain within the time frame required for satisfactory progress.

Repeated classes for a failed grade will not remove the failed grade from the GPA

## **TRANSFER CREDITS AND SATISFACTORY PROGRESS**

Transfer credits are not included in the GPA calculation; however, they are counted toward both the number of attempted credits and the number of credits earned by the student.

## **NON-CREDIT REMEDIAL COURSES**

At the present time, UTAM does not offer any non-credit remedial courses.

## **TUTORING**

Students who require remedial assistance in their studies should be aware that UTAM offers tutors to assist these students in furthering their academic success. Students should apply to the Menahel to avail themselves of this program.

## **STUDENT GUIDANCE AND COUNSELING**

UTAM offers students a full program of counseling and guidance in matters both academic and personal. Students naturally have their families and Rabbis to consult, but UTAM also offers assistance through its counseling services.

Whether the subject is vocational guidance, career, marriage, further education, or other matters of personal consequence, students are offered assistance in finding answers rooted in the Torah perspective. Students are encouraged to ask their questions and share their burdens. In addition to the Mashgichim, the Roshei Hayeshiva and Menahelim help students sort out their ideas and discuss their problems. The Grand Rabbi, the Satmar Rebbe, shlita is also involved in offering spiritual and personal guidance to students.

While the abuse of drugs and other prohibited substances is thankfully not a problem at the Yeshiva we do believe in preventive planning. Therefore, UTAM has arranged with the Pesach Tikvah Mental Health Facility, 139 Wallabout Street to offer counseling and other assistance to our students. If a student wishes to contact this organization privately, he may do so. All such contacts will be kept confidential.

It is appropriate to repeat here that UTAM stringently follows the federal guidelines for maintaining a Drug Free workplace and is prepared to enforce its prohibition on drug use, manufacture, sale or dispensation to the full extent of the law.

Please note that UTAM does not offer student health services.

## **CONFIDENTIALITY OF STUDENT RECORDS**

Student academic and financial records are private, and their confidentiality is guarded against undue disclosure. At the same time, in accordance with the Family Educational Rights and Privacy Act of 1974 as amended, federal statutes guarantee the student's right to inspect academic records and files that pertain directly to him within 45 days of a properly filed request. The student also has the right to withhold access to these records from outside parties, or to restrict access to those who have his written consent.

There are some exceptions to this rule. Students may not inspect confidential letters of recommendation for which they have signed a waiver of these rights, nor may they see any other records that are protected from inspection by law and academic practice. Students may not inspect the files of administrative, instructional or other Yeshiva personnel which are in "the sole possession of the maker thereof."

UTAM may make directory information (name, address, telephone number, degrees earned) available without the express consent of the student. Students must notify the school in writing if they wish to deny such access to outside parties.

Students wishing to inspect their records should make a written request to the Registrar, who will make the necessary arrangements and make an appointment for the student to inspect his records. The student has the right to petition for a correction of records that he believes to be in error by writing a letter to the Registrar describing his objections. A student may also place a statement in his record file. If the school should not agree to amend the records it will advise the student of his right to a hearing regarding this matter and make the necessary arrangements.

It is also the student's right to deny access to confidential or personal information contained in these records to other parties, or to restrict such right to those who have express written consent. The school does have the right to release information relating to a disciplinary hearing to an alleged victim of a crime of violence.

Questions regarding specific details of UTAM's policy should be addressed to the Registrar. Any complaints may be filed with the

Family Policy Compliance Office  
U.S. Department of Education  
600 Independence Avenue, SW  
Washington, D. C. 20202-4605

Students who wish to order transcripts to be sent to other institutions should file their request with the Registrar.

#### **INTERRUPTION OF STUDIES**

Students in good standing may apply, in writing, for interruption of studies with permission. Permission is only granted upon completion of all coursework for which the student is registered. Alternately, the student must officially withdraw from all courses before applying for the interruption of studies. A leave is generally granted for six months and can be extended upon reapplication for another six months.

## **UNDERGRADUATE PROGRAM: FIRST TALMUDIC DEGREE**

The undergraduate program leading to the First Talmudic Degree offers a course of study based on the curriculum of the classical Talmud academies. The program aims to develop a sophisticated style of clear and precise Talmud scholarship, while also emphasizing content-based course work in such courses as Talmud Iyun, Gemara Bkuis, and Halacha.

At the core of the program is the intensive study of the Babylonian Talmud. Assembled in an age that refused to divide knowledge into a compartmentalized system of specialties, the Talmud represents a holistic approach to wisdom and ethical behavior. It is also an intricate arrangement of traditional law, rabbinic interpretation, and analytic debate. Containing the most comprehensive and authoritative source of the laws and customs of the Jews, it is a text whose every nuance has been carefully analyzed for close to two millennia.

Undertaking this course of study, students will be working alongside gifted colleagues who bring to their work an imposing array of skills. They have spent more than a decade of preparation in primary and secondary grades, learning the languages, becoming acquainted with the texts, and mastering the basic elements of Talmud, Mishna, and Halacha.

The undergraduate program of study at UTAM brings students into the world of higher Talmud scholarship, of analytical and interpretive analysis. It is a system of education geared to honing reasoning and thinking skills while equipping students with a broad content base for the life long study of Talmud and Halacha. There are few elective courses in our program, and none at all in the basic Talmud courses. This means that students at each level will study and develop together at approximately the same pace.

While the assigned Talmud text may vary from year to year and from class to class, the learning of methodological and reasoning skills follows a fixed pattern. Hence, each Talmud course has two major goals, the development of analytical and textual skills and the mastery of content material. These goals develop in an intertwined fashion as the student progresses through the five levels of study.

Typically the entire student body studies the same Talmud tractate in any given year. Freshman and senior students will both be studying the tractate Bava Kama, for example. What distinguishes the course offered for the third year student from the one taught to the first and fourth year student is the degree of analysis, level of study and range of interpretive and commentary sources that are required.

In order to assure maximum flexibility for student schedules we offer some dawn session classes in the early morning and night classes in the late evening.

#### **REQUIREMENTS FOR THE FIRST TALMUDIC DEGREE**

Number of Credits	156
Recommended Number of Credits/term	12
Minimum Number of Credits/term	12

The First Talmudic Degree is a program of five years of study in advanced Talmud and related sources. The focus is on primary sources and documents and involves the development of a range of analytic and interpretive skills. The reasoning of the Talmud, like its content, is the unique product of the Jewish Oral tradition and its continued study has been a vital part of global thought for centuries.

All students are assigned a basic core curriculum consisting of three courses: Talmud Iyun, Gemarra Bkuis, and Halacha. These courses are taught from an integrated Torah perspective and they are designed to carry the student along a phased process that blends the development of scholarship skills with content mastery and ethical training.

To complete degree requirements and qualify for the Degree, students must successfully complete 156 credits of coursework in the assigned areas.

Typically students who complete this program either continue their studies in a graduate program that will further their scholarship or they use this education as a preparation for life; a life based on ethical principles and commitment to ongoing study.

## **FREQUENCY OF COURSE OFFERINGS**

Students enrolled at UTAM generally take the maximum number of courses offered each term at their grade level and progress toward their degrees in the time frame outlined in the sample curriculum. Course offerings for each semester take into account the needs of the all students, and courses are offered with enough frequency to enable students to graduate within the normal time frames.

## **THE CORE CURRICULUM**

Each level of study has an assigned curriculum. In general, students in a given level will all be registered for the same courses. The core curriculum assigned to all undergraduates is designed to offer a broad background in Talmud Studies while developing analytic skills. This required core curriculum consists of:

### 1. Talmud Iyun.

The analytic study of the Talmud with an emphasis on developing modes of argumentation, fundamental analysis, and creative interpretation.

### 2. Gemarra Bkuis.

Survey type study of the Mishna and Gemarra to understand the basic principles discussed, and to acquire a broad content mastery of the vast Gemarra literature.

### 3. Halacha.

Talmudic jurisprudence based on the Orach Chaim and Yoreh Deah Codes including case analysis, the study of the commentaries and interpreters and historical response.

The College curriculum aims to develop a sophisticated approach to study, thought, and critical scholarship in the traditional sources of Jewish study. It also aims to expose the student to Judaism's richly diverse heritage and history. Below are outlined all required courses for the five year program for the First Talmudic Degree.

## CURRICULUM REQUIREMENTS FOR FIRST TALMUDIC DEGREE

For the first three years all undergraduates are assigned a uniform program of three 12 credit semesters per year. The Talmud courses in Iyun and Bkius are designed to equip them with skills for advanced Talmud analysis and also with a broad content mastery in source material. Analytic skills are critical for arriving at a proper understanding of the Talmud; and the interconnected nature of the Talmud makes it very important to build source knowledge as well so that the more Talmud subject matter one knows, the richer and more complete his analysis.

Students take three required courses (Talmud Iyun, Talmud Bkius, Halacha) and can add extracurricular electives. The Talmud Iyun courses earn 6 credits, Bkius is 3 credits and the Halacha course carries a three credit value. Over the three years students complete 108 credits toward their degree.

Once they reach their fourth year students select a major field of study. They can either major in Talmud or Halacha. The two major fields as well as all the specific courses and the various options are detailed below. Here we offer a “course map” of the general requirements for the degree. Thus while the course rubric for Talmud Iyun I is “TLUG 01 Introduction to Talmud” the specific number for the digits following the TLUG 01 title will depend upon which tractate is being studied. If it is, for example, tractate Sanhedrin then the full course number will be TLUG 01.12.

### TALMUD MAJOR COURSE MAP

#### **Level 1: Semester 1**

TLUG 01.xx Introduction to Talmud Iyun I,	6 credits
GMUG 01.xx Introductory Survey of Mishna and Gemarra I, Bkius,	3 credits
HLUG 01.xx Introduction to Halacha I, 3 credits	3 credits

#### **Level 1: Semester 2**

TLUG 02.xx Introduction to Talmud Iyun II,	6 credits
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GMUG 02.xx Introductory Survey of Mishna and Gemarra II, Bkius,	3 credits
HLUG 02.xx Introduction to Halacha II,	3 credits
<b><u>Level 1: Semester 3</u></b>	
TLUG 03.xx Introduction to Talmud Iyun III,	6 credits
GMUG 03.xx Introductory Survey of Mishna and Gemarra III, Bkius,	3 credits
HLUG 03.xx Introduction to Halacha III,	3 credits
<b><u>Level 2: Semester 1</u></b>	
TLUG 04.xx Talmud Iyun Research and Analysis, I,	6 credits
GMUG 04.xx Intermediate Survey of Mishna and Gemarra I Bkius,	3 credits
HLUG 04.xx The Halacha Evolves I,	3 credits
<b><u>Level 2: Semester 2</u></b>	
TLUG 05.xx Talmud Iyun Research and Analysis, II,	6 credits
GMUG 05.xx Intermediate Survey of Mishna and Gemarra II, Bkius,	3 credits
HLUG 05.xx The Halacha Evolves II,	3 credits
<b><u>Level 2: Semester 3</u></b>	
TLUG 06.xx Talmud Iyun Research and Analysis, III,	6 credits
GMUG 06.xx Intermediate Survey of Mishna and Gemarra III, Bkius,	3 credits
HLUG 06.xx The Halacha Evolves III,	3 credits
<b><u>Level 3: Semester 1</u></b>	
TLUG 07.xx Talmud Iyun with Rishonim I,	6 credits
GMUG 07.xx Analysis of Mishna and Gemarra I, Bkius,	3 credits
HLUG 07.xx Extending the Halacha I,	3 credits
<b><u>Level 3: Semester 2</u></b>	
TLUG 08.xx Talmud Iyun with Rishonim II,	6 credits
GMUG 08.xx Analysis of Mishna and Gemarra II, Bkius,	3 credits

HLUG 08.xx Extending the Halacha II,	3 credits
<b><u>Level 3: Semester 3</u></b>	
TLUG 09.xx Talmud Iyun with Rishonim III,	6 credits
GMUG 09.xx Analysis of Mishna and Gemarra III, Bkius,	3 credits
HLUG 09.xx Extending the Halacha III,	3 credits
<b><u>Level 4: Semester 1</u></b>	
TLUG 10.xx Talmud Iyun, Intermediate Analysis I,	6 credits
GMUG 10.xx Advanced Mishna and Gemarra I, Bkius,	3 credits
HLUG 10.xx Intermediate Halacha I,	3 credits
<b><u>Level 4: Semester 2</u></b>	
TLUG 11.xx Talmud Iyun, Intermediate Analysis II,	6 credits
GMUG 11.xx Advanced Mishna and Gemarra II, Bkius,	3 credits
HLUG 11.xx Intermediate Halacha II,	3 credits
<b><u>Level 5: Semester 1</u></b>	
TLUG 12.xx Talmud Iyun, Advanced Analytical Talmud I,	6 credits
GMUG 12.xx Supervised Independent Study, Mishna & Gemarra I, Bkius,	3 credits
HLUG 12.xx Advanced Halacha I,	3 credits
<b><u>Level 5: Semester 2</u></b>	
TLUG 13.xx Talmud Iyun, Advanced Analytical Talmud II,	6 credits
GMUG 13.xx Supervised Independent Study, Mishna/ Gemarra II, Bkius,	3 credits
HLUG 13.xx Advanced Halacha II,	3 credits
<b><i>Total credits for undergraduate degree</i></b>	<b><i>156</i></b>

## **HALACHA MAJOR COURSE MAP**

The Halacha major completes the first three years in identical fashion to the Talmud major. The differences begin in the fourth year. Halacha courses combine skill acquisition with intensive content study. Content differences are designated by the different Halacha Chaburos that vary by field of major specialization. All Chaburos at the same course level (sharing the same course prefix) share the same structure for skill development. They differ only in content (as indicated by the suffixes following the period). Skill development is identical for all courses at the same course level. See below in the section preceding the Halacha course descriptions for a fuller explanation.

**Level 1: Semester 1**

TLUG 01.xx Introduction to Talmud Iyun I,	6 credits
GMUG 01.xx Introductory Survey of Mishna and Gemarra I, Bkius,	3 credits
HLUG 01.xx Introduction to Halacha I, 3 credits	3 credits

**Level 1: Semester 2**

TLUG 02.xx Introduction to Talmud Iyun II,	6 credits
GMUG 02.xx Introductory Survey of Mishna and Gemarra II, Bkius,	3 credits
HLUG 02.xx Introduction to Halacha II,	3 credits

**Level 1: Semester 3**

TLUG 03.xx Introduction to Talmud Iyun III,	6 credits
GMUG 03.xx Introductory Survey of Mishna and Gemarra III, Bkius,	3 credits
HLUG 03.xx Introduction to Halacha III,	3 credits

**Level 2: Semester 1**

TLUG 04.xx Talmud Iyun Research and Analysis, I,	6 credits
GMUG 04.xx Intermediate Survey of Mishna and Gemarra I Bkius,	3 credits
HLUG 04.xx The Halacha Evolves I,	3 credits

**Level 2: Semester 2**

TLUG 05.xx Talmud Iyun Research and Analysis, II,	6 credits
GMUG 05.xx Intermediate Survey of Mishna and Gemarra II, Bkius,	3 credits
HLUG 05.xx The Halacha Evolves II,	3 credits

**Level 2: Semester 3**

TLUG 06.xx Talmud Iyun Research and Analysis, III,	6 credits
GMUG 06.xx Intermediate Survey of Mishna and Gemarra III, Bkius,	3 credits
HLUG 06.xx The Halacha Evolves III,	3 credits

**Level 3: Semester 1**

TLUG 07.xx Talmud Iyun with Rishonim I,	6 credits
GMUG 07.xx Analysis of Mishna and Gemarra I, Bkius,	3 credits
HLUG 07.xx Extending the Halacha I,	3 credits

**Level 3: Semester 2**

TLUG 08.xx Talmud Iyun with Rishonim II,	6 credits
GMUG 08.xx Analysis of Mishna and Gemarra II, Bkius,	3 credits

HLUG 08.xx Extending the Halacha II, <b><u>Level 3: Semester 3</u></b>	3 credits
TLUG 09.xx Talmud Iyun with Rishonim III,	6 credits
GMUG 09.xx Analysis of Mishna and Gemarra III, Bkius,	3 credits
HLUG 09.xx Extending the Halacha III, <b><u>Level 4: Semester 1</u></b>	3 credits
Shulchan Aruch 10.xxx, Foundations of Halacha I,	4 credits
Shulchan Aruch 11.xxx, Process of Halacha I,	4 credits
Talmud IK111.xx <b><u>Level 4: Semester 2</u></b>	4 credits
Shulchan Aruch 12.xxx, Foundations of Halacha II,	4 credits
Shulchan Aruch 13.xxx, Process of Halacha II,	4 credits
Talmud IK211.xx <b><u>Level 5: Semester 1</u></b>	4 credits
Shulchan Aruch 14.xxx, Halacha Methodology I,	4 credits
Shulchan Aruch 15.xxx, Case Studies in Jewish Law I,	4 credits
Talmud IK311.xx <b><u>Level 5: Semester 2</u></b>	4 credits
Shulchan Aruch 16.xxx, Halacha Methodology II,	4 credits
Shulchan Aruch 17.xxx, Case Studies in Jewish Law II,	4 credits
Talmud IK411.xx	4 credits
<b><i>Total credits for undergraduate degree</i></b>	<b>156</b>

***To the Student: An Overview of Talmud Study Objectives.***

The study of **Talmud** is text driven. It begins with the Mishna, which offers a brief version of the topic. This version is very compressed and often difficult, if not impossible, to fully understand without the elaboration provided in the lengthier discussions of the Talmud Bavli. In these discussions the various principles are analyzed through cases and debates. The cases themselves might be redefined or reconsidered by different Tannaim and Amoraim but in the end they are addressed and systematically dissected.

The teaching modality combines a variety of methods. The shiur is a didactic lecture that is delivered by a magid shiur, who prepares the text and appropriate commentaries. As the student moves up the progression from U1 to U2 and then U3 the level of the shiur advances in complexity and in the range of commentary to fit the student's expanding skills and thinking abilities.

Learning b'chavrusah: the students study in pairs preparing the text and consulting the magid shiur or Shoayl Imayshiv who are available in the study hall and who circulate among the students to discuss their research and review. Shiur Poshut is a lecture that is designed to survey the assigned material at a more rapid pace in order to provide the student with broad exposure to primary Talmud topics. Chazurah is a period of review when chavrusas dissect the shiur and review its major points, analyzing the various theories and principles and working to iron out any difficulties raised in shiur and in their own research. At all times there are faculty available to help guide research and to answer any questions that may arise.

In order to master Talmud studies the student needs to learn to translate the text, understand its flow, and learn the processes of research that opens to him the world of the commentaries. These rishonim and achronim help the scholar to understand the elements of the case and the guiding principles that govern its resolution. By scrupulously paying attention to each word in the text and to its nuanced presentation (and carefully utilizing the meforshai haShas) the student learns to construct one or several possible versions of the source text. Once he has mastered these skills he moves on to other levels that include bibliographic research, analysis of the commentaries, comparative analysis of similar cases and the complex, textured world of the commentaries. This development involves acquiring a sequential complex of skills

having to do with developing hypotheses from the study of the rishonim and analytic acharonim and ultimately articulating the principles in a proper conceptual format.

The entering student typically comes equipped with the tools for the higher study of Talmud. He has mastered the Aramaic and loshon kodesh vocabulary, is practiced in textual analysis and has built a substantial perspective on the history of the Talmud, its composition and its unique and subtle methodology. He has acquired a store of concepts derived from the tractates that he has studied in his high school classes and he is sufficiently familiar with the style and structure of the ancient texts to be able to prepare for shiur by carrying out preliminary research in the primary and secondary literature with his Chavrusah.

The objective of his postsecondary work is to carry his studies to a higher level. There is a difference between *Yediah*, knowing, and *Havanah*, reaching a deeper level of understanding and being able to make fine distinctions. Mastering elementary level study of Talmud involves learning to teitch (translate), zetz (read the unpunctuated text properly), recite it correctly and commit the content to memory. With these skills the student was able to achieve a solid beginner's understanding of the many questions and answers characteristic of the Talmudic dialogue. With experience and learning he became adept at proposing a first draft explanation for the differences of opinion between various Tannaim and Amoraim. Commentaries like Rashi, he basically used as an aid to understanding the simple straightforward meaning of the text. His entire learning process is geared to uncritically absorbing factual knowledge without much depth or speculative analysis.

Now, as he moves to a higher level he builds on these basics, advancing his technical skills and sharpening his analysis so that the text takes on a deeper meaning. The preparation for shiur is driven by critical questions aimed at the text and its explicators. Some of these

questions he and his chavruseh work out, others give way before a more careful reading of Rashi. Skills are fastened into place through recitation, repeated review, and using the deductive process to arrive at solid pshat.

The analytic study of Tosfos brings the student to a new critical perspective. He no longer reads the text “flat.” He becomes sensitive to the twists and turns in the Gemarah, taking note of nuanced shadings of meaning and textual peculiarities. Tosfos alerts him to contradictions and raises other difficulties, perhaps with the pshat proposed by Rashi. Tosfos (or another of the classic Talmud-based Rishonim) might reject Rashi’s reading of the text, substituting a new understanding for the case at hand. These, the student comes to understand, are not mere differences of opinion, these are sevarahs that are built on deductive proofs based on highly sensitive readings and linkings of these and related Talmud texts.

The study of rishonim shakes the talmid loose from his comfortable setting. To understand their proofs he must leave the local Sugya and delve into proof texts drawn from all over shas. And if he is to understand these debates among the rishonim he needs to work through these diverse references. Only then can he understand the line of reasoning that proposes to link the various texts together through an underlying theory. The student learns to follow, interrogate and ultimately comprehend each of the many steps that build the argument.

As he progresses to this sort of systematic analysis with multiple Rishonim, the student develops advanced thinking skills. Analyzing debates and discussions condition him to think abstractly. The tests of various possible theories in meforshim like Tosfos and the other Rishonim guide him toward more precise, highly disciplined reasoning. He develops a honed critical facility, learning to compare, contrast and test validity by closely examining the chain of proof. As he begins to shape his own independent ideas he learns to develop a logical argument,

to break down complex issues into their components while keeping focused on the larger issue. He learns to weigh distinctions; some are important others are irrelevant. For a distinction to make a difference it has to pass the test of significance. It has to have implications and consequences. And he learns to articulate his thoughts clearly in an organized fashion.

This ameilus, this heavy immersion in the challenging and intellectually complex terrain of Talmud study promotes other skills: concentration, sustained mental exertion, precise and disciplined reasoning. Students build an expanding store of principles and concepts and fit the new texts that they analyze into these frameworks. Of course very few texts fit exactly into the preexisting structures; they need to be interpreted and analyzed and one needs to apply expert judgment to make such a comparison; and there are always exceptions anomalies and outliers. This too is part of the training of a Talmud scholar: to recognize that even if all else fits, one needs to use judgment and sometimes to reject a conclusion because, all in all, it is an exception.

The learning process proceeds by shiur and by learning b'chavrusah. The shiur is the lecture that teaches through a didactic method offering models for the students to employ in their own studies. The more advanced the shiur the higher level the skill set that is employed. Chavrusah learning proceeds through partnered study of assigned textual material. It involves joint research, analysis and theory building. It emphasizes the dialectical process whereby the partners use a form of intellectual jousting to arrive at truth through their discourse. One of the partners proposes a certain hypothesis about the meaning of the text. The other challenges this reading. Back and forth they riddle each other's versions with searching questions. The participants try to defend their positions until either the questions stop and the position is recognized as dominant or the position falls before the strong questioning.

Progress is a braided process. Thinking skills are fed by an expanding base of content knowledge, adding new cases and new principles.

The curriculum places major focus on the Talmud Sedorim (Orders) of **Nezikin, Moed and Nashim**.

*Nezikin* trains the student to think logically. He may never have seen a cow but he can understand the logic of a privately owned animal creating damage and the graduated extent of an owner's responsibility, depending on circumstances. He can become fully involved in the intricacies of figuring out a case where one ox gored another or if he thinks in terms of analogy, of one car crashing into another. He learns basic property rights and the system of Torah-derived laws that emerge from this foundation. And he can analyze the application of these and related theoretical principles to actual cases cited in Gemurreh. He learns well the concepts of chazokoh, rov, migu, etc. and they like many other similar principles prepare him to think conceptually.

*Moed* presents a different set of topics arrayed around a different conceptual axis. The student learns to approach the idea of kdushas hayom, conceptually. A day can be elevated by: refraining from productive labor; devoting it to study and contemplation; celebratory commemoration; pursuing a program of ritual and service; focusing on introspection and self abnegation or some other method. In analyzing the prescriptive codes governing *Moadim* the student endeavors to carefully deconstruct the matrix of history, symbol, philosophy and didactic ritual that governs the profoundly commemorative Yomim Tovim. He learns how, and more importantly why, something so fundamental as the thirty nine avos melachos of the Mishkan are defined as productive labor and how levels of conscious behavior are distinguished between *Maizid, Shogaig and Oyness*. In tractate Pesachim, for example, he learns that Pesach

stands as the prototypical yom tov for the transmission of cultural knowledge. Analyzing elements of the Hagaddah provides an insight into what Chazal considered to be core ideas of the Mesorah. He also learns about korbonos and the strict restrictions on Chometz and its various forms. Later in the tractate he goes on to analyze the historical, cultural and halachic elements of the Passover Seder to emerge with a textured understanding of the role of Yomim Tovim, each with its own character and ritual.

Seder *Nashim* opens yet other vistas, with a new category of laws, practices and interpersonal responsibilities. For example, if marriage is to be legally binding it must involve a *kinyon*. The student learns the many forms of kinyonim, how they are carried out and what the difference is between one kind of kinyon and another. He learns who can make such a kinyon and what seals it in place so that kiddushin takes legal effect. Masechta Nedarim, to choose another example, opens yet another set of issues. What does it mean to utter a vow? How does an individual create a chalos of kdushas issur on mundane items of common use?

The masechtas in these sedorim provide subject material over a wide range. The Talmud is a protean source of knowledge. Its scope is extraordinary, ranging from legal, factual and theoretical knowledge to folk wisdom and mystical parables. It sets the foundation for Jewish Law and philosophy and at the same time it carries forward the thread of Jewish history, custom and identity. The Talmud is not a subject, it is a full curriculum. Little wonder that it has captured the attention of scholars and sages through the ages.

Out of all this a student molds his derech- his unique approach to learning Talmud. He builds his skills in the use of many of the deductive and reasoning systems employed by the Tannaim and Amoraim. He becomes adept in researching the Rishonim literature and meticulously studying their conceptual analysis of the text. He has mastered many blatt Gemurreh and is able to be medameh

milseh l'milse, that is to make appropriate comparisons between similar texts or related principles. And he has been trained to learn a passage to arrive at Shmaatzeh alibeh d'hilcheseh.

## **LIST OF ASSIGNED TRACTATES**

Listed below are the tractates that are studied in the undergraduate curriculum, along with a brief description of some of the major topics that they discuss. Assigned tractates are selected from this list.

01. Shabbos: A comprehensive study of the laws of the Sabbath and their derivation from the Sinaitic tradition. The thirty-nine principal categories of creative labor and their related sub-categories are adumbrated.

02. Pesachim: The extensive and detailed laws of the Passover holiday and the Pascal lamb service. The Hagaddah and the Seder of the Passover festival are also discussed and analyzed.

03. Succah: The laws and principles of the Tabernacle festival. In addition to the laws of the Succah, its preparation, and specific dimensions, other laws that are detailed include a wide-ranging discussion of the Arba Minim.

04. Yevamos: This intricately detailed tractate focuses on the subject of Levirate marriage. Also discussed are Chalitzah; the halachic treatment of consanguinity; the marriage laws of the Kohanim; the special case of Agunah.

05. Kesubos: The marriage contract and the biblical, rabbinic, and tradition-based mutual obligations that are embedded in it. Legal effects of the contract; Jewish perspectives on betrothal.

06. Nedarim: The definitive treatment of the laws of vows and their legal effect. This tractate discusses the halachic precedence of Sinaitic Law to individual vows as well as the extent and salience of all manner of vows.

07. Sotah: The laws of the Sotah woman and the special rights and obligations of her husband. The Sotah ceremony, sacrifice offering and the Mayim Hameorerim.

08. Gittin: Laws of divorce and the complex divorce document or Get. A full discussion of the Talmudic principles of giving witness, the taking possession of legal documents, and the halachic requirements for verification.

09. Baba Kama: Talmudic Civil Law. Included are discussions of damage to and damage by one's property. Differences between responsibility for animate and inanimate possessions. Degrees of responsibility and liability are analyzed.

10. Baba Metzia: This second volume of Talmudic Civil Law deals with property claims and the disposition of disputed articles of property, wage rights and obligations, usury, fair trade, assumptions that govern exchange and purchase, consumer rights.

11. Baba Basra: The third volume of Civil Law covering such issues as right of way; the reciprocal rights and obligations of business partners; the rights of neighbors, vendors, heirs; the Deeds and legal documents.

12. Sanhedrin: A comprehensive analysis of the process of Jewish justice, the role of courts and their operation. The various kinds of courts and their levels of jurisdiction. The taking of testimony, challenging witnesses, liability of judges. The testing of witnesses. Requirements for serving as a judge.

13. Maccos: The process of judicial punishment for biblical transgressions. Includes a discussion of the rabbinical derivation of biblical law, the Ir Hanidachas, and the categories of Eydin Zomemim.

14. Shvuos: A comprehensive compilation and analysis of the various categories of swearing including such topics as legal testimony, the creation of sworn prohibitions, and the use of the Shvua to reinforce biblical commandments.

15. Chulin: The animals and birds suitable for kosher consumption. A detailed analysis of the diseases and injuries rendering otherwise acceptable animals unfit for the kosher table. The principal dietary laws. Methodology of the ritual slaughter of animals; anatomy and physiology of domestic animals.

### **COURSE LISTINGS for LEVELS U1, U2 and U3**

#### ***TALMUD IYUN***

All courses in the Talmud Iyun group, except for Independent Study assume the same pattern of study and analysis of the tractate text, in some instances followed by lecture and discussion and in others followed by directed research in the commentary literature. The

assigned text is announced before the beginning of the school term each year for each course and is drawn from the List of Assigned Tractates.

**TLUG 01 Introduction to Talmud Iyun I, 6 credits**

Developing student skills in translating the Aramaic and Hebrew texts; helping the student to work out a basic understanding of the text and the principles it presents. Lectures emphasize the logical understanding of the text and the debates using Talmudic axioms. Fall Term. No Prerequisites.

**TLUG 02 Introduction to Talmud Iyun II, 6 credits**

Students apply the basic skills developed in their TLUG 101. course to prepare elementary texts with their Chavrusas to explicate the interpretive stances of Rashi and Tosefos. Spring Term. Prerequisite TLUG 01.

**TLUG 03 Introduction to Talmud Iyun III, 6 credits**

Student chavrusahs work together on developing a flowing translation of the assigned Talmud content. Over the course of the semester they advance in fluency and in understanding the dialogic format of the ancient Gemarra text, acquiring *yedios* and *regilus* in learning Talmud. The objective is to build a skill set for approaching Talmudic source material and the works of the Commentators. Summer Term. Prerequisite: TLUG 02.

**TLUG 04 Talmud Iyun Research and Analysis, I, 6 credits**

Students translate and interpret intermediate level texts in their chavrusah group. At this level students apply commentaries to understand pshat, or fundamental meanings. Extensive use is made of such Achronim as the Maharsha and Maharam. Fall Term. Prerequisite TLUG 03.

**TLUG 05 Talmud Iyun Research and Analysis, II, 6 credits**

Developing an analytical approach to the text. Students expand the use of Achronim for the purpose of making careful readings of the interpretive Rishonim. For part of the term students focus on a delimited topic and make a comprehensive study of relevant commentaries to master a specific sigya. Spring Term. Prerequisite TLUG 04.

### **TLUG 06 Talmud Iyun Research and Analysis, III, 6 credits**

Applying their developing skills in Talmud analysis, students prepare for the shiur/lecture by researching assigned case texts. They study the various concepts being debated by the Tannaim and Amoraim (as explicated by Rashi and Tosefos) and come to shiur prepared with a familiarity of the text and some of the apparent difficulties raised in the Rishonim debates. Their study of Tosefos' comparative scholarship expands their focus on the local text to a broader, systematic understanding of Talmud concepts across shas. Summer Term. Prerequisite: TLUG 05.

### **TLUG 07 Talmud Iyun with Rishonim I, 6 credits**

Students analyze the given chapters in the assigned masechta and work with a wider selection of Rishonim in the course of preparing their assigned text. The classic Talmud commentaries, including the Ramban, Rashba, Ritva, Ran, Rosh and Shita Mekubetzes, are sampled. Shiurim feature an overview of the various Rishonim and their approach to the primary text and a focus on bringing the theoretical discussions in the text/ Sigya (topic) to a practical application. Fall Term. Prerequisite TLUG 06.

### **TLUG 08 Talmud Iyun with Rishonim II, 6 credits**

Student research and preparation aims to achieve a coherent overview of the major conceptual models offered by the Rishonim. Students are required to do extensive independent work in the Rishonim literature. Students also carry out an intensive analysis of a Talmudic theme selected for intensive study. Spring Term. Prerequisite TLUG 07.

### **TLUG 09 Talmud Iyun with Rishonim III, 6 credits**

In this course students analyze the underlying systems employed by the Rif, Rambam, Rosh, and other codifiers in reducing the extensive Talmud literature to its Halachic elements. The student arrives at an understanding of the basis for the various stands taken by these codifiers and develops analytical principles for explaining their differing positions. The Shiur presents models of advanced scholarship and the methodologies of Shmatza aliba d'hilcheseh. Summer Term. Prerequisite: TL 108

## **BKIUS-GEMARRA**

The following courses in Gemarra survey provide students with an extensive knowledge of source material in Mishna, Talmud, Halacha and Aggadah. Students in chavrusah groupings study an assigned tractate in a structured and supervised Beis Medrosh setting. Periodic optional lectures are presented in conjunction with the Bkius syllabus. These courses utilize the skills and analytical approaches developed in Talmud Iyun.

### **GMUG 01 Introductory Survey of Mishna and Gemarra I, Bkius, 3 credits**

The explanatory tradition that accompanied the written Pentateuch was transmitted in oral form for centuries, providing an interpretive structure for the biblical law. In the epoch after the destruction of the Second Temple, community leaders, fearful that the vicissitudes of an unstable and disquieting Diaspora might rend this fabric of oral law, authorized its redaction in the tightly compressed Mishna. Students study the Mishna text in this context, working with their chavrusahs to penetrate the often difficult and allusive texts. Fall Term. No Prerequisites.

### **GMUG 02 Introductory Survey of Mishna and Gemarra II, Bkius, 3 credits**

In this course students continue their study of the Mishna with the explanatory Gemarra text. They learn to rely on the Gemarra to help provide perspective and to reconstruct the original aim and intent of the Mishnaic authors. Spring Term. Prerequisite GMUG 01.

### **GMUG 03 Introductory Survey of Mishna and Gemarra III, Bkius, 3 credits**

Students pursue a directed pace of study and analysis that is designed to have them complete the entire tractate over the course of a year. Students master an extensive working Talmud vocabulary and develop a facility for translation and for working with the Talmud's interrogative techniques. Intensive review periods are designed to fix the shakla vetaria of the Tannaim and Amoraim into long term memory. Summer Term. Prerequisite: GMUG 02.

### **GMUG 04 Intermediate Survey of Mishna and Gemarra I Bkius, 3 credits**

Students study the Gemarra texts of the assigned tractate to probe the logic and syntax of the Mishna. The debates among the Talmud sages help arrive at the precise meaning of the Mishna text, and also to provide its practical parameters. Students study and discuss the emendations

and explanations offered by the Tannaim and Amoraim on the assigned Mishnaic tractate. Fall Term. Prerequisite GMUG 03.

**GMUG 05 Intermediate Survey of Mishna and Gemarra II, Bkius, 3 credits**

Gemarra study is a process of positing an explanation for a Mishnaic dictum and then riddling this initial interpretation with questions and challenges based on logic, precedent, or other conflicting texts. Students pursue the extensive study of the assigned Mishna and Gemarra according to a weekly schedule of research and assignments. Spring Term. Prerequisite GMUG 04.

**GMUG 06 Intermediate Survey of Mishna and Gemarra III, Bkius, 3 credits**

Directed study of Gemarra with instructional guidance and supervision. Students translate and discuss the Gemarra's painstaking analysis of the Mishnaic teachings. They utilize the basic blatt commentaries to deconstruct the case narratives. Periodic shiurim focus on particularly complicated sugyos from the assigned tractate. Summer Term. Prerequisite: GMUG 05.

**GMUG 07 Analysis of Mishna and Gemarra I, Bkius, 3 credits**

In many instances the text is embedded in obscure syntax and antiquated terminology. It is often open to interpretation and varied readings. Rashi's venerable commentary guides the developing Talmudist through the often foreign and exotic realms of Gemarra discourse. In all assigned tractates, except for Bava Basra and parts of Pesachim, the student will analyze the Mishna and Gemarra by the light of Rashi's commentary. In the aforementioned tractates the assigned commentary is the Rashbam, while the tractates of Nazir and Makkos are to be studied with the Rivan. Menachos is studied with the Commentaries compiled by Talmidei Rashi. Fall Term. Prerequisite GMUG 06.

**GMUG 08 Analysis of Mishna and Gemarra II, Bkius, 3 credits**

The student continues his study of the assigned tractate, mastering the text, and relying upon Rashi's interpretation for guidance. The analysis deals primarily with the Shakla Vetaria - the thrust and parry- of the various Tannaim and Amoraim. Students are required to master the maskenos, the conclusions of the various cases that are studied. Spring Term. Prerequisite GMUG 07.

### **GMUG 09 Analysis of Mishna and Gemarra III, Bkius, 3 credits**

This advanced course promotes a facility for mastering the styles of Talmud discourse and colloquy. Students prepare the text and immerse themselves in the Talmudic narrative. While the rapid pace of study precludes comprehensive analysis of the Rishonim literature, this course provides the student with broad exposure to the legal categories and concepts analyzed in the assigned tractate. Summer Term. Prerequisite: GMUG08.

### ***HALACHA COURSES FOR STUDENTS MAJORING IN TALMUD***

While the Bible establishes the basic body of Jewish law and the Oral Law adumbrates the recorded text through the Mishna and the Gemarra, it is the Halacha that, based on rabbinic determinations, renders final practical judgment.

The Halacha, then, is the living law, the embodiment of biblical and Talmudic principles. The major codifiers of the halacha accomplished the daunting task of systematically ordering and organizing the extensive case law texts of the Talmud, extracting only the final judgments of Talmudic debates and delivering their own judgment where opinions were unclear or in conflict. The codifiers brought this vast legal literature together under a topical system.

Rabbi Alfasi, Rabbeinu Asher, and Rambam, perhaps the best known of the codifiers, helped fashion a Code of Jewish Law from the primary source documents of the Talmud. By the end of the fifteenth century these codes were updated and reworked into a single code based on the Four Turim: Orach Chaim, Yoreh Deah, Even HaEzer, and Choshen Mishpat. The resulting work, the Shulchan Aruch, offers the authoritative judgments of two rabbinic scholars, Rabbi Yosef Karo and Rabbi Moshe Isserliss, representing the coming together of both the Sefardic and Ashkenazic traditions.

As with all living law, codification did not stop the process of reinterpretation and fresh application of legal principles to new issues. A significant body of Responsa makes new law by

applying Talmudic principles through original interpretations, while commentary literature attempts to clarify already existing law.

Lower level Halacha courses (U1-U3) in Halacha emphasize the Orach Chaim and Yoreh Deah sections of the Shulchan Aruch with accompanying commentary. Each course follows the objectives described below. The specific Law Codes to be studied are assigned at the beginning of each term.

**HLUG 01 Introduction to Halacha I, 3 credits**

This course focuses on the law text compiled by Rabbi Yosef Karo. To avoid any confusion, the Mechaber distilled from his masterful tome, the Bais Yosaif, a single clear and authoritative law, devoid of scholarly scaffolding and appurtenance. Students study the Shulchan Aruch Code to master the assigned law codes. Fall Term. No Prerequisites.

**HLUG 02 Introduction to Halacha II, 3 credits**

The law is derived from Talmudic dicta. It is not based on speculative or empirical assumptions. Moreover, every effort was made by the Mechaber to avoid encumbering the neophyte halachist with debates, split decisions and divided traditions. Students continue their study of the assigned codes, not to analyze them, but at first simply to commit them to memory and know them. Spring Term. Prerequisite HLUG 01.

**HLUG 03 Introduction to Halacha III, 3 credits**

Students study assigned chapters in the Shulchan Aruch. They focus on basic law and work in chavrusah pairs to arrive at a clear and precisely drawn understanding of the law and its varying applications. They study the elements of the law, its underlying principles and distinctive circumstances that are discussed in the legal commentaries. With this course, the student begins to build the “legal grid” that he will commit to memory. Summer Term. Prerequisite HLUG 02.

#### **HLUG 04 The Halacha Evolves I, 3 credits**

In its original form, the Shulchan Aruch relies most heavily on the wisdom and legal thought of three Rishonim: the Rif, the Rambam and the Rosh. Where all three agree, the Mechaber simply records their view; in the case of disagreement he generally ratifies the opinion of the majority, though at times upon his own initiative he follows the opinion of the Rambam even when it represents the minority view. The work's critical lacunae- its exclusion for all practical purposes of the opinions of the Tosafists, and a lack of attention to Ashkenazic custom - were rapidly addressed by the emendations of the REMA, Rabbi Moses Isserliss. Students translate, study and master the assigned codes, incorporating the glosses of the REMA into the text of the Mechaber. Summer Term. Prerequisite HLUG 03.

#### **HLUG 05 The Halacha Evolves II, 3 credits**

In one stroke the REMA both extended the text and gave it his stamp of approval. His work provided a critical infusion of Ashkenazic legal opinion and custom into the Shulchan Aruch and thereby cemented its place as the authoritative Jewish legal text for the ages. Drawing upon his extensive knowledge of the source documents and his voluminous correspondence with the rabbinic authorities of his time, the REMA tailored the law with his own glosses based on the opinion of the Tosafists and the comprehensive chronicle of Ashkenazic custom offered by the Maharil and others. Students learn this history, as they study the assigned law chapters from the different perspectives of the Mechaber and the REMA. Fall Term. Prerequisite HLUG 04.

#### **HLUG 06 The Halacha Evolves III, 3 credits**

The Halacha is meticulously analyzed by reference to its antecedents, with guidance provided by the local commentaries. Utilizing the *Magen Avrohom (or Shach in Yoreh Deah)* and *Taz*, as well as other interpreters and explicators, the student immerses himself in the Halachic codes to master a thick catalog of cases and examples of everyday Halachic applications. Students commit to memory the precise order of the Halacha, chapter and verse, without confusion or ambiguity. Spring Term. Prerequisite HLUG 05.

#### **HLUG 07 Extending the Halacha I, 3 credits**

Over the centuries an extensive Halachic literature has developed to explain, apply and extend the rulings of the Shulchan Aruch. Focusing on the assigned chapters in Shulchan Aruch, the

students advance their critical thinking and precise legal argumentation skills by consulting a selection of these sources. They analyze the dispositive Halacha, dissect the conceptual elements, debate sevarahs, ask questions of the text and pursue their lines of inquiry through an expanding circle of poskim. Fall Term. Prerequisite HLUG 06.

**HLUG 08 Extending the Halacha II, 3 credits**

At the same time that Halacha looks backwards to its Talmudic roots to isolate principles and to learn from their application, it is also a living law, that confronts the questions of daily life. Three fertile areas of the living law prevent the Shulchan Aruch from being definitive: 1. Novel cases arise which are not covered by the Shulchan Aruch; 2. The introduction of new technologies; 3. Developments in such fields as medicine which open new possibilities and new shaaylos. New generations of scholar commenters added their views to the authoritative text. Others, while accepting the basic work of the Shulchan Aruch, judged its simplicity, (e.g., not citing sources) as unnecessarily obscurantist. Thus the Be'er Hagola created a set of source citations, while the Taz, Shach, Magen Avrohom, and others elaborated upon and at times modified the core text. Students study the assigned codes along with the commentaries of the Magen Avrohom and the Taz. Spring Term. Prerequisite HLUG 07.

**HLUG 09 Extending the Halacha III, 3 credits**

The ongoing interpretation and application of the practical Halacha gave birth to a specialized literature known as *Shaaylos Uteshuvos* (Responsa). Case queries that are complex, novel or require learned analysis were presented to Halachic sages for *psak* (halachic decision). They would analyze the issue and prepare an interpretive brief based on immersion and learned analysis in the Talmudic, Halachic and related literatures. Inter alia these printed responses marshal evidence derived from comparisons, precedents and relevant legal principles to arrive at a determinative conclusion. Students study this advanced literature for process, content and system of analysis. Fall Term. Prerequisite HLUG 08.

CURRICULUM REQUIREMENTS FOR FIRST TALMUDIC DEGREE: YEARS FOUR AND FIVE,  
DIVERSIFIED MAJORS

Before completing his three years of required core courses the student designates a major field of study, choosing a specialized field of Talmud or Halacha. Concentrations range from basic Halacha to intensive Talmud to specializations within Halacha and Talmud, geared to preparing Talmud instructors, Talmidei chachomim, dayanim and future Moirah Hoyro'os. The options for major vary with the individual student's needs, interests and plans. For example, for those who intend to enter the workforce shortly after graduation may choose to focus primarily on Halacha to acquire the foundation for a lifetime understanding of the law and its application. Others may seek to continue their Talmud studies in one of the Talmud tracks or to specialize in an area of Halacha.

In the second semester of his third year, each student meets with a designated counselor to review the various options for Majors. Based on discussions with the student, the student's academic record, and input from faculty familiar with the student, the recommends a number of Chabura options for the student to select as his Major. In most cases the student will join a specific Chabura based on his interest, ability and long term academic goals. The decision in the end is the student's, but it must be approved by the rosh Chabura who employs academic judgment in deciding the reasonableness of the choice and the likelihood of the student succeeding in the area selected. While it does not happen often, based on these considerations a student may be denied access to a given Chabura and advised to choose another option.

Upper level Chabura classes are offered at three locations: 16 Garfield Road in Monroe; 14 Hooper Street in Williamsburg and 1353 53<sup>rd</sup> Street in Borough Park.

### **TALMUD MAJOR**

The Talmud major can choose one of the following three Talmud Chaburas.

1. *Shaar Talmud-Chaburas Nashim- Nezikin*
2. *Shaar Talmud –Chaburas Moed*

### 3. *Shaar Talmud-Chaburas Yesodei haTorah*

The assigned U4 and U5 curriculum for all Talmud Majors is as follows:

<b>Level 4: Semester 1</b>		<b>Level 4: Semester 2</b>	
Talmud Iyun	6 credits	Talmud Iyun	6 credits
Gemarra Bkuis	3 credits	Gemarra Bkuis	3 credits
Halacha	3 credits	Halacha	3 credits

<b>Level 5: Semester 1</b>		<b>Level 5: Semester 2</b>	
Talmud Iyun	6 credits	Talmud Iyun	6 credits
Gemarra Bkuis	3 credits	Gemarra Bkuis	3 credits
Halacha	3 credits	Halacha	3 credits

Note that the course requirements for all Talmud majors are the same. The courses they take follow the same skill development, while the content differs. Thus ***Shaar Talmud-Chaburas Nashim- Nezikin*** will focus on the Orders of Nashim and Nezikin, with students choosing tractates from this particular seder or Order of Shas. They will focus on issues of marriage, divorce, tort law, etc., while those in the Moed Chabura will focus on an entirely different set of contents. The emphasis is on mastering the sugyos with rishonim and gedolei achronim commentary.

The Halacha courses (3 credits in each of the four semesters) focus on Shmaatze alibah d'hilcheseh and the seder limud is keyed to the assigned masechta that is being studied. For example those studying masechta Kesubos will focus on Hilchos Nachalos. For ***Shaar Talmud – Chaburas Moed*** majors the Chabura follows the basic structure of the previous curriculum except that it focuses on a different set of masechtos selected from seder Moed: Beitzah, Succah, Shabbos, Eiruvim, and Pesachim. The ambit of this curriculum has been broadened to include masechtos Chullin, Avodah Zara and Niddah. In this way this Chabura provides avreichim

with the essential Talmud foundation for intensive graduate level study of Orach Chaim and Yoreh Deah.

Shaar HaTalmud majors emerge from this Chabura with a strong basis for ongoing lifelong learning. Avreichim acquire the intellectual tools and skills for learning b'chavrusah and attending shiurim and the emphasis on l'maaseh provides a firm basis for the study of important halachic concepts and practices.

Students choosing the **Chaburas Yesodei haTorah** major study the masechtos that form the traditional machzor in Yeshiva. The aim is to create a momentum for learning at a rapid pace of ten blatt a week. The objective is to gather this momentum while pursuing formal study and then continuing to learn at this pace at the graduate level in order to complete shas.

### **Talmud Major Course Descriptions U4-U5**

#### **IYUN**

#### **TLUG 10 Talmud Iyun, Intermediate Analysis I, 6 credits**

Students expand their preparation to include the great codifiers of the Talmud, the Rif, Rambam, and Rosh. They probe the internal logic of the codifiers and trace analytical principles to account for the decisions that the authoritative Rishonim present in Talmudic law. In addition all students are assigned a Talmudic issue that is thoroughly researched from the text itself to the Rishonim, Achronim and Poskim to arrive at a broad understanding of the sigya. Fall term. No Prerequisite.

#### **TLUG 11 Talmud Iyun, Intermediate Analysis II, 6 credits**

Students in their preparation and research develop intricate analyses of the entire range of commentary literature on the text interpreting the principles of the Rishonim through the analysis of the Achronim. Students hone their analytic abilities by applying their analytic and research skills in an intensive period of systematic dissection of a selected Talmudic principle. Spring term. Prerequisite TLUG 10.

**TLUG 12 Talmud Iyun, Advanced Analytical Talmud I, 6 credits**

Students trace concepts and principles carrying out extensive research in related Talmud texts to help clarify the analysis of local case studies. By comparison, analysis and creative distinctions, principles are built from the compilation of cases. and compared with novella based on similar approaches. For part of the term a complex sigya is subjected to advanced analysis. Fall term. Prerequisite TLUG 11.

**TLUG 13 Talmud Iyun, Advanced Analytical Talmud II, 6 credits**

A continuation of the approach emphasized in TLUG 9, with an emphasis on tracing the Halachic implications of chiddushim derived from the Rishonim. Assigned sigya. Spring term. Prerequisite TLUG 12.

**TLUG 14-15 Talmud Iyun, Independent Research I, 6 credits**

This course is only open to advanced students who are doing excellent work in Talmud. In this yearlong course, chavrusah combinations pursue their own supervised research and discuss their work with a senior faculty mentor. Prerequisite Permission from instructor.

**BKIUS**

**GMUG 10 Advanced Mishna and Gemarra I, Bkius, 3 credits**

This advanced course presumes a familiarity with the styles of discourse and colloquy. Students prepare the text and fully immerse themselves in the cases and halachic principles that are treated in the text. While the rapid pace of study precludes an analysis of the broad swath of Rishonim literature, this survey approach is designed to provide the scholar with a global view of the assigned tractate. Fall term. No Prerequisite.

**GMUG 11 Advanced Mishna and Gemarra II, Bkius, 3 credits**

In addition to consulting each Rashi that applies to the Mishna and Gemarra students will also study selected Tosefos commentaries on the assigned tractate. The Tosafists provide commentary, discussion, analysis and also expound the text. They are particularly important to the understanding of the underlying principles that support the case analyses offered in the Shakh Vetariah. Spring term. Prerequisite GMUG 10.

**GMUG 12 Supervised Independent Study, Mishna & Gemarra I, Bkius, 3 credits**

Students in chavrusah pairs independently translate, analyze and master 35 folio pages of assigned Gemarra text paying close attention to the process of debate and presentation of proof for the various positions that are outlined in the text. Students cover in fine detail the Maskanos, the halachic conclusions offered in the text, as well as the Takanos and Gezeiros transmitted in the text. Fall term. Prerequisite GMUG 11.

**GMUG 13 Supervised Independent Study, Mishna and Gemarra II, Bkius, 3 credits**

This course introduces a new chapter of the designated masechta. Students begin with a smooth, accurate translation of the text, then analyze each case by asking essential questions to arrive at a coherent and defensible *pshat*—the straightforward meaning of the Gemarra text. Emphasis is placed on synthesizing the elements of each case into a coherent and well-reasoned analysis, laying the groundwork for engaging with the deeper interpretations of the classical commentators and for more advanced analytical study. Spring term. Prerequisite GMUG 12.

**HLUG 10 Intermediate Halacha I, 3 credits**

While it was the intent of the Mechaber to create a clean, uncomplicated and universal body of halacha, to be studied in its own right, he fully intended for the scholar to view this law as a product of its Talmudic roots. His classic *Bais Yosef*, immerses scholars in the contested realm of legal theory and philosophy. One of the premier works of Torah knowledge, this is a work that draws students into the challenging and intellectually combative sea of Halachic discourse. In this course students consult the Bais Yosef in conjunction with their studies of the Shulchan Aruch and its nosei keilim on the assigned Halachic chapters. Fall term. No Prerequisite.

**HLUG 11 Intermediate Halacha II, 3 credits**

The Bais Yosef exposes the student to the under girding that supports the halachic process. It examines relevant opinions from a range of Talmud and Commentary analyzing the opinions and counterpoising views which are in conflict to arrive at a clear judgment. In this class students carefully study the Tur, which was an earlier form of codification, and the Bais Yosef, which tied its commentary to the issues raised by the Tur. By studying the relationship between the simple law in the Codes and its halachic base in the Bais Yosef students emerge with a fuller sense of how the law develops from Talmudic case study, to Rishonim commentary, to debates among the poskim, to authoritative decisions explained and elaborated by the Bais Yosef, and finally to the straightforward pronouncements of the Shulchan Aruch. Spring term. Prerequisite HLUG 10.

### **HLUG 12 Advanced Halacha I, 3 credits**

Students trace back each halacha in the assigned syllabus to its Talmudic source and the varying interpretations of the Rishonim cited in Tur, Bais Yosef, and Bach. They also consult the Mishne Brurah and Biur Halacha for a more recent survey of relevant psak in halacha l'maseh. Fall-Spring. Prerequisite HLUG 11.

### **HLUG 13 Advanced Halacha II, 3 credits**

Students study the assigned sections of Tur Orach Chaim, focusing on the halachic principles and conceptual frameworks that shape the rulings. They trace each law to its Talmudic sources, exploring the reasoning behind differing interpretations among the *nosei keilim* (classical commentators). The course includes close analysis of *Beis Yosef* and *Shulchan Aruch* and the various applications of the principles set forth in the *Tur*. Supplementary study draws on leading commentaries such as the Magen Avraham, Taz, Pri Megadim, R' Akiva Eiger, Gra, Shulchan Aruch HaRav, and Mishne Brurah. Spring term. Prerequisite HLUG 12.

## **HALACHA MAJOR, OPTIONS**

### **To the Student: An Overview of Halacha Study Objectives.**

The study of Halacha is a distinct discipline with its own skill set. There are fundamental differences between the disciplines of Talmud and Halacha. The Mishna text and its elaboration in the Gemarra is open to many interpretations. The discourse is abstract, often includes hypotheticals to consider a concept or underlying theory, and places a premium on theorizing (chiddush) and then testing these theories.

While Talmud records the open debates and examines provisional discussions of opposed theories, Halacha text is grounded, firmer, more fixed. Halacha is not abstract. It is fact, constructed piecemeal through the process of Halachic analysis and needs to be read literally. The end- product of a process of legal derivation from Talmudic sources, Halacha applies Talmudic

principles to real cases. The emphasis is not on chiddush or theory but on clarity, breadth of knowledge and ability to see the many sides, implications and related issues preliminary to arriving at a conclusion for any given case.

While a Talmud discussion might focus on a single aspect of a case and leave for another tractate other aspects of the case, the Halacha focuses on the case in its entirety and employs analytic skills to dissect a case's many elements. The decision making process needs to methodically address each of these elements and consider them all in combination to produce a final judgment. Thus while Talmud promotes debates and open ended discussions, Halacha must arrive at a definite, well supported, carefully argued conclusion.

One of the critical skills for the Halachist is to master the Halachic taxonomy. One must know the system of organization used by the Shulchan Aruch to access its information. For example, to find a specific ruling regarding *Yaaleh Veyovo*, one must know that the Mechaber discusses it in Hilchos Pesach or that the discussion about a mistake in a brocha rishona may in fact not be found in Hilchos Birkas haPeiros but rather may turn up in Hilchos Shabbos: Kiddush.

Psak, that is the practical application of the Halacha, is often based on combing through voluminous portions of the classic commentaries as well as the Responsa (Sh'ut) to derive a clear idea of the Halacha and its various possible applications. Halachic decision are based on weighing and analyzing the many shitos that may apply to the case at hand. A final psak is constructed from the many elements that pertain to the specific case and may result in apparent inconsistencies. For example a case may involve hefsed merubah, or a choleh, or be a sofeik derabonon. Any of these considerations alone may tip the balance in one direction while the absence of such a condition (in otherwise similar cases) might result in a contrasting psak. In all instances it is necessary to go back to see what is behind the psak, understanding the various shitos in the

Gemurreh that determined the psak and the specific conditions surrounding it so that the principle may be applied appropriately under specific conditions. Here again the student of Halacha is trained to view all aspects of the case before arriving at a definitive conclusion.

Some Halachic principles must be applied with sensitivity to varying situations and circumstances. For example, the case of “chazokah” must be calibrated to take into consideration a range of relevant considerations that can change the outcome depending upon these variables. Or take the case of Chamar Medinah - the underlying principle that determines if a drink qualifies for Havdalah or not- which of necessity reflects local practice and custom.

Sometimes no determinative Halacha can be found in the Shulchan Aruch. This is true in a wide range of cases with regard to modern technology, electricity, medicine, kashrus etc. The Halachist must dissect the Shaayloh into its components.

**For example:** is electricity to be considered ossur because of “eish,” fire? Or is it a question of boneh as a result of closing the circuit? Or does it come under a lesser category of nolad? How one defines it and under which category one places it will determine a raft of applications with regard to Hilchos Shabbos and Yom Tov.

**Example 2:** There were no “Shabbos clocks” in the time of the Ramah. May one use such a clock to have the light go on “automatically”? If yes, can one use it for an air conditioner that makes noise (since there is a separate issur on noise making mechanisms)? And if so what about a radio? Or another example: can one move a “tripper” before it actually trips the switch to on? Is this shaayloh the same with regard to turning it off? If it is not ossur because of electricity, is there an issue of Muktzeh? The source for such a decision may be the interpretation of a single line in the Shulchan Aruch. The student of Halacha must become familiar with the entire body of relevant knowledge. There are many essays, responsa and even volumes that discuss the issue of

electricity in Halacha. This requires mastering not only the halachic reasoning but also a good amount of current scientific knowledge. Speculative sevarahs will not answer the question.

**Example 3.** Or take the case of heart transplants. Can one remove a heart from a terminal patient? At what point does he pass from terminal to actually being deceased? What is the Halachic definition of death; is it brain death, ceasing of visible breathing, ceasing of heart function? Furthermore, may one mutilate a cadaver? How does Pikuach nefesh affect these considerations? May one put a very sick person through the dangerous procedure of a transplant? Does the psak change after it has been performed many times and perfected?

To answer these questions appropriately one must analyze the available sources for cases that offer applicable precedents or principles. This places a premium on bkius as well as creativity in comparing situation to situation (medameh milseh l'milseh). With the countless issues that arise that have not been addressed directly in the Shulchan Aruch it is critical for the student of Halacha to be a "boki" widely versed in the Responsa and in a wide variety of Halacha texts that provide the reasoned basis for psak din for modern shaaylos.

The undergraduate student who chooses one of the Halacha majors will enter this world of Talmudic Law. He will learn its rules and processes, intensively study the methods of reasoning and arriving at psak. He will master a body of fundamental law at the same time that he develops the specialized skills for research, analysis, and familiarity with the scholarship and bibliography of Halacha.

The Halacha program comprises six basic elements:

- Analyzing the rationale for the Halacha as presented in the Shulchan Aruch source text.
- Placing the Halacha into its broader context by studying the Tur, Bais Yosef and other commentaries and tracing the Halacha to its roots in Talmud and the Rishonim.

- For a given topic, for example Muktzeh, the student will study the various source texts. Then he will analyze the various underlying principles to build a full picture of the concept. How does one understand this concept, when does it apply, why was it developed by the Chachomim and how does it apply to practical cases? He will clarify the various categories of Muktzeh and analyze a number of different cases to understand why they come under one or another category. Which of these categories apply for both Yom Tov and Shabbos and which apply for Shabbos alone? Under what circumstances can one be lenient with regard to Muktzeh, even when it does apply? For each of these questions there may be several different answers leading to different conclusions.
- Research in the Responsa and Halacha sources to understand the development and application of the principles since the time of the redacting of the Shulchan Aruch hundreds of years ago. Situations change and the applications of Halacha change, but the changes also have an authoritative method. What accounts for the changes? How do the poskim apply them?
- Developing judicial judgment based on Responsa and shimush. Given the fact of ultrasound imaging if we learn that a fetus can be potentially harmful to the mother how do we proceed? How certain must we be? How much do we rely on this technology? What degree of harmfulness is determinative? For guidance we involve the contemporary poskim who deal with these issues and analyze their responses.
- Developing a holistic perspective on Halacha that brings one to an understanding of when leniencies are permissible and when they are not.

### **Progression of Skill Attainments from Level to Level**

**Halacha majors** become familiar with the perspective of Halacha study and the approach of the poskim in translating the theoretical rules of the Talmud into real world applications. Halacha study involves many skills, but critical among them is the ability to derive universal principles from the conceptual analyses presented by the Rishonim in their Talmud commentaries.

At this level the student commits his efforts to mastering halachic pshat. By this he learns to think conclusively. Halacha requires a practical conclusion not simply a speculative sevarah or theory. Thus halachic process, as demonstrated for example by the Beis Yoseif, involves systematically analyzing the major Rishonim interpretations of the relevant Talmud texts and mastering the various formulations and interpretations.

The student enters this world by following the Beis Yoseif as he summarizes the relevant

Talmud discussions and explains the points of debate and difference, isolating critical concepts, illustrating variations on the theme with hypothetical examples and textual citations from primary and secondary sources. Then the Beis Yoseif will close his commentary with a firm halachic conclusion based on judicial principles derived from the Rishonim themselves.

This process can be straightforward when the issues and laws being discussed are directly derived from the Talmud text. But other halachos are derived by reasoning from comparisons. Virtually all comparisons are imperfect; that is they do not present congruence, only degrees of similarity. The halacha student learns to make intense comparative analyses of cases by carefully studying the meforshim. Their painstaking dissections offer models of precisely this sort of analysis.

The student eases his way into this process. He and his chavruseh develop a familiarity with Halachic language and the analytical tools employed in this analysis. Methodically, they build an understanding about which differences are significant and which differences may be set aside because they are halachically inconsequential. They learn other skills as well:

- To dissect a case into its various components
- To bring a wide angle perspective on a matter of halacha, since in many instances a halacha involves applying a number of principles all at once
- To understand the many sidedness of a topic and to be able to extract the central factors
- To become knowledgeable about the specialized halachic literature, starting with the Tur, Shulchan Aruch and the nosei keilim.

These critical skills are systematically sharpened over the course of this year as the student delves into the first level texts: Gemurreh, Tur, Beis Yoseif, Magen Avrohom, Shach, Taz, Pischei Tshuvah. These foundational texts provide the gateway skills and knowledge that are prerequisite for the next levels where the ability to be medameh milseh l'milseh- is sharpened.

**U5 students** are at a recognizably different level. They are reaching for a firmer perception of the halacha, based on depth -havonas hayesodos and hekef- applying subtle judgment based on broad awareness of halachic principle. At this level the student develops an understanding of how the halacha was derived and its major elements. He can debate sevarahs, ask questions of the text and pursue his own line of inquiry through the poskim. His is a more complete understanding based on consulting such sources as the Chavas Daas, Sidrei Taharah, Chasam Sofer, Nodeh B'Yehudah, etc.

It is not merely that he studies these authorities; he understands their references, can follow many of their complex arguments and is navigates the turns in reasoning and nuanced distinctions. He applies his training and discipline to the process of thinking toward an orderly conclusion. Put another way U5 is devoted to training the student to think halachically, taking all elements of a situation into consideration to arrive at a single incisive answer and then standing behind it.

At this level the student, immersed in the world of poskim, becomes adept at pursuing a shaaylo from the Shulchan Aruch through the nosei keilim and the Responsa. He tackles a shaaylo not found in the early poskim, by pursuing similar types of shaaylos in the contemporary sources. He feels comfortable discussing a topic with senior scholars displaying his findings and his own thinking on these matters. His questions to faculty and at the Chabura presentations are sharper and keener. He bolsters his points with learned references to a range of authorities.

He also becomes a better, more practiced writer, more organized in his thinking, better able to focus his points and to express them with decisiveness and clarity. He is knowledgeable about the many new specialized seforim that focus on topical halachos. U5 students typically prepare essays in the form of Tshuvos or essay briefs based on research in various Responsa and

meforshim tracing the treatment of contemporary shaaylos. The best of these may be included in periodical journals published through UTAM.

In this day and age Halacha must make use of broader knowledge, whether in medicine and technology or physics and biology. The U5 student leans to draw upon this kind of information and to integrate a broader range of knowledge (much of it by way of secondary discussions from specialized seforim and selected Sh"ut seforim) into his halacha study.

This is the expected progression over the two year period devoted to specializing in a given area.

### **Articulation Among the Various Locations**

Upper level classes –U4 and U5 - are offered at three different locations. Students may transfer from one location to the other. The Rosh Yeshiva has made it a policy to aim for seamless transitions and for the locations to have very similar course offerings. While the offerings may not be exactly alike in all courses (there may be some Chaburas offered at one of the sites but not at the other) for almost all students this should not present a problem. They receive credit for the courses they have completed and are placed in the Chabureh that is closest to the area they have been studying.

*The Halacha concentration involves registering for two courses in Halacha each semester, completing a total of eight such courses over a two year period. Students also complete one four credit Talmud course each semester.*

The assigned U4 and U5 curriculum for all Halacha Majors is as follows:

#### **Level 4: Semester 1**

Halacha, 4 credits

Halacha, 4 credits

Talmud, 4 credits

#### **level 4: Semester 2**

Halacha, 4 credits

Halacha, 4 credits

Talmud, 4 credits

**Level 5: Semester 1**

Halacha, 4 credits

Halacha, 4 credits

Talmud, 4 credits

**Level 5: Semester 2**

Halacha, 4 credits

Halacha, 4 credits

Talmud, 4 credits

As with the Talmud courses, Halacha courses combine skill acquisition with intensive study of content. Chaburas vary by the field of major specialization that is selected. Each Chabura consists of the same course structure for skill development. They differ in the content that is learned. Thus skill development at a given semester level is identical for all parallel courses at that level. For example, the Year four semester seven skill structure as indicated by the 07 prefix, is the same for all Halacha courses bearing that prefix; the three digit suffix changes with the specific course content. Content components for these courses are listed under their respective Chabura headings. They are identified by a three digit codes (indicated below by xxx) that follow the skill level designation (e.g., 06).

**Level 4: Semester 1**

**Shulchan Aruch 10**

**Shulchan Aruch 11**

**Semester 2**

**Shulchan Aruch 12**

**Shulchan Aruch 13**

**Shulchan Aruch 10.xxx, Foundations of Halacha I, 4 credits**

This course explores the systematic development of Halacha. Students begin with the primary sources, analyzing the assigned *sugyos* in the Gemarra with close attention to the arguments and conceptual frameworks of the *Tannaim* and *Amoraim*. From these discussions—recorded nearly two millennia ago in the rich scholarly Aramaic of the Talmud—they proceed to the Rishonim, the great halachic codifiers, who elucidate and interpret these texts. The study culminates in examining the final rulings as redacted by the Mechaber and the Rema in the authoritative Shulchan Aruch. Fall Term. No Prerequisite.

**Shulchan Aruch 11.xxx, The Process of Halacha I, 4 credits**

The student proceeds from the study of the Halacha as a set of rules to a deeper understanding that it is the conclusion of a process. The Halacha is traced back to the Talmud through a fresh study of the Talmudic case texts and related research in the early codifiers including the RIF, ROSH, RAMBAM, and MORDECHAI. The student will learn to link many fundamental distinctions

between the Mechaber and the Ramah to distinct traditions in the Rishonim. In carrying out this analysis students will pursue the halachic debates and their outcomes in such secondary sources as the Shach, Taz, Magen Avrohim, et al. Fall Term. No Prerequisite.

**Shulchan Aruch 12.xxx, Foundations of Halacha II, 4 credits**

Students in this course engage in an intensive study of the *Bais Yosef's* analysis of the *Rishonim*, using it as the foundation for understanding how *Halacha* is derived and formulated in the *Shulchan Aruch*. Participants learn to examine a broad spectrum of opinions in Rishonim, analyzing and weighing their often divergent interpretations. Through exploring the conceptual framework underlying each ruling, students gain a deeper appreciation of the *Halacha's* development—tracing its evolution from the *Talmudic* case discussions through the interpretive traditions of the medieval authorities. Spring Term. Prerequisite Shulchan Aruch 10.

**Shulchan Aruch 13.xxx, The Process of Halacha II, 4 credits**

This course focuses on a study of the classic Tur Codes, the authoritative source for much of the *Shulchan Aruch*. The analysis is guided by a thorough study of the prolific Bais Yosef's interpretive guide to the diverse Rishonim literature elucidating the Talmud source texts. The student deepens his understanding of the Bais Yosef commentary and the antecedents of the Halacha through extensive research in the *Darkei Moshe*, *Bach* and *Drisha*. Spring Term. Prerequisite Shulchan Aruch 11.

**Level 5: Semester 1**

**Shulchan Aruch 14**

**Shulchan Aruch 15**

**Semester 2**

**Shulchan Aruch 16**

**Shulchan Aruch 17**

**Shulchan Aruch 14.xxx Halacha Methodology I, 4 credits**

Students engage in advanced *Halacha* study, examining assigned sections of the *Tur* and *Shulchan Aruch* guided by the *Bais Yosef*, *Bach*, *Darkei Moshe*, *Drisha*, and *Prisha*. While some halachos derive directly from explicit *Talmudic maskanos*, most are developed through a process of reasoning—drawing upon comparison, extrapolation, and inference from core principles. Through this painstaking analytical work, students gain a deeper appreciation for the creative and disciplined process by which classical *Talmudic* concepts are applied to the realities of later generations and contemporary circumstances. Fall Term. Prerequisite Shulchan Aruch 12.

**Shulchan Aruch 15.xxx, Case Studies in Jewish Law, I**

Students, working in *chavruseh* pairs, engage in analytical study of selected chapters of the *Shulchan Aruch*. Through this process, they develop an appreciation for the nuance of *Halacha* and the understanding that it is not a rigid, cut-and-dried system. Rather, its legal system includes

a balance of mitigating factors and precedent-based flexibility. Drawing on classical sources, students examine how, in pressing circumstances—such as *sha'as hadechak* (exceptional need) or *hefsed merubah* (significant loss)—*Halacha* permits limited leniencies grounded in the opinions of the *Rishonim*. They will study a range of such cases, analyzing both the reasoning behind these allowances and the strict boundaries that define their proper application. Fall Term. Prerequisite Shulchan Aruch 13.

### **Shulchan Aruch 16.xxx, Halacha Methodology II, 4 credits**

Rabbi Yosef Karo composed his monumental *Shulchan Aruch* upon the foundations of the *Talmud Bavli* and *Yerushalmi*, together with the *Tosefta*, *Sifra*, *Sifri*, *Mechilta*, and other primary rabbinic sources. In determining practical rulings, he relied principally on the interpretations of the Rif, Rambam, and Rosh, along with other leading Sephardic authorities. Rabbi Moshe Isserles (*the Rema*) later enriched the work with his systematic glosses and emendations, incorporating the halachic perspectives of the Ba'alei Tosafos, Ohr Zarua, Mordechai, Semak, Semag, Hagahos Maimonis, and the Maharil's record of Ashkenazic custom and precedent. Together, these complementary sources render the *Shulchan Aruch* a synthesis of the diverse halachic traditions, securing its status as the enduring and authoritative code of Jewish law. Students investigate the Talmudic and Rishonim-based sources for these differences in Halachic praxis. They also explore divergences in custom and ethnic variation as an alternative explanation. They examine contemporary poskim to determine in what form and to what extent the differing practices persist to this day.

Spring Term. Prerequisite Shulchan Aruch 14.

### **Shulchan Aruch 17.xxx, Case Studies in Jewish Law, I**

As the central repository of Jewish law, the *Shulchan Aruch* remains a living and evolving work. From the time of its authorship, new questions and situations have continually arisen that were not explicitly addressed in its original text. While the issues may be new, the halachic process for resolving them was long established. Students investigate contemporary *shaaylos* (legal questions), tracing their connection to established *halacha* through logic, comparison, contrast, and creative reasoning. In their research, they explore the learned *Responsa* (Shu"t) literature, analyzing how rabbinic authorities employ rigorous analysis, conceptual insight, and halachic theory to interpret and extend the reach of Jewish law. Spring Term. Prerequisite Shulchan Aruch 15.

Student may choose to major in any of the following Halacha Chabura concentrations.

### **Orchos Chaim: Chabura Orach Chaim**

This Chabura pursues intense Halacha study in Part I of Orach Chaim with an emphasis on daily practice, *l'Maaseh* (from *hanhogas haboker* to *tfilah*, *brochos* etc.). There are periodic

shiurim from respected Moray Hoiro'os and Rabbonim as well as the Rosh Chabura.

Students choose eight courses from the content areas offered below.

- 111 Orach Chayim: Hanhogas Haboker, Tzitzis, ¶ 1- 24**
- 112 Orach Chayim: Hanhogas Haboker, Tfilin, ¶ 25– 45**
- 113 Orach Chayim: Birchos Hashachar and the Morning Service ¶ 46-62**
- 114 Orach Chayim: Krias Shma and Shmoneh Esrei/Shacharis/Chol ¶ 62-96**
- 115 Orach Chayim: Tfilah. ¶ 98–126**
- 116 Orach Chayim: N'sias Kapaim, Sefer Torah, Bais Hakneses ¶ 128 - 156**
- 116 Orach Chayim: N'tilas Yodaim, Bzias Hapas, Bircas Hamazon, ¶ 156-201,**
- 118 Orach Chayim: Berachos, Mincha, Maariv Tfilah. ¶ 202 - 241**

#### **Orchos Chaim Chabura: Psoyroh D'Shabbsoh**

This Chabura curriculum is built around Hilchos Shabbos *al haseder* with a strong focus on applied Halacha in actual cases, l'Maaseh. The objective is to acquire a broad conceptual knowledge and understanding of the complex, varied and intricate laws of Shabbos. Students focus on the 39 av melochos and the hanhogos of Shabbos. They study Shaaylos Uteshuvos to supplement their analysis of the classic texts with insight into contemporary applications of the Halchaic principles. Some of these shaaylos require an understanding of medical issues, technology, engineering and mechanics and students research Poskim to develop an understanding of such shaaylos.

Students choose eight courses from the content areas offered below.

- 211 Orach Chayim: Preparing for the Onset of Shabbos , ¶ 242 - 259.**
- 212 Orach Chayim: Welcoming Shabbos, ¶ 260- 281.**
- 213 Orach Chayim: Structure of the Holy Day and its Significance, ¶ 282 - 300.**

- 214 Orach Chayim: The Shabbos Prohibitions: Hotzaah, Kipul Begodim, Shvisas Avdo, Behemto, Tiltul, Issurei Dibbur, ¶ 301 - 307.**
- 215 Orach Chayim: Muktzah/ Issur Tiltul, ¶ 308-313, 322, 666, 513, 515, 522, 526.**
- 216 Orach Chayim: Analyzing the Prohibitions: Construction and Demolition, Forming an Ohel, Confining/capturing, Binding for lasting permanence, ¶ 314-316**
- 216 Orach Chayim: Topics in Bishul, Borair, Sechita, Tikunei Maachol ¶ 319-321.**
- 218 Orach Chayim, Miscellaneous Laws including Treatment of the Sick, Infirm, Pregnant; Bris Milah on Shabbos, etc. ¶ 323-344.**
- 219 Orach Chayim, The Four Domains and Eruvei Chatzeiros ¶ 345-395 (selections).**

#### **Orchos Chaim-Chabura: Hilchos Pesach**

This Chabura pursues the specialized study of the halachos of Pesach. Signifying “kabolos oyl” and the supremacy of divine authority over the physical universe, the Pesach holiday is rich in ritual observance and in stringency with extensively detailed and elaborate denim. The halachos range from Bdikas and Biur Chometz to the Halachos of the various levels of Chometz in general, to Hagolas keilim and other preparations for the Yom Tov, to the involved dinim regarding the preparation of the ingredients for Matzah, its baking, the rules of lishma, etc. until we come to the halachos of the Seder and the hanhoga and tfilos for the yom tov.

The seder halimud is based on learning the relevant Gemurreh texts, Tur Codes, Bais Yosef elaboration of the shitos Rishonim, Shulchan Aruch, Magen Avrohom and later poskim, including contemporary Shaaylos Uteshuvos.

Students choose eight courses from the content areas offered below.

- 311. Orach Chayim: From Chodesh Nissan through Bedikas Chometz ¶ 429-435.**
- 312. Orach Chayim: Variation in the Laws of Bedikah Through the Laws of Taaaruvos Chometz ¶ 436-442.**
- 313. Orach Chayim: Chometz Before and During Pesach, Dinim of Erev Pesach,**

¶ 443-446.

**314. Orach Chayim: Chometz She'ovar al Pesach, Hagolas Keilim, ¶ 446-453.**

**315. Orach Chayim: Preparation of Ritual Matzah From the Selection and Supervision of the Wheat to the Requirements of Matzos Mitzvah ¶ 453-460.**

**316. Orach Chayim: Ingredients and Baking Process for Ritual Matzah ¶ 461-466.**

**316. Orach Chayim: From Erev Pesach After Chatzos Through the First Two Kosos and the Afikomen ¶ 468-468.**

**318 Orach Chayim: The Remaining Kosos, Prayer Service and the Days of the Omer ¶ 468-493**

### **Orchos Chaim Chabura: Succas Sholeim**

The seder halimud for this Chabura is the systematic analysis and mastery of the halachos of Succos. It begins with the completion of tractate Succah with intense Iyun study of the rishonim. After the masechta is mastered they turn to the Tur Codes with Bais Yosef, delving more deeply into the different shitos and the halachic implications of these interpretive opinions. This Chabura completes their studies with an analysis of the Sugya of Muktzah in Masechta Beitzah and the varied halachic categories of Muktzah.

Students choose eight courses from the content areas offered below.

**411. Halachic Sugyas in Masechta Succah**

**412. Topics in Masechta Succah, Part II, (Emphasis on Halachic Sugyos)**

**413 Orach Chayim: The Yom Tov Prohibitions ¶ 494-510.**

**414. Orach Chayim: Yom Tov Practices ¶ 511-529.**

**415 Orach Chayim: The Laws of Succah ¶ 625-644.**

**416 Orach Chayim: The Arbah Minim ¶ 645-669.**

**416 Masechta Beitzah: The Halachic Sugyos of Muktzah and Nolad.**

**418 Orach Chayim: Muktzah/ Issur Tiltul ¶ 308-313, 322, 666, 513, 515, 522, 526.**

### **Shaarei Deah- Chabura: Issur V'heter**

This Chabura focuses on the halachos of Issur v'heter, Yoreh Deah Chelek I. The program begins with a study of the sugyos in the relevant masechtos. Students study the commentaries and interpreters in depth, moving from there to the measfim and the Halacha Rishonim to the Tur and the nosei keilim. The Simonim covered b'lyun include: Shechita, Basar B'cholov, Taaruvos, Melicha, Tereifos, as well as selections from Nikur Chaylev; Kashrus Dagim, Bayzim V'ofos; Pas Akum; Cholov Akum; Sakonah; Chosud; and Yayin Nesech. These simonim are of particular importance for issues in contemporary kashrus.

Given the role practical knowledge and experience play in understanding these limudim, actual hands-on experience is an important part of this Chabura. When they learn the halachos of treifos and melicha the avreichim will visit a slaughterhouse to observe the entire system of shechita-bedika of ofos and gasos. In addition to experiencing the process firsthand and becoming familiar with how the system works in actual fact, they have the valuable opportunity to ask questions of the shoachim, bodkim and mashgichim. The same is true regarding Hagolas Keilim and Hilchos Dagim; they observe the actual industrial processes.

After careful study and chazora the avreichim in this Chabura stand for exams before g'dolei rabbonim. Over the past decade more than forty outstanding avreichim graduated with Hatoras Hairo'oh from leading rabbis both here and overseas (the degree is the first Talmud Degree and the Heter Hairo'oh is a supplementary certificate).

Students choose eight courses from the content areas offered below.

**511 Topics in Masechta Chullin: The Halachic Basis for Kosher Shechita.**

**512 Yoreh Deah, Shechita, ¶ I: 1- 26.**

**513 Yoreh Deah, Selections in Tereifa, ¶ I: 26-46.**

**514 Yoreh Deah, Topics in Tereifa, ¶ I: 46-60.**

- 515 Yoreh Deah, Dam and Melicha, ¶ I: 65-68.**
- 516 Yoreh Deah, Basar B'Cholov, ¶ I: 86-96.**
- 516 Yoreh Deah, Taaruvos, ¶ I: 98-111.**
- 518 Yoreh Deah, Topics in Kashrus, ¶ I: 63, 66, 82, 83, 86; II: 112, 113, 115, 116, 123-136.**

**Shaarei Deah- Chabura: Hilchos Ribis**

This Chabura is devoted to the study and analysis of the complex laws of Ribis. These laws have daily application for business, banking, real estate, mortgages, credit cards, etc. Studies begin with the analysis of perek Eizehu Neshech in Chullin. The source text is studied with the full range of principal commentaries all the way through to the Tur and Shulchan Aruch with their local daf commentaries. Avreichim attend periodic shiurim on the more intricate issues and pore through the Responsa to master contemporary applications of these laws.

The Ribis curriculum is supplemented by other courses on the laws of business and exchange in the Choshen Mishpat section of Shulchan Aruch.

Students choose eight courses from the content areas offered below.

**511-512 Year Long Course. Masechta Chullin: Eizehu Neshech, Prohibitions on Usury/ Interest**

- 513 Yoreh Deah, The Foundations of the Ribis Prohibition ¶ II: 159-165**
- 514 Yoreh Deah, Legal Implications of the Ribis Prohibition ¶ II: 166-169**
- 515 Yoreh Deah, Case Studies in Ribis ¶ II: 160-163**
- 516 Yoreh Deah, Advanced Studies in Ribis ¶ II: 164-166**
- 516 Choshen Mishpat, Selected Issues in Dinei Nezikin, Vols. I-II**
- 518 Choshen Mishpat, Topics in Business Law, Vol. III**

**Initiating a New Chabura:**

There are a generous number of standard Chaburas as specified above. Nonetheless, it is possible for students to initiate a new Chabura. Twenty or more students may submit a proposal to add a new Chabura major to the curriculum. The Rosh Chabura will review the plan, and after making modifications as required, determine if:

1. The curriculum meets the requirement for upper level study and represents a legitimate and worthwhile program of advanced study;
2. Involves a spiral of skill attainment as one progresses from course level to course level;
3. There is good reason to assume a long term interest in the Miktzoa and broad interest in this course of study;
4. At least 20 students are prepared to pre-register for the new Chabura.

If all of this is in order he will likely approve the new course on a trial basis.

#### **TALMUD COURSES FOR STUDENTS MAJORING IN HALACHA**

Students majoring in Halacha take a Talmud course each of their four semesters. These courses are designed to provide them with a broad familiarity with the Order of Moed focusing specifically on three tractates: Eruvin, Shabbos and Pesachim. The courses utilize a blended approach aiming for broad coverage but at the same time paying due attention to a sample of rishonim and achronim commentaries. The approach is characterized as Iyun Kal.

##### **Talmud IK111, 4 credits offered in the Fall semester**

In this course students learn at a pace of close to a blatt a week covering the essential shakla vetraria with the intent of arriving at a clear conclusion about the Talmud sigya. They interpret the text with the classic Shas commentaries.

##### **Talmud IK211, 4 credits offered in the Spring semester**

In this course students continue the study of the assigned tractate with the objective of completing the entire masechta. The style of learning is a combination of chavrusa partners and shiur. Prerequisite **Talmud IK111**

**Talmud IK311, 4 credits offered in the Fall semester**

Students continue to hone their analytic skills while at the same time mastering large portions of assigned Talmud material. Commentaries include Rashi, Tosfos and a sample of relevant rishonim essential to the understanding the sugya. Prerequisite **Talmud IK211**

**Talmud IK411, 4 credits offered in the Spring semester**

This fourth and last course in the Iyun Kal sequence, is designed to prepare the student for life-long learning after graduation. Students learn how to budget their committed learning time (kvias itim) so that they learn to seek out the essential points and conclusions of each sigya. They learn to focus on the rishonim that are critical for pshat and for the halachic conclusion. Course objective is to complete the assigned masechta. Prerequisite **Talmud IK311**