

**YESHIVA DIVREI CHAIM Congregation DIVREI
CHAIM
MONSEY, NEW YORK**

CATALOG

חשון תשפ"ד

School Year 2023-2024

The 2023-2024 edition of the YESHIVA DIVREI CHAIM Catalog supersedes all previous editions. The programs, requirements, and standards specified herein reflect the present policy of YESHIVA DIVREI CHAIM. Any subsequent changes in policies, course requirements, fees or financial assistance programs will be publicized through official communications from the school.

Page intentionally left blank

Contents

HISTORY AND BACKGROUND.....	5
VISION FOR THE YESHIVA	10
MISSION	12
ACCREDITATION	13
NEW YORK BOARD OF REGENTS NOTICE.....	13
NON-DISCRIMINATION POLICY.....	14
BOARD OF DIRECTORS.....	15
ADMINISTRATIVE STAFF.....	15
FACULTY	15
AVAILABILITY OF FULL TIME EMPLOYEE.....	16
CAMPUS AND FACILITIES.....	16
LIBRARY.....	17
TEXTBOOK INFORMATION	17
ADMISSIONS.....	18
IDENTITY VERIFICATION AND COST.....	19
TRANSFER CREDIT POLICY	19
TUITION AND FEES.....	20
INSTITUTIONAL REFUND POLICY	20
INSTITUTIONAL SCHOLARSHIPS.....	20
ACADEMIC CALENDAR.....	21
COUNSELING	21
TUTORING.....	21
ACADEMIC REGULATIONS.....	22
SATISFACTORY PROGRESS.....	22
FEDERAL FINANCIAL AID WARNING AND ACADEMIC PROBATION.....	24
REINSTATEMENT	25
INCOMPLETES AND WITHDRAWALS	25
TRANSFER CREDITS AND SATISFACTORY PROGRESS	26
APPEALS PROCESS, MITIGATING CIRCUMSTANCES.....	26

REPETITIONS	26
ESL/NONCREDIT REMEDIAL COURSES	27
GROUNDS FOR DISMISSAL.....	27
GRADE POINT SYSTEM	27
ATTENDANCE.....	28
LEAVE OF ABSENCE - Federal Policy	28
CONDUCT	29
NOTIFICATION OF RIGHTS UNDER FERPA	29
HEALTH AND SAFETY EXEMPTION REQUIREMENT.....	32
SUMMARY OF CIVIL AND CRIMINAL PENALTIES FOR VIOLATION OF FEDERAL COPYRIGHT LAWS.....	33
PLACEMENT DISCLAIMER.....	34
COMPLAINT PROCEDURES	34
INTERNAL COMPLAINT POLICY:	34
AARTS COMPLAINT PROCEDURE:	34
NY STATE COMPLAINT POLICY:	34
ACADEMIC PROGRAMS.....	36
The Curriculum.....	36
THE UNDERGRADUATE DEGREE.....	37
COURSE CODES	37
FREQUENCY OF COURSE OFFERINGS.....	38
LIST OF ASSIGNED TRACTATES	39
Sample Program for First Talmudic Degree: Talmud Track	45
Sample Program for First Talmudic Degree: Split Track	47
COURSE LISTINGS AND DESCRIPTIONS	51
TALMUD	51
COURSES IN TALMUD IYUN	51
OUTCOMES OF TALMUD STUDY	55
Course Descriptions for Shulchan Aruch and Halacha	57
LIST OF ASSIGNED TOPIC AREAS IN SHULCHAN ARUCH AND HALACHA	60

HISTORY AND BACKGROUND

Yeshiva Divrei Chaim's educational approach and philosophy is derived from the rich legacy of learning, Torah ethics and Chassidic example of the revered Rav Chaim Halberstam (1793-1876), known by the title of his historic and deeply influential scholarship as the Divrei Chaim. Acclaimed as one of the foremost Talmudists, poskim and Chassidic authorities of his time, he received Shaaylos from all over the Jewish world and his learned responsa (*Divrei Chaim*) are avidly studied to this day. Remembered with awe for his Torah mastery and his legendary modesty and compassion, he was a model of chesed, providing for his poor brethren with everything he had. Under his leadership the city of Sanz was molded into a center of chassidus for many thousands. From him are derived a number of illustrious Chassidic dynasties.

One of these distinguished Chassidic courts was led by the beloved Rebbe, HaRav Shlomo Halberstam (1847-1905) ztl. Orphaned at a young age, Rav Shlomo was raised in the home of the Divrei Chaim where he absorbed the saintliness and lofty spirit of his grandfather. He opened one of the earliest Yeshivos in Poland, developing a curriculum and course of chinuch

that was designed to transmit the sacred teachings while building noble character and a devotion to the authoritative mesorah. This sacred undertaking of conveying the Torah heritage was carried forward with dedication by his son, the second Bobover Rebbe, HaRav Benzion Halberstam ztl (1874-1947), the Kedushas Zion who expanded the scope of the Yeshiva (known as *Yeshivas Eitz Chaim*) throughout Galicia. But the tragic history that enveloped European Jewry and destroyed millions of precious souls, took the life of the Rebbe and his family, Hyd.

Our Yeshiva combines this tradition of Sanz with a second ancestral Chassidic line from the courts of Dinov and Munkacs. We speak first of the grand figure of Harav Zvi Elimelech of Dinov. Born in 1783, Rav Zvi Elimelech Shapira z'y'a, was an outstanding pillar of the Chassidic movement that emerged in that century. His pirushim in all areas of Torah enlightened the Jewish world. His universally acclaimed "*Bnai Yissochor*" opened new avenues of understanding in *nigla* and *nistar*. He attracted an elite group of talmidei chachomim who studied with him and circulated his teachings. In 1824 the Rav

moved to the city of Munkacs in the Carpathian Mountain area with many of his disciples. While continuing his daily shiurim he spread Chassidus, helping raise the practice and knowledge of Torah Yiddishkeit in the area. He established a Talmud Torah while simultaneously waging war against the Reform spirit that was making its way into Hungary. The Torah he proclaimed must be maintained without concessions to modern 'isms'. His efforts contributed to preserving authentic Yiddishkeit. In 1840, after returning to Dinov, the great leader passed on at the age of 58.

Years later, in 1882, the crown of leadership in Mukacz returned to the Shapira family with the ascendance of Rabbi Shlomo Shapira, author of the "Shem Shloma". Originally from Strishiv in Galicia, Rav Shloma exerted a great influence multiplying the number of botei knesses and *mosdos Torah, tzedakah and chesed* shaping Mukacz into a distinguished city for Torah and chassidus. He fought successfully to thwart government efforts to close the Yeshivos and chadorim.

Rav Shlomo was followed by the celebrated *Darkei Tshuva*, Harav Zvi Shapira, renowned for his mastery of both nistar and nigla. Chassidim flocked from near and far to join him on Shabbosim and Yomim Tovim. He too

stood in fierce opposition to any changes and compromises in orthodox tradition, fighting secular modernization and nationalism.

The mantle of leadership then passed to the towering "*Michas Eluzar*", Rabbi Chaim Eluzar Shapira. Celebrated as an illui of rare talents, his responsa on all aspects of the Shulchan Aruch provide guidance to all of klal Yisroel. His influence and fame ranged far and wide in pre-war Europe. His deeply informed seforim that cover a broad range from Jewish Law to Torah, Chassidic thought, ethical philosophy and masoretic tradition brought worldwide respect and honor for Munkács. He established a network of charitable institutions as well as chadorim called "Machzike Torah" and a Yeshiva Gedolah "Darkei Tshivo," which attracted hundreds of outstanding students from all over Eastern Europe. Thousands sought his advice and blessing. His six-volume halachic masterpiece, *Minchas Elazar*, is a staple in the Torah world. The wedding of his only daughter Frima to Rabbi Baruch Rabinovich in 1933 was an international event attended by more than 20,000 guests from all over Europe and some from as far as the U.S. World leaders sought his advice and counsel.

Like his illustrious predecessors, he fought the

false spirits calling for compromises in Judaism. He countenanced no compromises, no changes, no modifications; and stood fearlessly against these forces until his petirah in 1937. Leadership passed to the Rebbe's son-in-law, HaRav Boruch Rabinowitz, The highly regarded *Binas Mevoinin*, and direct descendant of the "Yehudi Hakodosh M'Pshischa". Assuming the mantle of leadership over a kehillah of 18,000 souls at age 23 he exerted firm shmiras shabbos, kashrus, and limud haTorah, building his Yeshiva to more than 400 students and gaining renown for shiurim that brought a fresh approach to learning Gemara bringing to bear on any one sugya the full range of Talmudic concepts, to interrogate and analyze the case at hand.

And then the world was plunged into darkness. From the ashes of Churban Europe third Bobover Rebbe Rabbi Shlomo Halberstam, ztl (1907-2000) reconstituted an American Kehillah that was implacably devoted to recapturing the spirit of pre-war Torah life in its full-bodied glory. His gentle, but irrepressible spirit is embodied in its many adherents and mosdos. His faith in a future for klal Yisroel together with his love and sacrifice for all of klal Yisroel built a spiritual home for the dispirited and heartbroken survivors who sought refuge

after the war. He took on unimaginable responsibilities and restored a sense of balance and stability for these shattered victims. And then he assumed one more obligation: building a Yeshiva. Why, he was asked, would he want to add such responsibility to his already daunting agenda. It would involve him in fundraising and saddle his young kehillah with debts and obligations. The Rebbe answered with deep feeling: "Tell me, my dear friend, do you think Hitler, y"sh, killed my father, brothers and extended family; and Hashem, in His mercy, allowed me to survive, so I could spend the rest of my life relaxing? My sole purpose for existence is to further Torah learning. I can only dedicate my life to reclaiming for future generations, that which was destroyed."

Styles in learning have changed, the face of American Yiddishkeit has changed, the greater community has matured and expanded beyond Brooklyn, but this passion and commitment to transmitting Hashem's Holy Torah in the spirit and sacred form that it was received persists as the mission that imbues Yeshivas Divrei Chaim to this day.

That mission is illustrated with a well known story about the Rebbe and his views on chinuch. Early on, one of the most

accomplished rebbeyim in his Yeshiva brought a complaint to Rabbi Shloima. The Rebbe had done his very best to deal with two students who just were causing him much grief in class. After several months of trying to reach these boys and make them into compliant students the Rebbe had reached the end of his patience. Nothing seemed to work. Finally, he delivered an ultimatum to the Menahel. "Either the boys are expelled or I will have to leave the yeshiva. I just cannot deal with the disruptions and the lack of cooperation." Let us remember that the world of chinuch was not as rich in talent in those days and the Menahel knew that it would not be easy to find a replacement for this Rebbe. But no matter how he tried he could not convince him to yield on his threat. He remained adamant: the boys were hopeless and must be sent out of yeshiva.

The issue was brought to the Rav Shloima who is remembered as a gentle, mild, warmhearted man whose words were delivered in a velvet tone. And all of that is true, but there was an iron will behind it all, and when it came to rebuilding Yiddishkeit and investing in the next generation he was forceful: "The boys" he told the Menahel, "cannot be expelled. Try to convince the Rebbe to stay, but even if you are not successful you cannot send away the boys. Although the Rebbe's departure will be a loss

for the yeshiva, in the end he can be replaced. But the two precious souls of these boys cannot be replaced. If these boys are sent out of the yeshiva today, what will become of them, their children and grandchildren tomorrow?"

Experience had taught the Rebbe to view the world with empathy and deep insight, with a sense not only of the near future but of nitzchius. He was shaping a future. In the shadow of all that had transpired, guaranteeing the transmission of Torah was a sacred responsibility. The purpose of chinuch was not to give jobs to rebbeyim or even to project the good name of the yeshiva. The central purpose was for one thing alone: to assure the continuity of the generations in the path of Torah, Avodah and Gemilus Chasodim, *al derech avosom*. And at the core of this mission was the student. He may be difficult, or lack skills, or present a challenge, but there was no option. The student was too valuable a commodity to lose, for he carried the future of Klal Yisroel and he needed to be taught with affection, tolerance and great patience.

We are proud to of our dual heritage. Rabbi Shloima's grandson, Harav Hershel Rabinowitz Shlita is the son of Rabbi Yitzchok Yakov Rabnowitz, the Dinover Rebbe, Shlita of Williamsburg. As Rosh Yeshiva he has planted

a fresh iteration of these noble ancestral spirits and commitments in Monsey's Yeshiva Divrei Chaim.

The Yeshiva Gedolah was founded in 2016 in response to community interest in carrying forward the chinuch and learning styles that had proven so successful in the Divrei Chain Yeshiva Ketana. The first class opened with 30 students in a rented space, Congregation Avnei Shloma on Elish Parkway in Monsey. We renovated the space and remodeled the shul to meet the Yeshiva's needs but within three years we had outgrown these quarters and we leased the Delatin Beis Hamedrosh on 21 Fanley Road in Spring Valley, NY. As we shall explain later in this report, we are still at this site but are in the midst of building our own modern facility on a wooded 2 acre property at 67 College Road in Monsey. Today the student body **numbers 99**, the capacity of our present facility. These students enjoy a strong structure and discipline, in a warm chassidishe environment.

As mentioned, the Rosh Hayeshiva, Rabbi Hershel Rabinowitz, Shlita is a descendant of

legendary Chassidic dynasties. For more than two decades he has served as the Rav and Dayan of the Divrei Chaim Monsey Kehillah. It was natural for the Kehillah to turn to their esteemed leader to head their Yeshiva Gedolah.

Like every institution, Yeshiva Divrei Chaim carries the stamp of its leader. At the same time that Rabbi Rabinowitz was raised in a traditional Chassidishe chinuch he was sent to learn at the elite Philadelphia Yeshiva, under the Leadership of Rabbi Elye Svei ztl and Rabbi Shmuel Kaminetzky, shlita. Thereafter he learned under Rabbi Mordechai Beck, shlita in Monsey. Out of this vibrant combination of ameilus in learning and a deeply woven chassidishe hanhoga and hashkofos, the Rosh Yeshiva emerged with a profound respect for both traditions. His own style of learning combines clarity of understanding with depth of analysis and a stress on extensive mastery (B'kius). This productive meld resonates powerfully with the contemporary bochur.

VISION FOR THE YESHIVA

From the outset the Rosh Yeshiva aimed to create an embracing environment that promoted excellence with a thirst for achievement in learning, so that *ameilus in Torah* is never seen as a chore but rather as a *zchus*, a privilege, a mark of honor. He aimed to promote excitement in being part of a people who go back to the beginnings of recorded history; pride in being part of a people that were blessed with a special relationship with Hashem and the privilege of exploring the beauty of the Torah and its elevated dictates. He sought to combine the traditions of passionate *chassidus*, deep learning and nobility of character.

The approach would be to infuse each *bochur* with a sense of his own great worth and potential by advancing his learning skills, molding his perspective through *chassidus* and *mussar*, and infusing a sense of responsibility for progressing in *avodas Hashem*. Once a *bochur* appreciates that he is toiling in Hashem's privileged space - the *daled amos shel Halacha*- he will naturally understand the importance of *shmiras eynayim*, *shmiras haloshon*, the need to be distinguished from the common crowd by his clothing, his language, his behavior, his *avodah* and above all his respect for the Torah and his lifelong

devotion to learning its lessons and its wisdom.

The curriculum for these goals demands a high caliber student body. It is a program of in depth (*amkus*) study of *Gemara* with rigorous and intensive analysis of *Rishonim* and *Achronim*. This *lomdishe* approach is set in a *Chassidishe* framework that stresses warmth, a joy in meaningful and stirring *avodah*, the study of *chassidishe seforim*, and a conscious distance from the ethos of secular society. To this is added a distinctive love for *Yidn* and an emphasis on refinement in the pursuit of *kvod shomayim*. The Yeshiva would be *Chassidish* in its orientation but not committed to transmitting a partisan *chassidus*. It would welcome and nourish a diversity of *Chassidic* traditions, appropriate for any student who is seeking to seriously grow in learning in a *chassidishe* atmosphere.

The Yeshiva ideal is derived from the *hesped* (eulogy) of the holy *Shinever Ruv* for his father, the *Divrei Chaim*. He said: "There were always great individuals who excelled in exceptional Torah learning, while others excelled in either, *chassidus*, *Avodas Hashem*, or *gemilus chasodim* (good deeds). However, there was only one person, who throughout his life, succeeded to excel in all of the above areas. That was my late father *ztl*" Of course it is not

likely that we will reproduce the Divrei Chaim but we aim to pass on that aspiration to our students for pursuing as much as possible that goal of comprehensive excellence. This message is now underscored at student orientation at the start of each semester by the Rosh Yeshiva and repeated through the year.

This is the vision that guided us in putting together our faculty: to place before the talmidim: maggidei shiur who are not just excellent in their learning or teaching or any one aspect of avodas Hashem. Rather, they have been chosen to project this inspiring image, as exemplars of a **דמות מאדם השלום**, brimming with Yiras Shomayim, love for Torah, and an ardor for Yiddishkeit and

Chassidus.

And while not all students are cut out for a life in chinuch, not even those who do extremely well in their studies we aim to prepare all of our students for a lifetime of learning. What the graduate will do for his livelihood is of less importance to us than what he aims to accomplish with his life. Whether he will be a scholar, magid shiur or layman, we seek to prepare him with the skills and knowledge to make Torah study a life-long interest and for him to have a strong basis in Torah ethics and halacha so that he can apply them to his daily life. And if he does choose to devote himself to a life of kli kodesh we aim to have him well prepared.

MISSION

The Yeshiva's objective is to offer a high quality program of study for highly motivated and well-prepared graduates of Torah secondary schools, built around such traditional courses as Talmud, Mussar, Halacha and Chassidus. Our program is designed to appeal to students who possess the intellectual discipline, motivation and interest to pursue a rigorous program of advanced Talmud and related classic sources of Jewish tradition. We seek to train students to be educated leaders and laymen of high ethical character, deeply informed in the laws, philosophy, values and rituals of Judaism, who will carry forward the tradition of deep learning in their lives.

The core of our academic program is built around the Talmud, with an emphasis on the extensive analysis of the Babylonian Talmud. This style of traditional scholarship builds a broad base of content knowledge, while honing tools of analytic reasoning, critical thinking, and creative research. Students build these skills through wide ranging scholarship in a commentary and interpretive literature that spans the entire history of the written Talmud. The study of the Talmud lies at the very center of any systematic study of the principles of Judaism. It undergirds not only the legal

system of Judaism, but also its philosophical, ethical and devotional systems.

Our formal mission specifies the following goals:

1. Train students in the study and analytical interpretation of the core texts of Jewish civilization.
2. Foster reasoning and research skills, proficiency in textual and linguistic analysis, a capacity for legal case study and the application of advanced methods of argumentation.
3. Prepare students for service careers as dayanim, mechanchim and maggidei shiur in a wide range of formats.
4. Cultivate in the student a strong moral dimension by fostering an ethical sensibility through the study of mussar, Chassidic texts and Talmudic Aggadata.
5. Equip the student with the intellectual capital, language skills and bibliographic mastery to support an agenda of life long learning and avodas Hashem.
6. Imbue students with a sense of responsibility to play important roles in their communities; to help those in need and devote themselves to empathetic chesed.
7. Promote in each student a sensitive regard for others so that they interact with integrity

and in a manner that is refined and respectful as befitting a ben Torah.

Yeshiva Divrei Chaim was created with the involvement of a founding Board, community members and faculty with a distinct mission. The Rosh Hayeshiva was entrusted with taking

this mission off the drawing boards and shaping it into reality. Over the past **six years** he has worked with the Board of Directors, faculty administration and staff to achieve the expressed mission goals.

ACCREDITATION

Yeshiva Divrei Chaim was approved for accreditation from the Association of Advanced Rabbinical and Talmudical Schools (AARTS) on June 8, 2023. AARTS is recognized by the United States Department of Education as the national accrediting body of Yeshivas and Rabbinical Schools in America. The AARTS office is located at 2329 Nostrand Ave Suite M-200 Brooklyn, NY 11210 and

their telephone number is (212) 363-1991.

Anyone can request the AARTS Handbook by contacting AARTS by email (office@aarts-schools.org), and by regular mail or telephone.

To file a complaint with AARTS see at the complaint section

NEW YORK BOARD OF REGENTS NOTICE

Yeshiva Divrei Chaim does not offer programs leading to the academic degrees authorized by the New York State Board of Regents. In Yeshiva Divrei Chaim's opinion, its studies, although different in kind, are equivalent in duration, intensity, depth of knowledge, and quality of scholarship to degree programs approved by the Board of Regents. The credits offered by this institution measure a student's

progress toward the rabbinical degree awarded by this institution.

Under New York State law, a corporation formed for religious and educational purposes which does not confer academic degrees requiring program registration by the State Education Department requires no state approval or credential in order to exist or to perform its postsecondary education

functions. Yeshiva Divrei Chaim falls into this category and is therefore not subject to the

evaluation of the New York Board of Regents.

NON-DISCRIMINATION POLICY

Qualified men of the Orthodox Jewish faith are eligible for admission to Yeshiva Divrei Chaim without regard to age, race, color, national origin or physical handicap. Yeshiva Divrei Chaim is also an equal opportunity employer and is in compliance with Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, Section 504 of the Rehabilitation Act of 1973 and the Americans with Disability Act of 1992.

Beyond equal access, opportunity and accommodation, the school is committed to

the understanding, sensitivity, patience, encouragement and support that are essential in guaranteeing to all qualified students the same educational experience and environment as well as the equal opportunity to learn and study at the institution.

While the Yeshiva Divrei Chaim campus is not fully accessible to handicapped students, Yeshiva Divrei Chaim will make special arrangements, within reason, to accommodate any qualified handicapped student.

BOARD OF DIRECTORS

Rabbi Hershel Rabinowitz Shlita
Mr. Yossi Miller
Mr. Yoel Sabel

Mr. Burech Moshe Rosenfeld
Mr. Simcha Bunim Weber

ADMINISTRATIVE STAFF

Meir Yakov Samuel Administrator
Mrs. Brany Zoberman Administrator Assistant

Mrs. Yenti Samuel - Fundraising
Mr. Yisroel Waldman Bookkeeper

FACULTY

Rabbi Hershel Rabinovich Rosh Yeshiva
Rabbi Naftoly Kerpel Rosh Hakollel
Rabbi Benzion Glick Rosh Hakollel
Rabbi Meir Rosenfeld Menahal
Rabbi Binyomin Fessel
Rabbi Shulem Leifer
Rabbi Eliezer chaim Berger
Rabbi Yitzchok Schneebalg

Rabbi Ezra Reiss
Rabbi Yochanan Halberstam
Rabbi Yechiel Steinmetz
Rabbi Chaim Eluzor Rabinowitz
Rabbi Aharon Yisroel Kramer
Rabbi Dovid Tzvi Schneebalg
Rabbi Gedalia Steinmetz

The Yeshiva Divrei Chaim Board of Directors, Administration and Faculty are both individually and collectively committed

to ensuring that each student is fully cared for in the most effective and efficient way.

AVAILABILITY OF FULL TIME EMPLOYEE

Yeshiva Divrei Chaim has designated Meir Yakov Samuel, as the full time employee available to assist enrolled and prospective students in obtaining information on financial aid programs available, criteria for eligibility, and procedure for applying for financial aid, cost of attendance, retention rates, completion

and transfer rates, institutional security and crime statistics, and all required disclosures and information, as required by 668.42, 668.43, 668.45 and 668.46 of the Code of Federal Regulations. He is available in the administrative office during regular business hours, or by calling (845) 731-8001 Ext 101

CAMPUS AND FACILITIES

Yeshiva Divrei Chaim is divided in 2 locations, the Yeshiva Building and the kollel which houses the upper level classes.

The Yeshiva which is currently located at 21 Fanley Avenue, Spring Valley, NY - at the heart of Chasidish Monsey neighborhood.

This building has a large Bais Medrash, library, shiur rooms, offices, and lunch room. The

Yeshiva recognizes that an attractive and comfortable setting contributes to the general sense of well-being of the Talmidim and faculty and thereby raises the level of learning. With this mindset, there is a purposeful attempt to keep the physical plant as pleasant and appealing as possible.

The Kolel is located at 81 Blauvelt Rd, Monsey, NY, this location features a huge Study hall a Mikva and class rooms.

LIBRARY

The library collection today numbers well over 7,500 volumes, and is found in two separate locations. One section is in the Beis Medrash and there is also a separate Oitzer on the first floor of the building. The Oitzer is stocked with floor to ceiling bookshelves. The collection consists of the basic volumes that the bochorim are most likely to need in their chazura, preparation for shiur and chavrusa learning. In particular, this includes the commentary sforim on the masechte that is learned. It also includes the standard reference works used by both magidei shiur and talmidim in the course of everyday learning.

The collection is organized according to the following subjects:

- Gemaras, Rambams, Tur and Shulchan Aruch
- Rishoinim on Shas
- Achroinim on Shas
- Nosei Kaylim on Rambam and Shulchan Aruch

- Shaylos U'tsuivos
- Mikraos Gedolos and Meforshei Hatorah
- Chasidus and Hashkufa
- Mussar
- Seder Hadoros-Jewish History

The collections are arranged on open shelves, and are classified to assist students in their research. Students are encouraged to make frequent use of the library and familiarize themselves with the great works of our intellectual heritage. Students can also avail themselves of the numerous Talmudic libraries located in the Williamsburg community.

The kolel has its own library. The Beis Medrash we have rented comes with its own library, but we have carried over parts of the main medrush seforim that is used on daily bases by the kollel

TEXTBOOK INFORMATION

Yeshiva Divrei Chaim offers a highly specialized program of study in Talmud and related subjects. All textbooks are readily available for use on open stacks in the study hall and school library. Students who wish to

purchase their own copies of the texts studied may purchase them from one of the local Judaic bookstores stores in the area. Many students prefer to have their own Gemara which costs between \$20-\$50, depending on

the publisher and addition, and a Kovetz Miforshim which costs between \$25 and \$45. Most texts used in the program are reprints of

the Talmud and other classical texts that do not have ISBN numbers. Below are the addresses of three local Judaica stores:

Tuvias Seform Judaica
304 NY-59
Mosey, NY 10952

Bais Hasform Inc
59 NY-59
Mosey, NY 10952

Lishkas Hasofer
108 NY-59
Mosey, NY 10952

ADMISSIONS

Applicants to the Yeshiva Divrei Chaim are advised to contact the Yeshiva's administrative office at 61 Carlton Rd Monsey NY 10952, to apply for admission. The applicant's information is reviewed by the Menahel Ruchni, who will then contact the applicant's previous Yeshiva and verify the information on the application.

The Menahel Ruchni will then schedule an appointment to meet with the applicant and test him on his previous studies. He will then be able to determine whether the student is capable of succeeding in the Yeshiva's rigorous program, which entails learning hundreds of Bletter Gemara and being tested on them.

All applicants to the yeshiva must be high school graduates or the equivalent. In

addition, they should have the ability to comprehend basic Talmudic text and have adequate preparation in Talmudic and related studies.

The following are the minimum requirements:

- *Bible*: A completion of the Pentateuch and commentaries.
- *Talmud*: The completion of 150 folios of Talmud.
- *Legal Codes*: Competence in Halacha (laws) and Minhagim (customs) of the Legal Codes and a commitment to keep them.

Applicants must also adhere to the ethical and Chasidische values and lifestyle that is common with the Chasidic Culture including but not limited to behavior and dress code.

Once an applicant is approved, he is sent an

official acceptance letter by the Yeshiva, and

will be required to sign an admission form.

IDENTITY VERIFICATION AND COST

Federal regulations, requires institutions to have processes in place through which the institution establishes that a student who registers in any course offered via distance education or correspondence is the same student who academically engages in the course or program.

Furthermore, the regulation requires that the institutions have clear written policies to

notify students in advance of registration about their cost associated with such a process.

Yeshiva Divrei Chaim does not offer any distance education or correspondence classes, and does not offer students to take any proctored exams. Yeshiva Divrei Chaim therefore does not verify any students identity at time of registration.

TRANSFER CREDIT POLICY

Credits may be granted, at the discretion of the Yeshiva, for study and courses taken at another postsecondary institution of Talmudic Studies providing the following conditions are met:

- The credits transferred must be based on course work similar in content, style and academic rigor to the one offered at the Yeshiva.
- The student must have achieved a grade that would have enabled him to pass a similar course at the Yeshiva.
- All credits must be properly documented.
- Transfer credits accepted are counted toward both the number of attempted credits and the number of credits earned by the student.
- Credit by examination may be granted to a student, who previously attended unaccredited institutions, based on the examination that the Menahel Ruchni administers to each incoming student. The student will be placed at the appropriate academic level and granted the credits by examination that

will place him on par with the class.

Decisions regarding transfer credits are subject to the same appeals process described below.

TUITION AND FEES

Tuition for the 2023-2024 school year is: \$16,200.
The tuition charge includes room and board.

INSTITUTIONAL REFUND POLICY

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.

INSTITUTIONAL SCHOLARSHIPS

Yeshiva Divrei Chaim currently administers an institutional scholarship program. In determining the size of a scholarship award, the Yeshiva will generally require an appropriate contribution by the student or his family. The Administrator, in consultation with the Dean, determines the actual amount of the scholarship assistance. This will be based on such factors as family size, annual income, and tuition for siblings as well as any extenuating circumstances.

In addition, the Yeshiva will be seeking

approval to participate in federal and state financial aid programs. At that time, the Yeshiva will be able to offer its students the option of applying for this student aid.

The funds for institutional scholarships are generated from donations and special fundraising functions throughout the year. Students who are interested in applying for this assistance are advised to contact the Administrator to discuss eligibility.

ACADEMIC CALENDAR

2023 – 2024

Fall: 10/16/2023 - 01/26/2024

Purim Break: 03/21/2024 - 03/25/2024

Spring: 01/28/2024 - 05/31/2024

Pesach Break: 04/14/2024 - 05/03/2024

Summer: 06/02/2024 - 09/13/2024

COUNSELING

The Yeshiva encourages the faculty to provide assistance to any student with a personal problem or issue. The faculty members are always accessible to students. They maintain a close relation to the Talmidim and show a genuine interest in their well-being. Any student who needs a one-on-one talk on a personal matter will feel very comfortable meeting with the Menahel, the Mashgichim or the Magidei Shiur. If necessary, the Menahel would arrange for professional help

for a student requiring such assistance.

We must emphasize that the time spent in counseling students is directly related to the student's academic performance. It is quite common that discussions of this type will contribute to a student's positive self image and will bolster his self confidence. This in turn will enable the student to achieve better results in his studies.

TUTORING

The Yeshiva provides tutoring for any student who needs assistance with his learning. The tutoring is provided by Kolel students during

the sedorim (learning sessions). These yungeleit work closely with the bochur's Magid Shiur to make sure that he is not

missing key elements of the shiur. If necessary, the student may also be referred to a professional for extra help with study skills.

In all cases, the Yeshiva staff consisting of the Magidei Shiur and Mashgichim is in constant

contact with the tutors and professionals, and work together with them to ensure that the bochur is matzliach (successful). The Menahel oversees the entire process, reviewing the bochur's progress, and making sure that the staff is doing their part.

ACADEMIC REGULATIONS

SATISFACTORY PROGRESS

In order to maintain eligibility for Title IV Aid programs, students must meet the following Satisfactory Progress standards.

All matriculated students pursuing an approved program at Yeshiva Divrei Chaim are required to maintain satisfactory academic progress toward graduation, which in this institution is defined as being in good academic standing as detailed below.

The SAP standards required for students receiving Title IV federal financial aid are one and the same for all matriculated students at Yeshiva Divrei Chaim. Satisfactory academic progress at Yeshiva Divrei Chaim 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
A-	3.7
B+	3.33
B	3.0
B-	2.7
C+	2.3
C	2.0

C-	1.7
D+	1.3
D	1.0
W	Withdrawal
I	Incomplete
F	0.0

- **Quantitative Standard**

- **Maximum Timeframe**

A full time student must make sufficient progress through the academic program to complete the 156 credit, five-year undergraduate program, within a time period of not more than seven years (seventeen semesters), which is 150% of the published length.

A part time student must make sufficient progress through the academic program to

complete the 156 credit, five-year undergraduate program, within a time period of not more than fifteen years (thirty semesters), which is 150% of the published length.

- **Pace of Completion**

Students must successfully complete 67% of their attempted per semester, with a maximum attempted credits ceiling of 204 credits. Below is a sample chart which illustrates how maximum time frame and pace of completion are applied for a full time student. The number of credits an individual student must earn may vary from what is depicted in the chart based on his enrollment schedule.

Semester	1	2	3	4	5	6	7	8	9	10	11	12
Credits	8	16	24	32	40	48	56	64	72	80	88	96
Maximum Credits Attempted	12	24	36	48	60	72	84	96	108	120	132	144
Semester	13	14	15	16	17							
Credits	104	112	120	128	136							
Maximum Credits Attempted	156	168	180	192	204							

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.

FEDERAL FINANCIAL AID WARNING AND ACADEMIC PROBATION

For continued eligibility for federal financial aid programs, if a student who had been making satisfactory progress, falls below the satisfactory progress standards, he will be given a financial aid warning during which time he maintains federal financial aid eligibility. The warning period will last for one semester. During the federal financial aid warning period, the Dean will counsel the student and attempt to improve the student's performance by providing various student services that might include special tutoring, a new study plan or a scheduling accommodation. If after this federal financial aid warning period satisfactory progress standards are still not met, the student will be notified that he will be terminated from financial aid. He will be notified that he has the option of appealing his lack of satisfactory

academic progress. Procedures for filing an appeal are described in the section below. If the student successfully appeals the lack of satisfactory progress after the financial aid warning he will be placed on academic probation for one semester.

The Dean will monitor the student during the period of probation and will devise a study plan to enable the student to improve his academic standing. This may involve conferences with the student and his instructors. If during the probation period the student's academic performance improves and the student's progress is within satisfactory academic progress standards, the probationary status will terminate.

If after the period of probation, the student's

academic performance still fails to meet the academic progress standards of the institution, he will be subject to academic discipline which may include expulsion or

suspension from the institution, and will be ineligible to receive Title IV federal financial aid.

REINSTATEMENT

When it is determined, by examining his progress for the semester, that a student who was not making satisfactory progress has improved his average and attained sufficient credits to bring his total to the appropriate number for the semesters completed, the student will be notified that he may once again receive aid from Title IV programs. The Dean will notify the financial aid office of each student's status at the start of each semester.

To re-establish good academic standing,

students must consult with the Dean who will design a study plan to assist the student in raising his grades. The Dean will inform the financial aid office when he determines that the student has successfully implemented the study plan. Such notifications will allow the student to again participate in the aid programs until the completion of the semester. Students who do not take advantage of the Dean's program shall continue to have their financial aid eligibility suspended until the time they can establish satisfactory progress.

INCOMPLETES AND WITHDRAWALS

If a student has not completed all required course work, he may have up to six months, at the discretion of the instructor, to complete the work. If it can be determined that, without passing this course, the student will be in compliance with Satisfactory Progress standards, the incomplete will not be considered to affect his average or his satisfactory progress in that interim. If it is

determined that, without passing this course the student will not be in compliance with satisfactory progress standards, the student's faculty advisor will meet with the Dean to discuss the situation. If they are able to determine that the student is making efforts in good faith to complete the missing work, they may allow him to retain the status of satisfactory

progress in the interim.

Students who withdraw or fail to complete a course, and obtain the Dean's approval for the withdrawal may have the course recorded as *Withdrawn Without Penalty*. This grade will not be counted in the student's GPA. However, the course(s) will be counted

towards the student's number of credits attempted. Students who withdraw or fail to complete a course without the Dean's approval will receive a failing grade for the course and the grade will be counted in the student's GPA. The course credits will also be counted as credits attempted.

TRANSFER CREDITS AND SATISFACTORY PROGRESS

Transfer credits are not included in the GPA calculation, however the credits accepted are counted toward both the number of attempted

credits and the number of credits earned by the student.

APPEALS PROCESS, MITIGATING CIRCUMSTANCES

A student who wishes to appeal a determination of probationary status, lack of satisfactory progress, or similar issues must submit an appeal in writing to the Dean. The Dean will consider all relevant information, i.e., mitigating circumstances such as illness or death in the immediate family or other unusual situations. The student must also

explain how his situation has changed to allow him to make satisfactory progress. The Dean will consult with faculty members as appropriate.

The Dean's decision will be conveyed to the student in writing within ten days of receipt of the student's written appeal.

REPETITIONS

All repeated courses are counted in the number of student's attempted credits, but cannot be counted toward 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 they will then remain within the time frame required for satisfactory progress.

ESL/NONCREDIT REMEDIAL COURSES

Yeshiva Divrei Chaim does not offer any ESL or non-credit remedial courses.

GROUNDS FOR DISMISSAL

Students are expected to keep the hours of the school's course and study schedule and attend all lectures. They must also complete regular oral and written exams.

Students who fail to adhere to the school's regulations may be placed on probation. If improvement is not seen, the Dean will notify the student that he may be dismissed from the school.

Students who persistently violate the school's rules of conduct and discipline, or who have been found to conduct themselves in a manner that constitutes a breach of character, dress, or moral conduct as defined by the Shulchan Aruch, may also be dismissed from the school.

It should be noted that dismissals are extremely rare as every effort is made to accept students of high character and diligence.

GRADE POINT SYSTEM

The grading system followed at Yeshiva Divrei Chaim is based on a combination of criteria. These include an evaluation by instructors of the student's classroom participation and performance, oral examinations, and diligence in individual study. However, a large part of the grade is based on the thorough

written testing.

Rather than deriving grades from a precise numerical average, Yeshiva Divrei Chaim employs a grading system that is used by other institutions of higher education. Essentially, this system provides for the following course grades:

A	4.0	C-	1.7
A-	3.7	D+	1.3
B+	3.3	D	1.0
B	3.0	F	0.0
B-	2.7	I	Incomplete
C+	2.3	W	Withdrawal
C	2.0		

The GPA is established by multiplying the grade point equivalent of each course by the number of credits it yields. The products of each course are then added together. The sum is then divided by the total number of credits earned in the semester.

Credit hours with a grade of Incomplete and Withdrawn Without Penalty are not included in the determination of the grade point average, although those hours with a grade of Fail are included.

ATTENDANCE

By design, the Yeshiva Divrei Chaim program relies heavily on regular participation in the learning process. This includes regular attendance of the Shiurim and the three major learning sessions each day. Student

attendance is monitored by the Menahel. Excessive tardiness or unusual absences are not acceptable, and may result in disciplinary action including loss of course credit or dismissal.

LEAVE OF ABSENCE - Federal Policy

Under certain specialized circumstances, and with approval from the Regional Office of the U.S. Department of Education, a student may be granted an approved leave of absence. In

order to be granted a leave of absence a student must follow the procedures outlined below:

The student must request the leave of absence

in writing to the Menahel Ruchni. The request must be signed and dated and must include the reason for which the student is requesting a leave of absence. A leave of absence will not be granted if the reason for the request is not included. The request for a leave of absence will be reviewed by the Menahel Ruchni within ten days of its submission. If approved, the request will be forwarded to the registrar's office and the decision will be placed in the student's academic file. Notification will be sent to the financial aid office.

The student must submit the request for a leave of absence and must receive the approval prior to beginning the leave of absence. The exception would be unusual circumstances when it is impossible for the student to do so, i.e. if the student was in a car accident or other unforeseen emergency/disaster.

A student will only be granted a leave of absence if it can be expected that he will return from the leave of absence on time. If it appears that the student may not return after the leave of absence, an approval will not be granted.

The maximum time for an approved leave of absence is 180 days.

Students on an approved leave of absence will not be considered withdrawn from the institution and no refund calculations will be made for Title IV financial aid received. Students who fail to return to school after an approved leave of absence will be considered withdrawn from the institution as of the date of the start of the leave of absence and refunds will be calculated accordingly.

CONDUCT

The Yeshiva's standards for proper behavior are based on traditional codes of ethics in Halacha. The student is expected to behave at all times as a member of the Yeshiva Divrei Chaim community. Any lapse in a student's

behavior, whether on or off campus, may result in disciplinary action, including suspension. All decisions related to student conduct are made by senior faculty.

NOTIFICATION OF RIGHTS UNDER FERPA

The Family Educational Rights and Privacy Act (FERPA) affords eligible students certain rights with respect to their education records. These rights include:

1. The right to inspect and review the student's education records within 45 days after the day Yeshiva Divrei Chaim receives a request for access. A student should submit to the registrar, dean, head of the academic department, or other appropriate official, a written request that identifies the record(s) the student wishes to inspect. The school official will make arrangements for access and notify the student of the time and place where the records may be inspected. If the records are not maintained by the school official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.
2. The right to request the amendment of the student's education records that the student believes is inaccurate, misleading, or otherwise in violation of the student's privacy rights under

FERPA. A student who wishes to ask the school to amend a record should write the school official responsible for the record, clearly identify the part of the record the student wants changed, and specify why it should be changed. If the school decides not to amend the record as requested, the school will notify the student in writing both of the decision and of the student's right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

3. The right to provide written consent before the school discloses personally identifiable information (PII) from the student's education records, except to the extent that FERPA authorizes disclosure without consent.

FERPA permits the disclosure of PII from students' education records, without consent of the student, if the disclosure meets certain conditions found in §99.31 of the FERPA regulations. Except for disclosures to school officials, disclosures related to some judicial orders or lawfully issued subpoenas,

disclosures of directory information, and disclosures to the student, §99.32 of FERPA regulations requires the institution to record the disclosure. Eligible students have a right to inspect and review the record of disclosures.

Yeshiva Divrei Chaim may disclose PII from the education records without obtaining prior written consent of the student -

- To other school officials, including teachers, within Yeshiva Divrei Chaim whom the school has determined to have legitimate educational interests. This includes contractors, consultants, volunteers, or other parties to whom the school has outsourced institutional services or functions, provided that the conditions listed in §99.31(a)(1)(i)(B)(1) - (a)(1)(i)(B)(2) are met. (§99.31(a)(1))
- To officials of another school where the student seeks or intends to enroll, or where the student is already enrolled if the disclosure is for purposes related to the student's enrollment or transfer, subject to the requirements of §99.34. (§99.31(a)(2))
- To authorized representatives of the U. S. Comptroller General, the U. S. Attorney General, the U.S. Secretary of Education, or State and local educational authorities, such as a

State postsecondary authority that is responsible for supervising the university's State- supported education programs. Disclosures under this provision may be made, subject to the requirements of §99.35, in connection with an audit or evaluation of Federal- or State- supported education programs, or for the enforcement of or compliance with Federal legal requirements that relate to those programs. These entities may make further disclosures of PII to outside entities that are designated by them as their authorized representatives to conduct any audit, evaluation, or enforcement or compliance activity on their behalf. (§§99.31(a)(3) and 99.35)

- In connection with financial aid for which the student has applied for or which the student has received, if the information is necessary to determine eligibility for the aid, determine the amount of the aid, determine the conditions of the aid, or enforce the terms and conditions of the aid. (§99.31(a)(4))
- To organizations conducting studies for, or on behalf of, the school, in order to: (a) develop, validate, or

administer predictive tests; (b) administer student aid programs; or (c) improve instruction. (§99.31(a)(6))

- To accrediting organizations to carry out their accrediting functions. (§99.31(a)(7))
- To parents of an eligible student if the student is a dependent for IRS tax purposes. (§99.31(a)(8))
- To comply with a judicial order or lawfully issued subpoena. (§99.31(a)(9))
- To appropriate officials in connection with a health or safety emergency, subject to §99.36. (§99.31(a)(10))
- Information the school has designated as “directory information” under §99.37. (§99.31(a)(11))
- To a victim of an alleged perpetrator of a crime of violence or a non-forcible sex offense, subject to the requirements of §99.39. The disclosure may only include the final results of the disciplinary proceeding

with respect to that alleged crime or offense, regardless of the finding. (§99.31(a)(13))

- To the general public, the final results of a disciplinary proceeding, subject to the requirements of §99.39, if the school determines the student is an alleged perpetrator of a crime of violence or non-forcible sex offense and the student has committed a violation of the school’s rules or policies with respect to the allegation made against him. (§99.31(a)(14))
- To parents of a student regarding the student’s violation of any Federal, State, or local law, or of any rule or policy of the school, governing the use or possession of alcohol or a controlled substance, if the school determines the student committed a disciplinary violation and the student is under the age of 21. (§99.31(a)(15))

HEALTH AND SAFETY EXEMPTION REQUIREMENT

FERPA permits non-consensual disclosure of education records, or personally identifiable, non-directory information from education records, in connection with a health or safety emergency under § 99.31(a)(10) and § 99.36 of the FERPA regulations. In particular, § 99.36(a) and (c) provide that educational agencies and institutions may disclose information from an

education record “to appropriate parties in connection with an emergency if knowledge of the information is necessary to protect the health or safety of the student or other individuals” and that the exception will be “strictly construed.” Congress’ intent that the applicability of this exception be limited is reflected in the Joint Statement in Explanation of Buckley/Pell Amendment, 120 Cong. Rec.

S21489 (Dec. 13, 1974).

Accordingly, the Department consistently has limited the health and safety exception to a specific situation that presents imminent danger to a student, other students, or other members of the school community – or to a situation that requires the immediate need for information from education records in order to avert or diffuse serious threats to the safety or health of a student or other individuals. For example, the health or safety exception would apply to nonconsensual disclosures to appropriate persons in the case of a small pox, anthrax or other bioterrorism attack. This exception also would apply to nonconsensual disclosures to appropriate persons in the case of another terrorist attack such as the September 11 attack. However, any release must be narrowly tailored

considering the immediacy, magnitude, and specificity of information concerning the emergency. As the legislative history indicates, this exception is temporally limited to the period of the emergency and generally will not allow for a blanket release of personally identifiable information from a student’s education records.

The right to file a complaint with the U.S. Department of Education concerning alleged failures by Yeshiva Divrei Chaim concerning compliance with the requirements of FERPA.

The name and address of the Office that administers FERPA is:

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

SUMMARY OF CIVIL AND CRIMINAL PENALTIES FOR VIOLATION OF FEDERAL COPYRIGHT LAWS

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement. Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for

civil copyright infringement may be ordered to pay either actual damages or “statutory” damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For “willful” infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys’ fees. For details, see Title 17, United States Code, Sections 504, 505. Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, see the website of the U.S. Copyright Office at www.copyright.gov.

PLACEMENT DISCLAIMER

Yeshiva Divrei Chaim is an academic institution and does not provide vocational training nor guarantees employment or

placement to students who complete its programs.

COMPLAINT PROCEDURES

INTERNAL COMPLAINT POLICY:

Any student who has a complaint should submit it in writing to the Menahel. The complaint will be investigated, and the student will be informed in writing within 30 days of the

resolution of his complaint. No person directly involved in the complaint issue will make the final determination

AARTS COMPLAINT PROCEDURE:

Complaints can be filed with the office of the Association of Advanced Rabbinical and Talmudic Schools at 2329 Nostrand Ave Suite M-200 Brooklyn, NY 11210, with the title:

Student Complaint - Yeshiva Divrei Chaim.
AARTS can also be contacted at Tel. (212) 363-1991 or Fax: (212) 533-5335.

NY STATE COMPLAINT POLICY:

A student also has the right to file a complaint with the State of New York Education Department using the policy below.

A complaint against a college in the State University system should be sent to: State University of New York
Central Administration State University Plaza
Albany, NY 12246

The person should first try to resolve the complaint directly with the institution by following the internal complaint procedures provided by the institution. If the complaint is still not resolved, a student may contact the appropriate department below.

A complaint against a college in the City University system should be sent to: City University of New York
Office of the General Counsel 205 East 42nd Street, 11th floor New York, NY 10017

Complaints concerning programs in fields leading to professional licensure (e.g., nursing) should be directed to:

Office of the Professions
Professional Education Program Review
Education Building, 2 West
Albany, NY 12234

Civil rights complaints should be filed with the U.S. Office for Civil Rights: Office for Civil Rights (OCR) - Enforcement Office
U.S. Department of Education 32 Old Slip, 26th floor

New York, NY 10005 - 2500
Telephone: (646) 428-3900
Fax: (646) 428-3843

A complaint of consumer fraud on the part of the institution should be directed to the Office of the New York State Attorney General, Justice Building, Empire State Plaza, Albany, NY 12223.

For a complaint about state student financial aid matters, contact the Higher Education Services Corporation (HESC) Customer Communications Center at 1-888-NYS-HESC.

All other complaints can be submitted to: New York State Education Department Office of College and University Evaluation EBA Room 969
89 Washington Avenue
Albany, NY 12234

ACADEMIC PROGRAMS

Goals of the Undergraduate Educational Program

To complete degree requirements and qualify for the degree, students must successfully complete 156 credits of coursework in the assigned areas. The course of study is intended to prepare students for a richer, more meaningful, more fulfilling and more ethical life; and in order to assist in the transmission of a body of wisdom and justice that has been a cornerstone of civilization for thousands of years. It also provides a broad general foundation for

specialized advanced training for students who aim to pursue careers as Talmud Scholars, educators, teachers, Yeshiva Administrators, Rabbis, Halachic Authorities or Dayanim, and communal functionaries. In addition, a Talmud degree will often be an accepted credential for social workers in Jewish settings, as well for as a host of culturally defined vocations such as kosher food specialists, kashrus supervisors, and the growing number of occupations that are based on a broad familiarity with Jewish law and its ritual traditions.

The Curriculum

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.

Each student who is admitted to the Yeshiva Divrei Chaim is expected to have an extensive knowledge of Chumash, Mussar, and Gemara. While students are not required to take courses in Chumash, and Mussar, they -like any ben Torah- are expected to continue to learn Chumash and Mussar, though for our purposes these studies are extra-curricular. We give no exams in studies for which the student has not registered, make no demands in these fields and offer no rebbeyim for such study. Each semester a student is required to register for 12 credits for his two major courses.

The foundation of the program is the intensive study of the Babylonian Talmud. Its intricate arrangement of traditional law, rabbinic interpretation, and analytic debate represents a holistic approach to wisdom and ethical behavior and represents the authoritative source of the laws and customs of the Jewish people. It is a text whose every nuance has been carefully analyzed for close to two millennia.

The undergraduate program of study at Yeshiva Divrei Chaim 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.

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.

All students entering the undergraduate program at Yeshiva Divrei Chaim are required to complete a uniform program of Talmud study that equips them with skills for advanced Talmud analysis and also prepares them with a content mastery in a broad range of Talmudic 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 one's source knowledge as well, so that the more Talmud subject matter one knows, the richer and more complete his analysis. 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 levels

of study. Thus two students at different levels may study the same tractate but the courses will differ in the depth of analysis, level of study and range of interpretive and commentary sources that are required.

The first four semesters of each student's course work are devoted to a program of required Talmud study. After completing these four semesters the student can choose one of three program options.

Option 1: *Talmud Track.* Under this option the student will continue to advance his skills in Talmud analysis by completing six more semesters of higher Talmud work. This track follows the conventional spiral of skill development. The rationale for this program is well known. It takes years of training to become adept at higher Talmud analysis with the abundant commentary and explanatory literature of the rishonim and achronim. Under this option the graduating student will complete ten semesters of

Talmud, two courses each semester, one in Iyun and the other in Bkuis.

Option 2: *Split Track, Talmud and Halacha.* This option is the preferred option for students who do not intend to pursue lengthy kollel study and do not plan on pursuing graduate work. It is also recommended for students who intend to go into Halacha-based careers as dayanim, mashgichim, sofrim, etc. Under this option, after completing the required four semesters of Talmud the student may, with the approval of the hanhala, choose to begin systematic study of Halacha. Students who seek to extend their Talmud learning for one or two more semesters may enter this track at the fifth or sixth semester levels. Under this option the student devotes the remaining years of his undergraduate study to coursework in Halacha, completing two courses each semester. Graduates will have completed four to six semesters of Talmud (Iyun and Bkuis), devoting the last years of their undergraduate work to Halacha study (two courses each semester).

THE UNDERGRADUATE DEGREE

Yeshiva Divrei Chaim offers an undergraduate program that leads to a First Talmudic Degree. This Degree is equivalent in status to a Bachelors degree.

In order to earn this degree, students must satisfactorily complete 165 credits of assigned course work in Talmud and Halacha.

COURSE CODES

Course codes used at Yeshiva Divrei Chaim begin with a designation of the course discipline. Thus TL stands for Talmud-Iyun courses, GM designates Bkuis courses. SA and HL connote courses based on the Shulchan Aruch and in applied Halacha. In TL and GM courses, the first number following the title identify the level in the disciplinary sequence.

TL-1 is the first course for level 1 (U1) in the required sequence; TL-2 is the second, etc. than the letter at the end of listing denotes the term A for fall B for spring and C for summer, those the course for U1 in Talmud for the summer term will be listed as TL-101C

FREQUENCY OF COURSE OFFERINGS

The students enrolled at Yeshiva Divrei Chaim 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 all the students, and courses are offered with enough frequency to enable students to graduate within the normal time frames.

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 Berachos

The tractate deal principally with the rules for blessings, the proper structure for the amidah prayer, the prohibitions on hefsik in the middle of the Shma prayer, variations in styles of prayer, distinctions between prayers that are rooted in the scripture and those crafted by the chachmei hadoros. Included are discussions of the prayer service and the appropriate zmanim for tfilah. In addition to the many halachic passages, this tractate includes challenging stretches of Aggadah and ethical discourse.

03 Shabbos:

A comprehensive study of the laws of the Sabbath and their derivation from the Sinaitic tradition. Deals with the establishment of categories of domains and the various biblical and rabbinic laws promulgated with regard to transporting between these legally constituted domains. The principal focus of the tractate is on discussing Sabbath related commandments and especially to derive, discuss and delimit the principal categories of creative labor that are prohibited. The system of Avos and Toledos linking principal categories of prohibited labor to legally similar melachos is adumbrated.

04 Eiruv:

The rabbinic powers of Takanah permit various theoretical and practical modifications of Torah defined domains. This tractate is concerned with such constructs as the Eruvei Chatzeiros and the Eruvei Techumin. Inter alia it discusses the complex and ramifying laws regarding domain and what constitutes public, private and universal domains. The tractate offers a detailed insight into the various

strategies for redefining domains through the use of the Eruv process in both rural and urban settings

05 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. Often characterized as a holiday signaling freedom, this holiday's deeper significance lies in the fact that it represents the acceptance of ethical and religious authority. It commemorates replacing the onerous yoke of human and spiritual bondage with a set of responsibilities through adherence to the Torah. As the plagues transformed water into blood, sunlight was held back for days, and the sea's course was changed, divine authority over the physical universe was made manifest for all to witness. This tractate delves into the rich ritual observance of the Passover holiday and the particularly detailed and intricate laws regarding the stringent Biblical and Rabbinic prohibitions on leavened bread and various derivative foods and the requirement of ridding the home of chometz- tainted foods; bitul, taaruvos, nokshe, as they apply to food products. The Hagaddah and the Seder of the Passover festival are also discussed and analyzed.

07 Rosh Hashana:

The Jewish year is the basis for a cycle of holidays and commemorations. The first of the days of the New Year is a day set aside for reflection and awe, for an assessment of one's values and priorities and for the need to make a moral accounting of the past year while using this period of reflection to lay the lineaments for a better and more ethical future. The holiday itself is signified by prayer, introspection, and the ritual blowing of the Ram's horn, the Shofar, to awaken the nation to the need for spiritual cleansing. The holiday, like all Jewish holidays is set into the lunar calendar, and this tractate in addition to addressing the issues mentioned above, deals extensively with the process of declaring a new month, the process of taking witness testimony, etc.

This tractate also discusses the process of rabbinic extension of the holiday and the basis for the two-day holiday in modern times (“sholchu mitam”).

09 Yoma:

The ten day period marking the Days of Awe lead to the tenth day of Tishrei, when individuals are obliged to fast and refrain from a number of temporal activities. It is a day set aside for prayer, reflection and a return to unsullied form through atonement and forgiveness. It is a day of profound importance in Jewish life and it requires extensive preparation. In the times of the temple it was a day marked by a unique sacred service that involved the High Priest in a series of Temple activities that culminated with the dispatching of a sacrificial “sair Hamistaleiach”. It is a day when the high priest entered the Holy of Holies and prayed using formulations that were too sacred to be uttered at any other time of the year. The entire set of laws regarding the fasting, the other “inuyim,” the Temple service, the preparation of the Kohen, the preparation of the korbanos, the process of atonement and forgiveness are derived in this tractate.

12 Sukkah:

There is no other holiday period that is as rich with ritual and symbolism as the Succah holiday. The command to leave the comforts of one’s home in order to celebrate the season of harvest and the liberation from bondage in Egypt and the subsequent miraculous trek through the desert where rude tabernacles formed the common abode for million of people, forms the textured backdrop for the Succah festival. The citron, palm lulav, and other “arbah minim” from a second ritual node for the holiday. Each of the articles from the succah and its schach to the citron and its form to the lulav and the other articles must meet strict biblical requirements for its dimensions as well as for other characteristic. The tractate derives these requirements and discusses the vast number of variations that are possible. The tractate also discusses the obligations of chinuch and how they apply with regard to Succah and the four minim. Also discussed is the process of

arriving at a system of priorities for mitzvos when it is not possible to do all the obligatory commandments and one is forced to choose.

15 Baitzah:

This tractate concerns the Rabbinically prescribed laws of Muktzah. Cases of various different categories of Muktzah are elaborated. The forms of Muktzah are hierarchically arranged, with a spectrum of exemptions based on specific circumstances. A principal focus of the discussion are the interrelated principles of “Nolad” and “Hachanna”. The tractate also discusses the status of labor prohibitions during the holidays and the distinction between holiday prohibitions and those of the Sabbath. Defining the boundaries of “Mitoch”, where two of the principal rishonim, Rashi and Tosefos, disagree about the interpretive role of the “heter Oichal nefesh.” The rabbinical requirement for an “*Eruv Tavshilin*,” and the range of its operative effect in the preparation of food and in regard to other forms of labor.

17 Ta’anis:

The relationship between heavenly decrees and the temporal world forms the philosophic undertone of this tractate. Taanis calls the nation to prayer and reflection. It is a form of supplication and atonement. It is also a form of profound commemoration when world-shattering events took place. These events require study and periodic reassessment for they play a living role in the history of Jewish civilization. Students will also study Aggadic texts that are woven into the text to analyze the outlook, “hashkofa” of the historic Jewish community. The order of prayer and service on days when Taanis is declared. The tractate also discusses the calendar of traditional taanis that was abandoned for cause.

20 Megilla:

The unique holiday of Purim is intimately bound up with the concept of “Pirsum Hanes.” The vehicle for accomplishing this requirement is the public reading of the Megillah. Like other holidays this one is profoundly commemorative, repeating both the history of a moment and its eternal lesson about the

covenantal relationship between the Jewish people and Hashem. In the period after the destruction of the First Temple and the subsequent subjugation of the Jewish people, what are the elements of their civilization that must be carried along in the Diaspora? What are the obligations to the land in which they live? How are they to respond to oppression and impending disaster? Also presented as the halachic boundaries of the historic patrimony as determined by the debate over Kibush Yachid. The varying dates for the reading of the Megilla in different locales.

23 Moed Katan:

As in all law, every principle has its boundary, its range and locus. But not infrequently one concept or principle crosses another. Such is the concept of chol or common status and kodesh or holy status. It is much easier to divide these two in theory and in the abstract than to accomplish this in fact. The intervening days of Succos and Pesach form a luminal state between chol and kodesh. Not only do they have aspects of both chol and kodesh, but the very definition of the degree of kedusha on these days (defined by restrictions on creative labor) are also a combination of biblical injunction and rabbinic decree. The tractate also discusses the venerable practice of mourning the dead in a prescribed fashion as well as sumptuary decrees intended to limit expenditures on funerals.

26 Chaggigah:

A people are defined by their history, their practices and their beliefs. The “sholosh regalim” were intended to refresh these fundamental elements for the widespread population of Jewish people. On these occasions they were all obliged to make a pilgrimage, to come together as one to “see but also be seen”. They brought entire households to the Temple to be blessed by the priests and to learn Torah and to share in common service. This tractate discusses the various forms of “korbanos” that these pilgrims brought to the Temple. It also lays out the basis for exemption from the “chok Hare'iyah.” Extensive portions of the tractate are in the form of Aggadaic teachings.

29 Yevamos:

Jewish marriage constitutes a set of relationships that ramify beyond the two individuals who marry. It is embedded in consanguine relations. Thus if a woman weds a man, he becomes “osur” to a number of her principal relatives. Similarly even upon his death she may not marry a number of her husband’s relatives, for example his son or brother. The practice of levirate marriage (which forms a singular exception to some of these restrictions) is designed to perpetuate family identity. It forms a striking example of the kinship obligations built into Jewish marriage. The tractate delineates circles of consanguinity derived from biblical law and explores the concept of “zokuk l’yabom,” a bond that dictates but does not itself lead to the bond of levirate marriage. Also discussed are the sanctioned option of Chalitzah; the laws of priestly marriage; the legal options of the Agunah; lines of descent and genealogy during the Diaspora.

33 Kesubos:

This tractate concerns Jewish marriage and the reciprocal obligations that are laid out in the marriage contract. A number of these obligations are explicit and biblically derived; others are implicit or traditional and are socially defined. The tractate also establishes principles for evaluating conflicting testimony between the parties to a marriage; residual obligations in the case of divorce; obligations of a husband’s heirs to a woman who is widowed. The status of witnesses; witness testimony; written testimony, second hand oral testimony; testimony of the involved person. The tests to which testimony is put to assess credibility; the credibility of a minor presenting witness after attaining maturity; other cases where testimony must rely on corroborating evidence or testimony.

39 Gittin:

Jewish marital law recognizes divorce. But the process of dissolving a marriage is a legal process that must be followed precisely in order to be valid. Witnesses to the divorce contract play an important

role that goes beyond simply being available to certify the credibility of the document. The “Get” or divorce contract, also must be very precisely drawn. This tractate addresses the thicketed rules that accompany the issuance of a “Get”. From identifying geographic boundaries, to the spelling of names and the disqualification of certain witnesses, all of the technical aspects of this document are elaborated in this tractate. As is common with Talmudic texts the need to reach precise decisions about these many matters leads to a discussion of an issue that is removed from divorce but has important implications for this topic nonetheless, for example, the steps that must be followed to carry out a halachically proper conversion from another faith to Judaism.

43 Kiddushin:

This tractate is concerned with the creation of a valid and binding “kinyon”. What a kinyon is and how it is established is itself the issue. Kinyon is a legally binding status that is engendered through a specific talmudically sanctioned process. For a woman to be betrothed there needs to be a kinyon. Absent that there is no bond, no set of consequent obligations. How a betrothal kinyon is accomplished, by whom, and under what conditions, opens the tractate. Other forms of kinyon, the biblical basis for kinyonim are also discussed. How kinyonim can be effected by proxies; conditional kinyonim, etc. Later chapters analyze the obligations of parent to child and child to parent. This tractate also contains source texts on the practice of bris milah, pidyon Haben, and chinuch habonim.

46 Nedarim:

The Torah recognizes Man’s ability to make binding restrictions upon himself. Man’s word is critical to his being, and through his word he can limit himself through vows, called “Nedarim” to avoid certain actions or behaviors or to obligate him to certain actions. These vows take on the force of ritual law. There are positive vows- to give charity, to do a good deed, to erect a shelter- and there are negative vows, to refrain from a specified action. The legal formula for vows. How are these vows enforced? Which vows are null and void from the outset? Who can nullify vows? Which vows can be withdrawn

through a court? Who has the power to nullify the vows of a minor? How are terms that are ambiguous in meaning to be interpreted? The legal standing of euphemisms, sign language, body language, etc. The social foundations of discourse, language, communication.

49 Nazir

A special category of vows is represented by the vows of the Nazir. This vow is meant to enforce a degree of asceticism and austerity through a biblically defined regimen. The best-known example of the Nazir way of life is Shimshon. In some ways the Nazir represents an aspiration to remove temporal diversions and come closer to perfect service. But the Talmud itself is divided on the issue of making such vows. On the one hand it does not support the idea of promulgating new restraints and restrictions, on the other it recognizes that individuals may find a nazirite vow useful for achieving personal improvement.

54 Bava Kama,

Talmudic Civil Law. This tractate treats damage as an analytic legal concept, dividing damage to property into four distinct categories, each with its own characteristic sets of responsibilities and punishments. The text is concerned with how these categories are derived and the method for defining each specific type of damage and organizing its branches. This tractate also treats the issue of damages caused by one’s property and by one’s own person. Numerous cases are discussed and analyzed by the light of Talmudic legal principles to illustrate the fine shadings of the law and its divergent consequences.

58 Bava Metziya

This second volume of Talmudic Civil Law deals with property claims and the disposition of disputed articles of property, wage rights and obligations, the prohibition on interest and usury. Assorted case studies of fair trade, limits on profits, assumptions that govern exchange and purchase, consumer rights, sumptuary powers of local courts. In disputes

over property the guiding principle of Chazoka and Hamoitzie alov Harayah, the inapplicability of Rove. The powers of the court to divest the individual of his property rights and under what conditions this power is to be used. Assorted categories of Shomrim, safe keepers and caretakers, whose responsibility varies with the conditions and titles of their stewardship.

60 Bava Basra

The third volume of Civil Law covers business partnerships, division of property, how one creates a change in ownership status for property through kinyon. Defining obligations with regard to communal protection, the construction of communal security structures, communal meetinghouses, and communal schools. Air rights, the rights to privacy; to be protected from damage through prying, through noise, through unruly and inconsiderate behavior; rights of way; the rights of neighbors, vendors, heirs. Using communal taxing powers for such purposes as providing for schooling, common protection, the provision of charity; the rights of clerics, scholars and priests to certain exemptions in return for their service. The laws of deeds and legal documents. Laws regarding commerce, consumer rights and seller's regulations; also includes the laws of inheritance.

63 Sanhedrin

This course focuses on the process of Jewish justice, the role of courts and their operation. The judicial system; criteria for becoming a justice; how different courts are constituted; levels of jurisdiction.; and the types of cases (civil, torts and damages, divorce, marriage, inheritance, capital crimes) that may be tried in a lower court, in the intermediate courts, the very highest court. The taking of testimony, challenging and testing the credibility of witnesses, liability of judges for misfeasance and malfeasance. The protection of defendants; the severe limits on circumstantial evidence; the disqualification of witnesses. The range of penalties that can be meted out.

67 Maccos

This course focuses on such issues as interrogation of witnesses and their impeachability; the biblical concept of Eydin Zomemim and its inapplicability in certain clearly defined cases. The "Ir Hanidachas" asylum-city reserved for those who commit inadvertent murder and the rules of the city. The special responsibilities of the High Priest for the Ir Hanidachas. How and under what conditions corporal punishment may be warranted for criminals. The strict guidelines for how such punishment is to be administered.

69 Sheviyos

Analysis of the various categories and forms of oaths, including such topics as legal testimony, the creation of sworn prohibitions, and the use of the Shvua to reinforce biblical commandments.

Biblical prohibitions on swearing for naught, swearing falsely, abusing the Name of Hashem. As a result of these prohibitions, that are explored in great detail through cases studies, oaths were rarely invoked and often avoided even at great personal cost. However, once invoked, the oath carries great weight and proves decisive in many property-based disputes.

72 Avodah Zarah

This course details the sundry idols and form of idol worship that were prevalent at the time of the Temple. It discusses the prohibitions on associations, transactions, and interactions with true idol worshippers. Various restrictions were placed on Jewish businesses to limit their interaction during idol worshipping holidays so as not to entangle Jewish merchants in idolatrous enterprise. This tractate also discusses the Jewish calendar and the process by which it is related to the secular calendar.

76 Niddah

Jewish biblical law connects certain physical phenomena with cycles of Tumah and Tahara. There is no secular counterpart to these concepts, but they play a definitive role in Jewish life for both men and women. This tractate concerns the thicketed laws of purity, individual purity and family

purity. The Torah requires that various foods, e.g. the terumah gifts that were reserved for the priests must not be defiled through Tumah. Under what circumstances does a person make such foods, or the utensils used in the Temple Tomay? How must one check to see that one has not become Tomay? What is the role of Chazakah in permitting us to rely on a previously ascertained status? How is one to address status of sofeik? How does one deliver a judgment when the facts are unclear, but a decision

must be rendered nonetheless? What judicial and interpretive principles are used and how are they applied? Applying the interpretive tools of chazokah, rov, and migui to clarify status.

Outlined below is a sample five-year program for this Degree.

Sample Program for First Talmudic Degree: Talmud Track

Year 1

Level U1: Semester 1 Fall

TL-101A	Introduction to Talmud Iyun I,	7 Credits
GM-102A	Introductory Survey of Mishna and Gemara I, Bkius,	5 Credits
		12 credits

Level U1: Semester 2 Spring

TL-101B	Introduction to Talmud Iyun II,	7 Credits
GM-102B	Introductory Survey of Mishna and Gemara II, Bkius,	5 Credits
		12 credits

Level U1: Semester 3 Summer

TL-101C	Introduction to Talmud Iyun III,	7 Credits
GM-102C	Introductory Survey of Mishna and Gemara III, Bkius,	5 Credits
		12 credits

Total Year 1 credits **36 credits**

Year 2

Level U2: Semester 1, Fall

TL-201A	Talmud Iyun Research and Analysis, I,	7 Credits
GM-202A	Intermediate Survey of Mishna and Gemara I, Bkius,	6 credits
		12 credits

Level U2: Semester 2, Spring

TL-201B	Talmud Iyun Research and Analysis, II,	7 Credits
GM-202B	Intermediate Survey of Mishna and Gemara II, Bkius,	5 Credits
		12 credits

Level U2: Semester 3, Summer

TL-201C	Talmud Iyun Research and Analysis, III	7 Credits
GM-202C	Intermediate Survey of Mishna and Gemara III, Bkius,	5 Credits

		12 credits
Total Cumulative credits		72 credits

Year 3

Level U3: Semester 1, Fall

TL-301A	Talmud Iyun with Rishonim I	7 Credits
GM302A	Analytic Survey, Mishna and Gemara I, Bkius	5 Credits
		12 credits

Level U3: Semester 2, Spring

TL301B	Talmud Iyun with Rishonim II	7 Credits
GM-302B	Analytic Survey, Mishna and Gemara II, Bkius	5 Credits
		12 credits

Level U3: Semester 3, Summer

TL-301C	Talmud Iyun with Rishonim III	7 Credits
GM -302C	Analytic Survey, Mishna and Gemara III, Bkius	5 Credits
		12 credits

Total Cumulative credits		108 credits
---------------------------------	--	--------------------

Year 4

Level U4: Semester 1, Fall

TL-401A	Talmud Iyun, Intermediate Analysis I,	7 Credits
GM-402A	Advanced Mishna and Gemara, Bkius, I	5 Credits
		12 credits

Level U4: Semester 2, Spring

TL-401B	Talmud Iyun, Intermediate Analysis II,	7 Credits
GM-402B	Advanced Mishna and Gemara, Bkius, II	5 Credits
		12 credits

Total Cumulative credits		132 credits
---------------------------------	--	--------------------

Year 5

Level U5: Semester 1, Fall

TL-501A	Talmud Iyun, Advanced Analytical Talmud I,	7 Credits
----------------	---	------------------

GM-502A	Supervised Independent Study, Mishna & Gemara I, Bkius,	5 Credits
		12 credits
Level U5: Semester 2, Spring		
TL501B	Talmud Iyun, Advanced Analytical Talmud II,	7 Credits
GM -502B	Supervised Independent Study, Mishna/ Gemara II, Bkius,	5 Credits
		12 credits
<u>Total credits for undergraduate degree</u>		<u>156 credits</u>

Sample Program for First Talmudic Degree: Split Track

Year 1

Level U1: Semester 1 Fall

TL-101A	Introduction to Talmud Iyun I,	7 Credits
GM-102A	Introductory Survey of Mishna and Gemara I, Bkius,	5 Credits
		12 credits

Level U1: Semester 2 Spring

TL-101B	Introduction to Talmud Iyun II,	7 Credits
GM-102B	Introductory Survey of Mishna and Gemara II, Bkius,	5 Credits
		12 credits

Level U1: Semester 3 Summer

TL-101C	Introduction to Talmud Iyun III,	7 Credits
GM-102C	Introductory Survey of Mishna and Gemara III, Bkius,	5 Credits
		12 credits

Total Year 1 credits **36 credits**

Year 2

Level U2: Semester 1, Fall

TL-201A	Talmud Iyun Research and Analysis, I,	7 Credits
GM-202A	Intermediate Survey of Mishna and Gemara I, Bkius,	5 Credits
		12 credits
Level U2: Semester 2, Spring		
TL-201B	Talmud Iyun Research and Analysis, II,	7 Credits
GM-202B	Intermediate Survey of Mishna and Gemara II, Bkius,	5 Credits
		12 credits
Level U2: Semester 3, Summer		
TL-201C	Talmud Iyun Research and Analysis, III	7 Credits
GM-202C	Intermediate Survey of Mishna and Gemara III, Bkius,	5 Credits
		12 credits
Total Cumulative credits		72 credits

Year 3 Option 1 (Talmud)

Level U3: Semester 1, Fall

TL-301A	Talmud Iyun with Rishonim I	7 Credits
GM302A	Analytic Survey, Mishna and Gemara I, Bkius	5 Credits
		12 credits

Level U3: Semester 2, Spring

TL301B	Talmud Iyun with Rishonim II	7 Credits
GM-302B	Analytic Survey, Mishna and Gemara II, Bkius	5 Credits
		12 credits

Level U3: Semester 3, Summer

TL-301C	Talmud Iyun with Rishonim III	7 Credits
GM -302C	Analytic Survey, Mishna and Gemara III, Bkius	5 Credits
		12 credits

Total Cumulative credits		108 credits
---------------------------------	--	--------------------

Year 3 Option 2: (Halacha)

Level U3: Semester 1, Fall

HL-303A	Appld Basic Hal, I	7 credits
SA-304A	Fndtns of Hal, I	5 Credits
		12 credits

Level U3: Semester 2, Spring

HL-303B	Appld Basic Hal, II	7 Credits
SA-304B	. Fndtns of Hal, II	5 Credits
		12 credits

Level U3: Semester 3, Summer

HL-303C	Appld Basic Hal, III	7 Credits
SA-304C	Fndtns of Hal, III	5 Credits
		12 credits

Total Cumulative credits **108 credits**

Year 4

Level U4: Semester 1, Fall

HL-403A	Practical Halacha, I	7 Credits
SA-404A	Halachic Sugyos, I	5 Credits
		12 credits

Level U4: Semester 2, Spring

HL-403B	Practical Halacha, II	7 Credits
SA-404B	Halachic Sugyos, II	5 Credits
		12 credits

Total Cumulative credits **132 credits**

Year 5

Level U5: Semester 1, Fall

HL-503A	Halacha in Responsa, I	7 credits
SA-504A	Contemporary Halachic Topics, I	5 Credits
		12 credits

Level U5: Semester 2, Spring

HL-503B	Halacha in Responsa	7 Credits
SA-504B	Contemporary Halachic Topics	5 Credits
		12 credits

Total credits for undergraduate degree 156

COURSE LISTINGS AND DESCRIPTIONS

TALMUD

All Talmud courses are based on teaching analytic skills and content and are keyed to specific assigned tractates. Below is a list of many common tractates from the Talmud Bavli. The student may select (with the approval of his adviser) from among 27 different Talmud courses. It is not always possible to offer a course in each of the curriculum tractates. However,

whenever it is possible to put together a minimum class of 20 students, student wishes and interests are accommodated. There are no prerequisites in the Talmud sequence and the student is free to register for any of the Talmud-based courses offered in his level.

COURSES IN TALMUD IYUN

Please note that the first six courses in this sequence are required of all students

TL-101A Introduction to Talmud Iyun I, 7 Credits

Developing skills in translating the Aramaic and Hebrew texts; helping the student arrive at a basic understanding of the text and the principles it presents. Students prepare the assigned text with basic commentaries in a chavrusa pair. Lectures emphasize the logical understanding of the text and the debates elaborating on Talmudic principles.

Prerequisite: General admission

TL-101B Introduction to Talmud Iyun II, 7 Credits

Students prepare assigned texts with their Chavrusas. They pay special attention to explicating the interpretive stances of Rashi and Tosefos. Extensive research in Maharsha, Maharam and Maharshal. Lectures focus on presenting a clear understanding of the text with analysis of the interpretive rishonim, especially Tosefos. Students

are called upon to make presentations of the assigned texts.

Prerequisite: TL-101A

TL-101C Introduction to Talmud Iyun III, 7 Credits

In this course students continue to develop their methodical approach to Talmud. They translate, analyze and debate the various possible meanings of the deeply nuanced source texts. The chavrusas utilize a process of thrust and parry to interrogate each other's interpretation. From this dialectical process they develop a fluency in Talmudic discourse. From their study of Tosefos' broad based comparative scholarship they emerge with an appreciation for the holistic approach to the study of Talmud.

Prerequisite: TL-101B

TL-201A Talmud Iyun Research and Analysis, I, 7 Credits

Students examine the assigned text with chavrusahs. Preparation focuses on research in the principal rishonim and their varied readings and interpretations of the text. Students learn to interrogate the interpretive work of the classic commentators: Rashba, Ritva, Ramban, and Ran. Lectures present the varied shittos and explain how they reflect differing approaches to the meaning of critical Talmudic phrases and principles.

Prerequisite: TL-101C

TL-201B Talmud Iyun Research and Analysis, II, 7 Credits

Students develop their Talmud reasoning and analytical skills. By the end of the course they are expected to make an intermediate level "laining" of the assigned text that integrates the various shittos that they learn in the major commentaries. They learn to use pshat achronim to help them explore the concepts that are articulated in Rashi, Tosfos, Rashba, Ritva and Shita Mekubetztes. The lecture probes the implicit and explicit reasoning upon which the assigned Talmudic segment is based.

Prerequisite: TL-201A

TL-201C Talmud Iyun Research and Analysis, III, 7 Credits

In this course students study the assigned Talmud tractate, navigating a range of varied texts in their distinctive styles, including sharp Halachic/conceptual debates (and the relevant sections of secondary rishonim with selected achronim), Aggadic narratives that are often interpreted by the commentators homiletically to offer moral lessons, and explicatory texts that explore and offer the basis for customs, religious rituals, and prescriptive social ethics.

Prerequisite: TL-101B

TL-301A Talmud Iyun with Rishonim I, 7 Credits

Building an analytical approach to the Talmud, students are challenged to consider the text as a

field of investigation: to ask why a particular principle is used as opposed to another; what best explains the basis for the conceptual disagreements that are presented; why does a particular Tanna rely on a novel application of an established principle while another rejects such an application? They are taught to ask fundamental questions of the text and to seek explanations for the way a given case is decided. Lectures demonstrate how a close reading of the Rishonim uncovers answers to these and other questions, deepening the text and its application.

Prerequisite: TL-101C

TL-301B Talmud Iyun with Rishonim II, 7 Credits

Students do extensive research in the Rishonim literature. They probe the internal logic of the commentaries, tracing the theoretical principles of a given position through several different Talmudic passages in various tractates. They compare the analyses of similar legal opinions in related cases. Lectures are devoted to surveying the Rishonim and presenting a coherent overview of the major conceptual models.

Prerequisite: TL-301A

TL-301C Talmud Iyun with Rishonim III, 7 Credits

This course revolves around supervised chavrusah research in the designated tractate, mastering content, pursuing focused research on assigned sigye topics and analyzing the relevant interpretations found in the classic rishonim. Working through often convoluted and entangled commentary the study pairs build conceptual tools to understand and explain challenging Talmud texts. Rishonim literature is analyzed as highly developed briefs proposing sophisticated theoretical approaches to the cases presented in the Talmud. Shiur is interactive in the form of Talmudic dialogue between the instructor and the students.

Prerequisite: TL-301B

TL-401A Talmud Iyun, Intermediate Analysis I, 7 Credits

Through research in the commentaries students are asked to resolve apparent contradictions and discrepancies in the different texts. Students expand their chavrusah 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 presented by these authoritative Rishonim. Lectures are a weave of Talmudic principles to arrive at Shmatza aliba d'hilcheseh.

Prerequisite: TL-301C

TL-401B Talmud Iyun, Intermediate Analysis II, 7 Credits

Students in their preparation and research study the intricate analyses of the pilpuistic Achronim. These works engage the entire range of commentary literature, interpreting the principles of the Rishonim in the course of reconceptualizing the Talmud Sigya. Students hone their analytic skills in intensive dissection of Talmudic sigyas. Lecture is classic pilpul.

TL-501A Talmud Iyun, Advanced Analytical Talmud I, 7 Credits

Prerequisite: TL-401A

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 novellae based on similar approaches. Lectures analyze the chiddushim of Achronim interpreters.

Prerequisite: TL-401B

TL-501B Talmud Iyun, Advanced Analytical Talmud II, 7 Credits

Students prepare their own creative scholarship. Based on the approach that views the entire Talmud as an integrated whole, students construct legal principles derived from studying the vast compilation of the Talmud. By methods of comparison, analysis and creative distinction, students develop their own chiddushei Torah in the tradition of rigorous Talmud analysis that has been kept alive and relevant over millennia. They employ the Halachic literature as well as the full range of interpretive sources.

Prerequisite: TL-501A

COURSES IN BKIUS- GEMARA SURVEY

Please note that the first six listed courses are required of all students. The following courses in Gemarra survey are designed to 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.

GM-102A Introductory Survey of Mishna and Gemara I, 5 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. Student chavrusahs study the Mishna text with the Gemarra.

Prerequisite: General admission

GM-102B Introductory Survey of Mishna and Gemara II, 5 Credits

Students study the Mishna using the explanatory Gemarra to penetrate the often difficult and allusive

Mishna texts They learn to rely on the Gemarra to help provide perspective and to reconstruct the original aim and intent of the Mishnaic authors.

Prerequisite: GM-102A

GM-102C Introductory Survey of Mishna and Gemara III, 5 Credits

This course promotes a facility for developing a flowing translation of the assigned body of Talmud text. Over the course of the semester students advance their fluency in the language and style of the ancient Gemarra text acquiring concepts and a facility for independent bkius study of Talmud (regilus). The objective is to build a broader knowledge of Talmudic source material.

Prerequisite: GM-102B

GM-202A Intermediate Survey of Mishna and Gemara I, 5 Credits

Students study the Gemarra texts of the assigned tractate to understand the logic and structure of the Mishna. The more extensive and discursive Gemarra texts help the student arrive at an authoritative rendering of the Mishna text, and also debate the logic and meaning of this source text. Students study and discuss the emendations and explanations offered by the Tannaim and Amoraim on the assigned Mishnaic tractate.

Prerequisite: GM-102C

GM-202B Intermediate Survey of Mishna and Gemara II, 5 Credits

Students master the shaklah vetariah, the thrust and parry of the Talmudic dialogue, that posits an explanation for a Mishnaic dictum and then riddles 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.

Prerequisite: GM-202A

GM-202C Intermediate Survey of Mishna and Gemara II, 5 Credits

This course promotes a facility for independent study of 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, this course provides the student with extensive exposure to the topics and concepts analyzed in the assigned tractate.

Prerequisite: GM-202B

GM-302A Analysis of Mishna and Gemara I, 5 Credits

In many instances the text is embedded in obscure syntax and antiquated terminology and is open to interpretation and varied readings. The great guide to these texts is the medieval scholar, Rabbi Shlomo Yitzchaki, known by the acronym Rashi. Rashi's kuntreisim provided translations, explanations for opaque phrases and most importantly an authoritative interpretation of the text. Rashi's venerable commentary guides the developing Talmudist through the thicketed 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 required 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.

Prerequisite: GM-202C

GM-302B Analysis of Mishna and Gemara II, 5 Credits

Students study the assigned tractate, mastering the text, and relying upon Rashi's interpretation for guidance. The analysis deals primarily with the debates and discussions of the various Tannaim and Amoraim. Students are required to master the maskanos, the conclusions of the various deliberations that are studied.

Prerequisite: GM-202A

GM-302C Analysis of Mishna and Gemara III, 5 Credits

The Talmud is organized by tractate topics but within the tractates the subject matter is protean and disparate. The Talmud does not lay out distinct discussions focused on issues in topical order. Cases are investigated conceptually. In the text analytic strings can range from discussions of korbanos, Shabbos and responsibility for property damage detouring into history, the local market, and ethical theory, all within a single synoptic passage. The survey is designed to move students rapidly through the material by having them focus on key issues and concepts so that they acquire broad familiarity.

Prerequisite: GM-302B

GM-402A Advanced Mishna and Gemara I, 5 Credits

This advanced course presumes a familiarity with the styles of discourse and colloquy. Students prepare the text and immerse themselves in the Talmudic narrative. 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.

Prerequisite: GM-302C

GM-402B Advanced Mishna and Gemara II, 5 Credits

In addition to consulting each Rashi that applies to the Mishna and Gemarra students also study

selected Tosefos commentaries on the assigned tractate. The Tosafists provide commentary, discussion, analysis and also expand on the text. They are particularly important to the understanding of the underlying principles that support the case analyses offered in the shaklah veteriah.

Prerequisite: GM-402A

GM-502A Supervised Independent Study, Mishna and Gemara I, 5 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.

Prerequisite: GM-402B

GM-502B Supervised Independent Study, Mishna and Gemara II, 5 Credits

Study and analysis of an additional 35 folio pages of core text with the object of committing to memory the maskanos, takanos and gezeiros that are discussed and debated in the text.

Prerequisite: GM-502A

OUTCOMES OF TALMUD STUDY.

- To analyze and understand each blatt in depth
- To become fluent in the languages of the Mishna and Talmud
- To learn to make a flowing translation of the ancient text and reconstructing its cases
- To master the process of analyzing a Rashi
- To learn to research such achronim commenters as Maharsha, Maharshal, Maharam
- To learn how to analyze a Tosfos by comparing and contrasting different Talmud sources
- To learn to seek out the underlying principles in the text that is being studied
- To learn to organize a series of different acts and understand the way they interact to create a complex and layered reality
- To develop skills at articulating and elaborating on one's analysis through the chavrusah process

- To develop the skill to listen to lectures, focus on the principal theme, take notes and master the material
- To use student imagination to the fullest to develop fresh ideas and theories about the source text
- To make students knowledgeable about the range and specialties of the meforshim
- To develop skill learning the rishonim some as interpreters others as codifiers
- To learn to think critically and interrogate the texts with care and nuance
- To read scholarly text with painstaking precision
- To commit important principles and Talmud cases to memory
- To learn to organize and present Talmud pilpul
- To learn to think independently to develop chiddushim

COURSES IN SHULCHAN ARUCH AND HALACHA

The Yeshiva Divrei Chaim Halacha program comprises five basic elements:

1. Analyzing and dissecting the rationale for the Halacha as presented in the Shulchan Aruch source text.
2. Placing the Halacha into its broader context by studying the Tur and tracing the Halacha to its roots in Talmud and the Rishonim. This involves learning the Bais Yosef, Darkei Moshe and other commentaries on the Tur. It also means studying selected sugyos in shas.
3. For a given topic, for example Muktzeh, the student will learn 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 exclusively? 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 defensible answers leading to different conclusions.
4. 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?
5. Developing judicial judgment based on Responsa and shimush. Given the fact of ultrasound imaging, for example, if we learn that a fetus can be potentially harmful to the mother how do we proceed? How certain must we be of the danger? 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.

COURSE DESCRIPTIONS FOR SHULCHAN ARUCH AND HALACHA

Please note students in the **split track** are to take two paired courses from this division each semester, one each from the Shulchan Aruch and Halacha sequences, once they have completed their Talmud requirements. Students in the **combined track** should consult with their academic adviser for approval to take specific courses listed in this area. They must have adviser permission before registering for any of these courses.

SA-304A, Foundations of Halacha I, 5 Credits

This course introduces the student to the halachic process. He studies assigned chapters learning the codes compiled by Rabbi Yosef Caro and the glosses by Rabbi Moses Isserliss. Analyze the various applications of the governing principle presented by the Mechaber. Organize the Halacha in memory exactly as it is reported by siman and sif.

Prerequisite: student must have completed 2 years of Talmud track

SA-304B, Foundations of Halacha II, 5 Credits

This course focuses on a study of the Tur which is the source for much of the Shulchan Aruch code. To develop a working understanding of the process of Halchic derivation we make a thorough analysis of the prolific Bais Yosef interpretive guide to Talmudic explanations provided in the Rishonim. Extensive research in the Darkei Moshe, Bach and Drisha deepens understanding of the Bais Yosef and his examination of the major antecedents of the Halacha.

Prerequisite: SA-304A

SA-304C, Foundations of Halacha III, 5 Credits

The *Shulchan Aruch* is the product of a process that begins with the Talmud and the *Rishonim* commentary and carried forward through the *me'asfim*, who focused on the maskonos, the dispositive conclusions in Talmudic *sugyos*. Students focus on the connection between the Talmud sources, the commentary and interpretive literature and the halachic debates driven by fundamental differences in understanding of the case texts.

Prerequisite: SA-304B

SA-404A, Halachic Sugyos I, 5 Credits

The student moves from the study of the Halacha as a set of rules to a deeper understanding that it is the conclusion of a process. Trace the Halacha back to the Talmud by making a fresh study of the Talmud sources for the Halacha. Research in the early codifiers including the RIF, ROSH, RAMBAM, and MORDECHAI, who navigated the Talmud with a full sense of its comprehensive terrain. Develop an appreciation of the Halacha as the outcome of a chain of reasoning that goes back to a Talmudic source and its elucidation in the rishonim.

Prerequisite: SA-304C

SA-404B, Halachic Sugyos II, 5 Credits

Apply analytic skills to analyze the source disagreements of the Mechaber and Ramah based in part on distinct traditions of the RAMBAM and the baalei TOSEFOS. At the same time that we analyze the shitos rishonim referenced by the Bais Yosef as sources for psak in the Tur we also study the the Shach, Taz, Magen Avrohim, etc. for their discussion of rishonim whose shitos may point to a differing conclusion from the Shulchan Aruch.

Prerequisite: SA-404A

SA-504A, Contemporary Halachic Topics I, 5 Credits

Students learn to apply the specialized analytic literature, including such monographs as *Avodas Hakodesh* on Eruvin and *Issur V'heter Haaruch* and *Shaarei Durah* on Chullin as well as other specialized tools like drawings and illustrations to provide practical demonstrations of many difficult to visualize cases in Eruvin, Chullin, Shabbos.

Prerequisite: SA-404B

SA-504B, Contemporary Halachic Topics II, 5 Credits

Research and analysis of contemporary shaaylos; sharpening skills for making apt comparisons between cases and Halachic models (medameh milsa l'milsa). Training in researching new shaaylos like microwaves, electricity, heart transplants, etc.; what to look for, whom to rely on when consulting; how much can we rely on gentile experts masiach lefi tumo; what creates common knowledge or a "fact" in regard to halacha.

Prerequisite: SA-504A

HL-303A, Applied Basic Halacha I, 7 Credits

Analyze the glosses offered by the Ramah. These glosses may represent one of several possibilities: a differing conclusion from the Mechaber based on the Ashkenazic tradition; reporting on a custom (often based on the Maharil) that is not mentioned by the Mechaber but was adopted by Ashkenazic tradition; a concurring opinion that agrees with the Mechaber but elaborates on his terse version with additional examples or explanation.

Prerequisite: student must have completed 2 years of Talmud track

HL-303B, Applied Basic Halacha II, 7 Credits

In their study of applied Halacha students are guided in the contemporary application of these halachos by studying the work of such post-Shulchan Aruch poskim, like the Magen Avrohom, Shach, Taz, Pri Megadim and later codifiers like the Shulchan

Aruch Harav and the Mishna Brurah.
Prerequisite: HL-303A

HL-303C, Applied Basic Halacha II, 7 Credits

Applied Halacha is shaped in part by context, culture and custom. By studying a wide range of analytic commentaries including, *Pri Megodim*, *Pischei Tshuvah*, *Chiddushei R' Akiva Eiger*, *Biur Hagra*, *Dogul Mayrevava* and *Nekudas Hakesef*. In addition to other classic authorities, students learn how such contingences a given environment and tradition. can help influence halachic decisions. The outstanding works also help to hone their powers of reasoning and discernment in making comparisons, drawing distinctions, and arriving at well thought out conclusions.

Prerequisite: HL-303B

HL-403A, Practical Halacha I, 7 Credits

In conjunction with their analysis of the Halacha students focus on the early Tshuvos seforim that are cited in the Bais Yosef like the Terumas Hadeshen, Maharil, etc. They analyze new halachos post-Shulchan Aruch, as developed in later poskim like the Be'er Haitaiv, Piskei Tshuva and Mishna Brurah.

Prerequisite: HL-303C

HL-403B, Practical Halacha II, 7 Credits

Students learn to conceptualize the arrangement of the laws and create their own organized system of Halachos in specific areas that are not organized in any one place by the Mechaber. For example the laws of "shvus" on Shabbos and Yom Tov are not organized in any one place in Shulchan Aruch Orach Chaim. They are spread out over a number of different chapters. Practical shaaylos do not always neatly fit any one Halacha and students are taught how to carry out the necessary research. The aim of the course is for the student to emerge with an integrated system of halachic knowledge so that halacha becomes a living tool to analyze and understand a shaaylo and use the specialized literature to address intricate halachic issues.

Prerequisite: HL-403A

HL-503A, Halacha in Responsa I, 7 Credits

At the same time that Halacha looks backward to its Talmudic roots to isolate principles and to learn from

their application, it is also a guide to contemporary living confronting the questions of modern daily life. New issues arise in the form of Shaaylos that raise new questions that had not been considered by the codifiers of the Shulchan Aruch. Three fertile areas involve new technology; modern medicine and business practices in the age of the corporation. Students pursue these new areas by researching in the post Shulchan Aruch responsa.

Prerequisite: HL-403B

HL-503B, Halacha in Responsa II

Students work with members of rabbinical courts for hands-on experience; shimush on practical shaaylos; analyze actual psak and learn how practical psak may change under conditions of hefsed merubah or shas hadechak. In working with poskim they become familiar with how to make the best use of Responsa; develop a facility for specialized research in the Responsa

Prerequisite: HL-503A

Select Outcomes of Halacha Study.

- To clearly and precisely drawn understanding of the law
- To understand how rulings may differ in Sephardic and Ashkenazic Halachic traditions
- To appreciate the role of custom (minhag) in halacha and the differences between Ashkenazic and Sephardic minhagim
- To learn to analyze the elaborate essay-like discussions of the Bais Yosef to arrive at a clear authoritative understanding of the various shitos rishonim
- To understand how the Shulchan Aruch arrives at its psak based on the Tur and Bais Yosef linking the final psak to the rishonim
- To understand the style of analysis of the foundational rishonim like Tosfor and RMBM and the context for their differences in Halacha
- To learn to take greater intellectual control of the Halacha so that the student can reconceptualize the arrangement of the laws and create their own organized system of Halachos in specific areas that are not organized in any one place by the Mechaber.
- To learn to use different post-Shulchan Aruch poskim, like the Magen Avrohom, Shach, Taz, Pri Megadim and later codifiers like the Shulchan Aruch Harav, the Mishna Brurah, etc.
- To develop a clear and organized mastery of each of the halachos according to their proper siman and sif
- To emerge with a grasp of the breadth of the Halachic literature and the specialized literature that can be referenced to research intricate halachic issues.
- To become familiar with the styles and methods used by the authors of Responsa; develop a facility for specialized research in the Responsa
- To develop the ability to research a complex Halacha shaaylosh by working through the intricate nosei keilim of the Shulchan Aruch: the Magen Avrohom, Shach and Taz, who may draw upon shitos rejected by the Mechaber to offer a differing legal opinion.
- To emerge with an integrated system of halachic knowledge so that Halacha does not remain a series of unrelated facts but becomes a living tool to analyze and understand a shaaylosh as it is presented and to be able to draw nuanced distinctions in the application of the various principles.
- To gain experience with actual shaaylos to help the student develop a judicial disposition to look at a shaaylosh from many different angles.
- To develop a judicial sensitivity, a practical sense of how to approach a shaaylosh

- To equip the graduate with a bkius in the Shulchan Aruch and Responsa so he can

immediately turn to sources to begin working through a shaayloah.

LIST OF ASSIGNED TOPIC AREAS IN SHULCHAN ARUCH AND HALACHA

Listed below are sample topic areas that are studied in the undergraduate curriculum, along with a brief description of some of the major topics that they discuss. Assigned texts are selected from this list and designated as part of the course with the codes appended to the basic course code as a suffix

1.1-45 Orach Chayim Topics in Hanhogas Haboker, Tzitzis, Tfilin Ch 1-45

From the moment he awakes, law dictates the behavior of the practicing Jew. The opening chapters of the Orach Chaim discuss this concept of living each day as a person of faith and obligation. From the way one prepares for the day to the early prayers to the donning of tzitzis and tfilin there are specific legal guidelines. The student analyzes these laws and the many case precedents that have gone into building this law. Topics include the laws of Tfilin - what they symbolize, the halachic requirements of the parchment, the four portioned Shel Rosh leather container that hold the chapters, the specially prepared straps that are used to bind them to the arm, etc. These laws also discuss the precise character of the written Hebrew alphabet as well as psulim that may arise in the tfillin.

1.46-88 Orach Chayim Topics in Brachos and Krias Shma Ch 46-88

Laws defining the early morning prayers and the blessings that open the morning service. Specific topics dealing with the fundamental expression of Jewish faith - the Shma - its incorporation in prayer, its specific obligation, when and under what conditions it may be recited. Such basic concepts of "mitzvas aseih shehazman groom" which have special implications for the requirement of such mitzvos for women are studied.

1.89-127 Orach Chayim Topics in Tfila. Ch. 89 – 127

Laws of ritual prayer, based to a large extent on the Talmud Tractate Berachos. The long-standing division of opinion regarding the appointed times for the three tfilos, which in part symbolize the Temple service. The specific character of the Shemoneh Esrei prayer that is recited three times a day and forms the central portion of the Shacharis, Mincha and Maariv services, composes a large part of this course. Special additions that are made to the prayers on holidays, rosh chodesh and other appointed days are addressed as well as the seasonal changes in the prayers.

1.157-201 Orach Chayim Topics in N'tilas Yodaim and Seudah, Ch 157-201,

Requirements for purifying one's hands before partaking of a meal; the specific ritual; laws of blessings on the "netilah;" laws regarding the "moitzie" and its scope to cover all blessings related to the main meal; laws regulating mealtime behavior; blessings before, during and after the meal; the blessings of Bircas Hamazon; under what circumstances will a break in the meal constitute a "hefsik of hesech hadaas" and require new initial brachos..

1.202-241 Orach Chayim Topics in Varied Brachos, Mincha/Maariv, Ch 202 – 241,

These laws analyze the construction of diverse blessings. Some are blessings as a prelude to partaking of foods or even ethereal pleasures like aromas, other blessings are expressions of joy and gratitude for heavenly interventions, for good tidings, for accepting the "din" in circumstances that are disturbing, for the renewal of seasonal fruits an other

natural phenomena. The underlying categorization for all blessings. The Mincha and Maariv prayers.

1.241-300 Orach Chayim Topics in Shabbos, Ch 241 - 300.

These laws deal with the onset of the Shabbos and Shabbos eve. They include such topics as “Kavod Shabbos,” a partnership with a Nachri, observing shabbos on a ship; the laws of “hatmonoh” and melachos that may be begun before Shabbos though they will continue to do creative work on their own throughout the Shabbos, “neiros Shabbos”, “kiddush Shabbos” and related topics”, tfilos shabbos, laws regarding fire, lights, and prohibitions that are “gezeiros” to prevent chillul shabbos; the reading of the sefer Torah, haftorah and Mussaf.

1.301-325 Orach Chayim Topics in Meleches Shabbos, Ch 301-325.

Prohibitions on productive labor are implicitly stated in the Torah, with the specific categories of labor derived Talmudically. The result is a hierarchy of prohibited categories of labor that are conceptually related. The halachos discussed in this course range from the prohibition on transferring objects from the private to the public domain to such topics as Muktzah, and various categories of prohibited labor.

1.326-344 Orach Chayim Topics in Prohibited Labor on Shabbos, Ch 326-344.

Topics selected from among the following laws of prohibited labor: prohibitions “rechitza, and “sicha”. The special laws of a “yoldos,” “choleh,” and bris milah. What is permitted in times of emergency like “dleikah.” Prohibitions on repairs and maintenance, on dismantling and demolishing, on creating various structures, other melachos such as knotting, cooking and melachos associated with working grain fields such as plowing, sowing, reaping and other farm labor.

1.345-395 Orach Chayim Topics Domains and Eruvei Chatzeiros, Ch 345-395.

The laws associated with the definition of the four domains that are recognized as distinct entities despite the fact that two are biblically defined and two others are defined by the rabbonon. The nature of “Hoitzoa” and the distinctions between issurei Torah and issurei d’rabbonon in Hoitzoa and hachnoshoh. Carrying, transferring, throwing and rolling items between the domains. The use of eruvin to change the nature of a rshus. How to make a halachically recognized eiruv. Various impediments to completing a proper eiruv.

1.430-460 Orach Chayim Topics in Chometz and Preparing for Pesach, Ch 430-460.

Signifying their “kabolos oyl” and the supremacy of divine authority over the physical universe, the Pesach holiday is rich in ritual observance and in stringency. The ritual law is exquisitely intricate. This course studies the prohibition on leavened bread and various derivative foods and the requirement of ridding the home of chometz- tainted foods; bitul, taaruvos, nokshe, as they apply to food products. In order to avoid the Issur of Baal Yairoeh, it is not sufficient to refrain from eating chometz, one must renounce all ownership and rid all domiciles of Jewish owned chometz. These laws include many cases of erroneously held chometz as well as extensive precedents for how through sale, bitul, making hefker etc. one can meet the letter of this law.

1.461-494 Orach Chayim Topics in Matzos Pesach and the Seder, Ch 461-494.

The Passover holiday features matzoh, the Pascal Lamb, a seder, the full Haggadah service, the four kosos of wine, the afikomen and much more. Why? These laws discuss not only the reason for each of the rituals but also the precise law with regard to their observance. How much matzo; how much wine; how late can they be consumed; at what point in the seder; who asks the mah nishtana? These and countless other questions are addressed in order to analyze how this symbol entrusted night that was set aside for transmitting the essential traditions of Judaism to the children achieves this goal.

1.494-529 Orach Chayim Topics in Yom Tov, Ch 494 - 529.

The festivals and holidays play a profoundly commemorative role in Jewish life. They are also celebrated in a strictly defined fashion as dictated by the laws of the Torah and the Talmud. These laws deal with both Biblical and Rabbinical prohibitions on labor, as well as the positive requirements for honoring the holidays and sanctifying the festivals.

1.530-580 Orach Chayim Topics in Chol Hamoed Taanis, Tisha B'Av Ch 530 – 580.

Laws of the intervening days of the festivals which have an entire category of laws defining their status. Much of this law is derived from the Tractate Moed Katan. Other laws included in this course address fast days that are established for the purpose of reflection and Tshuva, and the ritual requirements and the prayer service for such days. The full complement of relevant laws regarding the day of great sorrow, Tisha B'Av, are covered in this course.

1.581-624 Orach Chayim Topics in Rosh Hashana, Yom Kipur. Ch 581 – 624.

How is the New Year determined? Why does the Torah speak of one day while the Talmud text identifies the holiday as having two days that form “an extended day” of 48 hours? How are the malchios shofros, and zichronos commemorated. What is the role of the shofar, and the laws regarding its use and the tkios. What are the special practices associated with the ten days of atonement. Simoneh milseh says the Talmud, how is this carried out on Rosh Hashanna? The Day of Awe: service, inuyim, prohibitions on labor, what are the laws that mark this day?

1.625-697 Orach Chayim Topics in Succoth, Purim, Chanukah. Ch 625 – 697.

Some of the topics discussed in this course: Why is Succos observed in the Fall, when the miracle it commemorates occurred in the Spring? What is the significance of the Citron? Why is there a separate holiday attached to the eight days of Succos called Shemini Azeres? What are the rituals, laws, unique

characteristics of these days, each with own korbonos and therefore a unique Mussaf service? If the Succah and the arbah minim identify Succos then the Megillah and gift giving are the characteristic mitzvos of Purim. Yet the name of Hashem is hidden in the Megillah and there is no joyous Hallel recited on this day. And it is preceded by a fast day. Why? And if the Menorah and candles are the symbols of Chanukah yet the soul of this holiday lies elsewhere. How is this dichotomy between a victory in battle and the miracle of the oil resolve in the prayer service?

2.1-27 Yoreh Deah Topics in Shechita, Ch 1- 27.

The Torah's specific manner of animal slaughter is discussed in Tractate Chullin and this course focuses on the practical application of the talmudic law. Students learn the laws that are a combination of biblical, Mosaic halacha and rabbinical precedent. These laws govern a process that is designed to dispatch the animal in a humane and swift manner as defined by laws. This shechita process must be carried out by an expert practitioner who has been trained, examined and certified for such work. In addition the animal is carefully checked after the shechita to ascertain that the process was carried out properly. An improper shechita invalidates the animal and it may not be eaten. This course deals in a practical way with such topics as: Who may carry out the Shechita; what must his expertise consist of; is an idolator's shechita legitimate; the proper utensils for shechita, how often and in what manner they must be checked; conditions under which it is not permissible to shecht; prohibitions on shechting before eight days, of a mother and child, into a bor, or of an unhealthy animal; the precise arteries and veins to be shechted. The shechita represents the fulfillment of a command that limits slaughter to a precise set of steps and therefore fits the category for a brocha. How and when should this brocha be recited. The five psulim and the command of Kisui Hadam.

2.29-46 Yoreh Deah Topics in Tereifa I, Ch 29-46.

Derived from the extensive analysis of Chullin texts on animal biology and the illnesses, deformities,

diseases and amputations that render an animal unfit for kosher consumption, these chapters involve the student in a precise and detailed understanding of animal pathology. There are eight general categories of Tereifa and the student will study their characteristics. In addition there are specialized psulim dealing with the spine, skull, brain, trachea, gullet, lungs, heart, liver spleen, and gall bladder. An injury that affects the integrity of any of these organs must be investigated. The halcha prescribed specific standards for each and if they're breached then the animal is rendered unfit. Students study, analyze and must fully understand these rules to complete the course.

2.47-60 Yoreh Deah Topics in Tereifa II, Ch 47-60.

This course continues the study of disqualifying physical impediments and injuries that lead to psul Tereifa. In this course we will focus on the animal digestive system and various diseases, injuries and amputations that render the animal tereifa. Certain growths and duplications of organs will also result in a treif status and these are carefully studied. How to assess punctures and lesions; assessing the presence of foreign articles and bodies in the various organs; breaks, fractures and related injuries to the ribs and extremities; injuries found in the veins and arteries; the biology of birds and injuries that render them tereifa.

2.65-78 Yoreh Deah Topics in Dam and Melicha, Ch 65-78.

The Torah prohibits the ingestion of most forms of blood. In order to cleanse animals and birds of these bloods prior to cooking, it is necessary to use a process devised by Talmudic authorities called Melicha. This process including the salting, positioning, divining and washing of the various organs and meats are analyzed. Attention is paid to certain organ meats such as the liver that require special treatment. While the melicha process is required for cooking, an alternative process of zli can be used for meats that are roasted on the open flame.

2.87-97 Yoreh Deah Topics in Basar B'Cholov, Tereifa, Ch 87-97.

The Torah prohibits the cooking of milk and animal meats. Through the interpretive codes applied by the Talmud the multiple mention of this prohibition is understood to indicate a prohibition on the consumption of foods that combine these two products. Moreover, this gives rise to a series of prohibitions on using common utensils, sharing a meal when one person is eating milk and the other meat, and the objection to these products coming into any contact. Nonetheless, as a practical matter not all meat products (e.g. in soups) are rendered inedible if there is an admixture of milk. At certain levels of dilution the Torah through the process of bitul renders the offending ingredient inconspicuous. How and under what conditions does this work? How is an absorbed ingredient, e.g. into the walls of a pot, viewed? Various case precedents for the special treatment of foods that are sharp, utensils that have fine blades, utensils that have lain dormant for more than 24 hours, and foods that are either very hot or cold.

2.98-111 Yoreh Deah Topics in Taaruvos, Ch 98-111.

At what point does an ingredient no longer have the potency and halachic standing to be considered halachically offensive. This requires a full study of the properties of different types of foods, solids, liquids, thickly veined foods, fatty foods, hot and cold, acidic or bland. Under specified conditions there are several types of bitul that render the matter in question inoffensive. There is nosain taam lifgam, bitul brov, bitul bshshim, etc. Under certain conditions this will not work at all, e.g. beriah, davar sheyesh lo matirin etc. This course addresses the many legal options and variations of this process that is critical to the kosher food industry and the kosher home. The halachic status of films, vapors, enclosed spaces, ossified material.

2.183-200 Yoreh Deah Topics in Taharos Hamishpacha, Ch 183-200.

Based on the tractate Niddah the poskin derive a system of laws of Tumeah, Tahara and degrees of separation based on these categories. While the

biblical law recognizes distinctions between Ziva and Niddah, for many hundreds of years this distinction has been blurred and as a consequence the rabbinic courts have erected a new body of practice based on melding important elements of the two categories. The laws studied in this course discuss the onset of the status of Niddah, the requirements of “bedikah”, “prisha”, “harchaka;” the creation of presumptions of status based on chazaka, rov, “vest,” “sofeik,” and “kesem”. The chazakah of “mesuleks damim” as it applies to certain nashim. The process of purification by immersion in a mikveh.

2.203 Yoreh Deah Selected Topics: Nedarim, Zedakah, etc., Ch 203-ff.

This course is a compilation of elected topics in the laws of vows, their scope and the manner in which vows can be nullified (Hatora) through an act of court or cancelled through an act of Hafora. Other laws that are studied through the Shulchan Aruch include the laws of charity, kibud av v’aim, Talmud Torah and the unique command of Shiluach Haken. Students will research selected laws in each of these topics and discuss their application in practical case studies.

3.1-38 Choshen Mishpat Selected Topics in Dayanim and Eidus Ch 1-38.

Criteria for establishing a court under Jewish sovereignty and in the Diaspora. The basis for bes din and its legitimacy. Under what circumstances can such a court render enforceable judgments. When it can use sanctions like community pressure, social isolation and excommunication. The proper constitution of a court for different types of judgments. Alternatives to formal court cases through arbitration, mediation, intercessory compromise and bes din Zabla’ah. The infrastructure of the court system and its various elements. The taking of witness testimony, and such related issues as criteria for being a court witness, the verification process, disqualifications, sanctions for false witness.

3.39-74 Choshen Mishpat Selected Topics in Halvoah, Ch 39-74.

This course deals with the many basic laws of business, including contracts, witnesses, legitimate presumptions that shape the business agreement even if they remain implicit; assumed obligations for proper guarding of business instruments; what happens when such formal proofs of agreement are lost and the court needs to reconstruct an agreement from various testimonies. Technically the cases are largely about loans and contracts but the laws covered in this course lay the foundation for the entire structure of business agreements, the assumptions governing agreements that create money-based obligations, and the credibility of conflicting testimonies. The role of “migui” “rov” and “chazakah” in strengthening claims and/ or testimony.

3.171-187 Choshen Mishpat Selected Topics in Partners and Agents, Ch 171-187.

These laws deal with the concept of shared rights and their divisibility. Limited partnerships and various different forms of business partnerships. Distinctions between partnerships in real property, in liquid assets and in mobile assets. Prior rights granted by Halacha to neighbors and others with a special interest. How are partnerships affected by the illness or death of one partner. What is the status of a business with a mixed partnership (yisroel and acum) with regard to Shabbos and chametz on Pesach. The halacha recognizes the powers of agency, powers that can be transferred from the principal to his duly appointed agent. At what point does agency begin, under what circumstances can it be cancelled. Can the owner reject or question the acts of his agent?

3.189-240 Choshen Mishpat Selected Topics in Commerce / Enterprise, Ch 189-240.

The system of commercial law as practiced in Jewish communities. This comprehensive treatment of issues ranging from fair trade laws, the setting of prices, the closing of binding transactions through legally binding kinyonim such as Mashicha, chazakah, chalipin, chatzer, etc. How kinyonim- the fixing of a legal transfer- are fixed in cases of “tkias kaf” and cash transactions. Differences between real

property and portable assets. The right to dispute a sale, or to force that it be recognized as valid. Conditions under which a sale is ruled fraudulent or nullified. These are illustrative examples of the many cases and principles that are studied in this course. The cases are principally derived from the three tractates Bava Kama, Bava Metzia and Bava Basra.

3.250-258 Choshen Mishpat Selected Topics in Inheritance, Ch 250-258; 276-290.

This course traces the halachic laws of inheritance. It begins with the issue of deathbed wills and testaments and the validity of such transfers in the absence of written will or of proper witnesses. What is the law regarding a deathbed gift if the ailing person recovers; how much of the gift can he cancel: at what point does the gift become irrevocable? "Tenaim" or conditions that are added to the oral bequest. The order to inheritance among kin; the special place of the male first born; distinctions between rovi and muchzak in the matter of inheritance and the "pi shnaim" of the "bchor"; are bchor rights fungible; options for the testator; differences in halacha between gifts that take effect immediately prior to death and inheritance. The special laws for minor orphans and for the protection of widows.

3.291-306 Choshen Mishpat Topics in Shomrim and Damages, Ch 291-306.

The Shomer has a legally recognized status as responsible for property that he is protecting or guarding. This may range from a banker to a friend who voluntarily agrees to protect the home for someone who is away. Other cases involve storage companies, delivery trucks, cargo transit, items left with a merchant for repair. As these examples indicate, the responsibilities of "shomrim" range over a wide spectrum. Some have a vested interest and are paid for doing the watching, others do it for free as a favor; yet others do it because they stand to make profits from the ultimate disposition of the article. In all these cases there are laws discussing the responsibility and liabilities of the shomer depending upon the degree of his undertaking and how well he dispatched his obligations of guarding

the article in question. The student will analyze the extensive case literature to arrive at a clear and applicable understanding of the various legal principles.

3.307-339 Choshen Mishpat: Rentiers, Share Owners, Workers, Ch 307-339.

This course involves an extensive discussion of the laws of renters and their responsibilities and rights. Responsibilities of the owner and the renter in a standard arrangement. Limited partnerships for agricultural produce; adjudicating damages and loss due to unexpected disastrous conditions like floods, infestations, and drought; can limited partners plant crops that exhaust the field and related issues of limitations. Labor law: unexpressed conditions in labor agreements; limits on the rights of either party to terminate agreements; regulations regarding the rights of workers to fair work place conditions; obligation of timely wage payment.

3.340-377 Choshen Mishpat: Theft, Burglary and Consequent Damages, Ch 340-377.

This course concerns cases in the various classes of theft, damage and burglary. What constituted theft; what may the victim do to protect his property; when a rental or borrowing agreement runs out and the item is not returned or returned in a damaged state; how does one make restitution on items that have changed value or undergone substantial changes; the status of stolen goods that were bought without knowledge; prohibitions on buying items whose provenance is uncertain or suspicious; forms of gambling and gaming that are forbidden.

3.378-427 Choshen Mishpat Topics in All Forms of Damages, Ch 378-427.

Unintentional damages; damages suffered while on another's private property; passive damages; losses due to acts that cause a loss of profit or business opportunity; losses caused by one's property (car, animal, fire, water); assessing damage that is invisible, inadvertent, or caused by negligence; damages to person, property, reputation, business name; loss caused as a consequence of indirect

action or as a consequence of placing obstacles, obstructions or hindrances in public places.

4.07-65 Even Ha'Ezer Selected Topics in Marriage and Betrothal, Ch 7- 65.

Jewish marriage is sanctified through a precise process that traces back to the laws of Moses from Sinai. This practice calls for careful regard for the lineage of each family and avoiding consanguine relations with specified relatives. There are also restrictions on certain matches for a member of the priestly tribe. This course studies the laws and practices of Jewish marriage. Issues with regard to questionable lineage, to disputed divorces, to the disappearance of a husband, to absence of proof regarding a previous marriage. The process of creating a legal "kinyon Kiddushin". The role of the ring, chuppa, witnesses, Kiddushin contract; legal issues regarding agency, proxy, conditional kinyon, age of majority. Extensive case studies of ambiguities and conflicts in the marriage process.

4. 66-118 Even Ha'Ezer Topics in the Kesubah Contract, Ch 66- 118

The marriage contract contains obligations that are biblically dictated, others that are rabbinically prescribed and yet others that are the result of private agreements between the chosson and

kallah. Variations in the contract can be the result of previous divorce, or widowhood, or a number of other status related conditions. The contract spells out monetary and familial responsibilities and sets aside a fixed sum for the wife's sustenance in the event of divorce or the husband's death. The contract also protects certain properties that belong to the wife from before the marriage. The course examines extensive case studies of halachic precedent with regard to the Kesubah and the validity of various novel conditions that have been attempted.

4.119-154 Even Ha'Ezer Topics in the Laws of Divorce, Ch 119-154.

Divorce is accomplished in a set way through a divorce contract. This contract must include specified pieces of information and must be delivered in a legally precise manner. As with all legal documents the protocol with regard to the divorce document or "Get" has many technical requirements that must be met in order to validate the process. As a result of the many requirements- which are in place to guarantee the integrity of marriage in the Jewish community, and to prevent ambiguities and conflicted status- there is a vast case law that must be studied in order to understand and know the precedents that pave the way for modern practice. This course is devoted to the study of these laws.

