



Yeshiva University  
GRADUATE PROGRAM IN ADVANCED  
TALMUDIC STUDIES

# Graduate Academic Catalog

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## 2021-2022

**Yeshiva University | The Graduate Program in Advanced Talmudic Studies**

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## ABOUT THIS CATALOG

Unless otherwise stated in this document, this catalog supersedes all previous catalogs and academic information and policies and is binding on all GPATS students at Yeshiva University, effective at the time they enroll. It was prepared on the basis of the best information available at the time of publication. The University reserves the right to change tuition, fees, course offerings, regulations, policies, and admission and graduation requirements at any time without prior notice. However, students may continue a course of study in effect at the time they enrolled provided that they complete the program within the specified time period.

This catalog, posted on the YU website, is the official catalog. Printed versions are copies of the catalog. If there are corrections or changes, they will be published on the YU website.

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## Welcome to The Graduate School In Advanced Talmudic Studies

The Graduate Program in Advanced Talmudic Studies (GPATS) is a two-year master's program that provides women an opportunity for post-college, high-level study to further their growth in Torah knowledge and skills. This program creates an elite cadre of female scholars of Talmud/Tanach and Halakha who will serve as leaders and role models for the Orthodox Jewish community. After completing the two-year program, the women will receive a master's degree in Biblical and Talmudic interpretation. This program also provides pedagogic training and opportunities to engage in university, community, yeshiva high schools and synagogue settings as scholars in residence. Over 100 graduates of the program currently serve in positions as Jewish educators and as community professionals.

Students in Talmud or Tanach morning Seder who are additionally enrolled in afternoon Halacha seder will qualify for a stipend. Shana Aleph receives \$7,500. Shana Bet receives \$10,000. Shana Gimmel receives \$20,000.

### **Statement of Philosophy and Purpose**

Western society during the past century has fostered and witnessed a sea change in the education of women, resulting in a broad equivalence of intellectual sophistication and academic achievement among men and women. As recognized long ago by the Rav זצ"ל and pioneered by him here at Stern College, this contemporary environment creates a religious imperative to make available to Orthodox women, particularly those שנפשותיהן חושקות בתורה, the opportunity for unfettered access to תלמוד תורה, to allow for and enhance their fulfillment of וכל נפשכם ובכל לבבכם לעבדו. Through both its undergraduate Jewish Studies curriculum and its Graduate Program in Advanced Talmudic Studies, Yeshiva University is proud, in keeping with its core mission, to rise to meet one of the most profound Jewish educational challenges of the generation.

### **Mission Statement**

The Graduate Program in Advanced Talmudic Studies, accredited to award a Master's Degree in Biblical and Talmudic Interpretation, will produce graduates who are sophisticated לומדות תורה לשמה, and who are both properly equipped and properly credentialed to become effective and inspiring leaders in the Jewish community. The program will provide continuing immersion in traditional Talmud Torah in all of its breadth and depth for an outstanding and highly select group of learned and qualified Orthodox women.

# YESHIVA UNIVERSITY

Yeshiva University is the world's premier Jewish institution for higher education. Rooted in Jewish thought and tradition, it sits at the educational, spiritual and intellectual epicenter of a robust global movement that is dedicated to advancing the moral and material betterment of the Jewish community and broader society, in the service of God.

In September 2017, Ari Berman was inaugurated as the fifth president of Yeshiva University. He succeeded Richard M. Joel, who was inaugurated in 2003, and Norman Lamm, who had held the office since 1976. President Berman's two other predecessors were Bernard Revel, president from 1915 to 1940, and Samuel Belkin, who served from 1943 to 1975.

Visit <https://www.yu.edu> for more information about Yeshiva University.

# UNIVERSITY POLICIES

## Accreditation

Yeshiva University is accredited by the Commission on Higher Education Middle States Association of Colleges and Schools and by the appropriate professional agencies: the American Psychological Association, the American Bar Association, the Commission on Accreditation of the Council on Social Work Education, the Association of Institutions of Higher Learning for Jewish Education, and the National Board of License for Hebrew Teachers. The Master of Science program in Speech-Language Pathology is Accredited by the Council on Academic Accreditation in Audiology and Speech-Language Pathology (CAA) of the American Speech-Language- Hearing Association.

## Safety and Security

Yeshiva University takes its responsibility for on-campus security very seriously and makes every effort to offer its students, faculty and staff a safe and comfortable environment by working closely with the local community and with law enforcement agencies. Federal law requires us to make crime statistics available, and you can find them at <http://ope.ed.gov/security>. Search for Yeshiva University, then click on a particular campus. At the bottom of each page, you can select various categories of crime statistics to view. The University's annual security report also contains policy statements and crime statistics for the University and is available online at <http://yu.edu/safety-security/reports/security/> or from a campus Security Department office. You can also contact YU Security at 212-960-5221 for more information.

While we hope that emergency events on campus are unlikely, it is vital to be prepared to react appropriately during emergencies to ensure your safety. To get prepared and learn about emergency response at Yeshiva University, visit our Emergency Readiness website: <https://www.yu.edu/safety-security/emergency>.

## Non-Discrimination and Harassment

Yeshiva University complies with all federal, state and local regulations governing Non-Discrimination and Harassment including Title VII of the Civil Rights Act of 1964 and Title IX of the Education Amendments Act of 1972. In keeping with its long-standing traditions and policies, Yeshiva University provides equal opportunity for faculty, staff and students within admissions and employment, and those seeking access to programs based on individual merit.

University-wide policies and procedures pertaining to discrimination and harassment have been established, both as a legal obligation under applicable law and as a visible and formal expression of institutional policy. The University's Non-Discrimination and Anti-Harassment Policy and Complaint Procedures can be found online at <https://www.yu.edu/student-life/resources-and-services/policies>. This policy includes information about filing a report, seeking a response and options for confidential disclosure. The University will respond to all complaints promptly, thoroughly, and impartially.

Retaliation is prohibited against anyone who filed and/or participated in the investigation of a complaint, even if the complaint is unsubstantiated. When warranted, the University will take appropriate, corrective action to remedy all violations of this policy, up to and including termination and/or expulsion. Administrative and investigative responsibility relating to enforcement of the policy has been assigned to the University's Title IX Coordinator, Dr. Chaim Nissel, at (646) 592-4201.

## Accommodations for Students with Disabilities

The Office of Disability Services assists students with documented disabilities or medical conditions in obtaining reasonable accommodations. Some of the disabilities accommodated include physical, emotional or learning disabilities, ADHD, hearing impairments, and visual impairments. Visit the following website for more information about documentation guidelines and available accommodations: <https://www.yu.edu/student-life/resources-and-services/disability-services/students>.

Students who wish to request accommodations for a documented disability that affects his/her academic performance and students who suspect that they may have a disability are encouraged to contact the Office of Disability Services:

- Beren Campus: Rochelle Kohn, (646) 592-4132 /[rkohn1@yu.edu](mailto:rkohn1@yu.edu)

## Student Conduct and Student Rights

Please visit <https://www.yu.edu/student-life/resources-and-services/Standards-Policies> and review the University policies on student conduct and student rights, including:

- Athlete Protection Policy
- Anti-Bullying and Hazing Policy for Students
- Credit Card Marketing Policy
- Drug and Alcohol Policy
- Medical Form
- Requirements for Working with Minors
- Romantic Relationships Policy
- Sexual Assault Student Bill of Rights
- Title IX (Non-Discrimination and Anti-Harassment Policy)

Additional student consumer information can be found at: <https://www.yu.edu/oir/student-consumer-information>.

## Privacy

In accordance with the provisions of the Family Educational Rights and Privacy Act of 1974, as amended (Section 438 of the General Educational Provisions Act, 20 USC 1232g), also known as “FERPA,” Yeshiva University has adopted certain policies to protect the privacy rights of its students with respect to their education records. FERPA affords students certain rights of access to their education records. FERPA also limits the persons to whom the University may disclose a student’s education records and permits certain disclosure without the student’s written permission. Please visit the Office of the Registrar or its website at <https://www.yu.edu/registrar/parents> to obtain the Yeshiva University FERPA Policy Statement.

## Use of the University’s Name

No student or student organization may use the name of the University or any of its components in print or digital/electronic media for any purpose, including identification, without written permission from the Office of the Dean.



# ACADEMIC POLICIES, STANDARDS AND SATISFACTORY PROGRESS POLICIES

## Academic Calendar

Yeshiva University operates on the semester system. The academic year consists of three semesters: two 15-week semesters (fall and spring) and one 10-15-week semester (summer); the semester length includes examinations and/or final projects. The fall term runs from late August or early September to the end of December; the spring term runs from late January to late May. The summer term runs from late May to mid-August. Classes may meet Sunday through Friday. The Academic Calendars for Fall, Spring and Summer can be found online at <https://www.yu.edu/registrar/grad-calendar/>.

## Evaluation

By selectivity admitting students, the program seeks to be able to insure a high level of completion rates. All students who complete the program will be required to pass a comprehensive examination based on their coursework and additional readings. The program will monitor any teaching positions or assignments that graduates receive. Faculty performance is typically monitored at the university by yearly administrative and student evaluation processes.

## Academic Standing

GPATS students must receive a grade of C or higher but the overall GPA must be a 3.0 to satisfy the requirements for graduation. A student that receives below a C in any required course must repeat the course in order to fulfill the requirements of graduation. The first grade is not removed from the transcript.

## Maintenance and Matriculation

Students in the graduate programs are expected to complete their respective program by enrolling in successive semesters. GPATS students must register at least part time. This part time graduate program will constitute 6 credits and full time will constitute 12 credits. Any student that does not enroll in their next required semester must complete a Leave of Absence form provided by the Office of Registrar.

Any student in the Masters in Biblical and Talmudic Interpretation program that wishes to enroll for less than 12 credits must first get approval from the Director of the program. Masters in Biblical and Talmudic Interpretation will only be allowed a maximum of one year leave from the program.

Masters in Biblical and Talmudic Interpretation students must maintain consistent registration for every semester within their admissions cohort. On a case by case basis, the Director will determine if a student can take a leave of absence. The student must provide documentation for the reason for the leave. Determination will be based on factors such as the semester in question, the student's academic standing and availability of space in the preceding cohort.

## Attendance Policy

Each Professor in the Graduate programs determines the attendance policy for their course and it is the student's responsibility to know and understand the policy. It is expected that students attend class regularly. If a student has a specific reason why they will miss a significant number of classes, they must alert the Professor as well as the program Director immediately.

## Financial Holds

At the beginning of each semester the Office of Student Accounts will send a bill to each student for the tuition and fees owed for the current semester. It is the duty of each student to ensure that they receive the bill, that the amount is correct and that payment is received. Bills are mailed to the permanent address on file and the student is responsible for making sure all information is up to date. Students can also always check their account status by logging into their InsideTrack account at any time. Any student that carries a balance from one semester to the next will have a hold placed on their account and they will not be able to register for the current semester until that hold is removed. If the hold is not removed by the last day a student can add a course with permission, then the student will

not be allowed to register for the upcoming semester. If the hold is not cleared by the next consecutive semester that the student was due to register the student will be withdrawn from the program. Masters in Biblical and Talmudic Interpretation students who miss a semester due to a hold will not be permitted to return to the program until the following year.

## Exam Policy

Students will be expected to take their exams when scheduled. If a student cannot take an exam at the scheduled time due to serious illness or extreme circumstances they must contact the Masters in Biblical and Talmudic Interpretation program director and the Professor immediately in writing and provide documentation. Together the Director of the program and professor will determine if the student will be allowed to take the exam at another time. If permission is granted, the student has up to six weeks after the end of the semester to take the exam.

## Incomplete Grades

A grade of Incomplete (INC) will be given when; due to extraordinary circumstances a student is not able to complete an exam or an assignment. The student must have obtained permission from the Professor prior to the exam or assignment due date. All work must be submitted six weeks after the end of the semester or the grade will change from an INC to an F.

## Appealing Grades

Professors have sole discretion on establishing standards of performance and judgments on the quality of students' performance that are fair and reasonable. Grades determined in this manner are final and not subject to review. If a student believes that they received a final grade inconsistent with this policy, they have up to 10 days after receiving the final grade to request a meeting with the Professor to discuss how their grade was determined. If after that individual meeting the student is still not satisfied, or if the Professor refuses to meet with the student, then the student can put their appeal in writing to the Professor and Director of the program. The Director will have the duty to review the appeal and if they determine that the grade given is justified, their decision is final. However, if the Director finds merit in the appeal, then the Director will meet with the Professor to review how the final grade was determined. At any time in this process, the Director can consult with another Professor qualified to teach the course to review the grade. If after independent review it was proven that the grade given was not appropriate, then together the Professor and the Director will determine the students' new grade.

## Repeat Grades

Masters in Biblical and Talmudic Interpretation program students who get below a C must retake that course in the next semester the course become available. GPATS students who receive an F in any class will be allowed to retake that class by permission of the Director only. The first grade will remain on the transcript and both grades will be computed in the cumulative GPA. Students cannot retake a course that they have received a grade of C or higher.

## Eligibility for Graduation

Masters in Biblical and Talmudic Interpretation program students can graduate in May, September or January. GPATS students will be considered candidates for graduation in September. The commencement ceremony for all candidates will take place in May. All students who are eligible for graduation must complete an Application for Graduation available in the Office of the Registrar and pay a fee of \$150. Students who are candidates for graduation in January must complete the form and pay the fee by November 1st; May candidates by March 1st and September graduates by June 1st. Final approval for graduation is given by the Office of the Registrar once the degree requirements have been met.

## Records and Transcripts

Current students may request unofficial, transcripts and current or former students may request official transcripts of their records by visiting [www.yu.edu/transcript](http://www.yu.edu/transcript). The site includes information about fees, regulations, and procedures governing the issuance of official transcripts.

A transcript is not issued without the student's written request or as provided by the law. The issuance of transcripts, and generally the release of any information about a student, is subject to the provisions of the federal Family

Educational Rights and Privacy Act of 1974. Yeshiva University has adopted regulations to implement the act. A copy of these regulations is available upon written request, accompanied by a self-addressed stamped envelope to the Office of the Registrar.

Official records of students are sent only in the form of a complete transcript. No partial records are sent, nor are records listing only courses without grades.

Students who believe there is an error in their academic record (e.g., grade, average, credit value, or course) must promptly contact the Office of the Registrar.

## Diplomas

Diplomas will be mailed to the address students list on the Application for Graduation Form within eight (8) weeks of the degree date. The last name on the student's diploma must match the last name on the student's record at the School. Duplicate or revised diplomas can be secured under certain circumstances. More information is available on the Office of the Registrar website at [www.yu.edu/registrar](http://www.yu.edu/registrar).

## Change of Address, leaves and Dismissal

### Leave of Absence

Students in the Masters in Biblical and Talmudic Interpretation program who intend to take a leave for a semester and then return, must alert the program director of that intent and must also file a Leave of Absence form with the Office of the Registrar. If a Leave Form is not filed then readmission may be denied. Leaves of Absence are granted for a maximum of two semesters.

### Academic Probation and Dismissal

Any GPATS student that falls below a 3.0 GPA in any semester will be placed on academic probation. If in the next semester the student is enrolled the student does not achieve a 3.0 GPA, they will be dismissed from the program. If the student fails to meet the 40 credit requirement for graduation, they will be dismissed from the program. A GPATS student that receives a failing grade in one semester will be placed on academic probation. Another failing grade in any subsequent semester can result in dismissal from the program. Two failing grades in one semester will result in automatic dismissal from the program. Future registrations from all graduate students placed on academic probation must be reviewed and approved by the Directors of the program.

### Change of Name or Address

A student who wishes to change either a first or last name on School records must file a Request for Change of Name on School Records Form in the Office of the Registrar. Students who change their home or local residences are required to notify the Office of the Registrar within 10 days by updating their addresses and phone numbers online at <https://www.yu.edu/registrar/registration> A student is responsible for all mail sent to the old address if his/her address has not been updated.

# Code Of Ethics

## Academic Integrity

Masters in Biblical and Talmudic Interpretation students are expected to uphold the highest standards of academic integrity. All work student submit must be their own. All outside sources used in coursework and assignments must be properly cited. Academic dishonesty included but is not limited to plagiarism, cheating on an exam, passing off another's work as your own or any form of falsification. Anyone found to be in violation of this academic integrity policy will be brought before the Academic Review Committee, which will review the alleged violation and can impose sanctions based upon the seriousness of their findings. Those sanctions can include dismissal from the program.

## Cheating on Assignments and/or Exams

Cheating is an affront on academic integrity and ethics. Any instance of dishonesty undermines your work and the work of your classmates and the University.

## Plagiarism

In defining plagiarism, this policy distinguishes between Intentional Misrepresentation (which is deemed to constitute plagiarism) and Misuse of Sources. These are two clear extremes, but this policy also recognizes that there can be a continuum between them.

**Intentional Misrepresentation** occurs when a student deliberately uses someone else's language, ideas, or other original (not common knowledge) work without acknowledging the source. Examples include but are not limited to when a student submits an Assignment that: a) is downloaded from an Internet source and/or obtained from a paper mill; b) is obtained from someone else (including another student); c) contains part or all of the writings of another person (including another student), without acknowledgment of the source; or d) contains passages that were cut and pasted from an Internet source, without acknowledgement of the source.

**Misuse of Sources** is the unintentional misappropriation of the language, ideas, and work of others due to a lack of understanding of the conventions of citation and documentation, including paraphrasing, quoting, and the parameters of common knowledge.

Students are responsible for knowing how to quote from, paraphrase, summarize, and cite sources correctly. However, when a student has attempted to acknowledge a source but has not done so fully or completely, the instructor, perhaps in consultation with other faculty, administrators, or an academic integrity panel, may determine that the issue is Misuse of Sources or unsuccessful writing, rather than Intentional Misrepresentation.<sup>1</sup>

## Penalties and Procedures for Violating Academic Integrity Standards

Accordingly, students who act in a dishonest manner by cheating on written exams or plagiarizing are subject to penalty under the following procedures.

**Please Note:** If a faculty member determines that a student unintentionally misused sources on an assignment, he/she may lower the grade on the assignment in question (including lowering to a grade of "F"). No additional penalty should be imposed.

## Notification Process

Any member of the Yeshiva University community may initiate a report of cheating on a written exam or plagiarism. The complainant should report the incident immediately, and no later than 10 days after the incident occurred and should submit an Incident Report Form to the applicable Program Director.

- (1) The Program Director will then submit a written copy of the charges (cheating or plagiarism) to the student no later than 10 days after the incident was initially reported.
- (2) The student will then have the opportunity to accept or deny responsibility for the actions or challenge the allegations within 5 days after receiving the report documenting the charges.
- (3) If the student accepts responsibility for the action, then appropriate academic sanctions will apply including, but limited to, a retake of the exam, reduced credit or zero on an exam, reduced final grade or failing grade, or resubmit assignment paper.

(4) If the student denies the allegations, the Katz School Student Advocate will conduct an initial investigation to assess the merits of the case within 10 days after receipt of the student's statement of denial. The Katz School Student Advocate is a full-time staff member appointed by the Dean to help students understand academic policies and procedures and to facilitate the initial review of the Academic Integrity process by collecting and reviewing documentation.

Students are not permitted to drop the course in which the alleged incident occurred during or after the pendency of proceedings under this policy.

## Initial Review

If the student denies the allegations, the Graduate School in Advanced Talmudic Studies Student Advocate will review all submitted evidence and will meet with the faculty, student, and other relevant parties to determine if the case at hand falls within the scope of an academic integrity violation.

## Hearing

If the incident appears to violate academic integrity standards, the Dean will convene a hearing before the Committee on Academic Standards and Integrity (CASI) to determine if the student violated academic integrity standards no later than 30 days after the student formally denied the incident. The CASI will consist of a four-person impartial body appointed by the Dean, including the Katz School Student Service Coordinator, a Katz School program director, a faculty member, and a student. A non-voting representative from the Office of the Registrar may also be present for the hearing.

The CASI Committee Chair will notify the student in writing of the date, time, and place of the hearing. The student can meet with the Graduate School in Advanced Talmudic Studies Student Advocate for further clarification on the hearing process. The student may bring written materials and witnesses, but no advocates or advisers (including parents and attorneys). The Committee will consider all the facts and circumstances, may ask for further information from the relevant parties, and will determine whether the student committed an academic integrity violation within 10 days after the hearing. The Committee will provide a written summary of the hearing and its findings along with its recommendation for appropriate action to the Dean.

## Decision

The Dean may accept, reject, or modify the Committee's recommendation, and will notify the student in writing of the decision.

## Appeal

Within 10 days of receipt of the Dean's letter, the student may file an appeal by submitting it in writing to the Provost of Yeshiva University. No appeal will be considered if received after the 10-day deadline. The Provost will consider the merits of the appeal and will consult with the Chair of the CASI. The Provost may interview the student but will not conduct a new hearing. The standard for review will be whether the student received appropriate notice and had an opportunity to be heard (i.e. whether there was a fair hearing), and whether the School followed its procedures. The Provost may designate the Dean of another University graduate or professional school to hear the appeal. The student will receive notice of the decision in writing in a timely fashion, but no later than 3 weeks from the receipt of the appeal. This decision is final.

<sup>1</sup> Portions of this definition are adapted from The Council of Writing Program Administrators, "Defining and Avoiding Plagiarism: WPA Statement on Best Policies" (<http://www.wpacouncil.org/positions/index.html>); Syracuse University, "Academic Integrity Policies and Procedures" (<https://psdocs.syr.edu/sudocs/vpcai/finalizeddocs3.pdf>); and Washington State University, "Plagiarism: What is it?" (<http://www.wsulibs.wsu.edu/plagiarism/what.html>).

## Records

Copies of the final decision (after appeal) will be sent to the Dean of the Graduate School in Advanced Talmudic Studies and to the Office of the Registrar and may be documented on official transcript.

## Readmission after Dismissal

Students who have been dismissed because of a violation of academic integrity standards may apply for readmission after one semester of non-attendance. An application for readmission should be made directly to the Program Director and the Office of Admissions. The application should state the reasons for readmission and include a statement of steps the student has taken or changes he/she has made to merit readmission. Any readmission may require conditions of probation and/or academic or other counseling.

## Other Violations of Academic Integrity

In addition to cheating and plagiarism, other examples of academic integrity violations include, but are not limited to:

- Assisting or attempting to assist another student in an act of academic dishonesty.
- Providing papers, essays, research, or other work to aid another student in Intentional Misrepresentation.
- Engaging in unauthorized cooperation with other individuals in completing assignments or examinations.
- Submitting the same assignment, in part or whole, in more than one course, whether at YU or another institution, without prior written approval from both faculty members.

If a student commits one of the above (or similar) violations, the faculty member will propose an appropriate penalty. If the student accepts the proposed penalty, the faculty member will notify the applicable Program Director of the action taken. If the student denies the allegations or contests the penalty, the faculty member will notify the Program Director, who will then convene a hearing of the CASI in accordance with the procedures outlined above.

## Social Media Use

Students are required to adhere to the Social Media Policy established by the University and outlined in the YU Student Technology Resources Use Handbook:

[https://www.yu.edu/sites/default/files/legacy//uploadedFiles/Offices\\_and\\_Services/Information\\_Technology/Home/Yeshiva%20University%20Student%20Technology%20Resources%20Use%20Handbook.pdf](https://www.yu.edu/sites/default/files/legacy//uploadedFiles/Offices_and_Services/Information_Technology/Home/Yeshiva%20University%20Student%20Technology%20Resources%20Use%20Handbook.pdf)

Any student who posts content (on a personal or University website) that is deemed inappropriate and/or a violation of the School's Code of Ethics will be subject to disciplinary action.

## Student Resources

The Libraries at Yeshiva University are perfectly positioned to support the proposed graduate programs in Talmud and Bible. The Hedi Steinberg Library located at Stern College for Women where the programs will take place holds 38,000 Jewish Studies volumes and 122 paper journal subscriptions in the field. The Library staff are all versed in the Hebrew language; and in the subject matter. The Head Librarian is, in fact, an expert in research resources for Bible and has lectured on the subject at various conferences. The Library offers students twenty computers for research purposes (all with Hebrew English keyboards.)

The resources of the Hedi Steinberg Library are augmented by the collections of the Mendel Gottesman Library of Hebraica/Judaica, a world-class research library in Jewish Studies, located at the University's Wilf Campus. The Mendel Gottesman Library holds 276,000 volumes in Jewish Studies and maintains 917 paper journal subscriptions. The expertise of the Library staff is recognized and respected in the field. The University provides daily van service to transport students between campuses so that students in the programs who require more advanced research materials may access the Mendel Gottesman Library. In fact, many of the students choose to reside in the vicinity of the Wilf Campus. In addition, there is an active interlibrary loan service between the Libraries and materials are sent from campus to campus on a daily basis.

## Counseling Center

The Counseling Center consults with students on a confidential basis, free of charge. Their staff of qualified and caring professionals provide a calm and objective listening ear and can help students address any issues of concern. To learn more, visit [www.yu.edu/student-life/counseling](http://www.yu.edu/student-life/counseling).

## Disability Services

The Office of Disability Services collaborates with students, faculty and staff to provide reasonable accommodations and services to students who self-identify as having a disability. The Office's goal is to provide access to all campus

programs and activities, thereby empowering students with disabilities to actualize their full academic and personal potential. Please visit the following website for more information about Disability Services, its documentation guidelines and contact information: <https://www.yu.edu/student-life/resources-and-services/disability-services/students>.

## Parking for Students and Alumni

Students and alumni are eligible for parking at our uptown Wilf Campus. To apply for parking, please fill out and submit the applicable [student parking](#) or [alumni](#) parking application. Students should also notify [parking@yu.edu](mailto:parking@yu.edu) regarding any adjustments to their parking account, such as vehicle or scheduling changes.

## Shuttle Transportation

The Office of Safety and Security provides free intercampus shuttle service in the evenings between the Beren and Wilf campuses and free local shuttle service to campus buildings, local transit hubs, and other approved stops. To access the intercampus shuttle, students need to open an account and sign up at [www.yushuttles.com](http://www.yushuttles.com). To view the schedules (for both the local and intercampus shuttles), visit <https://www.yu.edu/safety-security/transportation/shuttles>.



# PROGRAM DESCRIPTIONS

## Bible and Talmud Tracks

The GPATS program requires every student to take courses in Judaic Studies. Those in the Talmud track take courses in Talmud and Jewish Law. Those in Bible track take course in Bible and Jewish Law. Those in Talmud track must remain in Talmud track for the full two year, but may join the Bible track in year three. Those in Bible track must remain in Bible track for the full two years, but may join the Talmud track in year three. Exceptions can be granted by the Director of the program.

Students who major in Talmudic Interpretation will typically take eight 6-credit courses in Talmud and Jewish Law to get their degree. Students who major in Biblical Interpretation will typically take four 6-credit courses in Jewish law and eight 3-credit courses in Bible to get their degree.

## Program Director and Faculty

- Associate Dean Shoshana Schechter
- Prof. Nechama Price: Director of the Graduate Program in Advanced Talmudic Studies
- Dr. Michelle Levine: Faculty, Bible
- Rabbi Berger: Faculty, Law
- Rabbi Moshe Kahn, Faculty, Talmud
- Rabbi David Nachbar, Faculty, Talmud

## Curriculum and Degree Requirements

### Bible Interpretation Requirements

1. Eight three credit courses in Bible. Four of these courses will deal with Parshant study and four will deal with a focus on literary style of learning Tanach.
2. Four 6 credit classes of Jewish Law.

### Talmud Interpretation Requirements

1. Four elective six credit courses in Talmud.
2. Four 6 credit classes of Jewish Law.

## Course Descriptions

Jewish Law Courses - 6 credits each required courses for all full-time student in GPATS both in Bible and Talmud.

### **TALS 5045- Niddah I and TALS 5046- Niddah II- Rabbi Gedalyah Berger**

In these courses the students will develop comprehensive understanding and knowledge of the *halakhot* that apply to a couple when the woman is a *niddah*, the process of *taharah* from the state of *niddah* (except the rules of *chatzitzah*, which will not be covered in detail), and the *hilkhot niddah* uniquely relevant to the wedding and beginning of marriage.

### **TALS 5041- Hulin 1 and TALS 5042- Hulin II- 62889 TALS 5046 Rabbi Gedalyah Berger**

In these courses the students will develop comprehensive understanding and knowledge of most of the *halakhot* of *ta'arovot* (mixtures) in the context of *kashrut*: 1) The halakhic disposition of various types of *ta'arovot* in an array of circumstances. 2) The permissibility of creating certain *ta'arovot*. 3) The determination of when a *ta'arovet* exists, including addressing the *kashrut* of utensils.

Talmud Courses - 6 credits each electives: Must take 4 of these total to major in Talmud

### **TALS 5030- Tractate Sanhedrin- Rabbi Moshe Kahn**

This course will analyze quite extensively the complex judicial system according to Jewish law. This includes: The number of judges required to adjudicate cases that involve civil, marital, and capital issues and offenses. Credentials of the judges. Judges required to legislate new laws. Torah laws and Rabbinic enactments to facilitate a fully functioning court system. Interpretation of Torah texts that relate to the court system.

### **TALS 5030- Tractate Sanhedrin- Rabbi David Nachbar**

This course in Advanced Talmud will focus on the objectives of capital punishment within the Jewish judicial system and the role that the Sanhedrin, the Jewish courts, play in administering such punishments. Students will be challenged to explore the religious and moral underpinnings as well as the license that entitles a human judicial court to terminate the life of another. What are the necessary conditions that entitle a human court to take the life of a member of society, and what is the goal in doing so? Furthermore, students will explore the multifaceted expressions of capital punishment within the Jewish judicial system and the relationship between them. Are the objectives and goals of *סקילה*, *שריפה*, *והק*, *והרג* identical to or distinct from one another? What is the hierarchy between and classification of these various methods, and what does that indicate about the individual violations that result in each of the forms of punishment. Finally, this course will focus on individual violations that are subject to capital punishment and will provide the student with a sharpened understanding of each prohibition's nature and severity which results in their respective punishment.

### **TALS 5031 - Masekhet Sanhedrin II - Rabbi David Nachbar**

This course in Advanced Talmud will explore Judaism's attitude toward capital punishment. Students will be challenged to study sources and think critically as to whether, and to what degree, Judaism embraces capital punishment as a potential consequence of sin. We will explore perspectives that express reservation in employing capital punishment, at least, too frequently. In addition, thought will be given to multiple conditions that qualify the application of capital punishment and what might underlie those qualifications, such as - caseload, presence and proximity to the mikdash, forewarning, and cross-examination of witnesses. Finally, we will give consideration to extra-judicial methods of punishment that might be available to *beit din* especially given the severe limitations on their application of capital punishment. Topics such as *kippah* and *makkin v'onshin shelo min ha'din* will help establish goals and guidelines for utilizing these extra-judicial means.

### **TALS 5227 – Tractate Ketuvot II - Rabbi David Nachbar**

This course in Advanced Talmud will focus on key topics in the fourth and fifth chapters of Masekhet Ketubot related to the ketubah, the Jewish marriage contract, and its primary and secondary obligations. We will explore the relationship between the base sum of money, *ikkar ketubah*, contained in the marriage contract and any additional volitional commitment, *tosefet ketubah*, as well as the ketubah's relationship to its multifaceted derivative obligations known as *t'naei ketubah*. In addition, we will explore the reciprocal marital obligations between husband and wife both on the Biblical and rabbinic planes as well as the specific correspondence that the rabbis established between particular obligations and privileges of marriage.

### **TALS 5234 -Bava Metzia I - Rabbi David Nachbar**

This course in Advanced Talmud will explore cases of monetary conflict which lack definitive evidence and proof needed to resolve the case. In these instances, what factors does *beit din* utilize to guide their resolution, especially given the lingering uncertainty? What are *beit din*'s primary goals in adjudicating the case - achieving a veritable resolution that is truthful to what occurred, resolving the case in the most equitable fashion for all involved parties in the dispute, or a pragmatism that is primarily motivated in moving forward from conflict? Resolution methods such as *kol di'alim gevar*, *yachloku*, *shuda di'dayni*, and *yehei munach* will be weighed against one another, as well as the myriad factors that might influence the preference of one over the other.

## **Bible Courses - 3 credits each**

### **BIBL 6097- Ramban's Biblical Commentary: Literary Approach to Biblical Narrative - Dr. Michelle J. Levine**

This course will study the commentary of Rabbi Moses ben Nahman (Ramban) on biblical narrative, with a particular focus on the stories of the Book of Genesis. This course aims to investigate the influence of Ramban's multicultural background on his own interpretations of key facets of biblical stories. Students will apply the analytical skills gained in this course through independent study of a selection from Ramban's commentary.

### **BIBL 6096- Exegesis, Philosophy, Theology: R. Obadiah Sforno and R. Meir Leibush Malbim Dr. Michelle J. Levine**

This course will examine exegetical methodology of R. Obadiah Sforno ( **רבי עובדיה ספורנו** ), a preeminent Italian Jewish scholar of the Renaissance period in the late fifteenth through sixteenth centuries. Students will reflect critically on Sforno's religious philosophy as reflected in his biblical commentary and in his writings. Students will demonstrate an understanding of the ways in which Sforno addresses contemporary issues, directing his commentary to the Renaissance audience of his day. Students will be made aware of oblique polemical objectives in this exegete's commentary. This course will study the extensive biblical commentary of Rabbi Meir Leibush Malbim, one of the foremost nineteenth century exegetes on the Bible.

Students will investigate the influence of Malbim's cultural and historical backgrounds on his interpretations of biblical text.

### **BIBL 6095- Peshat and Derash in Medieval Ashkenazic Exegesis: Rashi and Rashbam's Biblical Commentaries- Dr. Michelle Levine**

This course will study 11<sup>th</sup>—12<sup>th</sup> centuries northern French Jewish biblical commentaries with the goal of eliciting their programmatic methodological agendas in analyzing biblical texts and the interpretative criteria which they develop to guide them in their exegesis. As illustrative examples of this exegetical school of thought, the unique relationship between the commentaries of the grandfather and grandson, Rashi and Rashbam, will be the focus of analysis. Emphasis will be placed on their insights into the *peshat* of the biblical text, especially their literary analysis of the narrative and poetry of the Bible. Inroads in the analysis of biblical text in a self-contained manner through the lens of *peshat* readings will be discussed, particularly focusing on how Rashbam advances this method of critical analysis of the Bible in relation to that of his grandfather. The commentators' divergent approaches to the relationship between *peshat* and *derash* and how they integrate these different dimensions of interpretation will be

investigated. The issue of how to ascertain the reason for Rashi's incorporation of midrashic exegesis, particularly that of midrash Aggadah, will be discussed in light of later supercommentaries on Rashi's commentary and of modern scholarship. The question of how to align the *peshat* reading of a legal biblical text with that of *midrash halachah* will be explored. Commentaries will be also be studied in the light of their historical and cultural contexts, demonstrating the influence of the 12<sup>th</sup> century Renaissance particularly on Rashbam's exegetical approach and also illustrating an anti-Christian polemic which often emerges from readings of their commentaries. The question of how the religious philosophies of these commentators is reflected in their readings of biblical texts will be an additional facet of the study of their commentaries. Particular emphasis will be placed on Rashi's and Rashbam's exegesis of the *Chumash*, but their analyses of other biblical books, such as Song of Songs, will also be integrated into the study of their methodologies.