

Study Syllabus - “Hatchalat Gemara” Grades 6-8

Educational Assumptions

This study syllabus will be guided by the following educational assumptions:

- The Oral Torah (*Torah Shebal Peh*), was revealed by *HaKB”H* to *Moshe*, formally commencing at Mount Sinai.
- The Oral Torah is the process which forms the basis for the Halachah, the National Legal System of the Jewish People, as well as the Aggadah, the traditional beliefs and values of the Jewish People.
- The literature of the Oral Tradition (Mishnah, Tosefta, Midreshei Halachah, Beraitot, Amoraic Literature and Talmudic Literature) is the product of the Oral Tradition process. These sources do not reflect the entire body of literature of the Oral Tradition, but only those sources which have been passed down to us through scholars and scribes.
- The literature of the Oral Tradition was intended to be learned in oral form, not in printed form, and every effort should be made to bring the student to re-experience this oral form and to appreciate its ramifications.
- The literature of the Oral Tradition should be taught in distinct stages:
 - ⇒ Mishnah - 4th and 5th Grades
 - ⇒ Parallel Tannaitic Sources (Tosefta, Midreshei Halachah, Beraitot) - 5th Grade. Here, the goal is to teach the child to compare and contrast different sources from the same period, and of the same type, as preparation for study of the Talmudic sugya, which does this as a matter of course. Prior preparation of the pupil for this thinking process makes learning Talmud more straightforward later on.

Note: These two levels are delineated in the Mishnah Syllabus for Primary School.

⇒ *Memrot* - brief statements, usually attributed to a specific Amora, which comment on an earlier source (mishnah, baraita, or earlier amoraic statement) or present a new halachic or aggadic idea.

⇒ *Shaqla v'Tarya* - discussion and analysis of tannaitic or amoraic statements.

Note: These two levels cannot be separated according to grade. The division between them is designed to help pupils to enter the sugya in graduated stages, especially during the earlier stages of study.

⇒ Commentators - While the focus of study should be firmly fixed on the text itself (Mishnah, Gemara), pupils should be gradually introduced to classic commentaries. The main goal is to demonstrate to the student how the commentaries may be used to help understand the text. A secondary goal is to expose the student to figures and sources which will become central to his later stages of learning.

⇒ Halachic decisions

- This division of the study of Oral Tradition literature into stages is based on methodological and didactic considerations. The methodological considerations include language, cognitive processes inherent in the texts, literary intent, and

historical and cultural background. Didactic considerations include the developmental stages of the child, identification of the cognitive processes required of the student in study of the texts, sorting of material in accordance with degrees of complexity and difficulty, etc.

- Goals for textual study should be divided into “material”, “formal”, and “educational” objectives: text material to be learned, acquisition of skills, and acquisition of beliefs and values. The balance between these two objective in the syllabus is determined by the rate at which the educational institution wishes to bring the students to independent ability in textual learning.

Organizational Assumptions

This study syllabus is based on the following system assumptions:

Study is organized in 60 minute periods.

This syllabus is to be based on five lessons per week.

The school year is divided into three terms, each term consisting of ten weeks of study (“net”) after allowances for exams, special events, etc, for a total of 50 hours per term, or 150 hours per year, devoted to Talmud.

- **This study syllabus will divide the learning of Talmud into two programs of study, which will take place concomitantly: the regular learning of a Talmudic tractate and ongoing instruction devoted specifically to the skills aspect of learning Talmud. Of the five lessons per week allocated for the study of Talmud in the sixth to eighth grades, it is recommended that one lesson per week be devoted to the skills instruction, and the other four to the learning of a tractate. The two elements should be connected by the methodical instruction in the tractate according to the elements of the skills syllabus. For instance, the teacher should be careful to point out to the students the examples of the various types of *sugyot* learned in this syllabus as applied to the *sugyot* studied in the tractate. Several such points of intersection between the texts and the skills will be noted in the syllabus.**
- We thus arrive at a breakdown into hours, in which out of the fifty hours devoted *each term* to Talmud study, ten hours are devoted to the skills syllabus and the other forty hours are devoted to the study of the following Talmudic chapters:

Grade	Massechet and Chapter
6	Berachot Chapter 4: Tefillat Hashachar
7	Bava Metzia Chapter 3: Hamafkid
8	Pesachim Chapter 10: Arvei Pesachim

Syllabus Structure

This study syllabus will be presented as follows:

1. Initial listing of overall goals (grades 6-8) in the areas of Content, Skills, and Values.
2. Specification of each grade level for all overall goals (horizontal listing)
3. Specification of each grade level by terms, including a recommended allocation of lessons

This syllabus will not detail texts or learning materials, teaching methods or student evaluation. However, in presenting the different teaching units and their goals, some broad general suggestions regarding texts, ideas, and emphases will be made.

⇒ Suggestions will be divided into 3 parts: Concepts and themes, skills, and values. Only the skills are mandatory parts of the program. Concepts, themes, and values are suggestions, designed to aid the teacher in making the learning more engaging and more meaningful to the student. The teacher may select those ideas and values which he prefers and which fit into the proposed time frame.

Evaluation is a vitally important component of the teaching program and will be addressed in a different framework.

The skills-oriented goals outlined in this syllabus are designed according to a study continuum based on a logical progression. It is important that students master one skill before progressing to the next one. The teacher may feel the need to deviate from the amount of time that the syllabus recommends devoting to each stage, and he should feel free to adjust the pace of the skills-instruction in accordance with the progress of the students. If the teacher needs further examples of different skills, he may find them by searching for keywords in a Concordance or in the Bar-Ilan Responsa project, as well as by utilizing books such as Rabbi Nosson Dovid Rabinowich's Talmudic Terminology or Rabbi Yitzchak Feigenbaum's Understanding the Talmud.

Overall System Goals

1. Content-Oriented Goals - The student shall know:

- 1.1 What is found on a page of Talmud and where it is situated
- 1.2 Names and basic biography of selected prominent Amoraim
 - *The purpose of teaching students names and biographies of Amoraim is twofold: to help students identify with the Talmud and venerate it by learning to identify with and venerate the Sages who produced it; and to help students orient themselves in talmudic discussions by recognizing the rabbis who are participating in the discussion.*
 - *Students should learn to identify all rabbis mentioned in the talmudic discussion, including where (Sura, Nehardea, Pumbedita) and when (which other rabbis were his contemporaries, his teachers and his disciples?) he was active. They should use tools such as Aiding Talmud Study, Atlas Etz Chaim, and Encyclopedia leChachmei HaTalmud for this purpose. "Selected prominent Amoraim" will be discussed each year in slightly more thorough fashion, in order to help students gain a basic working acquaintance with the "map" of talmudic discussions. We will note where these Amoraim are mentioned in the Massechet being studied, so that the teacher can teach about them as they are encountered in the Gemara.*
- 1.3 Names and basic biography of major commentators and poskim
- 1.4 Common terms and phrases in Talmud

- ⇒ תנן, תניא, תנו רבנן, תנא, תני/קתני, מתניתין, מתניא, תניא, לתני
- ⇒ רישא, סיפא, מציעתא, פתח ב... וסיים ב..., היינו... היינו...
- ⇒ תא שמע, רמי, רמינהו, איתיביה, מיתיבי, תיובתא, מתקיף, אמאי, ותסברא, מאי לאו
- ⇒ מנא הני מילי, מאי טעמא, מאי משמע, בשלמא, הני... כנגד מי, טעמא ד..., אלמא, מדקתני... מכלל, מאי שנא, הכא... התם, שאני, הכא נמי, הכי נמי, מנא אמינא לה / מנא תימרא
- ⇒ אמר, אמר ליה, איתמר, אהייא, מכללא, מסייע, נפקא מינה
- ⇒ כמאן, מאן תנא, הא מני, מני מתניתין, תרי תנאי, תברא, מאן דאמר, מאי בינייהו... איכא בינייהו, במאי קמיפלגי, בהא קמיפלגי, ולא פליגי, תסתיים
- ⇒ איבעיא להו, בעי, מהו, מי אמרין, או דילמא, פשוט/ותפשוט, תיקו, הכי דמי, אילימא, אי אמרת בשלמא, אי הכי, מעתה, תינח/הניחא
- ⇒ איכא דאמרי, איבעית אימא, אמרי לה, איכא דמתני, לישנא אחרינא, אם תמצא לומר
- ⇒ לפותא, שינויא, אוקימתא, קשיא, מכדי, נחזי אנן, נפיק, תיפוק ליה
- ⇒ פשיטא, צריכא/איצטריך, לא צריכא... אלא, למה לי, מיבעיא, הוה אמינא, מהו דתימא, סלקא דעתך, קא משמע לן, לא זו אף זו, זו ואין צריך לומר זו, שמע מינה, מסקנה, מאי איריא, למה ליה למיתני, מאי איריא, מאן דכר שמה, קא פסיק ותני
- ⇒ הכי קתני, הכי קאמר, אימא, תני, חסורי מיחסר והכי קאמר
- ⇒ במאי עסקינן, הכא במאי עסקינן, לא שנו אלא, הכי משכחת לה, דיקא נמי, תניא נמי הכי, מסתברא/הכי נמי מסתברא, הא גופא קשיא, וליטעמין, סבר, איפכא, אדרבה, מה נפשך, מידי דהוה
- ⇒ מי, מאי, השתא, אי, היינו, אימא/תימא/לימא, הא, והא, דלמא, איכא/ליכא, איתא/ליתא
- ⇒ מי דמי, הכי השתא, חדא... אידך
- ⇒ גופא, אמר מר, ומי אמר, לכתחילה, בדיעבד, הוינן בה

- ⇒ כתנאי, לימא כתנאי, עד כאן לא..., חד אמר, מר סבר
- ⇒ איתמר נמי, מאי קאמר, מאי קמ"ל, תרתי
- ⇒ Prefixes (א, ה, י, ייהו, נן) and suffixes (א, אד, ד, ה, ק)
- ⇒ Numbers
- ⇒ Laws of equivalence Aramaic = Hebrew

1.5 Basic Aramaic Vocabulary - see R. Adin Steinsaltz, *Madrich Talmud*

2. Skills: The student shall be familiar with the following concepts and tools, and acquire appropriate levels of competence in analyzing or applying them:

2.1 Identifying component parts of sugya: tannaitic sources, amoraic memrot, discussion (שקלא וטריא)

2.1.1 Differentiation between different kinds of *memrot*: informational, legal, explanatory, qualifying (see R. Yitzchak Feigenbaum, *Understanding the Talmud*, p. 5).

2.1.2 Differentiation between information questions (שאלות) and attack questions (קושיות)

2.1.2.1 Different kinds of information questions: authorship, legal, sources, explanations

2.1.2.2 Different kinds of attack questions - see classification in Feigenbaum, p. 5

2.2 Sugya types:

2.2.1 Mishnah commentary

2.2.1.1 Reasons and derivations: מנא הני מילי, מאי טעמא, הני... כנגד מי

2.2.1.2 Specifying cases: פשיטא, צריכותא, לא זו אף זו / זו ואצ"ל זו, לשונות של דיוק (טעמא ד), היכי דמי (פשוט)

2.2.1.3 Specifying tanna: מאן תנא, תרי תנאי, תברא

2.2.1.4 Challenges: logical, self-contradiction, contradicts other tannaitic sources

2.2.2 Halachic midrashim

2.2.2.1 גזירה שווה

2.2.2.2 extra words

2.2.2.3 היקש וסמיכות

2.2.2.4 קל וחומר

2.2.2.5 מה מצינו וצד השווה

2.2.3 Independent amoraic discussions

2.2.3.1 Identifying the memra and its purpose

2.2.3.2 Following stages of discussion

2.2.3.3 Proofs, questions, and responses

⇒ From scriptural sources

⇒ From tannaitic sources

⇒ From authoritative Amoraic sources

⇒ From logical considerations

2.3 Understanding aggadic sugyot

2.3.1 Aggadic midrashim

2.3.1.1 Understanding the pshat of the pasuk and the question bothering the darshan

2.3.1.2 Understanding the midrashic method used by the darshan

2.3.1.3 Understanding the idea conveyed by the midrash

2.3.2 Aggadic stories

- 2.3.2.1 Biographical and historical background (when relevant)
- 2.3.2.2 Translation tools (dictionary, Steinsaltz, Art Scroll, computer)
- 2.3.2.3 Understanding the structure and the idea of the story
- 2.3.3 Spiritual instruction and wise sayings
- 2.4 Analyzing structure of complex sugyot
 - 2.4.1 Identifying sections
 - 2.4.2 Interrelating the sections
 - 2.4.3 Tables and flow charts
- 2.5 Comparing parallel sugyot
- 2.6 Ability to understand halachic reasoning in terms understandable and relevant to the student
- 2.7 Ability to identify variant texts in the Mishnah and the gemara and to understand their ramifications
- 2.8 Talmud commentaries
 - 2.8.1 Rashi
 - 2.8.2 Selected tosafot
 - 2.8.3 Rabbenu Hananel
 - 2.8.4 Selections from other rishonim
- 2.9 Halachic application (psak) - selections from:
 - 2.9.1 Rif
 - 2.9.2 Rambam
 - 2.9.3 Rosh
 - 2.9.4 Tur
 - 2.9.5 Shulchan Aruch
 - 2.9.6 Contemporary halachic works: שמירת שבת כהלכתה, ר"ש איידר, שו"ת
- 3. Values goals: The student shall accept and internalize the following beliefs and values:
 - 3.1 The sanctity of Torah-sheb'al-peh and its organic connection to Torah shebichtav.
 - 3.2 The wisdom of Hazal in their understanding of the Torah and of human nature.
 - 3.3 The moral and spiritual sensitivity of Hazal.
 - 3.4 The authority of tradition and halachic precedent.
 - 3.5 The complexity, depth, and sophistication of halachic reasoning.
 - 3.6 The creativity and dynamism of the halachic process.
 - 3.7 The importance of learning Talmud as a religious obligation.
 - 3.8 The contribution of learning Talmud to one's religious outlook and observance.

*System Goals Spreadsheet - Mishnah and Gemara
Allocation of Overall System Goals by Grade Level*

X= Initial instruction + = Additional instruction

Grade	6	7	8
Content-Oriented Goals			
1.1	X		
1.2	X	+	+
1.3	X	+	+
1.4	X	+	+
1.5	X	+	+
1.6	X	+	+
Skills-Oriented Goals			
2.1	X	+	+
2.2	X	+	+
2.3		X	+
2.4	X	+	+
2.5		X	+

Specification of Overall Goals for Each Grade Level

Grade 6

1. Content-Oriented Goals - The student shall know...

1.1 Names of selected prominent Amoraim and basic details about their lives:

Rav (Berachot 27a), Shmuel (27b), Rav Huna (27a), Rav Yehudah (27a), Rav Nachman (27a), Rav Chisda (27a), Rabbah (29b), Rav Yosef (29b)

1.2 Common terms and phrases in Talmud:

- ⇒ תנן (כז ע"א), תניא (כו ע"א), תנו רבנן (כו ע"ב), תנא (כח ע"א), תני/קתני (כו ע"א), מתניתין, מתניתא, תנינא (כז ע"א), לתני ע"א
- ⇒ רישא (כז ע"א), סיפא (כז ע"ב), מציעתא, פתח ב... וסיים ב..., היינו... היינו, חדא... אידך; מאי שנא דתנא... ברישא...; מאי איריא דתני... לתני; למה ליה למיתני... ליתני
- ⇒ תא שמע (כו ע"א), רמי, רמינהו (כו ע"א), מיתבי (כו ע"א), מתקיף (כט ע"א), אמאי (כח ע"ב)
- ⇒ מנא הני מילי, מנא לן, מאי קרא, אמר קרא (כז ע"א), מאי טעמא (כט ע"א), מאי משמע (כז ע"א), בשלמא (כו ע"ב), הני... כנגד מי (כח ע"ב - כט ע"א), טעמא ד..., אלמא, מנא תימרא / מנא אמינא לה
- ⇒ אמר, אמר ליה (כז ע"א), איתמר (כו ע"ב), מערבא (כט ע"ב), אהייא, מכללא, מסייע (כז ע"א), נפקא מינה
- ⇒ כמאן (ל ע"א), מני (כז ע"א), מאן תנא (כז ע"א), הא מני, מני מתניתין, תרי תנאי, תברא, מאן דאמר (כז ע"ב), מי ששנה
- ⇒ איבעיא להו (כו ע"א), בעי, מהו (כו ע"א), מי אמרינן, או דילמא (כו ע"א), פשט/ותפשוט, אם תמצא לומר (כו ע"א), תיקו, היכי דמי, היכי משכחת לה (כז ע"א), אילימא (כז ע"ב), אי אמרת בשלמא (כו ע"ב), אי הכי (כט ע"א), מעתה, תינח/הניחא (כט ע"א), הכא... התם (כז ע"א), שאני (כז ע"ב), הכי נמי, מאי בינייהו, איכא בינייהו (ל ע"א), במאי קמיפלגי (ל ע"א), בהא קמיפלגי, לא פליגי
- ⇒ איכא דאמרי (כט ע"ב), איבעית אימא, אמרי לה, איכא דמתני, לישנא אחרינא,
- ⇒ ילפותא, אוקימתא, שינויא, קשיא (כו ע"ב), סבר, איפכא, אדרבה, מכדי (ל ע"ב), נחזי אנן (כז ע"א), נפיק, תיפוק ליה
- ⇒ מי (כז ע"א), מאי (כו ע"א), השתא (כז ע"א), אי (כו ע"א), היינו (כו ע"ב), אימא/תימא/לימא (כו ע"ב), הא, והא (כז ע"א), דלמא (כח ע"א), איכא/ליכא (כו ע"ב), איתא/ליתא
- ⇒ פשיטא, צריכא/איצטריכא, למה לי, מיבעיא, לא צריכא... אלא, הוה אמינא, מהו דתימא, סלקא דעתך, קא משמע לן, לא זו אף זו, זו ואין צריך לומר זו, תנא ושייר, שמע מינה (כו ע"א), מסקנה, הכא נמי, מאי איריא, למה ליה למיתני, מאי איריא, למה ליה למיתני
- ⇒ הכי קתני, הכי קאמר (כז ע"א), אימא, תני, חסורי מיחסרא והכי קאמר
- ⇒ לא שנו... אלא (כט ע"א), כי תנן/תניא (כו ע"א), במאי עסקינן, הכא במאי עסקינן (כו ע"א), תניא נמי הכי, דיקא נמי (כו ע"א), מסתברא/הכי נמי מסתברא (ל ע"ב), מאי שנא, הא גופא קשיא, וליטעמך, סבר (כח ע"ב), איפכא, אדרבה (כז ע"א), מה נפשך
- ⇒ גופא (כט ע"א), אמר מר (כח ע"א), הילכתא, לכתחילה, בדיעבד, הוינן בה, מידי דהוה
- ⇒ כתנאי, לימא כתנאי, עד כאן לא...
- ⇒ Prefixes (א, ה, י, ייהו, נן) and suffixes (א, אד, ד, ה, ק) טעם, סברא

- *These terms will be taught both in the framework of the consecutive study of פרק תפילת השחר and in the framework of the skills-based curriculum. A place where each term appears in פרק תפילת השחר has been noted. A full listing of their appearances in the chapter will be found in the detailed teaching outline below.*

2. Skills-oriented goals

- *These skills will be taught both in the framework of the consecutive study of פרק תפילת השחר and in the framework of the skills-based curriculum. In the text curriculum, they will be taught as encountered in the sugyot. In the skills curriculum, students will practice each skill on a few selected sugyot - when possible, from פרק תפילת השחר .*

2.1 Identifying component parts of sugya: tannaitic sources, amoraic memrot, and discussion (שקלא וטריא)

2.2 Sugya types and their structures

2.2.1 Mishnah commentary

- ⇒ Derivations: מנא הני מילי, מאי טעמא, הני... כנגד מי
- ⇒ Specifying cases: פשיטא, צריכותא, לא זו אף זו / זו ואצ"ל זו, לשונות של דיוק (טעמא ד), היכי דמי (פשוט)
- ⇒ Specifying tanna: מאן תנא
- ⇒ Challenges: logical, self-contradiction, contradicts other tannaitic sources

2.2.2 Independent Amoraic discussions

2.2.2.1 Identifying the memra and its purpose

2.2.2.2 Following stages of discussion

2.2.2.3 Proofs, questions, and responses

- ⇒ From scriptural sources
- ⇒ From tannaitic sources
- ⇒ From authoritative Amoraic sources
- ⇒ From logical considerations

2.3 Analyzing structure of complex sugyot

2.3.1 Identifying sections by means of keywords

2.3.2. Interrelating the sections

2.3.3 Tables and flow charts

2.4 Talmud commentaries

2.4.1 Rashi

2.4.1.1 Identifying the problem or "gap" in the gemara

2.4.1.2 Understanding how Rashi's solution fits the language of the gemara

- *Occasional selections from other commentators and poskim will be brought, both to sharpen understanding of the gemara and to give students initial acquaintance with other important tools for understanding gemara.*

2.5 Understanding aggadic sugyot

2.5.1 Aggadic midrashim

2.5.1.1 Understanding the pshat of the pasuk and the question bothering the darshan

2.5.1.2 Understanding the midrashic method used by the darshan

2.5.1.3 Understanding the idea conveyed by the midrash

2.5.2 Aggadic stories

2.5.2.1 Biographical and historical background (when relevant)

2.5.2.2 Translation tools (dictionary, Steinsaltz, Art Scroll, computer)

2.5.2.3 Understanding the structure and the idea of the story

2.5.3 Spiritual instruction and wise sayings

3. Values-oriented goals

- *Many values-oriented goals, related to the attitude we aim to engender towards Hazal and Torah sheb'al-peh, have been addressed above. Below we will suggest values-oriented goals related to each specific sugya to be studied. Here we will list only those values-oriented goals of a general nature which have specific relevance to hatchalat gemara.*

- 3.1 The central importance of the Mishnah for any halachic or aggadic discussion.
- 3.2 The balance between the authority of the Mishnah and the creativity of Amoraic interpretation.
- 3.3 The value vs. the problematic nature of *tefillat keva*.
- 3.4 The centrality of the connection to the *beit hamikdash* in Jewish consciousness and practice, even after the *hurban*.

Grade 7 - honors

1. Content-Oriented Goals - The student shall know...

1.1 Names of selected prominent Amoraim and basic details about their lives: Abbaye (Bava Metzia 34a), Rava (34a), Rav Papa (34a), Rav Ashi (35a), R. Yohanan (34a), Reish Lakish

1.2 Common terms and phrases in Talmud:

- ⇒ תא שמע, איתיביה, מיתיבי (כו ע"א), תיובתא, מתקיף, אמאי, ותסברא
- ⇒ אלמא, מנא תימרא / מנא אמינא לה
- ⇒ אמר, אמר ליה, איתמר, מערבא, אהייא, מכללא, מסייע, נפקא מינה
- ⇒ איבעיא להו, בעי, פשט/ותפשוט, אם תמצוי לומר, תיקו, היכי דמי, היכי משכחת לה, אילימא, אי אמרת בשלמא, אי הכי, מעתה, תינח/הניחא, הכא... התם, שאני, הכי נמי, מאי בינייהו, איכא בינייהו, במאי קמיפלגי, לא פליגי
- ⇒ איכא דאמרי, איבעית אימא, אמרי לה, איכא דמתני, לישנא אחרינא,
- ⇒ ילפותא, אוקימתא, שינויא, קשיא, סבר, איפכא, אדרבה, מכדי, נחזי אנן, נפיק, תיפוק ליה
- ⇒ תניא נמי הכי, דיקא נמי, מסתברא/הכי נמי מסתברא, מאי שנא, הא גופא קשיא, וליטעמך, סבר, איפכא, אדרבה, מה נפשך
- ⇒ גופא, אמר מר, הילכתא, לכתחילה, בדיעבד, הוינן בה, מידי דהוה
- ⇒ כתנאי, לימא כתנאי, עד כאן לא...
- ⇒ Prefixes (א, ה, י, ייהו, נן) and suffixes (א, ד, ה, ק)
- *These terms will be taught both in the framework of the consecutive study of פרק המפקיד and in the framework of the skills-based curriculum. A place where each term appears in פרק המפקיד has been noted. A full listing of their appearances in the chapter will be found in the detailed teaching outline below.*

2. Skills-oriented goals

- *These skills will be taught both in the framework of the consecutive study of פרק המפקיד and in the framework of the skills-based curriculum. In the text curriculum, they will be taught as encountered in the sugyot. In the skills curriculum, students will practice each skill on a few selected sugyot - when possible, from פרק המפקיד .*

2.1 Sugya types and their structures

2.1.1 Independent Amoraic discussions

2.1.1.1 Identifying the memra and its purpose

2.1.1.2 Following stages of discussion

2.1.1.3 Proofs, questions, and responses

- ⇒ From scriptural sources
- ⇒ From tannaitic sources
- ⇒ From authoritative Amoraic sources
- ⇒ From logical considerations

2.2 Analyzing structure of complex sugyot

2.2.1 Identifying sections by means of keywords

2.2.2. Interrelating the sections

2.2.3 Tables and flow charts

2.3 Talmud commentaries

2.3.1 Rashi

2.3.1.1 Identifying the problem or "gap" in the gemara

2.3.1.2 Understanding how Rashi's solution fits the language of the gemara

- *Occasional selections from other commentators and poskim will be brought, both to sharpen understanding of the gemara and to give students initial acquaintance with other important tools for understanding gemara.*

2.5 Understanding aggadic sugyot

2.5.1 Aggadic midrashim

2.5.1.1 Understanding the pshat of the pasuk and the question bothering the darshan

2.5.1.2 Understanding the midrashic method used by the darshan

2.5.1.3 Understanding the idea conveyed by the midrash

2.5.2 Aggadic stories

2.5.2.1 Biographical and historical background (when relevant)

2.5.2.2 Translation tools (dictionary, Steinsaltz, Art Scroll, computer)

2.5.2.3 Understanding the structure and the idea of the story

2.5.3 Spiritual instruction and wise sayings

3. Values-oriented goals

- *These will be discussed in the framework of allocation of lessons*