

Sefarim B'Shanah

• The Great Jewish Books Course •
Wednesdays @ 6-7:30 PM; 8-9:30 PM

Term 1 – Chazal/Foundations

Week	Title	Wednesdays	Teachers
1	Introduction	29 October 2008	Rabbi Shalom Morris
2	Midrash Halacha	5 November	Rabbi Shalom Morris
3	Midrash Aggada	12 November	Mrs. Elana Stein Hain
4	Mishna/Tosefta	19 November	Rabbi Dr. Jeremy Wieder*
~	~~~~	26 November: No Class	~~~~
5	Talmud Bavli/Yerushalmi	3 December	Dr. Lawrence Schiffman*

Term 2 – Parshanut/Narrative

Week	Title	Wednesdays	Teachers
6	Rashi/Rashbam/Ibn Ezra	10 December	Mrs. Elana Stein Hain
7	Ramban/Abarbanel	17 December	Eitan Ben-David
8	Kli Yakar/Sphorno/Or Hachaim	24 December	Rabbi Shaul Robinson
~	~~~~	31 December: No Class	~~~~
9	Hirsch/Malbim	7 January 2009	Rabbi Shaul Robinson
10	Nehama Leibowitz	14 January	Rabbi Dr. Moshe Sokolow*

Semester Break (1/21-2/4)

Term 3 – Machshava/Philosophy

Week	Title	Wednesdays	Teachers
11	Kuzari (and others)	11 February	TBA
12	Moreh Nevuchim - Rambam	18 February	Dr. Marc Shapiro*
13	Zohar	25 February	TBA
14	Tanya	4 March	Eitan Ben-David
15	Mesilat Yesharim/Mussar	11 March	TBA
16	Orot - Rav Kook	18 March	Rabbi Dr. Harel Gordin*
17	Lonely Man of Faith/ Ish Hahalacha - R Soloveitchik	25 March	Dr. Shira Weiss*

Semester Break (April)

Term 4 – Halacha/Law

Week	Title	Wednesdays	Teachers
18	Rashi/Tosafot	6 May	Mrs. Elana Stein Hain
19	Rif/Ran/Ramban	13 May	Mrs. Elana Stein Hain
20	Mishne Torah - Rambam	20 May	Dr. David Berger*
~	~~~~	27 May: No Class	~~~~
21	Tur/Shulchan Aruch/Rama	3 June	Dr. Lawrence Schiffman*
22	Aruch Hashulchan/Mishna Berurah and Others	10 June	Rabbi Shaul Robinson
23	Iggrot Moshe - Feinstein	17 June	Rabbi Dr. Harel Gordin*
24	Conclusion and Siyum	24 June	Rabbi Shalom Morris

* Noted Scholars and Lecturers

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Week #1 – Introduction

By Rabbi Shalom Morris
(rabbimorris@lss.org)

- A. Introduction - Housekeeping
 - a. Welcome – groundbreaking course
 - b. Arrive Early - Registration
 - c. Punctual Start Time
 - d. Make Up Materials
 - e. Cell Phones
 - f. Tent Cards

- B. Tanach Vs Sefarim
 - a. Written/Oral Law
 - b. Talmud – Oral Must Be Preserved
 - c. Midrash – All At Har Sinai?
 - d. Book/Sefer

- C. Sefarim Vs People
 - a. Lasting Influence
 - b. Content Focused Course

- D. History of Jewish Migration
 - a. Israel
 - b. Babylonia
 - c. Spain
 - d. North Africa
 - e. Western Europe
 - f. Provence
 - g. Eastern Europe
 - h. Turkey
 - i. Middle East
 - j. America

- E. Which Sefarim?
 - a. 'All of Torah'
 - b. Which Sefarim Chosen?
 - c. Flow Charts
 - d. Understanding of Mesorah – Development of Jewish Tradition

- F. Conclusion – Learn To...
 - a. Understand History of Jewish People
 - b. Appreciate Jewish Learning
 - c. Use A Beit Midrash

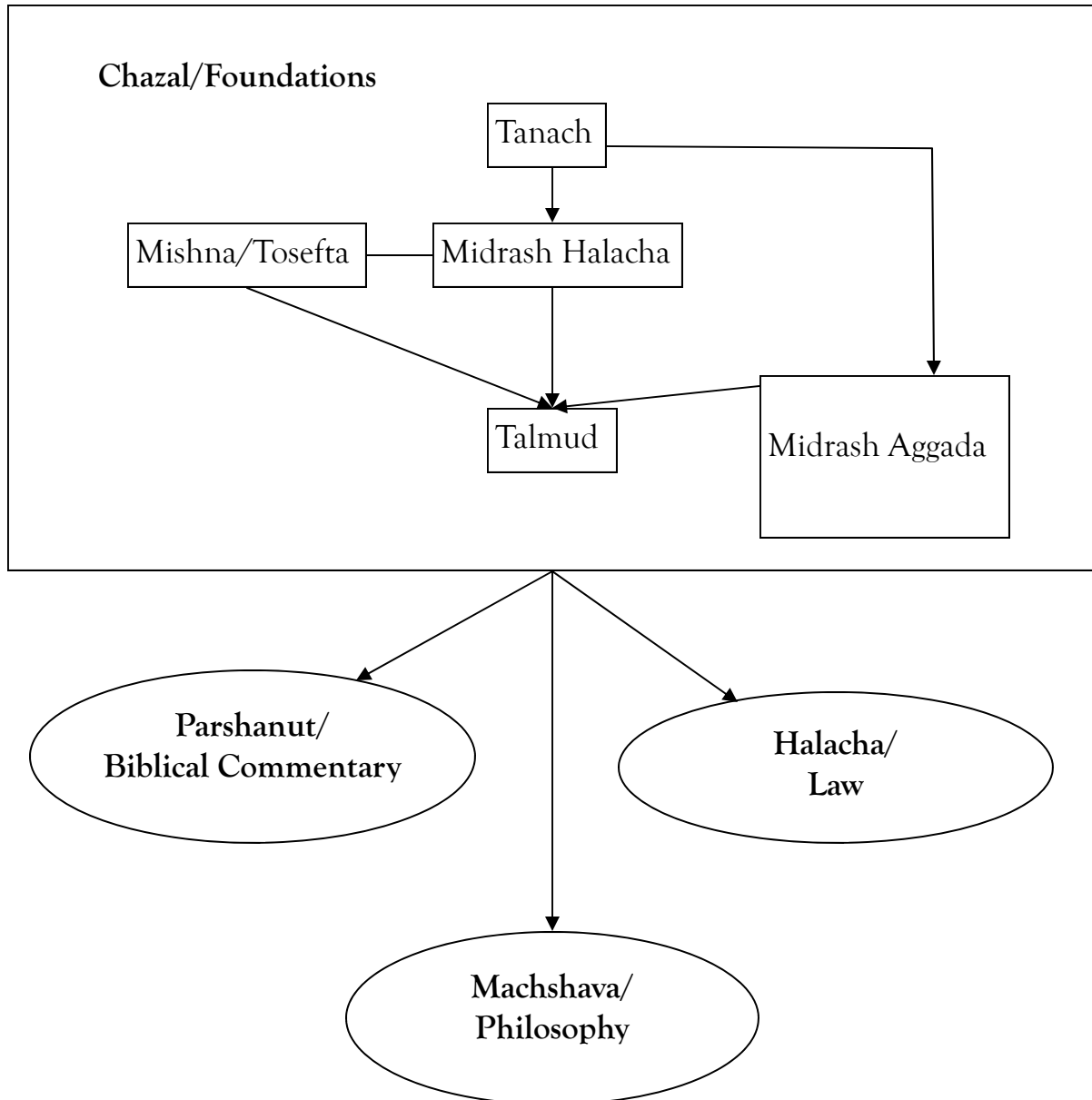
Se'farim B'Shanah

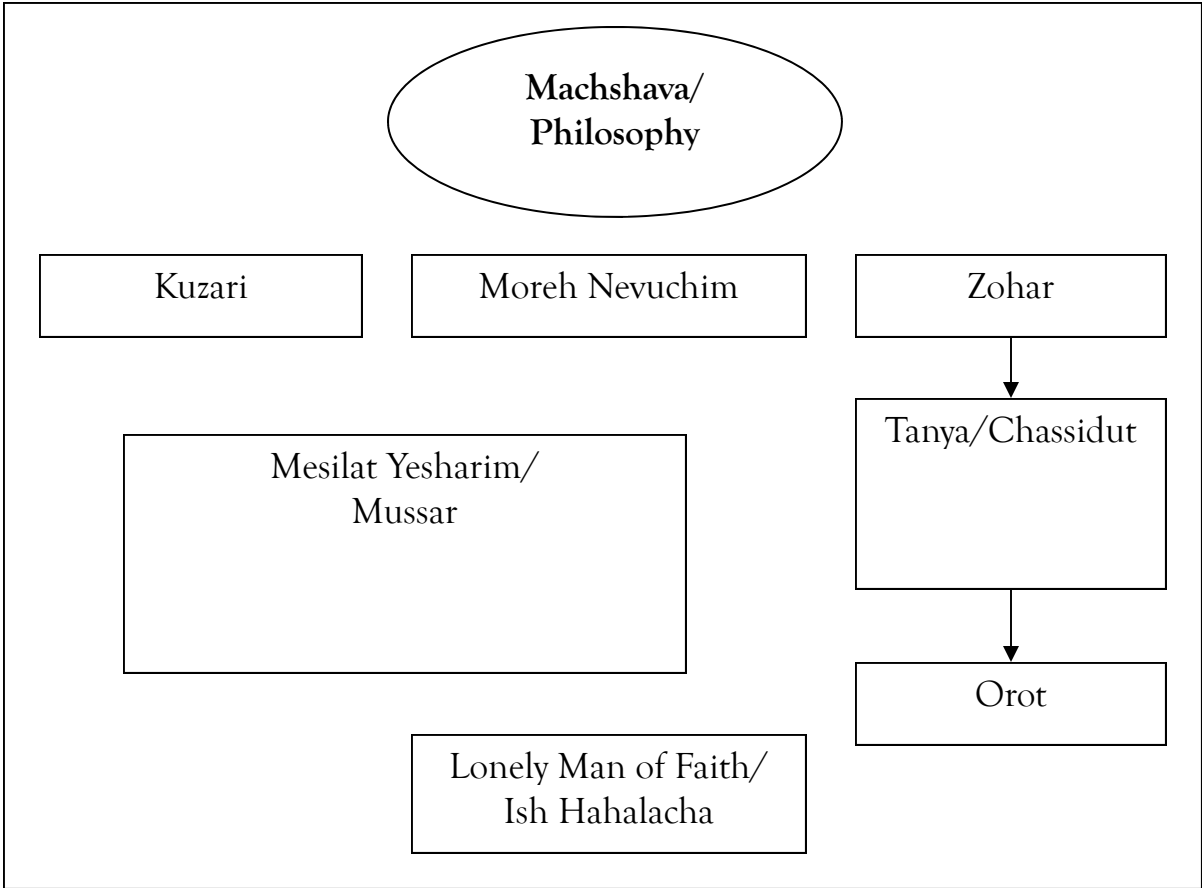
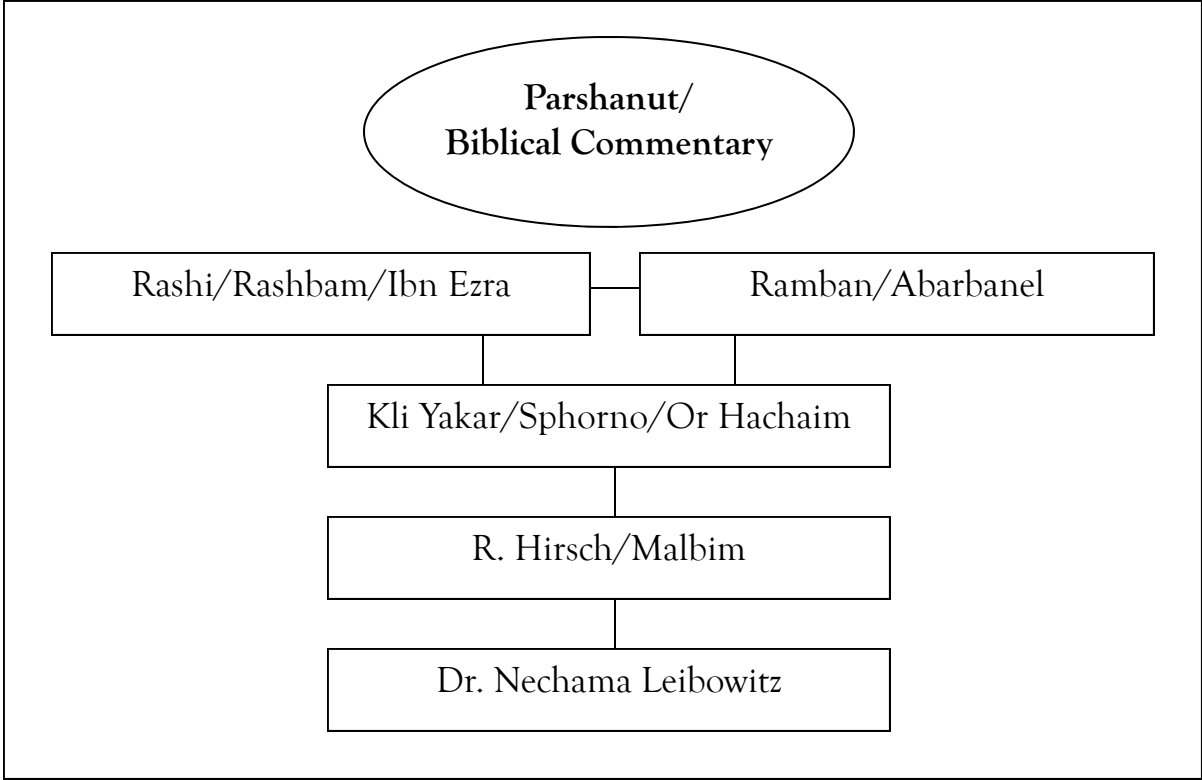
Map of Jewish Migration

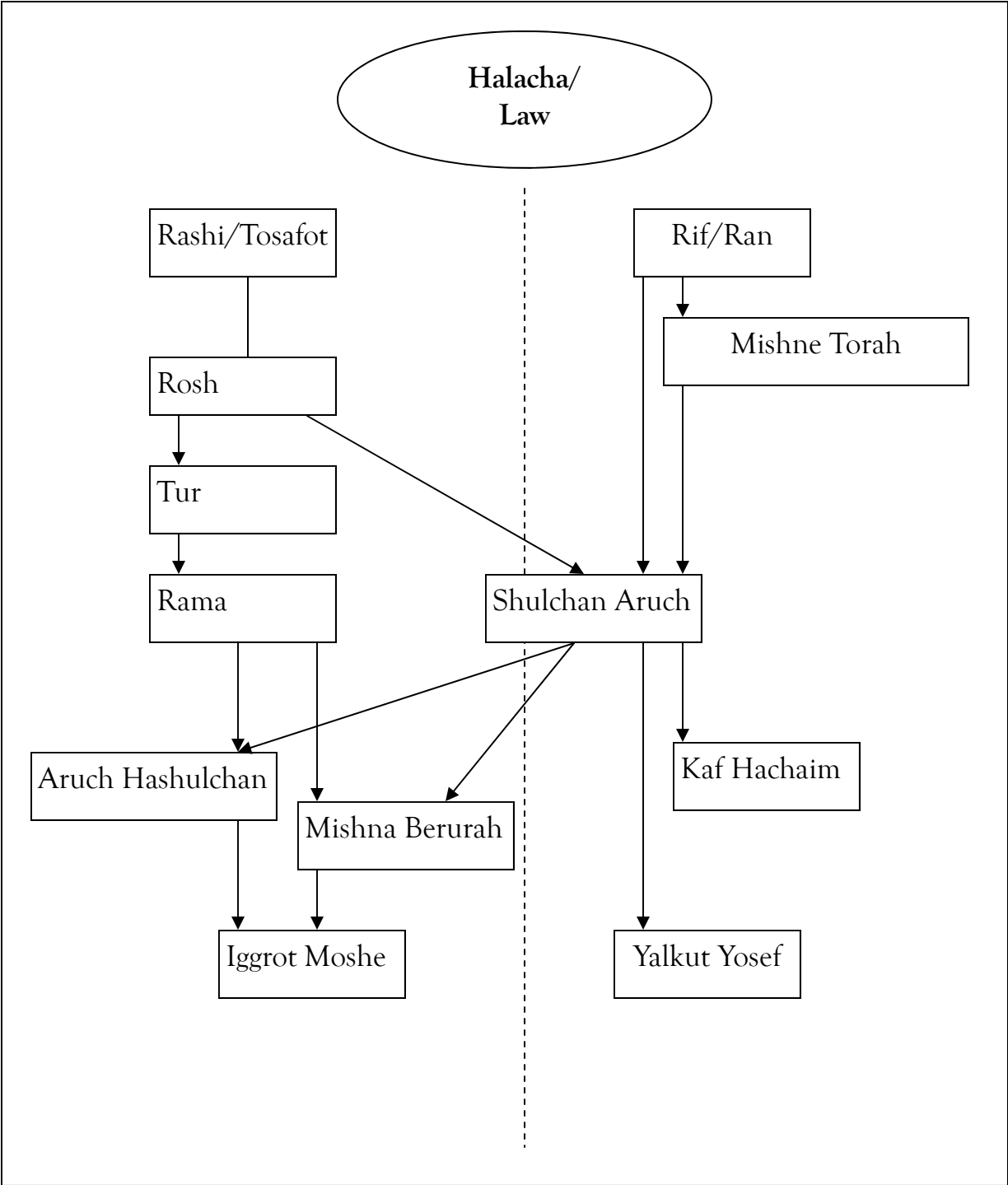


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Chart of Jewish Books—Influence and Chronology







Sources

1) B Talmud, Gittin 60b

That which is written is not permitted to be spoken by heart. That which is oral is not permitted to be written down.

תלמוד בבלי מסכת גיטין דף ס עמוד ב

דברים שבכתב אי אתה רשאי לאומרן על פה, דברים שבעל פה אי אתה רשאי לאומרן בכתב.

2) Rashi, Gittin 60b

That which is oral is not permitted to be written down – From here you learn that the Talmud was not supposed to be written except for that it would have been forgotten

רש"י מסכת גיטין דף ס עמוד ב

ודברים שבעל פה אי אתה רשאי לכותבן - מכאן אתה למד שהתלמוד לא ניתן לכתוב אלא מפני שהתורה משתכחת.

3) Midrash Rabbah, Vayikra 22:1

Scripture, Mishna, Laws, Talmud, Tosefta, Aggada and even that which a great student will one day say in the presence of his teacher, were all said to Moshe at Mount Sinai.

ויקרא רבה (וילנא) פרשה כב

מקרא משנה הלכות תלמוד תוספתות אגדות ואפ"י מה שתלמיד ותיק עתיד לומר לפני רבו כלן נאמרו למשה בסיני

4) Eglei Tal – Introduction

That which I have heard some people mistakenly veering from logic regarding holy Torah study and saying 'that one who learns and develops new insights and is happy and enjoys his learning, is not learning so 'lishma' as one who learns simply with no personal enjoyment and does so only for the purpose of fulfilling the mitzvah – rather one who learns with enjoyed is mixing into his learning his personal enjoyment.

ספר אגלי טל – הקדמה (מאת הרבי מסוקוצ'וב)

מה ששמעתי קצת בני אדם טועין מדרך השכל בענין לימוד תורה הקדושה ואמרו כי הלומד ומחדש חידושים ושמח ומתענג בלמודו אין זה לימוד התורה כל כך לשמה כמו אם היה לומד בפשיטות שאין לו מהלימוד שום תענוג והוא רק לשם מצוה. אבל הלומד ומתענג בלימודו הרי מתערב בלמודו גם הנאת עצמו.

In truth this is a well known mistake. Just the opposite, this is the primary component of Torah study, to enjoy, be happy and rejoice in his learning and then the words of Torah becomes absorbed into his blood! And after he enjoys his learn he will become suffused with Torah...but one who learns for the purpose of the mitzvah and also rejoices in his learning, such a person is learning 'lishma' and it is entirely holy because enjoyment is also a mitzvah!

ובאמת זה טעות מפורסם. ואדרבה, כי זה היא עקר מצות לימוד התורה להיות שש ושמח ומתענג בלימודו ואז דברי תורה נבלעין בדמו. ומאחר שנהנה מדברי תורה הוא נעשה דבוק בתורה...אבל הלומד לשם מצוה ומתענג בלימודו הרי זה לימוד לשמה וכולו קודש כי גם התענוג מצוה!