

Congregation

YMH

Catalog

2023-2024

Congregation YMH is located at
2920 Healy Avenue, Far Rockaway, NY 11691
And at
1368 39th street Brooklyn, NY 11218

Congregation YMH reserves the right to change policy, tuition, and fees, including cancellation or deletion of any course described in this Catalog at the discretion of the institution. Any substantive changes will be incorporated as addenda to the Catalog.

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INTRODUCTION/HISTORY

Yeshiva Meor Hataalmud was founded to achieve the traditional goals set before every Yeshiva Gedolah: to implement a curriculum of Torah study, focused primarily on the Talmud, while at the same time building student personal qualities. As in so many things, the important distinctions lie in the details: in how we view the student; how we structure the rebbi-student relationship; in the “avira” the learning environment that we promote; in the emotional wholesomeness and chassidic warmth that we seek to plant in each of our students.

“Understanding,” however, is only a part of the larger focus. The pursuit of Torah in this manner shapes a person’s outlook, influences his aspirations and profoundly molds his character. Thus the goals are not limited to training a mind; it aims to form a ben Torah in the full sense of the word; a ben Torah adept

at his studies, but equally important one, who behaves in a manner that reflects his internalization of the midos and hashkofas haTorah; one of whom it can be said "Yisroel asher becha espoair."

The aim was to create an institution where the ruach, the spiritual culture, was to advance Torah, Yiras shomayim and Yashrus; to make a Yeshiva that produced students who learned diligently and applied the lessons they so intricately analyzed to daily life. Whether the students went on to become scholars, rebbeyim and rabbonim or moved into the world of work, commerce and business, deep and sustained study Torah study and fidelity to its imperatives must be their animating drive. It must define the homes they build, the families they raise, and the life goals they set for themselves. This goal of transmitting an eisek, an ameilus, in Torah and passing on a robust living mesorah al pi mussar frames our mission.

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STATEMENT OF NON-DISCRIMINATION

Qualified men of the Orthodox Jewish faith are admitted to Congregation YMH without regard to age, race, color, national origin or physical handicap. Congregation YMH is 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 Americans with Disability Act of 1992.

Beyond equal access, opportunity and accommodation, Congregation YMH is committed to the understanding, sensitivity, patience, encouragement and support that are so vital to 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 present facilities are not fully accessible to the handicapped student, every effort will be made to accommodate any handicapped student who is admitted to the institution.

MISSION STATEMENT

Our mission is to transmit the timeless heritage of Jewish learning, practice and moral philosophy to a new generation of students. We aim to ensure the continuity of our venerable Mesorah by shaping outstanding bnai Torah devoted to

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BOARD OF DIRECTORS

Mr. Joseph Lax
Rabbi Shmelka Klein
Mr. Samuel Goldberger

ADMINISTRATION

Rabbi Moshe Weisz, Rosh Yeshiva
Rabbi Moshe Fishman, Administrator
Rabbi Chananya Lieberman, Menahel
Rabbi Moshe Eichler, Menahel
Mr. Zvi Zilberberg, Manager
Mrs. M. Ornstein, Secretary

FACULTY

Rabbi Moshe Grozalsky, Magid Shiur
Rabbi Jacob Katz, Magid Shiur
Rabbi Jacob Freund, Magid Shiur
Rabbi Aron Rubin, Magid Shiur
Rabbi Yisroel Horowitz, Magid Shiur
Rabbi Yisroel Goldwurm, Magid Shiur
Rabbi Yoel Kaufman, Magid Shiur
Rabbi David Geldzahler, Mashgiach
Rabbi Moshe Ostreicher, Mashgiach

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perpetuating Chassidic traditions and serving their communities with passionate chesed. Our program is designed to train scholars in the grand intellectual traditions of Talmud and Halacha study and to prepare them for life long engagement with Torah learning while inculcating the enduring ethical traditions of the Jewish people.

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ACCREDITATION AND STATE AUTHORIZATION

New York State Disclaimer

Congregation YMH does not offer programs leading to the academic degrees authorized by the New York State Board of Regents. In Congregation YMH's opinion, its studies, although different in kind, are at least 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. Congregation YMH falls into this category and is therefore not subject to the evaluation of the New York Board of Regents.

Accreditation

Congregation YMH is currently applying for accreditation from the Association of Advanced Rabbinical and Talmudic Schools (AARTS) to offer a First Talmudic degree, an Advanced Talmudic degree and a Chaver "Fellow" degree. Accreditation indicates that the institution has achieved recognition by AARTS, by demonstrating compliance with AARTS accreditation standards. AARTS is recognized by the United States Department of Education as an accrediting agency and is located at 2329 Nostrand Avenue, Suite M200 Brooklyn, NY 11210. Their telephone number is (212) 363-1991.

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Applicants for admission to Congregation YMH are applying to study at an institution that has rigorous codes for behavior, dress and lifestyle. They must demonstrate a personal commitment to Halachic practice.

Students applying to Congregation YMH must meet one of the following requirements:

1. Have graduated high school and provide evidence of high school graduation
2. Have been homeschooled and provide documentation of homeschooling
3. Meet one of the recognized equivalents. Recognized equivalents include:
 - a. GED/TASC/HISET
 - b. Successful completion of an associate's degree program;
 - c. Successful completion of at least 60 semester or trimester credit hours or 72 quarter credit hours that does not result in the awarding of an associate's degree, but that is acceptable for full credit toward a bachelor's degree at any institution; or
 - d. Enrollment in a bachelor's degree program where at least 60 semester or trimester credit hours or 72 quarter credit hours have been successfully completed, including credit hours transferred into the bachelor's degree program.

Any student who wishes to be admitted to Congregation YMH must be on par with the level of studying in the institution, so that he can keep up with his peers.

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Copies of the NY State exemption letter can be viewed in the office during regular business hours.

AVAILABILITY OF FULL TIME EMPLOYEE TO ASSIST ENROLLED AND PROSPECTIVE STUDENTS

Congregation YMH has designated Rabbi Moshe Fishman, Administrator, as the full time employee available to assist enrolled or prospective students in obtaining information on the school, financial assistance, graduation and completion rates, security policies and crime statistics, and any other required disclosures or information, as required by Title 34 of the Code of Federal Regulations 668.42, 668.43, 668.45 and 668.46.

He is available in the administrative offices during regular business hours or by calling (718) 972-3772.

ACADEMIC CALENDAR

For the current academic calendar, please refer to the yearly supplement of the catalog.

ADMISSIONS REQUIREMENTS

Congregation YMH accepts applications from students of solid intellectual promise and high moral character who can benefit from the educational program offered at the Yeshiva. Students are selected on the basis of their potential growth, measured by past academic performance, scholastic ability, and such personal characteristics as ethical lifestyle, and respect for others. Age, race, color, physical handicap and national origin play no role in these considerations.

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PROCEDURES

The process for application to the institution is as follows:

An applicant who wishes to be admitted should send a contact form to be reviewed by the Rosh Yeshiva. Once the form is reviewed by the Rosh Yeshiva, it is sent to the Menahel. If both the Rosh Yeshiva and the Menahel agree to proceed, the applicant is given an oral exam on previously studied material.

Upon acceptance, the applicant will receive a letter of acceptance by mail. Post acceptance, the applicant should make an appointment at the administrative offices to complete and sign the contact form, as well as any necessary academic and financial applications.

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.
- At least a 2.0 GPA

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Credit by examination may be granted to a student, who previously attended unaccredited institutions and has not brought documentation, based on the examination that the Rosh Yeshiva 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.

Congregation YMH will grant a maximum of 60 transfer credits towards Congregation YMH's undergraduate degree, for transfer coursework submitted.

To earn a First Talmudic degree at Congregation YMH, students must fulfill a minimum academic residency requirement of two academic years or 60 credits earned at Congregation YMH.

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

Note: Congregation YMH does not have any articulation agreements with regard to whether the Yeshiva will accept credits from other institutions nor with regard to whether other institutions accept the Yeshiva's credits. Before enrolling in the institution, students should be sure that their attendance will help them reach their educational goals.

Please be advised that the transferability of credits and acceptance of the degrees earned at Congregation YMH are at the complete discretion of an institution to which a student may seek to transfer. If the credits or the degrees earned at this institution are not accepted at the institution to which a student

As a classical school of higher Jewish learning, Yeshiva Meor Hatalmud follows the long established methods employed in the study of the Talmud and its unique pattern of scholarship and life training. This format has been formed, tested and enriched over the centuries. Most recently in the period before World War II, many outstanding Talmud schools graced the vibrant Jewish communities of Eastern Europe. After the holocaust, few of these institutions survived. The surviving remnant found refuge in the United States and devoted their energies to rebuilding the lost world of Torah study and moral training represented by the Old World Talmud academies. They succeeded in establishing a reconstructed tradition of vigorous Jewish scholarship in the nourishing soil of American freedom.

Meor Hatalmud is a link in this chain of Jewish scholarship, seeking to pass on the rich heritage of Torah study, Talmud analysis and Chassidic traditions. The four year, 144 credit MH undergraduate program leads to a First Talmudic Degree. Students with a strong background in Talmud studies are offered a challenging course of study built around a classical curriculum in the Jewish intellectual tradition. Texts are studied in their original languages, often Aramaic or Hebrew.

The language of instruction is Yiddish.

The process of education is based on the traditional arrangement of European and Middle Eastern Talmud academies. Students are immersed in the rich historical,

seeks to transfer, he may be required to repeat some or all of the coursework at that institution.

CAMPUS

The campus of Congregation YMH is located at 2920 Healy Avenue in Queens, NY. One enters the welcoming hallway and through there goes to the splendid 50x50 sq ft Bais Medrosh with its 13 foot ceiling and wide view windows. There is a modern kitchen separated for milchig and fleishig with state of the art ovens, walk in freezer and refrigerator and all the required safety features. It has been inspected and approved by the Health Department. The 50x50 lunchroom comfortably holds our students and is well maintained.

The top floor of the academic center serves as a dorm residence for the present. There are nine rooms ranging in size from 10x15 sq ft. to 10x20 sq ft.

The administrative offices are located at 1368 39th street, Brooklyn, NY. It is dominated by a large Bais Medrosh (40'x65') with tall windows, a large Aron Kodesh and banks of tables and chairs.

The first floor also holds two administrative offices with the computer system, record files and office equipment. There is a separate office for the Rosh Hayeshiva. The second story features a shiur room (10x20) on the comfortably holds the U1 class for their shiurim. It also houses the generous sized kitchen and dining room.

ACADEMIC PROGRAM

philosophical and ethical context for undertaking advanced Talmud study. Working with original texts they translate, analyze, and interpret passages in the ancient source texts. Over the course of the four year program, they develop and sharpen linguistic, analytic, and interpretive skills as they build a strong content base of Talmudic and Halachic knowledge. The training prepares them for independent learning, promoting a fluent mastery of the Talmudic process, advancing critical thinking and creative scholarship.

This is a phased process and students must show successful course work and satisfactory progress to be promoted from one level to the next. Each level of study has an assigned curriculum. In general, students in a given level will all be registered for the same core courses in Talmud and Halacha. The curriculum objective is to forge a sophisticated approach to study, ethical thought, and critical scholarship in the traditional sources of Jewish study while exposing the student to Judaism's richly diverse heritage and history.

COURSE MAP

Year 1		
First Semester		
TLI-101**	Introductory Talmud Analysis I	6 credits
TEK-301**	Introductory Talmud Iyun-Kal I	3 credits
GM-501**	Introductory Gemorah Bkuis Survey I	3 credits

Total Semester Credits 12

Second Semester

TLI-102**	Introductory Talmud Analysis II	6 credits
TEK-302**	Introductory Talmud Iyun-Kal II	3 credits
GM-5021**	Introductory Gemorah Bkious Survey II	3 credits

Total Semester Credits 12

Third Semester

TLI-103**	Introductory Talmud Analysis III	6 credits
TEK-303**	Introductory Talmud Iyun-Kal III	3 credits
GM-503**	Introductory Gemorah Bkious Survey III	3 credits

Total Semester Credits 12

Total Semester Credits 12

Total Accumulated Credits 36

Year 2

First Semester

TLI-104**	Talmud Research/Analysis Iyun I	6 credits
TEK-304**	Iyun-Kal I	3 credits
GM-504**	Bkious Survey I	3 credits

Total Semester Credits 12

Year 2

Second Semester

TLI-105**	Talmud Research/Analysis Iyun II	6 credits
TEK-305**	Iyun-Kal II	3 credits
GM-505**	Bkious Survey II	3 credits

Total Semester Credits 12

Third Semester

TLI-106**	Talmud Research/ Analysis Iyun III	6 credits
TEK-306**	Iyun-Kal III	3 credits
GM-506**	Bkious Survey III	3 credits

Total Semester Credits 12

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TLI-112**	Advanced Talmud Research/ Analysis Iyun III	6 credits
TEK-312**	Advanced Iyun-Kal III	3 credits
GM-512**	Advanced Bkious Survey III	3 credits

Total Semester Credits 12

Total Accumulated Credits 144

Frequency of Course Offerings

Students enrolled at Congregation YMH 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 each student, and all courses that are needed by students are offered, enabling students to graduate within the normal time frame.

Textbooks and Required Materials

All required texts can be found in the library and are available at all times for student use. However, students may acquire personal copies if they wish. No other materials are required.

Explanation of the Numbering System

Key to interpreting the course codes

Example: TLI-101** Introductory Talmud Analysis I 6 credits

1. Alphabet letters and first digits identifies the course: e.g., TLI-1 = Talmud Iyun Courses beginning with 1 are Talmud Iyun

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Total Accumulated Credits 72

Year 3

First Semester

TLI-107**	Intermediate Talmud Research/ Analysis Iyun I	6 credits
TEK-307**	Intermediate Iyun-Kal I	3 credits
GM-507**	Intermediate Bkious Survey I	3 credits

Total Semester Credits 12

Second Semester

TLI-108**	Intermediate Talmud Research/ Analysis Iyun II	6 credits
TEK-308**	Intermediate Iyun-Kal II	3 credits
GM-508**	Intermediate Bkious Survey II	3 credits

Total Semester Credits 12

Third Semester

TLI-109**	Intermediate Talmud Research/ Analysis Iyun III	6 credits
TEK-309**	Intermediate Iyun-Kal III	3 credits
GM-509**	Intermediate Bkious Survey III	3 credits

Total Semester Credits 12

Total Accumulated Credits 108

Year 4

First Semester

TLI-110**	Advanced Talmud Research/ Analysis Iyun I	6 credits
TEK-310**	Advanced Iyun-Kal I	3 credits
GM-510**	Advanced Bkious Survey I	3 credits

Total Semester Credits 12

Second Semester

TLI-111**	Advanced Talmud Research/ Analysis Iyun II	6 credits
TEK-311**	Advanced Iyun-Kal II	3 credits
GM-511**	Advanced Bkious Survey II	3 credits

Total Semester Credits 12

Third Semester

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- Courses beginning with 3 are Talmud Iyun-Kal
2. Courses beginning with 5 are Bkious
 3. Second two digits identify course level: e.g., 01 = first course in sequence that is added each semester according to what is assigned.
 4. ** The two stars ** is a placeholder to be filled in with the number identifying the masechta being studied for the given semester. Specific numbers are in the list of masectos.

Department of Talmud

The core of the academic program consists of the study of Talmud, comprising the bulk of the student's day. The study of Talmud is divided between Talmud Intensive, known as Eyun, and Talmud Survey. Talmud Intensive is an in-depth analysis of each portion of the text with the commentaries of Rashi (Rabbi Shlomo Yitzchaki, preeminent Talmudic commentary) and Tosafos (medieval commentaries on the Talmud) as well as other scholarly commentary. Talmud Survey is a more broad-ranging study designed to familiarize the student with large areas of Talmud, which he may return to at some time in the future for more detailed study.

Generally a Tractate is studied for either a half or a whole year depending on the length and how complex the particular Tractate is. As there are a total of 63 tractates, completion of the entire body of Talmudic text during the period of undergraduate study is obviously impossible. Indeed, the study of the entire Talmud at a fairly superficial level of one folio page per day would demand more than seven years. The goal of the undergraduate program is therefore to give students the skills and the tools they will need for a lifetime of independent higher-level study of any Tractate of the Talmud.

In order to facilitate greater interaction and the sharing of learning skills among the students, the entire student body studies the same Talmudic Tractate. Each year, classes on all four levels revolve around one of the volumes selected for study

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at our Yeshiva. Each year the courses proceed at the depth appropriate to its level and the student develops the skills to progress to the next level. The course of study is cyclical; so students entering the Yeshiva at different years will study different tractates over the course of their four-year program. Despite the differences in material covered, the skills presented and acquired are essentially similar, and graduating students are expected to demonstrate a specified level of achievement in the Tractate.

Throughout the millennia, the Talmud has been traditionally studied utilizing the Chavrusa (study partner) system. Under the Chavrusa system, students are able to match wits and hone each other's intellectual capabilities as they delve into the core of the Tractate. In this way, one student's strengths complement the other, and the learning of both is enhanced by this methodology. Each semester, the faculty pair's students with appropriate Chavrusas, bearing in mind each student's academic level and abilities.

Talmud Text Listings

A brief summary of the subject matter of the Talmud Tractates is provided for the convenience of the reader unfamiliar with Talmudic study. However, it should be understood these short descriptions do not reflect the depth, detail, and complexity of the study involved. The Tractates are listed in their Talmudic sequence and not necessarily in the order of study.

01. Berachos - The initial tractate of the Talmud introducing Mishnaic dicta redacted by the Tannaim. It features Talmudic debates of the Tannaim and Amoraim in many case studies. Included are discussions of the prayer service and the appropriate zmanim for tfilah. The tractate deals 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

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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.

05. Yoma - The Yom Kippur day is one filled with awe inspiring prayers and Temple service. It is led by the Kohen Gadol who is sequestered for a period of time before the holiday to learn the holiday ritual, master it and to prevent any untoward occurrence of Tumah. This tractate focuses on adumbrating the full Yom Kippur service, especially the laws regarding the Kohen Gadol and his service on the Day of Atonement. The central role of atonement and how it is achieved through the designated steps of Tshuvah is also a central theme in this Masechta.

06. Succah - 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 millions of Israelites, forms the textured backdrop for the Succoth festival. The citron, palm-lulav, and other "arbah minim" form 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 characteristics. 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 the Succah obligation 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.

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prayers that are rooted in the scripture and those crafted by the chachmei hadoros. In addition to the many halachic passages, this tractate includes challenging stretches of Aggadah and ethical discourse.

02. Shabbos - The comprehensive study of the Talmudic laws of the Sabbath and their derivation from the Sinaitic tradition. The tractate pays particular attention to 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. In addition to the many different forms of the various melachos and complex case studies the course of study also focuses on such concepts as melacha sheaino tzricha legufah, meleches machsheves, psik reisha and misaseik.

03. Eruvin - 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, Shtiuftrei Muvo'os. 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.

04. Pesachim - This tractate concerns the special Passover holiday. 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,

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07. Beitzah, This Mesechta is devoted to a discussion of the laws of Yom Tov and its comparative relationship to the laws of Shabbos. Many of the melachos are similar, but a goodly number of melachos have been rendered exempt as a result of the heter of ochail nefesh. The specific legal ramifications of this heter and its application are explored in case studies that distinguish one example from another through closely reasoned Talmudic principles. The tractate also focuses on many aspects of the Rabbinic law and its derivation. It sheds light on the process of creating Rabbonon-based Gezeiros as well as the principles that govern them. In particular this tractate includes deliberations on the classes of Muktzah, the laws of the Sabbath and the Holidays and such Rabbonon-based Minhagim as the additional days of the Rosh Hashanah, Succos, Pesach, and Shavuot holidays.

08. Taanis - Discussion of the practice of ritual fasting and its role in prayer. The laws of taanis shaos, taanis chalom, taanis geshem, taanis tzoros are all illustrated with legal case studies. The ritual and practice associated with special days of Bakasha and Tfilah. The Mesechta is also studded with many aggadata segments.

09. Megillah - The rules regarding designation of the Fast of Esther and the Purim celebration and its variability. The writing, reading, and meaning of the Megillah that deals specifically with the Purim miracle. This Mesechta deals also with the transmission of the Torah and the complicated mesoah of the form and character of the osios. Discussions of the historic development of the post-Churban civilization of the Jews.

10. Moed Katan - The laws of the intermediate days of the moadim. Issurim d'Rabbonon and issurim d'Oraisah are teased out from the debates recorded in this tractate as they were held in the great Talmud academies of Babylon close to nineteen hundred years ago. Extensive analysis of the laws and customs of aninus, aveilus, and the practices of ritualized mourning. Distinctions among the different degrees of kinship and the varying practices associated with the different kin

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groups.

11. Chagigah - Laws and practices associated with the Sholosh Regolim, Olas Re'iah and the other ritual requirements of those who came as pilgrims to the Beis Hamikdash in Jerusalem. The ritual sacrifices that are associated with the holidays and the period of time during which such offerings may still be tendered.

12. 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.

13. 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 customary 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.

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through a specific Talmudically sanctioned process. For a woman to be betrothed there needs to be a quinyon. Absent that, there is no legal bond, no set of consequent obligations. How a betrothal quinyon is accomplished, by whom, and under what conditions, is the opening question. Other forms of quinyon, the biblical basis for quinyonim, are also discussed. How quinyonim can be effected by proxies; conditional quinyonim, etc.? Other Kiddushin texts analyzes 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.

17. Baba 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.

18. Baba Metzia - Second tractate on Talmudic Civil Law dealing 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 Machaveiro Alav 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.

19. Baba Basra - Third volume on Civil Law covers business partnerships, division

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14. Nedarim - The Torah recognizes Man's capability to make binding restrictions upon himself by utilizing the legal formula for making binding vows. Through his word man can use these vows, called "Nedarim" to prohibit certain actions or behaviors or to obligate himself to carry out 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. 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 standing in court of euphemisms, sign language, body language; the social foundations of discourse, language, communication.

15. 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, these discussions lead to the consideration of other issues, including the process of conversion from another faith to Judaism and the steps that must be followed, for a valid conversion.

16. Kiddushin - The process of betrothal and related regulations and obligations. Other topics include: comparative study of modes of acquisition employed elsewhere; marriage by proxy and conditional betrothal. This tractate is concerned with the creation of a valid and binding "quinyon". What a quinyon is and how it is established is itself the issue. Quinyon is a legally binding status that is engendered

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of property, how one creates a change in ownership status for property through quinyon. Defining obligations with regard to communal protection, the construction of communal security structures, communal meetinghouses, and communal schools. Air rights, the rights to privacy; and to be protected from damage through prying, through noise, through unruly and inconsiderate behavior; right 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; commerce, consumer rights and seller's regulations; also included are the exquisitely detailed laws of inheritance.

20. Sanhedrin This tractate 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.

21. Makkos This tractate focuses on such issues as interrogation of witnesses and their impeachability; the biblical concept of Eydim Zomemim and its inapplicability in certain clearly defined cases. The "Ir Hanidachas" asylum-city reserved for those who commit inadvertent murder; the rules for this city; and 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.

22. Avodah Zara - This tractate is concerned with the communal life of the Jews

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and their interaction with the community of idol worshippers among whom they lived. The tractate analyzes some of the forbidden practices and elaborates on various gezeiros, Rabbinic laws that are designed to safeguard Jewish traditions and beliefs and to uphold their transmission.

23. Zevachim - The proper sacrificial order for Temple korbanos. The role of the kohanim- Temple priests, in carrying out these sacrifices. Possible irregularities related to these rites; defects which may interfere with correct performance including proper intentions on the part of priests during these performances. Among the concepts discussed: avodas hakorban, shechutei chutz, shinui korban, shinui baalim, pigul, bomoh. The special priestly garments that must be worn during the ritual. The Temple design and the arrangement of the various ritual stations. The role of intent and atonement in these Temple gifts.

24. Menachos – There are variously delineated sacrifices. One category of sacrifices is characterized as meal offerings, which can take diverse forms. Procedures for preparation and dedication of the various "meal offerings" and "liquid offerings" in the Holy Temple; priestly obligations in directing these ceremonies and the effect of invalid procedures on the legitimacy of the sacrifice. Conceptual analysis of the notion of Temple gifts and their role in holidays as well as the daily service.

25. Chullin - 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. The laws are a combination of 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 tractate deals in a practical

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29. Krisus - Krisus represents a line of punishment and deterrence that applies to a range of transgressions from violations of the Sabbath to dinei ervah. This Mesechta details the many prohibitions that carry the dinei krisus punishment. It also analyzes the laws of shgogos and mechusrei kipurim.

30. Meilah - Hekdesh is forbidden to zeirim. This means that the lay populations may not take any benefit from that which is consecrated for sacred use. If usch misueis made b'shigeig then it creates a status of Meilah with specified consequences, both in terms of a knas and a korban. This Mesechta also discusses how the status of hekdesh may be affected by meilah and such categories of meilah as kodshei bedek habayis and kodshei haguf.

31. Mikvaos - Regulations and problems related to the establishment and maintenance of the ritual mikveh. Mikvah has been the touchstone of tahara, the ritual of purification that has followed Jews over their many diasporas. Here we learn the dimensions of the mikvah, how it must be built, what is done to guard its waters, the process of immersion, preparation for the ritual immersion and interferences that stand in the way of the process.

32. Niddah, The concept of taharah and tumah is the focus of this Mesechta. Neither of these concepts is a temporal matter, thus the discussion is a legal analysis of states and status. Many halachic principles regarding sofeik, migui, chazakah and rov are applied in the cases presented in this Mesechta. These principles are fundamental to an understanding of the application of halachic judgment. The tractate also discusses the process of changing states from tumah to tahara through tevillah and other relevant topics; the difference between a Niddah and a Zavah and how this states of Tumah are brought to an end; the prohibitions that attend the status of Tumas Niddah and Tumas Zava.

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; prohibitions on shechting an unhealthy animal; the precise arteries and veins to be shected. The shechita involves a command that details a specific set of steps and involves a brocha. How and when should this brocha be recited. The five psulim and the command of Kisui Hadam. Also discussed are the intricately detailed laws of Kashrus. It requires a working knowledge of the anatomy of several groups of animals as well as a detailed knowledge of the diseases and illnesses that render them unfit for kosher consumption.

26. Bechoros - Primogeniture, rights and responsibilities, and all regulations pertaining to the first born; also privileges of the first born related to inheritance and redemption; likewise blemished firstborn animals. The obligations that apply to the first born animal, the various disabilities that render an animal unfit for this status; residual prohibitions that remain even when the animal loses the full level of kdusha associated with this status, and how these laws and practices apply or are altered in the diaspora setting.

27. Eirchin - This tractate discusses the arcane and complex laws of eirchin and their implications for kodshim. Various categories of eirchin are analyzed including eirchei adom and eirchei beheimah. This Mesechta also addresses the role of the haven cities or the Orei Miklat, as well as the legal concepts of Botei Orei Chomah, sdei achuzah and Yoveil.

28. Tmurah - The Biblical principle of tmuras kodshim; the transference of the status of kodesh is the central theme of this tractate. It applies this concept to kodshei bedek habayis, kedushas haguf and kedushas domim as well as many other case studies of kodshim related laws.

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COURSE DESCRIPTIONS

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COURSE LIST

Year 1, First Semester

TLI-101** Introductory Talmud Analysis I 6 credits

In this introductory course students are guided in making the transition from their high school training to analytic learning. They advance such skills as translation of Aramaic and Hebrew text material; mastering the basic content; becoming familiar with the process of thrust and parry methodology and thinking contextually. Major emphasis is placed upon studying the classical commentaries authored by Rashi to arrive at an understanding of the obscure text. Shiur/ lecture focuses on pshat. Offered in Fall term. *Required for all students. No Prerequisites.*

TEK-301** Introductory Talmud Iyun-Kal I 3 credits

This course covers broad content material while advancing the critical thinking and analytic skills required for advanced Talmud study. The format is a combination of shiur/lecture and student research/preparation in advance of the shiur. Student chavuisah pairs prepare a translation and preliminary analysis of the assigned text and then attend a shiur that surveys the material, addressing important questions raised in the text. Offered in Fall term. *Required for all students. No Prerequisites.*

GM-501** Introductory Gemorah Bkuis Survey I 3 credits

The explanatory tradition that accompanied the written Pentateuch was transmitted in oral form for centuries, providing an interpretive structure for the biblical law. In the epoch after the destruction of the Second Temple, community leaders, fearful that an unstable and disquieting diaspora might rend this fabric of oral law, authorized its redaction in the tightly compressed Mishna. In this course students study the Mishna text with the accompanying Gemorah elucidation focusing on the required critical thinking skills. Offered in Fall term. *Required for all students. No prerequisites.*

Year 1, Second Semester

TLI-102** Introductory Talmud Analysis II 6 credits

In this course students advance their skills in analyzing the Talmud text. The focus is on parsing the reasoning behind the concepts debated by the Talmudic sages. Students carry out systematic analysis of the Talmudic discourse in the assigned cases, applying both Rashi and selected Tosfos to arrive at a precise understanding of assigned Talmudic passages. The objective is for students to focus on arriving at a clear, clean, well-founded literal meaning of the text. Chavrusah study and Shiur/lecture.
Offered in Spring term. *Required for all students. Prerequisite:* TLI-101

TEK-302 Introductory Talmud Iyun-Kal II 3 credits**

A significant aspect of Talmud study involves research and analysis of the Rishonim. At an early level Rishonim like Rashi are understood as simple learning aides, translating unfamiliar phrases, explaining ancient practices and rituals and providing historical context for arcane case studies. But as study progresses Rashi and Tosfos take on a new role. Students learn to analyze these Rishonim through a different lens, as classic commentators, interpreting and conceptualizing the text. Students in chavrusah pairs prepare the assigned material, analyze the insights of Rashi and assigned Tosfos. The shiur offers an integrated analysis of the assigned text with Rashi and Tosfos.
Offered in Spring term. *Required for all students. Prerequisite:* TEK-301

GM-502 Introductory Gemorah BkibusSurvey II 3 credits**

Gemorah analysis begins with the Mishna, the powerfully compressed repository of the Masoretic Oral law, and the precursor of the Talmud. Course work focuses on building fluency in the ancient (Loshon Kodesh/Aramaic) language with its archaic syntax, and cryptic phrasing. The terminology is deeply coded with concepts and principles that need to be teased from the scholarly discourse. The shiur demonstrates these skills by providing applied readings of the assigned passages.
Offered in Spring term. *Required for all students. Prerequisite:* GM-501

Year 1, Third Semester

TLI-103 Introductory Talmud Analysis III 6 credits**

In this course students continue to expand their methodical approach to Talmud. They translate, analyze and debate the various possible meanings of the deeply nuanced source texts. The chavrusah vigorously probe each other's interpretation. From this dialectical process they develop an ease and skill with Talmudic discourse. From their study of Tosfos' broad based comparative scholarship, they emerge with an

carefully preserved case texts to uncover advanced Talmudic principles. Instructors offer close oversight and assistance to guide this process.
Offered in Fall term. *Required for all students. Prerequisite:* TEK-303

GM-504 BkibusSurvey I 3 credits**

Text removed by centuries from its context and its period takes on varied meanings. The authoritative guide to deciphering and studying the Gemorah is the medieval French scholar, Rabbi Shlomo Yitzchaki, (1040c.e.–1105c.e.) known by the acronym Rashi. Rashi's handwritten copybooks form the standard gloss to virtually the entire Talmud. His unmatched guide provides translations, explanations for unfamiliar phrases and most importantly a commanding interpretation of the text. Students learn to study the Rashi commentary with great care and attention to each detail, each original turn of phrase.
Offered in Fall term. *Required for all students. Prerequisite:* GM-503

Year 2, Second Semester

TLI-105 Talmud Research/Analysis Iyun II 6 credits**

Student pairs prepare the assigned tractate segment, deepening their case analysis of the primary source by studying and applying a range of Rishonim- secondary commentators. Through this commentary they learn to analyze the local text in conceptual comparison to other Talmud source texts drawn from *shas*. Their study of Tosfos *et al* also advances their use of contextual analysis, extending their Talmud research skills and analytic techniques for arriving at a complex, layered understanding of the legal case studies. The shiur/ lecture offers analysis of a curated selection of Rishonim sources.
Offered in Spring term. *Required for all students. Prerequisite:* TLI-104

TEK-305 Iyun-Kal II 3 credits**

In this course Talmud analysis is deepened with a focus on various styles of Rishonim analysis and interpretation. These works with their characteristic techniques and approaches may stand for an entire school of thought while others are the creative product of a single scholarly mind. These commanding studies, which along with Rashi, Tosfos and RMBM, includes Rabbi *Isaac Alfasi*, (the *Rif*), the 11th century North African and Spanish Talmudist who analyzed the Talmud texts and offered dispositive conclusions for each of the case debates. It also includes such illustrious successors as the Mordechai, Meiri, Rosh, Ritva, Rashba, Ramban, Shita Mekubetzes, *et al*. Studying these canonical interpreters of the Talmud, students construct the theoretical scaffolding for higher analysis of the Talmud.
Offered in Spring term. *Required for all students. Prerequisite:* TEK-304

GM-505 BkibusSurvey II 3 credits**

appreciation for the holistic approach to the study of Talmud.
Offered in Summer term. *Required for all students. Prerequisite:* TL-102

TEK-303 Introductory Talmud Iyun-Kal III 3 credits**

Students study assigned chapters identifying core concepts drawn from the textured scholarly discussions. Students build a coherent understanding of the shittos for each sugya. In the process they sharpen Loshon Kodesh-Aramaic language skills, acquire a facility for Talmudic methodology and styles of argumentation and gain familiarity so that, for example, the unpunctuated text can be read in a manner that distinguishes between a statement of fact and a question; a statement that is ironic and one that is to be taken literally.
Offered in Summer term. *Required for all students. Prerequisite:* TEK-302

GM-503 Introductory Gemorah BkibusSurvey III 3 credits**

This course expands student skills in Bkibus study of the Mishna/Gemorah. The emphasis is on rapidly surveying the assigned text to gain a broad grasp of the various topics covered. Students work in partnered pairs to make a coherent translation of the often ambiguous text to arrive at a well founded pshat. The process involves elaborate reconstructions of arcane discussions and debates. The Shiur offers an clarifying reading of the text.
Offered in Summer term. *Required for all students. Prerequisite:* GM-502

Year 2, First Semester

TLI-104 Talmud Research/Analysis Iyun I 6 credits**

This course advances analytic skills developed in the first year. Students apply these skills to intensify study of the assigned passages. Working in Chavrusah pairs, they make an initial preparation of the assigned Talmud case studies, translating and analyzing the primary Gemorah text with relevant commentaries. They explicate the Aramaic text while analyzing the principles that inspire the debates presented in text. Shiurim emphasize close readings of Rashi and Tosfos. Achronim such as the Maharsha and Maharam are consulted to help understand the two principal Rishonim commentaries. Shiur/ lecture follows an initial research/preparation segment.
Offered in Fall term. *Required for all students. Prerequisite:* TL-103

TEK-304 Iyun-Kal I 3 credits**

Student chavrusah carry out a program of research and preparation of assigned course work chavrusah the case studies to conceptual analysis guided by selected Rishonim and Acharonim. Using a methodology of dialectic inquiry they work their way through

Students work through the thicketed Gemorah discourse to arrive at a preliminary preparation of the assigned text material. In all assigned tractates, except for Bava Basra, the students make extensive use of the Rashi commentary in their analysis of the Mishna and Gemorah. For Bava Basra they rely on the Rashbam (Shmuel ben Meir, c.1085c.e.– c. 1158 c.e.). The shiur offers an interactive discussion of the text.
Offered in Spring term. *Required for all students. Prerequisite:* GM-504

Year 2, Third Semester

TLI-106 Talmud Research/ Analysis Iyun III 6 credits**

This course is designed to bring the student to the next level of learning, preparing him for independent Talmud analysis. Students systematically probe the layered Talmud cases and commentaries with a set of programmatic questions: what information is offered to support the arguments as presented? Is the chain of reasoning sturdy and reliable or contingent? Can the facts equally support a different conclusion? What are the cardinal assumptions undergirding the reasoning? This analysis is guided by the authoritative Rishonim.
Offered in Summer term. *Required for all students. Prerequisite:* TLI-105

TEK-306 Iyun-Kal III 3 credits**

The student traces the various arguments presented in the commentaries and analyzes the reasoning that supports the often intricate skeins of logical explication. He applies the interrogative method of asking questions and posing tests of logic to arrive at a deeper understanding of the layered Rishon texts. This course promotes deductive skills and conceptual thinking so that a Talmud text originally understood to have a finitemeaning is deconstructed into a text of multiple possibilities.
Offered in Summer term. *Required for all students. Prerequisite:* TEK-105

GM-506 Bkibus Survey III 3 credits**

Devoted to extending Bkibus learning skills, this course trains students to analyze the Rashi Pirush as a sophisticated commentary that frames the Gemorah conceptually. They learn to dissect this venerable *Kunteres* with meticulous attention to its details and phraseology (*diyukim*), studying each Rashi gloss against the larger body of explanatory strategies used in related case analyses. The aim is to arrive at a consistent and well-integrated, logically coherent, properly contextualized, case narrative.
Offered in Summer term. *Required for all students. Prerequisite:* GM-505

Year 3, First Semester

TLI-107 Intermediate Talmud Research/ Analysis Iyun I 6 credits**

Students take their research and preparation to a new level by expanding their commentary research in their preparation/Hachonoh l'shiur. The Rishonim wrote for a select audience of scholars. Their brevity and use of code phrases poses a challenge to the contemporary researcher. The student learns to immerse himself intensively in their writings to decipher their styles and discursive patterns. This broader exposure also trains them in asking questions of the large scene first and then to focus on particulars. The shiur focuses on applying the Rishonim in the manner of Shaatze aliba d'hilcheseh. Offered in Fall Term.

Offered in Fall term. *Required for all students. Prerequisite:* TLI-106

TEK-307 Intermediate Iyun-Kal I 3 credits**

Students research primary and secondary texts, analyzing the legal case studies. They trace differences in the explanatory Rishonim. In working with the commentary literature that is typically seven and eight hundred years removed from the present, they need to master these older styles of argumentation and carefully parse the structure and syntax to tease out interpretive principles. As with any field of investigation the researcher must contextualize his findings in their proper setting.

Offered in Fall term. *Required for all students. Prerequisite:* TEK -306

GM-507 Intermediate Bkius Survey I 3 credits**

Directed study of Gemorah with instructional guidance and supervision. Students translate and assimilate the interrogatory Gemorah as it painstakingly analyzes the Mishnaic teachings. They utilize the basic blatt commentaries to deconstruct the case narratives. Periodic shiurim focus on particularly complicated sugyos from the assigned tractate. The shiur works through the intricate dialectics, addressing questions and challenges that riddle the text.

Offered in Fall term. *Required for all students. Prerequisite:* GM -506

Year 3, Second Semester

TLI-108 Intermediate Talmud Research/ Analysis Iyun II 6 credits**

Students carry out supervised research in the designated tractate, mastering content and pursuing focused inquiry on assigned questions. They analyze relevant commentary found in such classic interpreters as the RASHBA, RITVA, RAN and RAMBAN. The Chavrusah pairs work cooperatively, probing the internal logic of the commentaries and reading the various shitos into the primary text. They discuss the application of these concepts to actual cases. Shiurim offer a coherent overview of the major conceptual models.

Offered in Spring term. *Required for all students. Prerequisite:* TLI-107

thoughts in a manner that is systematic, methodical and carefully reasoned. Students offer chabura presentations based on their findings.

Offered in Summer term. *Required for all students. Prerequisite* TEK-308

GM-509 Intermediate BkiusSurvey III 3 credits**

Students work through a sequence of topics in the assigned Gemorrah tractate. Some texts are discursive, others are analytic and yet others offer metaphoric parables. Recorded in a time that recognized no disciplinary borders, a sugya may refine a principle derived from medical ethics by analyzing its use in such unrelated fields as torts and Sabbath prohibitions. The course advances student proficiency in the Gemorrah's distinctive reasoning process and holistic approach while expanding content mastery in the ethical philosophy, legal system and social life of the diasporic community.

Offered in Summer term. *Required for all students. Prerequisite* GM-508

Year 4, First Semester

TLI-110 Advanced Talmud Research/ Analysis Iyun I 6 credits**

Through intensive study of the secondary shas literature students expand their conceptual analysis of the assigned Talmud texts. Similar case texts are compared and contrasted to understand the bases for variations in psak (dispositive legal ruling). No longer is the Rishonim literature studied as simple commentary but rather it 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.

Offered in Fall term. *Required for all students. Prerequisite:* TLI 109

TEK-310 Advanced Iyun-Kal I 3 credits**

In this course students make extensive use of Halachic sources (e.g., Rambam, Shulchan Aruch and commentaries) as they relate to the Sugyos being learned in the Talmud Research sessions. Students research and prepare original Chaburos that incorporate Halachic sources. These papers are edited and presented for critique by faculty before they are presented in oral form as Chaburos before their peers.

Offered in Fall term. *Required for all students. Prerequisite:* TEK 309

GM-510 Advanced Bkius Survey I 3 credits**

Talmud passages can be excavated to uncover underlying principles and conceptual connections, but their surfaces also shimmer with important lessons. Student chavrusah pairs carry out research in an extensive selection of Gemorrah folios advancing their Bkius study. The survey style is designed to provide a global view of the tractate and to equip students with yedios, broad Talmudic concepts. The objective is to master the use

TEK-308 Intermediate Iyun-Kal II 3 credits**

The objective in this course is to move students efficiently through the assigned material while having them carry out research in the principal Rishonim. One of the important skills students need to develop is a mastery of the scholarly sources so that they know the best Rishonim to consult for a given sugya, or to answer a specific type of query, or where he can expect to find an expansive treatment of a concept. One of the considerations in doing research is to weigh anticipated findings against time invested. This course trains the student to investigate a topic by curating the most relevant commentaries, without becoming so enmeshed in hermeneutical thickets that they do not move purposefully ahead at the required pace.

Offered in Spring term. *Required for all students. Prerequisite:* TEK- 307

GM-508 Intermediate BkiusSurvey II 3 credits**

Students pursue the extensive study of the assigned Mishna and Gemorah according to a weekly schedule of research and assignments. In addition to consulting each Rashi students also study selected Tosefos commentaries on the assigned tractate. The aim in these studies is to emerge with a clear understanding of the Shakra Vetaria - the thrust and parry- of the various Tannaim and Amoraim. Students are required to master the maskonos, the conclusions of the various cases that are studied.

Offered in Spring term. *Required for all students. Prerequisite:*GM-507

Year 3, Third Semester

TLI-109 Intermediate Talmud Research/ Analysis Iyun III 6 credits**

Carrying out intensive research in the commentaries, students work on resolving apparent contradictions and discrepancies in the texts. Focusing on the assigned Talmud tractate they navigate a range of varied commentaries each with its own distinctive style. Students analyze the sharp theoretical debates among the Rishonim and consult selected Achronim to arrive at clearly defined shitos among the Commentaries.

Offered in Summer term. *Required for all students. Prerequisite* TLI-108

TEK-309 Intermediate Iyun-Kal III 3 credits**

The course is designed to advance the student's facility in applying the thirteen fundamental principles of deduction and inference used in deriving Talmudic concepts. The emphasis first is on achieving a basic level of understanding that illuminates the logical and narrative structure of the passages. Then the chavrusah pair advance the analysis to developing Talmud theory. They focus particularly on distinctions; some are important others are not material. Distinctions need to pass the test of significance. They need to have implications and consequences. Students work on articulating their

of legal, historical and deductive approaches to reconstruct the original intent of the Mishnaic authors.

Offered in Fall term. *Required for all students. Prerequisite:* GM-309

Year 4, Second Semester

TLI-111 Advanced Talmud Research/ Analysis Iyun II 6 credits**

Students focus their research on the Codifiers, the medieval scholars who move the Talmudic discussion from the speculative realm of sevarah to concrete, conclusive Halacha. By applying a systematic process of interpretive sifting, these codifiers including the RIF, RAMBAM and ROSH arrive at *shamaatze alibah d'hilcheseh*, deriving authoritative halacha from the Talmud texts. Students analyze the sometimes opposed stands taken by these codifiers, and the basis for their dispositive legal opinions. In honoring the broad range of skills that they have mastered, students turn to the conceptual Achronim for additional guidance and elaboration. Shiurim present examples of Talmud pilpul and chiddush.

Offered in Spring term. *Required for all students. Prerequisite:* TLI 101

TEK-311 Advanced Iyun-Kal II 3 credits**

Students expand their preparation to include the great halachic authorities, Tur, Bais Yoseif and Shulchan Aruch to arrive at *Halacha L'Maaseh*. Students analyze the principles that govern this process. They also propose explanations to account for differing halachic conclusions among the codifiers, relating these differences to fundamental variations in how the Rishonim conceptualize the sugyos.

Offered in Spring term. *Required for all students. Prerequisite:* TEK 310

GM-511 Advanced Bkius Survey II 3 credits**

While the Mishna/Gemorrah is organized by tractate, within the tractates the subject matter is protean and disparate. The Talmud does not necessarily catalog its case studies topically. Cases are investigated conceptually. Analytic strings can range from discussions of korbanos to Shabbos rules to betrothal, while 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.

Offered in Spring term. *Required for all students. Prerequisite:* GM510

Year 4, Third Semester

TLI-112 Advanced Talmud Research/ Analysis Iyun III 6 credits**

In this course advanced students draw together the many skills and analytic approaches to develop their own original Chidishim, advancing well supported theories about the Talmud case studies. These original readings of the cases are built on a precise dissection of the Rishonim and interpretive Achronim. These chiddushim are presented in Chaburos in a seminar setting and open to critique by all participants. The provisional conclusions are then revised, taking into account the various recommendations and challenges and put into final form. Shiurim by the Rosh Yeshiva and his interaction with students are designed to prepare the student for graduate level study.

Offered in Summer term. *Required for all students. Prerequisite:* TLI 111

TEK-312 Advanced Iyun-Kal III 3 credits**

Extensive coverage emphasizes achieving a broad perspective on the entire tractate. Students carry out intensive analysis of the primary texts, making use of authoritative interpretive sources. The emphasis is on comprehension and retention, while refining deductive skills related to following often complex trains of argumentation. The pace forces students to use the rich bibliographic literature with care and discretion, making efficient use of the most appropriate explanatory sources. Students assimilate substantial swaths of primary material with commentary.

Offered in Summer term. *Required for all students. Prerequisite:* TEK 311

GM-512 Advanced BkiosSurvey III 3 credits**

Students in chavrusah pairs independently translate, analyze and master 35 folio pages of assigned Gemorrah 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 rabbinic Takanos and Gezeiros as well as the practical applications of the law made by the ancient academies whose debates form substantial portions of the Gemorrah.

Offered in Summer term. *Required for all students. Prerequisite:* GM 511

The GPA is established by multiplying the grade point equivalent of each course by the number of credits it yields. The products 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 are not included in the determination of the grade point average, although those hours with a grade of Fail are included.

Sample GPA Calculation:

A-	6 (credits)	x	3.7	=	22.2
B+	4 (credits)	x	3.3	=	13.2
C	1 (credits)	x	2	=	2
A	1 (credits)	x	4	=	4
	12 (credits)				41.4

Divided by 12 Credits for the Semester = 3.45 GPA

SATISFACTORY ACADEMIC PROGRESS POLICY

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

GRADE POINT SYSTEM

The grading system followed at Congregation YMH is based on a combination of criteria. These include an evaluation by instructors of the student's classroom participation and performance, oral and written examinations, and diligence in individual study.

Rather than deriving grades from a precise numerical average, Congregation YMH 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	1.0
B+	3.3	F	0.0
B	3.0	F*	0.0
			*Unearned
B-	2.7	I	Incomplete
C+	2.3	W	Withdrawn
C	2.0		

The SAP standards required for students receiving Title IV federal financial aid are the same for all matriculated students at Eisek HaTorah D'rachmastrivka. Satisfactory academic progress at Congregation YMH has two principal components: a qualitative standard and a quantitative standard:

At the end of each semester, each student's academic file is evaluated to determine if the student is making satisfactory academic progress.

• **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. Each student is evaluated at the end of each semester and is expected to maintain a minimum cumulative GPA of 2.0.

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

A	4.0	D	1.0
A-	3.7	W	not included in calculation of GPA
B+	3.3	I	not included in calculation of GPA
B	3.0	F	0.0
B-	2.7	F*	0.0
C+	2.3		
C	2.0		
C-	1.7		* - unearned

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 are not included in the determination of the grade point average. Credit hours with a grade of fail (F) or unearned fail (F*) are included in the grade point average. If a student receives failing grades for all of his courses, the Registrar will determine whether or not the student completed the semester.

- **Quantitative Standard**

- **Maximum Timeframe**

Students must make sufficient progress through the academic program to complete the 120 credit program with a maximum attempted credits ceiling of 180 credits, which is 150% of the published length of the program.

- **Pace of Completion**

A student must earn 67% of his cumulative attempted credits. Every semester, each student is evaluated to see if he has successfully earned 67% of his cumulative attempted credits. The student's cumulative earned credits are divided by the student's cumulative attempted credits to determine if the student is progressing through the 120 credit 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, he is determined to be making satisfactory progress.

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injury or illness of the student, or other special circumstances. The student must submit the appeal in writing to the administrative office. In the appeal, the student must describe why he failed to make satisfactory academic progress, and what has changed in his situation that will allow him to demonstrate satisfactory academic progress at the next evaluation. The senior faculty member will consider all information provided by the student and will consult with faculty members, as appropriate. If it is determined that the appeal should be accepted, then the senior faculty member will determine whether or not the student will be able to meet the standard SAP requirements of the institution by the end of a one semester probationary period. If it is determined that the student will be able to meet the standard SAP requirements after the probationary period, the student will be placed on academic probation as described below. If it is determined that the student will be able to meet the standard SAP requirements of the institution by the end of the probationary period with a customized study plan, then the student will be placed on academic probation with a study plan, as described below.

If the appeal is accepted, the student will be granted a semester of academic probation or academic probation with a study plan, as described below. If the appeal is not accepted, the student will be subject to academic discipline, which may include expulsion or suspension from the institution. He will also be ineligible for federal financial aid until he re-establishes eligibility as described below in the section entitled "Re-instatement." The final decision (denial of appeal, academic probation, or academic probation with a study plan) will be conveyed to the student in writing.

ACADEMIC PROBATION

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WARNING

If a student falls below the SAP standards, he will be notified that he is being given a warning period which will last one semester. The student will also be notified that he has the option of appealing his lack of satisfactory academic progress at any point. During the warning period, a designated faculty member may counsel the student and assist the student to improve his performance. The student may be provided with various student services that might include tutoring, scheduling accommodation, or other academic assistance. If, after this warning period SAP standards are still not met, he will be subject to academic discipline which may include expulsion or suspension from the institution.

FEDERAL FINANCIAL AID WARNING

For continued eligibility for federal financial aid programs, if a student falls below the satisfactory progress standards, he will be given a period of 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 student will receive the counseling described above. If, after this federal financial aid warning period, satisfactory progress standards are still not met, the student will be notified that he will no longer be eligible for financial aid. The student will also be notified that he has the option of appealing his lack of satisfactory academic progress in order to be granted a probationary period.

APPEALS PROCESS, MITIGATING CIRCUMSTANCES

A student may appeal the institution's determination that he is not making satisfactory academic progress. Basis for appeal include the death of a relative, an

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If it is determined that the student will be able to meet the standard SAP requirements after the probationary period, the student will be placed on academic probation. The period of academic probation is one semester during which the student has the opportunity to attempt to meet the SAP standards of the institution. The student can request counseling to assist him to improve his performance. In addition, the student may request to be provided with various student services that might include tutoring, scheduling accommodation, or other academic assistance.

ACADEMIC PROBATION WITH A STUDY PLAN

For a student on academic probation with a study plan, a senior faculty member will develop a study plan in conjunction with the student and other faculty, as needed. The study plan will include a customized plan for the SAP standards (as well as other academic provisions to assist the student in meeting those standards) that ensures that the student is able to meet the school's satisfactory progress standards by a specific time, though an academic plan could take the student all the way through successful program completion.

REEVALUATION AFTER A PROBATIONARY PERIOD

At the end of the probationary period, the student's satisfactory academic progress will be reevaluated. If the student is now meeting the standard SAP requirements of the institution, or is meeting the SAP standards of his study plan, he will be considered as meeting satisfactory academic progress. If, after the period of probation, the student's academic performance still fails to meet the academic progress standards of the institution, or the provisions of his study plan, he will be subject to academic discipline which may include expulsion or

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

REINSTATEMENT FOR FEDERAL FINANCIAL AID

A student who became ineligible for federal financial aid because he was not meeting satisfactory academic progress standards, has the opportunity to reestablish eligibility. Eligibility is reestablished by meeting institutional SAP standards. The financial aid office will receive notification of each student's status at the start of each semester, and the student will be notified that he may once again receive aid from the Title IV programs.

INCOMPLETES

If a student has not completed all required course work for a particular course, he may have additional time (up to six months), at the discretion of the instructor, to complete the work. In the interim, those course grades are marked as incomplete. Courses in which a student receives a grade of incomplete are not included in the GPA as long as the Incomplete remains on the transcript. The courses are included in the student's number of credits attempted but not completed credits.

WITHDRAWALS FROM A COURSE

A student who withdraws from a course(s) will have the course recorded as Withdrawn. 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 but not completed.

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failing grade, it is always counted towards the student's enrollment, regardless of how many times he repeats that course in an attempt to pass.

For TAP grant awarding purposes, repeated courses are only counted towards the student's enrollment status for TAP grant awarding purposes for the semester in which the repeated course is taken, if the student received a failing grade. All attempts of a course are included in the student's GPA, including failing grades.

A student repeating a course must remain within the time frame required for satisfactory academic progress standards.

CHANGE OF MAJOR

All credits attempted are included in making a student's SAP determination, regardless of any subsequent changes in major, if applicable.

ESL/NONCREDIT REMEDIAL COURSES

Congregation YMH does not offer any ESL or non-credit remedial courses.

GROUND 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, Rabbi Weisz will notify the student that he may be dismissed from the school.

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TRANSFER CREDITS AND SATISFACTORY PROGRESS

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

REPETITIONS

All repeated courses are counted in the number of the student's attempted credits.

For determination of a student's enrollment status, if a student is repeating a course in which he received a passing grade, for the purpose of grade improvement, it is counted towards his enrollment status only the first time the course is retaken. If a student is repeating a course in which he received a failing grade, it is counted towards his enrollment status for as many times as he is repeating that course in an attempt to pass.

A student repeating a course must remain within the time frame required for satisfactory academic progress standards.

All repeated courses are counted in the number of the student's attempted credits.

For Title IV awarding purposes, if a student is repeating a course in which he earned a passing grade, for the purpose of grade improvement, it is counted towards the student's enrollment status for Title IV purposes only the first time the course is retaken. If a student is repeating a course in which he received a

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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.

ATTENDANCE

Although formal attendance is not taken at Congregation YMH, students are expected to attend all classes regularly. By design, the school's program relies heavily on keeping to the daily class schedule. Excessive unexcused absences may be grounds for grade reductions, loss of course credit, dismissal, or other disciplinary action.

LEAVE OF ABSENCE - FEDERAL POLICY

Under certain specialized circumstances a student may be granted an approved leave of absence. To request a leave of absence the student must follow the procedures listed below:

The student must submit a request for a leave of absence in writing to the Rosh Yeshiva, Rabbi Moshe Weisz. The request must include the reason for which the student is requesting a leave of absence, and must be signed and dated. The request will be reviewed by the Rosh Yeshiva within ten days of submission.

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If approved, the request and determination will be forwarded to the registrar's office and placed in the student's academic file. Notification will also be sent to the student and the financial aid office.

The student must submit the request and 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. If unforeseen circumstances prevent a student from providing a prior written request, the institution may grant the student's request for a leave of absence. In this case, the institution will document its decision and collect the written request at a later date.

A student will only be granted a leave of absence if it can be reasonably expected that he will return from the leave of absence on time. The leave of absence, together with any additional leaves of absence must not exceed a total of 180 days in a 12 month period. Congregation YMH will not assess the student any additional institutional charges or award the student any additional Title IV aid during this time period. Upon the student's return from the leave of absence, the student must resume his coursework at the same point in the academic program that he began prior to the leave of absence.

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 do not resume attendance at the institution at or before the end of a leave of absence will be considered withdrawn from the institution as of the initial start date of the start of the leave of absence and refunds will be calculated accordingly.

AARTS COMPLAINT PROCEDURE

AARTS Complaint Procedure:

Complaints can be filed with the office of the Association of Advanced Rabbinical and Talmudic Schools at 11 Broadway, Suite 405, New York, NY 10004, with the title: Student Complaint – Congregation YMH

AARTS can also be contacted at Tel. (212) 363-1991 or Fax: (212) 533-5335.

INTERNAL COMPLAINT POLICY

Any student who has a complaint should submit it in writing to the Rosh Yeshiva, Rabbi Moshe Weisz. 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.

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.

For all types of complaints concerning colleges and universities in New York State, the first course of action must be to try to resolve the complaint directly with the administration of the college or university involved. The Office of College and University Evaluation will not review a complaint until all grievance procedures at the institution have been followed and all avenues of appeal exhausted and documentation provided that such procedures have been exhausted. Please note: Every New York State college and university is required to establish, publish, and enforce explicit policies related to redress of grievances.

Please do not send a complaint to the Office of College and University Evaluation until you have read all of the information below. This will assure that you are sending your complaint to the appropriate agency/office.

- The Office of College and University Evaluation handles only those complaints that concern educational programs or practices of degree-granting institutions subject to the Regulations of the Commissioner of Education, with the exceptions noted below.
- The Office does not handle anonymous complaints.
- The Office does not intervene in matters concerning an individual's grades or examination results, as these are the prerogative of the college's faculty.
- The Office does not handle complaints concerning actions that occurred more than five years ago.
- The Office does not intervene in matters that are or have been in litigation.

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

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

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

Civil rights: a complaint involving discrimination based on race, color, national origin, age, disability and sex, including sexual harassment, should be filed with the U.S. Office for Civil Rights:

Office for Civil Rights (OCR) – Enforcement Office
U.S. Department of Education

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Further information regarding filing a complaint with the New York State can be found at:

<http://www.highered.nysed.gov/ocue/spr/COMPLAINTFORMINFO.html>.

COUNSELING

Counseling services are an important component of the student services offered at the Yeshiva. The Rosh Yeshiva is actively engaged and very experienced, and serves as a mentor and advisor, guiding students through every stage of their personal development.

Although the Yeshiva does not employ a formal counselor or mental health professional, they will provide referrals to competent mental health professionals should the need arise.

ACADEMIC ADVISING

Academic development is also a priority in Congregation YMH. Should a student feel they need assistance in any academic area, they should approach the Menahel, Rabbi Benjamin Stern for assistance. Rabbi Stern will assign him an appropriate tutor, as needed.

There is also careful monitoring of all students and their academic needs to ensure that no one falls behind.

In addition, there are Shoel U'Meishiv's on staff to answer any questions or concerns that might arise in the midst of learning.

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32 Old Slip, 26th floor
New York, NY 10005 – 2500
Telephone: 646-428-3900
FAX: 646-428-3843
TDD: 877-521-2172
Email: OCR.NewYork@ed.gov

Or with:

NYS Division of Human Rights
<https://dhr.ny.gov/complaint>

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.

Complainants should be aware that the Office of College and University Evaluation does not conduct a judicial investigation and has no legal authority to require a college or university to comply with a complainant's request.

If your complaint does not fall into one of the exceptions noted above, a complaint form can be accessed at:

<http://www.highered.nysed.gov/ocue/spr/documents/complaintform-accessible.pdf>.

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HEALTH SERVICES

Congregation YMH does not have the facilities to deal with medical issues beyond the standard first-aid services. Therefore, in the event of a sudden severe illness or accident, the staff will turn to the active Hatzalah program of volunteer EMT services in Queens, which responds to any medical emergency within minutes. If necessary, Hatzalah will transport the patient to one of the nearby hospitals.

In case of an emergency, the Menahel will assume responsibility for the student's care.

LIBRARY

The library at Congregation YMH is located in the Bais Midrash, and contains approximately 4000 volumes with texts such as Talmud, Halacha, Ethics, and Bible. The volumes are rotated in accordance with the schedule of learning.

One of the students is tasked with the maintenance of the texts, as well as the purchasing of new ones.

TEXTBOOK INFORMATION

Congregation YMH 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 in the area. Many students prefer to have their own Gemara,

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Kovetz Miforshim and Shulchan Aruch. The cost for each is between \$20 and \$50, depending on the publisher and edition. 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:

EICHLERS	GREENFELD JUDAICA	Z BERMAN BOOKS
5004 13TH AVENUE	1366 39TH STREET	1554 63RD STREET
BROOKLYN, NY 11219	BROOKLYN, NY 11218	BROOKLYN, NY 11219

TUITION AND FEES

For the current schedule of tuition and fees, please refer to the yearly supplement of the catalog.

WITHDRAWAL, INSTITUTIONAL REFUND AND RETURN TO TITLE IV POLICIES

For the current refund and withdrawal policies, please refer to the yearly supplement of the catalog.

PLACEMENT DISCLAIMER

Congregation YMH is an academic institution and does not provide vocational training nor guarantee employment or placement to students who complete its programs.

NOTIFICATION OF RIGHTS UNDER FERPA

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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.

Congregation YMH discloses education records without a student's prior written consent under the FERPA exception for disclosure to school officials with legitimate educational interests. A school official typically includes a person employed by the school in an administrative, supervisory, academic, research, or support staff position (including law enforcement unit personnel and health staff); a person serving on the board of trustees; or a student serving on an official committee, such as a disciplinary or grievance committee. A school official also may include a volunteer or contractor outside of the school who performs an institutional service of function for which the school would otherwise use its own employees and who is under the direct control of the school with respect to the use and maintenance of PII from education records, such as an attorney, auditor, or collection agent or a student volunteering to assist another school official in performing his or her tasks. A school official typically has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibilities for the school.

The school also discloses education records without consent to officials of another school in which a student seeks or intends to enroll.

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by Congregation YMH to comply with the requirements of FERPA. The name and address of the office that administers FERPA is:

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The Family Educational Rights and Privacy Act (FERPA) affords eligible students certain rights with respect to their education records. (An "eligible student" under FERPA is a student who is 18 years of age or older or who attends a postsecondary institution at any age.) These rights include:

1. The right to inspect and review the student's education records within 45 days after the day Congregation YMH 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 of the decision and 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.

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

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. A postsecondary institution may disclose PII from the education records without obtaining prior written consent of the student –

- To other school officials, including teachers, within Congregation YMH 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)(3) 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

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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 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)) such as name, student status, marital status, spouse’s name, telephone number, address, date of birth, place of birth, dates of attendance, degrees granted, dates degrees granted, names of prior institutions attended, chavrusas, chaburas, photos, seat information,

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parents’ and parents in-law’s names, addresses, occupations, congregations, and similar background information.

Note: Students have the right to restrict the sharing of directory information. Students who wish to make such a request must contact the registrar’s office, and submit the request in writing within 90 days from the beginning of the semester. Once a student requests that the school not disclose directory information, this hold on sharing directory information will remain in place until revoked by the student in writing. Requests cannot be put into effect retroactively.

- 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))

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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. Congregation YMH forbids unauthorized distribution of copyrighted material including unauthorized peer-to-peer sharing. Safeguards are in place to prevent unauthorized distribution of copyrighted materials. 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.

Legal alternatives to obtain copyrighted material include:

- Purchasing the material
- Securing permission from the copyright owner
- Linking to materials on other sites, rather than copying and posting
- Using material in the public domain
- Lawfully using protected materials after a fair use analysis

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Students are reminded that even content paid for can be a copyright infringement and that free content is not always an infringement.

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CONGREGATION YMH
 2920 Healy Avenue, Far
 Rockaway, NY
 718-972-3772

Congregation YMH

DIRECTIONS

From Brooklyn:

Ocean Parkway
 Head South on Ocean Parkway
 Use the left two lanes to turn left onto Shore Pkwy
 Slight left onto Shore Pkwy S
 Take the Belt Pkwy E ramp on the left
 Merge onto Belt Pkwy/Shore Pkwy
 Exit onto Flatbush Ave/Marine Pkwy
 Continue to follow Flatbush Ave
 Continue onto Marine Pkwy Bridge
 Continue onto Beach Channel Dr
 Use the middle lane to stay on Beach Channel Dr
 Turn left onto Bay 32nd St
 Turn right onto Healy Ave
 Destination will be on the left

ACADEMIC CALENDAR

Fall Semester October 16, 2023 – January 26, 2024
 Spring Semester January 28, 2024 – June 14, 2024
 Summer Semester June 17, 2024 – August 30, 2024

TUITION AND FEES

	Fall 2023	Spring 2024	Summer 2024	Totals
Tuition	\$5,000.00	\$5,000.00	\$5,000.00	\$15,000.00

CATALOG

SUPPLEMENT 2023 - 2024

WITHDRAWAL POLICY AND PROCEDURES

Any student who must leave school while the semester is in progress should inform Mr. Moshe Fishman. The notification can be emailed to Mr. Fishman at office@congyhm.org or may be mailed to the administrative offices at Yeshiva Meor Hatalmud ATTN: Mr. Moshe Fishman, 1368 39th St, Brooklyn, NY 11218. Mr. Moshe Fishman will relay this information to the Registrar's Office within ten days of the notification by the student. The official date of withdrawal for students who follow these withdrawal procedures is the date indicated by the student in his notification.

For students who withdraw from Yeshiva Meor Hatalmud without notifying Mr. Moshe Fishman, the date of withdrawal is the last documented date of attendance at an academically related activity.

Students who withdraw from classes may be entitled to a refund of tuition and fees. Adjustment of institutional charges and calculation of refunds will be based on the date of withdrawal according to the schedule that appears in the Institutional Refund Policy.

Yeshiva Meor Hatalmud confirms attendance in each course that every student is registered, at the beginning of each semester, and again at the 60% point of the semester. This process of confirmation of attendance in each course enables the school to determine whether or not the student who withdraws without giving official notification has attended 60% of the semester. A student who is not in attendance at that 60% point is determined to have withdrawn at the midpoint of the semester. A careful inquiry will be made for any student who fails to complete all coursework for a semester to determine if the student withdrew from all classes or if he actually earned failed grades in all classes. If a student receives F grades for all of his courses, the registrar will determine whether or not the student completed the semester. This is done via communication with the appropriate faculty members. Each faculty member who issued a failing grade will confirm if the student received an unearned or earned F grade.

INSTITUTIONAL REFUND POLICY

Institutional charges for students who withdraw are adjusted according to the following schedule:

Fall 2023

If the student is enrolled:	The student is responsible for:
Through 10/16/2023	25% of institutional charges for the semester
Through 10/23/2023	50% of institutional charges for the semester
Through 10/30/2023	75% of institutional charges for the semester
No Adjustment to Institutional charges for withdrawals after 10/30/2023	

Spring 2023

If the student is enrolled:	The student is responsible for:
Through 1/28/2024	25% of institutional charges for the semester
Through 2/4/2024	50% of institutional charges for the semester
Through 2/11/2024	75% of institutional charges for the semester
No Adjustment to Institutional charges for withdrawals after 2/11/2024	

Summer 2023

If the student is enrolled:	The student is responsible for:
Through 6/17/2024	25% of institutional charges for the semester
Through 6/24/2024	50% of institutional charges for the semester
Through 7/1/2024	75% of institutional charges for the semester
No Adjustment to Institutional charges for withdrawals after 7/1/2024	