

# BETH HAMEDRASH SHAAREI YOSHER INSTITUTE



## STUDENT CATALOG 2019-2020

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## **HISTORICAL OVERVIEW**

In order to provide an accurate overview of the history and mission of Beth Hamedrash Shaarei Yosher Institute, it is necessary to step back and first look at the historical events taking place during the last two centuries that have left an impact on this type of institution. Clearly, Beth Hamedrash Shaarei Yosher Institute is the product of social and cultural forces that have influenced the inexorable growth of Torah institutions in this country.

The basic set-up of Orthodox Judaism in Eastern Europe was formed by two somewhat disparate movements. On the one hand was the rise of the Chassidic movement, first in the Ukraine and then in Poland and Galicia. On the other hand, was the development of the Lithuanian Yeshiva system, with its rigorous analytical methodologies. In many ways, Orthodoxy became divided into two camps, each with its own frame of reference.

One system placed an emphasis on Shulchan Aruch-based Halacha; the other dealt primarily with Talmudic analysis. With the ascendancy of the analytic Talmudic approach developed by Rabbi Chaim Soloveitchik and his disciples, the divergence in the respective advanced Talmudic academies of the two communities became even more pronounced.

While the Pre-World War II period witnessed some cross-pollination between the two communities, it was on the individual, rather than the institutional level. In very broad terms – there was little allowance for the differences of the learning experience in such locales as Hungary, Poland or Galicia vis-a-vis Russia and Lithuania. These were the dynamics of scholarship which shaped Jewish life up to the global cataclysm caused by World War II.

Even as the masses of Eastern European Jews were violently uprooted from their historic towns and villages, areas that, over the centuries, had been the home for a highly varied spectrum of Orthodox life, one teeming city in particular, New York became home for literally hundreds of communities that had previously been geographically quite separate.

In the past, it was highly unlikely that residents of Satmar, Viznitz, or Belz – renowned Chassidic communities – would find their way to Mir or Grodno, home of two famous Litvishe Yeshivas. Yet in the reality of post-war America, they became close neighbors. In all probability, this henceforth created undreamed of possibilities in terms of learning interchange and intellectual growth.

In the light of the foregoing discussion, it is possible to understand the significance of Beth Hamedrash Shaarei Yosher Institute's historical mission and its unique status in the Torah community. In retrospect, Beth Hamedrash Shaarei Yosher Institute's founding in 1958 marked seminal change in the trends of Talmudic academia.

While other schools individually represent a community or school of learning with distinctive roots in their European historical antecedents, Beth Hamedrash Shaarei Yosher Institute was the first organized effort to bridge the chasm of centuries. Shaarei Yosher's founder, the late Rabbi Yitzchok Koppelman, who served for many decades as the head of the Talmudic seminary in Lucerne, Switzerland, was an outstanding exponent of the Lithuanian Yeshiva system.

A prominent disciple of the legendary Rabbi Shimon Shkop, the Rosh Yeshiva of the famous Grodno seminary, Rabbi Koppelman who was a survivor of the Nazi Holocaust was determined to perpetuate the principles of scholarship and learning that distinguished the European institutions of higher Talmudic education. Rabbi Koppelman called his school Beth Hamedrash Shaarei Yosher Institute, after his mentor's magnum opus by that name. Yet, from the outset, Beth Hamedrash Shaarei Yosher Institute was geared to the products of the local Chassidic communities.

Distinguished by the dress, demeanor and customs, the sons of the remnant of the glorious Chassidic past did not feel at home in the Lithuanian-type Yeshivas then developing in Lakewood, Cleveland and Baltimore. Beth Hamedrash Shaarei Yosher Institute represented a virtually unprecedented opportunity to pursue an intellectually stimulating program of higher Talmudic Studies, from exponents of the analytical lomdus approach, in a framework that accommodated the Chassidic frame of reference.

Beginning in temporary quarters in the Williamsburg section of Brooklyn, Rabbi Koppelman's Yeshiva, as it was known then, soon began attracting aspiring young scholars. Numerous students from the indigenous Chassidic Orthodox community flocked to Rabbi Koppelman's Yeshiva anxious to pursue their Talmudic studies in the intellectually stimulating climate that Shaarei Yosher created.

Shortly after its founding, Beth Hamedrash Shaarei Yosher Institute relocated to the Borough Park section of Brooklyn, where the burgeoning new Orthodox community offered new and broader horizons of scholarly activity. At this juncture, Rabbi Yosef Rosenblum, one of the most outstanding students of the renowned Talmudic scholar, Rabbi Aharon Kotler, joined the Shaarei Yosher faculty. Rabbi Kotler is generally considered the scholar and sage most responsible for the renaissance of Torah scholarship in North America post World War II.

In 1963, Rabbi Koppelman assumed the leadership of the Rabbinical Seminary of Switzerland and the reins of leadership at Beth Hamedrash Shaarei Yosher Institute were passed to Rabbi Rosenblum, whose personality and scholarly erudition have been major factors in shaping the school's unique identity. Under his tutelage, Beth Hamedrash Shaarei Yosher Institute has grown in size and stature and is presently a major educational force in the American Orthodox and Chassidic community.

Shortly after assuming leadership of the Yeshiva, Rabbi Rosenblum sought the assistance of Rabbi Shlomo Figa, a noted graduate of Bais Yosef (Navardok) Institute. Rabbi Figa brought to the Beth Hamedrash Shaarei Yosher Institute experience the classical elements of the moral and ethical

philosophies of the Navardok school of thought. Today, after the passing of Rabbi Rosenblum, the Yeshiva continues to thrive and carry on its mission to the next generation.

## **MISSION**

Beth Hamedrash Shaarei Yosher is committed to a distinct educational philosophy, the elements of which are rooted in the traditions and values of its spiritual forebears, the Talmudic disciples of pre-war Lithuania and Poland. The centrality of Torah study as the *sine qua non* of the Jewish experience is the underlying tenet on which the Shaarei Yosher education program is predicated.

Mastery of the Talmud in a yeshiva setting has been widely accepted as the preferred method for the development of an accomplished Talmid Chacham, a Jewish scholar of stature. Intense study of the Talmud and its commentaries is the primary goal of the academic programs at Beth Hamedrash Shaarei Yosher Institute. Beth Hamedrash Shaarei Yosher Institute seeks to inculcate its students with a broad understanding of Talmudic knowledge as well as the analytical skills needed to plunge the depths of Torah scholarship.

A student at Beth Hamedrash Shaarei Yosher Institute is expected to immerse himself into the depth of Torah learning, with an emphasis on the Talmud. He is further expected to demonstrate a personal commitment to Torah study, which will result in a lifelong pursuit of Torah learning. The emphasis of the academic program on Talmudic study requires students to spend a major portion of their day engrossed in the study of the Talmud.

In addition to the student's intellectual growth as a scholar, Beth Hamedrash Shaarei Yosher Institute also focuses on his moral and ethical development. To this end, Beth Hamedrash Shaarei Yosher Institute promotes the study of Mussar, or Ethics, based on the Aggadic sections of the Talmud, as well as classical literature of the last several hundred years exploring the philosophical and moral imperatives in ethical human behavior.

An essential component in the Beth Hamedrash Shaarei Yosher Institute program is the teacher-student bond. Based on the Talmudic paragons of teaching Torah, as the transmission of knowledge from father to son, from master to disciple, Shaarei Yosher stresses a close connection between students and instructors. As a result, students forge a personal relationship with the faculty, especially the Rosh HaYeshiva. It is therefore quite common for students to turn to Rabbi Rosenberg as a mentor and counselor.

The Beth Hamedrash Shaarei Yosher Institute program has the following objectives:

- To master the basic Talmudic dialectic methodology of deductive reasoning and depth of perception, the mark of a distinguished Talmudic scholar.

- The promotion of advanced scholarship in the areas of Talmud, Jewish Law, and cognate studies.
- To master parts of the classical literature of Jewish philosophy and the study of Mussar, the unique discipline of ethics made famous by Rabbi Yisroel Salanter in the nineteenth century, as well as his counterparts in the ranks of Chassidic Masters.

## **CAMPUS AND FACILITIES**

Situated at the edge of Brooklyn's pulsating Orthodox community of Borough Park, Beth Hamedrash Shaarei Yosher Institute's academic center at 4102 16<sup>th</sup> Avenue offers students the opportunity to witness and participate in a mix of religious, cultural and social institutions. Borough Park has an international reputation as a dynamic Jewish community offering hundreds of schools, synagogues, libraries and community services. Its avenues cater to every need of the Jewish consumer, from traditional clothing stores to Jewish bookstores and dozens of kosher restaurants.

Beth Hamedrash Shaarei Yosher Institute's main building, occupying a half block on 16<sup>th</sup> Avenue between 41st and 42nd Streets, was extensively renovated in 1990 and now consists of four stories, including study and dining facilities, classrooms and libraries.

The student spends most of time studying in the enlarged and renovated Bais Medrash study hall that occupies the entire ground floor. This stately learning facility creates a comfortable ambiance compatible with the hustle and bustle of the study activity that is taking place among both the undergraduate and graduate students who share the Bais Medrash. The upper floors consist of two mezzanines, one serving as the Shiur room for the Rosh HaYeshiva's classes, the other as the Principal's office.

Beth Hamedrash Shaarei Yosher Institute's kitchen provides students with three meals a day, Sunday through Thursday. Breakfast is provided on Friday mornings. Dining privileges are available to students at an additional fee. The dining facilities are located on the lower level and are spacious and air-conditioned.

## **COUNSELING**

The Yeshiva encourages the faculty to provide assistance to any student with a personal problem or issue. The Mashgiach, in particular, is always accessible to students and is very involved in counseling. He maintains a close relationship with students and displays a genuine warmth and caring for their well-being. Those who need a one-on-one talk regarding a personal matter thus feel comfortable meeting with the Mashgiach and/or other members of the faculty.

## **TUTORING SERVICES**

At the recommendation of the Mashgiach, tutors are assigned to students who need assistance with their learning. In such cases, the student may be paired up with a more senior student or a married student learning in the Kolel. The Yeshiva may also recommend or require tutoring for certain applicants as a condition of admission.

## **HEALTH SERVICES**

The Yeshiva has a first-aid kit located on the first floor in the Rosh Yeshiva's office. In the event of an emergency, the Yeshiva has a direct line to Hatzolah EMT services to administer the necessary assistance and if need be, hospital transfer. In such cases, parents are immediately contacted.

## **GRADE VALUES**

The grading system of academic performance followed at Beth Hamedrash Shaarei Yosher is based on a combination of criteria. These include an evaluation by the faculty member of the student's participation in and contribution to the lecture, oral examinations, and the student's overall Hasmoda.

Excessive absence is assessed by the individual Rebbe and may lead to a reduction of the students' grade or even course failure.

Rather than deriving grades from a precise numerical average, Beth Hamedrash Shaarei Yosher employs a grading system used by other institutions of higher education. The following letter grades are used in the Yeshiva, even though the grades themselves are only a proxy measure of the student's quality of work:

A	Superior	4.0
A-	Excellent	3.7
B+	Very Good	3.3
B	Good	3.0
B-	Above Average	2.7
C+	Average	2.3
C	Fair	2.0
C-	Fair/Poor	1.7
D	Poor	1.0
F	Fail	0.0
F*	Unearned Fail	0.0
I	Incomplete	
W	Withdrawn	



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

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

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

## **LIBRARIES**

Beth Hamedrash Shaarei Yosher Institute maintains two extensive libraries housing a collection that contains a broad selection of reference and research literature needed for Talmudic study. The collection is organized in the following specific areas:

- Talmud and commentaries
- Legal Codes and Responsa
- Chumash (Bible) and commentaries
- Mussar (Ethics)
- Philosophy and Chassidus

The volumes are catalogued and librarians are available for assistance.

The main library is in the Bais Medrash itself and is stored on open shelves, allowing maximum access by both students and faculty. An additional research library on the second floor houses more esoteric commentaries, Responsa and periodical literature. This library is open for two hours daily, between sessions and at night. The available library resources are further supplemented by virtue of the Yeshiva's close proximity to literally dozens of extensive reference libraries found in the many postsecondary institutions and synagogues in the Borough Park area.

## **TEXTBOOK INFORMATION**

Beth Hamedrash Shaarei Yosher Institute offers a highly specialized program of study in Talmud and related subjects. All textbooks are readily available for use on open stacks in the study hall and school library. Students who wish to purchase their own copies of the texts studied may purchase them from one of the local Judaic bookstores stores in the area. Many students prefer to have their own Gemarah, Kovetz Miforshim, and Mishna Brurah, which each cost 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 store:

Zundel Berman Books  
4602 17th Ave  
Brooklyn, NY 11204  
(718) 871-5316

Mishor Publishing  
4014 16th Ave  
Brooklyn, NY 11218  
(718) 871-8652

Moznaim Publishers  
4304 12th Ave  
Brooklyn, NY 11219  
(718) 853-0525

## **STUDENT LIFE AND SERVICES**

### **FOOD SERVICES**

As noted, the Yeshiva provides all students, for an additional fee, with three daily meals, Sunday through Friday morning. The dining room is not open on Shabbos.

### **TRANSPORTATION**

Daily transportation to the Williamsburg section of Brooklyn is available upon request. Contact the Assistant Menahel, Rabbi Menashe Katz, for details.

### **JOB PLACEMENT DISCLAIMER**

Beth Hamedrash Shaarei Yosher Institute offers informal career counseling to its graduates. Shaarei Yosher does not offer job placement services nor does it guarantee employment upon completion of its programs.

### **ALUMNI AFFAIRS**

Beth Hamedrash Shaarei Yosher Institute has a large contingent of alumni who maintain a strong continued association with the Yeshiva. Informal programs are regularly scheduled by the Alumni Association to provide opportunities for continued personal enrichment.

The Rosh HaYeshiva, who is widely respected for his sage counsel on a variety of personal and spiritual issues, takes a particular interest in the Yeshiva's alumni and is regularly sought by alumni on an individual and group basis.

### **BOARD OF DIRECTORS/TRUSTEES**

Rabbi Chaim Rosenberg, *Rosh HaYeshiva*

Rabbi Yitschok Rosengarten

Mr. Berel Schonfeld

Mr. Israel Grunwald

Rabbi Isaac Honig

Mr. Chaim Simkowitz

Rabbi Israel Mutzen

Mr. David Paskesz

### **ADVISORY BOARD**

Rabbi Pinchus Kaff

Mr. David Paskesz

Rabbi Eliyahu Rosenblum

### **ADMINISTRATION**

Rabbi Chaim Rosenberg, *Rosh HaYeshiva*

Rabbi Pinchus Kaff, *Menahel, Executive Director*

Rabbi Aaron Rottenberg, *Administrator, Financial Officer*

Rabbi Sol Rosenberg, *Registrar*

Rabbi Eliyahu Rosenblum, *Director of Fundraising*

### **FACULTY**

Rabbi Chaim Rosenberg, *Rosh HaYeshiva*

Rabbi Menashe Katz, *Assistant Menahel*

Rabbi Yisroel Margules, *Mashpia*

Rabbi Avrohom Chaim Steinwurtzel, *Shoel Umeishiv*

Rabbi Yechiel Yosef Tyberg, *Magid Shiur/Rosh Kollel*

Rabbi Shlomo Herz, *Magid Shiur*

Rabbi Chaim Reichman, *Magid Shiur*

## **AVAILABILITY OF FULL TIME EMPLOYEE TO ASSIST ENROLLED AND PROSPECTIVE STUDENTS**

Beth Hamedrash Shaarei Yosher Institute has designated Rabbi Aaron Rottenberg, Financial Officer, as the full time employee available to assist enrolled and prospective students in obtaining information on financial aid programs available, criteria for eligibility, and procedure for applying for financial aid, cost of attendance, retention rates, completion and transfer rates, institutional security and crime statistics, and all required disclosures and information, as required by 668.42, 668.43, 668.45 and 668.46 of Title 34 of the Code of Federal Regulations. He can be found in the administrative offices during regular business hours or at 718-854-2290.

## **ADMISSIONS REQUIREMENTS**

Admission to the Beth Hamedrash Shaarei Yosher Institute is open to qualified men of the Orthodox Jewish faith, without regard to age, race, color, national origin or physical handicap. Application is based solely on a combination of criteria that include intellectual ability, academic background, personal maturity and ethical behavior.

In addition, the admissions philosophy of the institution is to look beyond scholastic ability and to judge the applicant's potential integration into the Shaarei Yosher family of students.

Students applying to Beth Hamedrash Shaarei Yosher 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.

Beth Hamedrash Shaarei Yosher Institute does not utilize an Ability to Benefit test for admitting students.

Applicants to Beth Hamedrash Shaarei Yosher Institute must also meet the following minimum qualifications:

- *Talmud*: The ability to independently comprehend basic Talmudic text and the completion of 150 folio pages of Talmud with the commentary of Rashi.
- *Chumash (Bible)*: Completion of the entire Chumash with the commentary of Rashi.
- *Language*: The ability to read and write classical Hebrew; a working knowledge of the Aramaic language of the Talmud; fluency in Yiddish, the language of instruction at Beth Hamedrash Shaarei Yosher.

Beyond the basic requirements described above, the Shaarei Yosher Mesivta student is evaluated on the basis of his performance during his senior year there. In addition to his written tests, the faculty's evaluation of the student's maturity, diligence and deportment is the critical measure that will determine his admission to the undergraduate program.

An applicant from a Mesivta other than the Shaarei Yosher Mesivta must first arrange for a personal interview by contacting the Menahel, Rabbi Pinchus Kaff. At the time of the interview, the applicant must provide references from his present school and submit to an oral examination by the Rosh HaYeshiva. The applicant will be informed of the school's decision within 30 days. Applicants residing out-of-town may request an application to Shaarei Yosher by a fax to Rabbi Rottenberg's at 718-436-9045.

Students who require tuition assistance are advised to submit an application to the financial aid office at 1630-41<sup>st</sup> Street. The school's administrator, Rabbi Aaron Rottenberg, will assist the student with the details of making tuition arrangements and applying for financial aid. Requests for institutional scholarships should be addressed to either Rabbi Rottenberg or Rabbi Kaff.

Upon acceptance, students will be required to complete an admission form.

## **STATE AUTHORIZATION AND ACCREDITATION**

### **NY State Disclaimer**

Beth Hamedrash Shaarei Yosher Institute does not offer programs leading to the academic degrees authorized by the New York State Board of Regents. In Beth Hamedrash Shaarei Yosher Institute's opinion, its studies, though different in kind, are equivalent in duration, intensity, depth of knowledge, and quality of scholarship to degree programs approved by the Regents. The credits offered by our institution measure a student's progress toward the rabbinical degree offered 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. Beth Hamedrash Shaarei Yosher Institute falls into this category and is therefore not subject to the evaluation of the New York State Board of Regents.

### **Accreditation**

Beth Hamedrash Shaarei Yosher Institute is accredited by the Association of Advanced Rabbinical and Talmudic Schools (AARTS) to offer a First Talmudic Degree. AARTS is located at 11 Broadway Suite 405, New York, NY 10004. Their phone number is (212) 363-1991.

Copies of the NY State Exemption Letter and Letter of Accreditation can be viewed in the office during regular business hours.

### **COMPLAINTS PROCEDURE**

#### Internal Complaint Policy:

Any student who has a complaint should submit it in writing to the Rosh HaYeshiva. The complaint will be investigated, and the student will be informed in writing within 30 days of the resolution of his complaint. No person directly involved in the complaint issue will make the final determination.

#### AARTS Complaint Policy:

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 -Beth Hamedrash Shaarei Yosher.

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

#### NY State Complaint Policy:

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

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

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](mailto: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>.

Further information regarding filing a complaint with the New York State can be found at <http://www.highered.nysed.gov/ocue/spr/COMPLAINTFORMINFO.html>.

## **TUITION AND FEES**

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



## **ACADEMIC CALENDAR 2019-2020**

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

### **FINANCIAL AID**

Beth Hamedrash Shaarei Yosher Institute utilizes the services of Higher Education Compliance and Management, a financial aid consulting firm with many years of experience in the field of financial aid. Beth Hamedrash Shaarei Yosher Institute offers a variety of federal and state financial aid programs to its students. Higher Education Compliance and Management oversees administration of the programs.

Any student who has difficulty in meeting his educational costs at Beth Hamedrash Shaarei Yosher Institute should make an appointment with the Financial Aid Administrator , Rabbi Aharon Rottenberg to learn about the options available to him. These may include grants, scholarships, and deferred payment plans.

The financial aid office, which is open during regular business hours, will make a determination as to the expected amount to be paid by the student and his family, and will evaluate what federal and state aid, if any, may be available to the student.

Financial aid packages that may be offered to students include grants and work-study jobs. The school may also offer financial assistance in the form of institutional scholarships to needy students as long as scholarship funds are available. Eligibility for federal programs is determined by an evaluation of the student's financial need, based strictly on the formulas developed by the Department of Education.

A student's financial need is determined by subtracting the contributions expected from the student and his parents from the total cost of education. The total financial aid awarded to a student, usually cannot exceed the student's need. This process is explained in greater detail below.

In order to qualify for federal financial aid programs, a student must:

- be enrolled in an eligible program;
- be a U.S. citizen, permanent resident of the U.S., or eligible non-citizen;
- utilize all assistance funds for education-related expenses;
- have fulfilled Selective Service registration requirements;
- maintain satisfactory progress toward completion of a program of study;
- be a high school graduate or the recognized equivalent;
- sign the certification statement that he does not owe a refund to any Title IV program, and is not in default on any Title IV loan. This certification is located in step seven of the FAFSA.

## **APPLYING FOR FINANCIAL AID**

To apply for financial aid, a prospective student should complete a Free Application for Federal Student Aid (FAFSA). This form is available at the financial aid office. Alternatively, the student can submit his application through FAFSA on the Web at [www.FAFSA.ed.gov](http://www.FAFSA.ed.gov).

Students may be required to supply additional documentation, such as IRS Tax Transcripts or Verification Worksheets, to verify the information reported on the FAFSA.

Awards are made for one academic year at a time, and are not automatically renewable. Students must reapply each year before the appropriate deadline.

## **FINANCIAL AID NEED**

Title IV federal program eligibility is based on a process called Need Analysis. The following is a brief explanation of Need Analysis.

First, a determination is made as to whether the students are independent or dependent on their parents. There are several factors that are taken into account. Students should carefully read the FAFSA and its instructions. Should the students have questions determining their status, the financial aid staff can provide further explanation.

If the students are determined to be dependent on his parents, a parental contribution is assessed. This is the amount that the parents are expected to pay, based on their income and available assets. Allowances are made for expenses such as living allowance based on family size, taxes paid, and the number of children in college.

The students themselves are expected to contribute towards their education, using their earnings, if applicable. The students' assets (such as savings) are generally considered to be available for the purpose of their education and are expected to be divided among their years of post-secondary education.

The Parental Contribution, where applicable, is added to the Student Contribution, to yield the Expected Family Contribution (EFC). Expenses beyond those listed above may be considered under a process known as Professional Judgment. This process can be initiated by parent or student request after the student's initial eligibility has been determined. Then, the students and/or parents would submit documentation of unusual expenses, such as tuition paid for siblings or medical expenses. These expenses can be taken into account by the financial aid staff to produce an adjusted EFC.

The student's budget or cost of education is calculated based on tuition and fees plus a standard allowance for living expenses, which depends on whether the student lives on campus, with his parents, or has other arrangements.

The EFC is then subtracted from the student's total budget. The result is known as the student's "need". This concept of need is the foundation of financial aid. Students who exhibit need and apply on time will probably be awarded aid.

## **APPLICATION DEADLINE**

Applications for Pell Grants may be processed until June 30, 2020. However, students are urged to submit their applications as early as possible. Late submissions may delay the processing of a student's application. More important, the funds for some programs are limited and will be distributed with priority given to those students who submit their application in a timely fashion.

Please note that students may be required to update certain types of information that they have entered on their application, i.e. dependency status, household size, and number of family members enrolled in post-secondary education. Be sure to discuss any such changes with the financial aid office.

## **FEDERAL AID PROGRAMS**

The Federal Pell Grant Program provides grants to undergraduate students. These grants do not have to be repaid. This program is an "entitlement" which means that each eligible student who attends an eligible institution and applies on time may receive a Federal Pell Grant. The maximum grant for a fully eligible student is \$6195 per award year, which is 100% of the scheduled award. The amount that each student is eligible for is based on the EFC generated by a federally mandated formula.

Financial aid disbursements in the federal Pell Grant Program are scheduled at the beginning of each semester, provided that all paperwork has been submitted and is complete. A student generally receives half of his scheduled award during the first semester and the second half during the second semester. Students whose paperwork is completed during the second semester may be paid retroactively for the first semester.

With the availability of Year-Round Pell, students can receive Federal Pell Grant funds for up to 150 % of their Pell Grant Scheduled Award for an award year. An eligible student may now receive a Federal Pell Grant for the summer semester, even if he received 100 % of his scheduled Federal Pell Grant award during the fall and spring semesters. Students whose paper work is completed during the second or third semester may be paid retroactively for previous semesters in the same academic year.

To be eligible for the additional Pell Grant funds, the student must meet all general eligibility requirements to receive financial aid for the payment period and must be enrolled at least half time (six credits) in the payment period.

Please be advised that the amount of Federal Pell Grant funds a student may receive over his or her lifetime is limited by federal law to 600%. If a student's lifetime eligibility used (LEU) equals 600 percent, the student may no longer receive Pell Grant funding.

Payments from the Federal Pell Program will either be made by credit to the student's tuition account or by direct disbursement to the student. Students will be informed of the expected amount of these payments. Students may inspect their tuition records during regular business hours at the business office.

Awards are made for one award year at a time, and are not automatically renewable. Students must reapply each year before the appropriate deadline.

**The Campus-Based Programs** are a group of programs funded under Title IV. The campus-based programs in which the institution participates are:

- FSEOG - Federal Supplemental Educational Opportunity Grants
- FWS - Federal Work Study

In these programs, fixed sums are allocated to each school based on its size and other factors. The institution then analyzes the need of all eligible financial aid applicants whose paperwork is completed in a timely manner, and determines an equitable distribution of the funds available in a process known as "packaging." Students who apply after the initial packaging deadlines, (as posted in school), may be too late to receive any funds from these programs.

The Federal Supplemental Education Opportunity Grant is a Campus-Based grant program available to undergraduate students. Awards, when available, can range from \$100 to \$4,000.

Financial aid disbursements in the FSEOG Program are scheduled at the beginning of each semester, provided that all paperwork has been submitted and is complete. A student generally receives one half of his scheduled award during the first semester and the second half during the second semester. Students who complete their paperwork during the second semester may be paid retroactively for the first semester. However, students should keep in mind the strong likelihood that all FSEOG funds will have been allocated by that time.

Payments from the FSEOG program will be made by credit to the student's tuition account. Generally, the funds are matched 25% non-federal funds to 75% federal funds. However, if in a particular academic year the institution is granted a waiver of the institutional share requirement, the institution may choose

not to provide the institutional match. Students will be informed of the expected amounts of these payments, and may inspect their tuition records during regular hours at the business office.

The Federal Work Study Program is an employment program. Funds are allocated to schools as part of the campus-based programs as explained above. Eligible students are offered part-time employment. The financial aid office, in consultation with the faculty, determines if a student is eligible for employment, based on his ability to fulfill his academic responsibilities with the added burden of employment. Employment is also contingent on student qualifications for the positions available.

Federal Work Study disbursements are in the form of payrolls, distributed monthly during the duration of the student's work schedule. The institution pays a percentage of matching funds per federal Work Study funds. The institutional portion may be paid to the student or may be credited to the student's tuition account. Generally, the funds are matched 25% institutional funds to 75% federal funds. However, if in a particular academic year the institution is granted a waiver of the institutional share requirement, the institution may choose not to provide the institutional match. The institution does not plan to utilize funds from the FWS Program for the current award year.

## **NY STATE TAP GRANTS – DESCRIPTION**

New York's Tuition Assistance Program (TAP), helps eligible New York residents attending in-state postsecondary institutions pay for tuition. TAP grants are based on the applicant's and his family's New York State taxable income.

To apply for a TAP grant, a student must fill out a FAFSA, generally followed by an additional TAP application by June 30, 2020.

To be eligible for an award the student must:

- meet one of the United States citizenship requirements;
- meet New York State residency requirements;
- enroll as a full-time undergraduate student;
- enroll in an approved program of study in an eligible New York State postsecondary institution;
- be matriculated;
- be in good academic standing; have at least a cumulative "C" average after receipt of two annual payments;
- not be in default on any Federal or State made student loan, or fail to comply with any service condition imposed by a State award program, or fail to make a required refund of any award;
- have a minimum tuition liability of at least \$200 per academic year (\$100 per semester);
- not exceed the income limitations established for the program;
- not be incarcerated;

- have a U.S. high school diploma satisfactory to TAP requirements, the equivalent recognized by the U.S. Secretary of Education, or a passing score on a federally approved ability-to-benefit test.

The recently enacted New York State Dream Act enables some students who do not meet the above requirements, to be eligible for TAP Awards.

If you fit one of the descriptions below, you may be eligible.

1. Your permanent home is in NYS and you are or have one of the following:
  - A. U-Visa
  - B. T-Visa
  - C. Temporary protected status, pursuant to the Federal Immigration Act of 1990
  - D. Without lawful immigration status (including those with DACA status)

AND you meet one of the following criteria:

- a. You attended a NYS high school for 2 or more years, graduated from a NYS high school, and are applying for an award for undergraduate study at a NYS college within *five* years of receiving your NYS high school diploma *OR*
- b. You attended a NYS high school for 2 or more years, graduated from a NYS high school, and are applying for an award for graduate study at a NYS college within *ten* years of receiving your NYS high school diploma *OR*
- c. You received a NYS high school equivalency diploma, and are applying for an award for undergraduate study at a NYS college within *five* years of receiving your NYS high school equivalency diploma

2. Your permanent home is outside of NYS and you are or have one of the following:
  - A. U.S. citizen
  - B. Permanent lawful resident
  - C. Of a class of refugees paroled by the attorney general under his or her parole authority pertaining to the admission of aliens to the U.S.
  - D. U-Visa
  - E. T-Visa
  - F. Temporary protected status, pursuant to the Federal Immigration Act of 1990
  - G. Without lawful immigration status (including those with DACA status)

AND you meet one of the following criteria:

- a. You attended a NYS high school for 2 or more years, graduated from a NYS high school, and are applying for an award for undergraduate study at a NYS college within *five* years of receiving your NYS high school diploma *OR*
- b. You attended a NYS high school for 2 or more years, graduated from a NYS high school, and are applying for an award for graduate study at a NYS college within *ten* years of receiving your NYS high school diploma *OR*

- c. You received a NYS high school equivalency diploma, and are applying for an award for undergraduate study at a NYS college within *five* years of receiving your NYS high school equivalency diploma

Students meeting the NYS Dream Act eligibility criteria can apply for TAP by accessing the Dream Act Application online at <https://nysdream.applyists.net/Account/LogOn?ReturnUrl=%2f>

The application is simple and straightforward, and all information provided will be used only for determining eligibility for and administering awards. Applicants without lawful immigration status will not be asked for their home address and will not have to upload financial records.

Once you have submitted an application, it is your responsibility to monitor the status of your application and to make sure your application is complete. You will be able to monitor the status of your application online after submitting your application and uploading any required documentation. You will be notified by email when a determination has been made regarding your eligibility, at which point you will be required to accept the award.

The maximum yearly TAP award is \$5165. Award amounts are determined by:

- combined family NYS taxable income, Federal, State or local pension income and private pension and annuity income, if applicable;
- level of study;
- academic year in which first payment of TAP or any state award is received;
- type of postsecondary institution and the tuition charge;
- financial independence;
- other family members enrolled in NYS postsecondary education;
- other educational benefits received.

Beth Hamedrash Shaarei Yosher Institute will disburse any TAP funds due to the student as soon as possible, but not more than 45 days after the institution has credited the award to the student's account.

Instead of disbursing funds due to the student, the institution may credit them toward a future term if the student authorizes the credit in writing. They may also credit TAP payments toward charges the student has incurred for a future term. That term must already be underway when the school receives the payment, and the balance for that term must exceed the amount deferred for that term based on anticipated receipt of a TAP award. An authorization form, which will remain in effect for the duration of their study, will be made available to students at the time of admission.

## **STUDENT LOANS**

The Federal Direct Loan program offer loans to students, which must be paid back with interest, to help cover their education related expenses. There are two categories of direct loans, subsidized, where the government pays the interest that accrues while the student is in school and unsubsidized, where the student is responsible for the interest that accrues while he is in school. Loans are only given to students who demonstrate willingness to repay. Direct PLUS loans are unsubsidized direct loans which are given to the parents of an eligible student to help who would like to help pay for the student's expenses in this manner. Although the school is eligible to participate in the federal loan programs, the school discourages students and parents from taking out loans. The school encourages its students to apply for the federal, state, and institutional financial aid grant programs before considering the option of student loans and makes every effort to assist students with their direct educational needs. Students who are considering taking out loans should contact the financial aid office for a detailed list of eligibility requirements, available loan amounts, and sample repayment schedules.

## **INSTITUTIONAL SCHOLARSHIPS**

Institutional scholarship funds are available to students who have exhausted all other avenues of assistance and are still unable to meet their cost of attendance.

The family is expected to contribute towards the student's education, based upon their ability to pay, as determined by formulae explained above. Students who apply for other types of financial aid will automatically be considered for institutional scholarships. Those who do not apply to other programs may contact the financial aid office to apply for institutional scholarships.

While the institution does not guarantee the availability of funds, every effort will be made to offer the student a package of federal, state, and institutional aid that will cover the student's direct educational expenses.

## **WITHDRAWAL AND REFUND POLICIES**

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

## **ACADEMIC REGULATIONS**

### **SATISFACTORY PROGRESS**

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



The SAP standards required for students receiving Title IV federal financial aid are the same for all matriculated students at Beth Hamedrash Shaarei Yosher Institute. Satisfactory academic progress at Beth Hamedrash Shaarei Yosher Institute 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
A-	3.7
B+	3.3
B	3.0
B-	2.7
C+	2.3
C	2.0
C-	1.7
D	1.0
F	0.0
F*	0.0
I	Not included in calculation of GPA
W	Not included in calculation of GPA

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 150 credit program with a maximum attempted credits ceiling of 224 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 150 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.

## **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 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**

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.

### **RE-EVALUATION AFTER A PROBATIONARY PERIOD**

At the end of the probationary period, the student's satisfactory academic progress will be re-evaluated. 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 suspension from the institution, and he will be ineligible to receive Title IV federal financial aid.

### **RE-STATEMENT 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 re-establish eligibility. Eligibility is re-established 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.

### **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 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 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**

Beth Hamedrash Shaarei Yosher Institute does not offer any ESL or non-credit remedial courses.

## **ATTENDANCE REQUIREMENTS**

Although formal attendance is not taken at Beth Hamedrash Shaarei Yosher Institute, students are expected to attend all classes regularly. Absence from campus, including Shabbosim, requires permission from the Mashgiach. Students who are absent excessively will be required to consult with the Rosh HaYeshiva or Mashgiach to implement a plan to complete missed work. 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.

## **LEAVES OF ABSENCE**

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

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

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

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

A student will only be granted a leave of absence if it can be expected that he will return from the leave of absence on time. If it appears that the student may not return after the leave of absence, an approval will not be granted. The maximum time for an approved leave of absence is 180 days.

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

### **GOOD ACADEMIC STANDING FOR STATE GRANT PROGRAMS**

To maintain eligibility for New York State grants (TAP), students must demonstrate good academic standing, which is defined as accumulating a minimum number of credits and achieving a specified GPA each term. The requirements are based on the school's minimum requirements. The chart below illustrates these minimum requirements:

Semester	1	2	3	4	5	6	7	8	9	10
Minimum Credits that student must have Earned	0	6	15	27	39	51	66	81	96	111
With at least a GPA of ....	0	2.0	2.0	2.0	2.0	2.0	2.0	2.0	2.0	2.0

For New York State aid programs, there is no financial aid warning period. Students who do not meet satisfactory progress standards will lose their eligibility for state aid. There is a one-time waiver of good academic standing that may be used by students receiving state grants. This waiver is only issued in

situations where there are extenuating circumstances that contributed to the drop in good academic standing i.e. illness of the student or death in the student's family.

To apply for this waiver, the student must make a written request to the Rosh HaYeshiva, Rabbi Chaim Rosenberg, and supply third party documentation, i.e. a doctor's note. There is also a waiver for students who fail to meet the required GPA average. These waivers are handled on a case-by-case basis and a request for the waiver, which includes supporting documentation, must be provided to the FAA.

## **TRANSFER CREDITS**

Credits may be granted, at the discretion of the Yeshiva, for 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 towards the number of attempted credits and the number of credits earned by the student.
- Credits by examination may be granted to students based on the examination that the Rosh HaYeshiva administers to each incoming student. Students will be placed at the appropriate academic level and granted the credits by examination that will place them on par with the class.

Beth Hamedrash Shaarei Yosher Institute will grant a maximum of 60 transfer credits towards Beth Hamedrash Shaarei Yosher Institute's undergraduate degree, for transfer coursework submitted.

To earn a First Talmudic Degree at Beth Hamedrash Shaarei Yosher Institute, students must fulfill a minimum academic residency requirement of three academic years or 90 credits earned at Beth Hamedrash Shaarei Yosher Institute.

All decisions regarding transfer credits are subject to the same student appeals process described above.

Note: Beth Hamedrash Shaarei Yosher Institute 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 degree earned at Beth Hamedrash Shaarei Yosher Institute are at the complete discretion of an institution to which a student

may seek to transfer. If the credits or the degree earned at this institution are not accepted at the institution to which a student seeks to transfer, he may be required to repeat some or all of the coursework at that institution.

## **GROUNDINGS FOR DISMISSAL**

Students are expected to keep the hours of Beth Hamedrash Shaarei Yosher Institute's course and study schedule, and attend all lectures. They must also complete regular oral and/or written exams.

Students, who fail to adhere or persistently violate Beth Hamedrash Shaarei Yosher Institute's regulations, may be placed on probation. If improvement is not seen, the Rosh HaYeshiva will notify the student that he may 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.

## **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. Beth Hamedrash Shaarei Yosher Institute 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](http://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



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

## **NOTIFICATION OF RIGHTS UNDER FERPA**

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 Beth Hamedrash Shaarei Yosher 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.

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.

Beth Hamedrash Shaarei Yosher 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 Beth Hamedrash Shaarei Yosher to comply with the requirements of FERPA. The name and address of the office that administers FERPA is:

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

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 Beth Hamedrash Shaarei Yosher 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 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, roommates, photos, dormitory building/room numbers, seat information, 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))

## **STATEMENT OF NON-DISCRIMINATORY POLICY**

Qualified men of the Orthodox Jewish faith are admitted to Beth Hamedrash Shaarei Yosher without regard to age, race, color, national origin or physical handicap. Beth Hamedrash Shaarei Yosher 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, Beth Hamedrash Shaarei Yosher Institute is committed to the understanding, sensitivity, patience, encouragement and support that are so vital to guaranteeing to all qualified students the same education experience and environment as well as the equal opportunity to learn and study at the institution.

While present facilities are not fully accessible to the handicapped student, every effort will be made to accommodate any handicapped student who is admitted the institution.

## ACADEMIC PROGRAM

Beth Hamedrash Shaarei Yosher Institute offers a 150 credit five-year undergraduate program leading to the First Talmudic degree. There is only one major available, Talmud. The majority of the credits are from the courses offered in the Department of Talmud. The remaining credits are aggregate of other course offerings in the areas of *Halacha* (Codes), *Mussar* (Ethics) and *Chumash* (Bible). In addition Beth Hamedrash Shaarei Yosher Institute offers a second track which focuses on Codes (Halacha) (see below).

The First Talmudic degree requires the successful completion of the 150-credits academic program with the following components:

### Introductory Level

	<u>Fall Semester</u>	<u>Spring Semester</u>
Talmud Intensive	6 credits	6 credits
Talmud Research	4 credits	4 credits
Talmud Survey Series	2 credits	2 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>15 credits</u>	<u>30 credits</u>

### Beginning Level

	<u>Fall Semester</u>	<u>Spring Semester</u>
Talmud Intensive	6 credits	6 credits
Talmud Research	4 credits	4 credits
Talmud Survey Series	2 credits	2 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>45 credits</u>	<u>60 credits</u>

**Intermediate Level**

	<u>Fall Semester</u>	<u>Spring Semester</u>
Talmud Intensive	6 credits	6 credits
Talmud Research	4 credits	4 credits
Talmud Survey Series	2 credits	2 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>75 credits</u>	<u>90 credits</u>

**Senior Level**

	<u>Fall Semester</u>	<u>Spring Semester</u>
Talmud Intensive	6 credits	6 credits
Talmud Research	4 credits	4 credits
Talmud Survey Series	2 credits	2 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>105 credits</u>	<u>120 credits</u>

**Advanced Level**

	<u>Fall Semester</u>	<u>Spring Semester</u>
Talmud Intensive	6 credits	6 credits
Talmud Research	4 credits	4 credits
Talmud Survey Series	2 credits	2 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>135 credits</u>	<u>150 credits</u>

## **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.

## **FREQUENCY OF COURSE OFFERINGS**

Students enrolled at Beth Hamedrash Shaarei Yosher Institute 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.

## **EXPLANATION OF COURSE NUMBERING SYSTEM**

Courses are given letter and number designations using the following system:

The letter after the course number refers to the semester of study:

- (A) Fall
- (B) Spring

In the Department of Talmud, the first digit refers to the particular method of Talmudic study employed in the course:

- (1) Intensive
- (2) Research
- (3) Survey

The second digit refers to the grade level (1-5).

The third digit refers to the Department of Talmud (1).

The fourth and fifth digits refer to the specific Talmudic tractate studied in the course.

In the Department of Halacha (Codes), the first digit (4) refers to the department.

The second digit refers to the particular method of study employed in the course:

- (0) Halacha (Codes) Survey
- (1) Halacha (Codes) Intensive
- (2) Halacha (Codes) Research

The third digit refers to the grade level (1-5).

For courses in Mussar (Ethics) and Chumash (Bible):

The first digit refers to the Department.

(5) Mussar (Ethics)

(6) Chumash (Bible)

The second digit is always 0.

The third digit refers to the grade level (1-5).

### ***Department of Talmud***

As noted the majority of the academic program revolves around the study of Talmud and its related commentaries. The Talmud curriculum is divided into three departments: Talmud Intensive, Talmud Research, and Talmud Survey. The course of study is cyclical of specific Talmudic tractates, generally from the Talmudic Orders of Nashim and Nezikin. In order to facilitate the sharing of ideas between students at various levels all students study the same tractate. A Tractate is studied for either one or two semesters depending on the length and how complex the particular Tractate is.

The conventional system in Yeshivas is that Talmudic tractates are studied in a “spiral” progression, creating a cycle that can begin with the study of any tractate. The distinction between the first and fifth level, for example, is best characterized by the level of study and depth of understanding. As the student progresses along the program of studies, his training and experience allows him to advance further as a Talmudic scholar.

In its broad outline, the Beth Hamedrash Shaarei Yosher Institute program calls for five distinct levels of learning:

***Level 1*** - On the first level, the student is taught the proper approach to a basic understanding of the Talmudic text. His previous education experience should have already familiarized him with the rudimentary skills of Talmudic study; the ability to understand the Aramaic text and translate its major commentaries. The objective of this level of study is to introduce the student to commentaries that go beyond the elementary understanding of the text acquired during the student's own preliminary preparation. The in-depth study of these commentaries is intended to broaden the student's perception of the Talmudic text and familiarize him with various, often divergent, approaches of the commentators.

***Level 2*** - At this level, the student is required to review the commentaries introduced during the lecture in their original text and evaluate how their conclusions were formed. The student learns to become



more independent in his thinking, learning to refine the essence of Talmudic reasoning and apply it to new circumstances.

**Level 3** - The third stage serves as a bridge, broadening both his erudition and skills. With his increased aptitude, a student will be prepared to contend with classic *pilpul* - the active “give and take” dialogue of upperclassmen.

These levels feature the Rosh HaYeshiva's shiur as their focus, distinguished by frequency and length of their respective lecture load. At the same time, students at these levels enjoy the benefits of input from the Sho'el U'meishiv, described below.

**Level 4** - At level four, the student demonstrates still greater independence in his studies. The lecturer presumes the student's exhaustive preparation of the texts prior to the lecture. The focus here is more on analysis and depth than breadth, pointing at new dimensions of the student's skills.

**Level 5** - In the final phase, the student is guided to achieve independence in research. Lectures are supplemented by intellectual exchange with the Rosh HaYeshiva as well as with the graduate student body.

In each of these levels, the student's efforts are also guided by the Rosh HaYeshiva, who is involved in the daily sessions and delivers a weekly Chaburah.

### ***Study Modes***

Following a time-honored system of Talmudic study developed and perfected over thousands of years and successfully employed in the pre-World War II Yeshivas of Poland and Lithuania, the Beth Hamedrash Shaarei Yosher Institute program calls for study in the forms of Shiur and Chavrusa. Shiur is a lecture format, and Chavrusa is a system where students are paired for semester-long study partners.

Initially, the Rosh HaYeshiva's Shiur is the focal point of the student's learning, while the Chavrusa system is used for preparation and review of the lecture. Gradually, as the student acquires the skills and ability to conduct in-depth independent study, the balance shifts. As the academic program progresses to the conclusion of the undergraduate program, the lecture format is reduced in frequency to promote the student's developing independent study skills.

At all times, students are encouraged to participate in the dynamic and highly stimulating dialectic found in the Bais Medrash, which includes discussion and dialogue among all levels of students as well as with faculty.

## ***The Sho'el U'meishiv***

A unique feature of the Beth Hamedrash Shaarei Yosher Institute program is the presence of the Sho'el U'meishiv to help the student properly understand the Shiur and integrate it into his own learning process. Each Sho'el U'meishiv is assigned to a group of students, helping prepare and review the material covered in the Shiur. By working with the Sho'el U'meishiv, the student will gain the benefit of individualized attention that promotes development according to personal capabilities.

At the higher levels of the program, student interaction with the Mashgiach is an essential component of the learning experience at Beth Hamedrash Shaarei Yosher Institute.

## ***Talmud Courses***

The following is a brief description of Mesechtas (tractates) offered in the Beth Hamedrash Shaarei Yosher Institute program. Note: the listing follows the actual sequence of Talmudic tractates, rather than the order in which they are studied in the Beth Hamedrash Shaarei Yosher Institute cycle.

### ***Seder Nashim***

**14 - Yevamos** - Laws governing Levirate marriage and Chalitza, consanguinity, permitted and proscribed marriages. Privileges and obligation of the Kohain and restrictions in marriage, conversions ritual marriage state of the minor, status of the Agunah including procedures of verifying report or presumptions of death of an individual.

**15 - Kesubos** - The marriage contract and all of its ramifications, obligations, commitments, and considerations. The wedding ceremony, the legal aspects of marriage consummation. Study of the legal preparation of documents oral and written testimony. Special obligations arising from the violations of minors. Vows and their associated obligations; implications of specific wording, deferment, and annulment.

**16 - Nedarim** - The study of vows and oaths; their associated obligations, restrictions; implications of specific wording, deferment and the annulment process. The relationship of spouses regarding vows.

**19 - Gittin** - Study of the arrangement of the bill of divorce (Get) and how it is delivered. Establishing authenticity of signatures, and legal effects. Special circumstances created by divorce by proxy in general and across international borders in particular.

**20 - Kiddushin** - Process of betrothal and related regulations and obligations. Comparative study of modes of legal status employed elsewhere. Marriage by proxy and conditional betrothal. Study of laws of the Biblical Hebrew servant.

## *Seder Nezikin*

**21 - *Bava Kama*** - Talmudic Civil Law, compensation for injury and/or loss, liability for damage caused by the defendant personally or by his agents; misappropriation through violence or theft. Laws of theft, return of stolen goods, criminal punishment of theft.

**22 - *Bava Metziah*** - Civil Law II; legal arbitration of claims related to joint transactions, return of lost articles, legal obligations of custodians. Complexities of the usury laws. Labor conditions and responsibilities. Deposits, tenancy, trade and industry.

**23 - *Bava Basra*** - Business Law, claims and rights of purchaser, vendors, partners, neighbors, and heirs. Residential zoning, real estate claim, acquisitions, consumer protection. Laws of inheritance, liabilities of purchases, deeds, and legal documents.

The following are Masechtos, which may be offered as alternatives to the Masechtos listed above.

**02 - *Shabbos*** - Overview of the restrictions and regulations of the Sabbath; thirty-nine categories of work enumerated in the Torah; technological advances and modern inventions.

**24- *Sanhedrin*** - Description of the ecclesiastical court system, functions and procedures, testimony, and the circumstances surrounding the death penalty.

**25 - *Makos*** - Discussions of the various consequences associated with transgressions of religious and social laws. Penalties for perjury. Involuntary manslaughter.

**26 - *Shevuos*** - Oaths and their implications. Restrictions, annulments, comparative applications of various oaths.

## **COURSE DESCRIPTIONS**

Beth Hamedrash Shaarei Yosher Institute offers three courses of Talmud per semester: Talmud Intensive; Talmud Research and Talmud Survey. Taken as a whole, each of these courses form a distinct series, each with a different academic objective. The progression of the courses, are skill-based and are not contingent on the particular Tractate studied at any given time.

### ***Talmud Intensive Courses***

In general terms, this is the major focus of the daily study. These courses feature the Rosh HaYeshiva's Shiur, and are the subjects of the efforts of the Sho'alim U'meishivim. These courses are offered in the daily morning session.

**111## A                      *Introductory Talmud Intensive*                      6 credits**

The student's introduction to Bais Medrash level learning: He is expected to prepare the basic Gemara text, as well as Rashi and Tosfos, in advance of the Shiur.

*No Prerequisites.*

**111## B                      *Introductory Talmud Intensive*                      6 credits**

In this course a continuation of 111## A the student when preparing for Shiur will be familiar with the Gemara text, and the difference of opinions of Rashi and Tosfos.

*Prerequisite: 111## A Introductory Talmud Intensive*

**121## A                      *Beginning Talmud Intensive*                      6 credits**

On this level the student enters into the world of Talmudic commentaries. The course emphasizes the divergent positions of the major Rishonim and introduces some of the works of the lomdus-based Acharonim.

*Prerequisite: 111## B Introductory Talmud Intensive*

**121## B                      *Beginning Talmud Intensive*                      6 credits**

In this course a continuation of 121## A, the students are taught to recognize the underlying principle and primary logic or Sevarah of the major Rishonim and some of the Acharonim.

*Prerequisite: 121## A Beginning Talmud Intensive*

**131## A                      *Intermediate Talmud Intensive*                      6 credits**

As he develops his Talmudic skill, the student will apply them to more complex commentaries. The Shiur will focus more on the near contemporary works of Rav Chaim Soloveitchik and his disciples.

*Prerequisite: 121##B Beginning Talmud Intensive*

**131## B                      *Intermediate Talmud Intensive*                      6 credits**

In this course a continuation of 131## A the Shiur will keep on focusing on the near contemporary works and more complex commentaries. This will further develop the students Talmudic skills.

*Prerequisite: 131## A Intermediate Talmud Intensive*

**141## A                      *Senior Talmud Intensive*                      6 credits**

The student is initiated into developing his independent thinking. The course presumes his preparation of the basic scheme of the Sugya and its commentaries. The weekly lecture proves a basis for comparison between his conclusions as compared to those of the Magid Shiur.

*Prerequisite: 131## B Intermediate Talmud – Intensive*

**141## B                      *Senior Talmud Intensive*                      6 credits**

In this course a continuation of 141## A as the student continuously develops his independent thinking, the weekly lecture serves more as a basis for comparison between his conclusions as compared to those

of the Magid Shiur.

*Prerequisite: 141## A Senior Talmud Intensive*

**151## A                      *Advanced Talmud Intensive*                      6 credits**

The final phase of the Talmud Intensive series, the course focuses on the integration of the lomdus-based commentators into the Talmudic discussion. The Talmudic give-and-take includes dialogue with the Rosh HaYeshiva.

*Prerequisite: 141## B Senior Talmud Intensive*

**151## B                      *Advanced Talmud Intensive*                      6 credits**

This course a continuation of 151## A is the final phase of the Talmud Intensive series; although the course still focuses on the lomdus-based commentators there is an emphasis on preparation for graduate level studies. The Talmudic give-and-take continues to include dialogue with the Rosh HaYeshiva.

*Prerequisite: 151## A Advanced Talmud Intensive*

***Talmud Research Courses***

In its design, this series is a complement to the Talmud Intensive Series. Its objective is to promote the student's ability to understand, absorb and apply the Talmudic reasoning, beyond mastery of a Shiur. Chavrusah study, balanced by guidance from the respective Sho'el U'meishiv, forms the basis of the study mode. This series is presented as the focus of the daily afternoon session.

**211## A                      *Introductory Talmud Research*                      4 credits**

Introduces the student to self- guided Talmud study. The student is assigned another chapter in the Masechte, which is studied with his Chavrusah. Emphasis is on the folio commentaries of Rashi and Tosfos.

*No Prerequisites.*

**211## B                      *Introductory Talmud Research*                      4 credits**

In this course a continuation of 211## A the students continue to study self- guided. They study a different chapter in the Masechte and the emphasis continues to be on the commentaries of Rashi and Tosfos.

*Prerequisite: 211## A Introductory Talmud Research*

**221## A                      *Beginning Talmud Research*                      4 credits**

Following the pattern of 211##B, the student is assigned another chapter for study with his Chavrusah. Responsibility for assigned text now includes the commentaries of Tosfos, with the commentary of the Maharsha.

*Prerequisite: 211## B Introductory Talmud Research*

**221## B                      *Beginning Talmud Research*                      4 credits**

This course is a continuation of 221## A. In this course the students continue studying the assigned chapter with his Chavrusah. In addition to Tosfos, and the Maharsha the responsibility now includes the commentaries of the Maharshal, the Maharam, and the Maharam Shiff.

*Prerequisite: 221## A Beginning Talmud Research*

**231## A                      *Intermediate Talmud Research*                      4 credits**

On this level the pattern of study established previously is now expanded to include the basic Rishonim whose works accompany every Talmudic text: the Rif, the Rosh, and the Ran.

*Prerequisite: 221## B Beginning Talmud Research*

**231## B                      *Intermediate Talmud Research*                      4 credits**

This course is a continuation of 231## A. In this course the students continue to study the basic *Rishonim* with an emphasis on review to gain further clarity of the text.

*Prerequisite: 231## A Intermediate Talmud Research*

**241## A                      *Senior Talmud Research*                      4 credits**

On this level the student is expected to prepare the Talmudic text with some of the major Rishonim, with an emphasis on the Rashbah, the Ramban and the Ritva.

*Prerequisite: 231## B Intermediate Talmud Research*

**241## B                      *Senior Talmud Research*                      4 credits**

This course is a continuation of 241## A. At this point the students prepare the Talmudic text with the Rishonim. Intellectual creativity is encouraged, and independent study leads to an understanding of the interactions between the texts and their commentators.

*Prerequisite: 241## A Senior Talmud Research*

**251## A                      *Advanced Talmud Research*                      4 credits**

On this level the student's study course is now expanded to include the works of Acharonim, e.g. Pnei Yehoshua, Sefer Hamikneh, Toras Gittin, et al. There is also an emphasis on the give-and-take with peers and the Sho'alim U'meishivim.

*Prerequisite: 241## B Senior Talmud Research*

**251## B                      *Advanced Talmud Research*                      4 credits**

This course is a continuation of 251##A. As the students prepare to complete their undergraduate studies, the students study the Talmud text with both the basic Rishonim and basic Acharonim. This sharpens the students' skills to understand, absorb and apply Talmudic reasoning.

*Prerequisite: 251## A Advanced Talmud Research*

## *Talmud Survey Courses*

### **311## A                      *Introductory Talmud Survey*                      2 credits**

In the introductory course, the students are guided in making the transition to the post-secondary Beth Medrash level. The emphasis is on surveying the text and, through practice, honing the required thinking skills.

*No prerequisites.*

### **311## B                      *Introductory Talmud Survey*                      2 credits**

This course is a continuation of 311##A. In this course the students approach the Masechte with an eye towards developing their breadth of Talmud knowledge. The emphasis is still on surveying the text and the student continues to hone the required thinking skills.

*Prerequisite: 311##A Introductory Talmud Survey*

### **321## A                      *Beginning Talmud Survey*                      2 credits**

On this level the students begin to increase their breadth of Talmud knowledge. They study the Talmud with the basic commentary of Rashi. This improves the students' familiarity of the Talmud's logical give-and-take.

*Prerequisite: 311## B Introductory Talmud Survey*

### **321## B                      *Beginning Talmud Survey*                      2 credits**

This course is a continuation of 321## A. In this course the students broaden their Talmud knowledge. They students review the chapter being studied thus enriching their Talmudic vocabulary and knowledge. As they continue to study the Talmud with Rashi it further improves the students' familiarity of the Talmud's logical give-and-take.

*Prerequisite: 321##A Beginning Talmud Survey*

### **331## A                      *Intermediate Talmud Survey*                      2 credits**

The students continue developing the ability to independently interpret Talmudic texts. The course further builds the students' knowledge of a variety of sugyas (topics). The student learns to avoid superficiality during the intellectual give-and-take of Chavrusa study.

*Prerequisite: 321## B Beginning Talmud Survey*

### **331## B                      *Intermediate Talmud Survey*                      2 credits**

This course is a continuation of 331##A. The student expands his knowledge of Talmudic discourse and case law, while learning to focus his understanding of the texts. Subsequently this further develops the students' tools to independently study Talmudic texts.

*Prerequisite: 331##A Intermediate Talmud Survey*

**341## A                      Senior Talmud Survey                      2 credits**

On this level the students are expected to have developed in the previous three years the skills needed to independently learn Talmudic texts. Thus in this course the students' study at a faster pace and learn more folios of the chapter being studied.

*Prerequisite: 331## B Intermediate Talmud Survey*

**341## B                      Senior Talmud Survey                      2 credits**

This course is a continuation of 341##A. As the students developed a broad knowledge base of Talmudic case law and skills; consequently in this course the students' study at a faster pace and learn more folios of the chapter being studied.

*Prerequisite: 341##A Senior Talmud Survey*

**351## A                      Advanced Talmud Survey                      2 credits**

On the Advanced level, the course covers approximately 30 folio pages at considerably greater depth, with occasional reference to pertinent commentaries. The breadth of study provides the student with a sense of accomplishment and positive reinforcement for further Talmud study.

*Prerequisite: 341## B Senior Talmud Survey*

**351## B                      Advanced Talmud Survey                      2 credits**

This course is a continuation of 351##A. In this course the students will also study approximately 30-40 folio pages at greater depth. The focus is to develop an incipient independent scholar which will lead to a lifetime of learning and potentially to master significant sections of the Talmud.

*Prerequisite: 351##A Advanced Talmud Survey*

***Codes (Halacha) Courses***

In addition to the study of the Talmud, the student is assigned a course in the study of Halacha, Applied Jewish Law. The objective is to familiarize him with the basics of the laws that govern everyday Jewish life. The focus is the study of Orach Chaim, the first of the four sections of the Shulchan Aruch.

The study of Halacha in the Beth Hamedrash Shaarei Yosher Institute undergraduate program focuses on the study of Mishna Berurah, the classic contemporary commentary on the Orach Chaim section of the Shulchan Aruch, written in the early 20<sup>th</sup> century.

The curriculum will vary given the time of the year corresponding to the calendar sequence of Jewish Festivals, (e.g., the Laws of Pesach will generally be studied prior to Passover); whereas the other sections of Shulchan Aruch will be studied at other times of the year. This is done in order to enhance the practical relevance of these studies.



***Orach Chaim I, 1 - 57; Prayer Studies I***

The introduction to the morning Shacharis prayer; the highly vital laws of Tzitzis and Tefillin manufacturing and observances are included as well as the benedictions which precede the morning prayers.

***Orach Chaim I, 58 - 127; Prayer Studies II***

An in-depth course in Krias Shema recitation and Amidah (Shmone Esrei) benedictions, the two areas of daily Jewish religious services.

***Orach Chaim II, 128 - 156; Prayer Studies III***

The conclusion of the Shacharis services, the public Torah reading laws relating to Synagogue construction, maintenance, and behavior in the Synagogue as well as those dealing with the Priestly Benediction are examined.

***Orach Chaim III, 242 - 259; Shabbos Observances I***

Areas covered in this course are the preparatory activities and procedures designed by the Talmudic Sages in maintaining the sanctity of this, the holiest day of the week.

***Orach Chaim III, 260 - 279; Shabbos Observances II***

The exploration of those aspects of the Shabbos that deal with one's ritual obligations and schedule, rather than with the prohibitions and rabbinical injunctions, is undertaken. Although these topics are familiar to the observant Jew, they gain new dimensions in scope when they are studied in their proper *Halachic* backdrop and setting.

***Orach Chaim III, 157 - 201; Prayer Studies IV***

The topics of rabbinical imposed obligations, in addition to the recitations of appropriate benedictions at given situations, is studied. This includes those made before the partaking of food and those recited after consumption. Guidelines for which blessing is recited over which particular items are complicated and require thorough examination and definition.

***Orach Chaim III, 306 – 317; Shabbos Observance III***

Involves the complexities of Muktzeh and similar prohibitions. Many of the 39 Biblical labor classifications are studied in depth.

***Orach Chaim III, 318 - 330; Shabbos Observances IV (2 credits)***

Great emphasis and depth is given to chapter 318, one of the most relevant and complex of this volume, outlining the laws forbidding any form of cooking on the Shabbos. Essential for practical aspects of the "Shabbos Kitchen". It is recommended that this study be reserved for, or at least reviewed, in the Junior or Senior year.

***Orach Chaim IV, 429 - 441; Pesach Observances I***

The more complex sections of the Pesach laws, specifically those dealing with the highly stringent and religious regulations governing the prohibition against possessing Chometz (leavened bread) during the Pesach festival.

***Orach Chaim V, 625 - 669; Succos Observances***

The highly complex laws involving Succah construction and the regulations involved in the temporary dwelling therein are carefully studied. In conjunction with these topics the physical requirements of the "Four Species" are studied.

***Orach Chaim VI, 686 - 698; Purim Observances***

***Orach Chaim IV, 474 - 494; Pesach Seder Observances***

The relevant laws of the early Spring season specifically, those dealing with the Halachic qualifications of the Megilla Scroll, the other observances of the Purim festival, as well as procedural Halachos necessary for Pesach Seder observances.

***Orach Chaim VII, Chapters 581 - 624; High Holiday Observances***

The Jewish ritual laws governing the High Holiday season are examined. The goal is the clear and cogent assimilation of these practical Halachos into the ritual life of the student.

***Codes 401 A                      Introductory Codes                      1 credit***

In this course, the student is introduced to the study of Shulchan Aruch Orach Chaim with the commentary of the Mishnah Berurah on a basic level. The commentary of the Mishnah Berurah is unique, as it combines practical Halacha with ethical concepts.

*No Prerequisites.*

***Codes 401 B                      Introductory Codes                      1 credit***

This course is a continuation of 401 A. In this course the students continue studying Shulchan Aruch Orach Chaim with the commentary of the Mishnah Berurah on a basic level. This further accustoms the student to the unique style of the Mishnah Berurah which combines practical Halacha with ethical concepts.

*Prerequisite: Codes 401 A      Introductory Codes*

***Codes 402 A                      Beginning Codes                      1 credit***

The student is now familiar with the style of writing of the Mishnah Berurah. In this course the student studies the Mishnah Berurah, on a deeper level including the commentary of the Be'ur Halacha and Sha'ar Hatziun.

*Prerequisite: Codes 401 B      Introductory Codes*

**Codes 402 B                      Beginning Codes                      1 credit**

This course is a continuation of 402 A. In this course the students are more familiar with the style of writing of the Mishnah Berurah. Therefore the students study the Mishnah Berurah, on a deeper level including the commentary of the Be'ur Halacha and Sha'ar Hatziun.

*Prerequisite: Codes 402 A    Beginning Codes*

**Codes 403 A                      Intermediate Codes                      1 credit**

On the third level the students are prepared to compare the Mishna Berura with other commentaries, this will further enhance his understanding of the Halacha.

*Prerequisite: Codes 402 B    Beginning Codes*

**Codes 403 B                      Intermediate Codes                      1 credit**

This course is a continuation of 403 A. In this course the students compare the Mishna Berura with other commentaries; this further enhances his understanding of the Halacha.

*Prerequisite: Codes 403 A    Intermediate Codes*

**Codes 404 A                      Senior Codes                      1 credit**

On this level the student is expected to use his knowledge of Halacha he studied during the first three years to expand his breadth of Halachic knowledge, and its practical application in everyday life.

*Prerequisite: Codes 403 B    Intermediate Codes*

**Codes 404 B                      Senior Codes                      1 credit**

This course is a continuation of 404 A. In this course the student uses his knowledge of Halacha he studied during the first three years to expand his breadth of Halachic knowledge, and its practical application in everyday life.

*Prerequisite: Codes 404 A    Senior Codes*

**Codes 405 A                      Advanced Codes                      1 credit**

On this level the students study the Mishnah Berurah and the major classical texts independently. There is an emphasis on comparing and contrasting the various commentaries and approaches. The objective is to become more knowledgeable with practical Halacha as it applies to daily life.

*Prerequisite: Codes 404 B    Senior Codes*

**Codes 405 B                      Advanced Codes                      1 credit**

This course is a continuation of 405 A. In this course the students study the Mishnah Berurah and the major classical texts independently. There is an emphasis on comparing and contrasting the various commentaries and approaches. The objective is to become more knowledgeable with practical Halacha as applied to daily life.

*Prerequisite: Codes 405 A    Advanced Codes*

### ***Ethics and Philosophy (Mussar) Courses***

*Mussar*, the unique philosophical, religious-ethical program that focuses on developing the individual's religious and moral sensitivities, is of particular importance in Beth Hamedrash Shaarei Yosher Institute's educational experience.

The scope of Beth Hamedrash Beth Hamedrash Shaarei Yosher Institute's *Mussar* program extends beyond the daily study of the classical literature of Judaic ethic. It becomes a personal program of character development and analysis of the essential elements of human behavior, so that the student may gain a better understanding of himself.

Another important aspect in the Mussar category is Hashkafa, a system of values and priorities developed from the classical viewpoint of Aggadic literature, which, at Beth Hamedrash Shaarei Yosher Institute, features some of the major teachings from classical Chassidic sources.

One of the major objectives of the Mussar program is the resolution of the personal conflicts that arise in the course of the student's maturing process as he probes his identity in terms of Torah values. The importance of Torah study as the major element in the religious experience is a recurrent theme in the Mussar lectures and is reinforced by constant guidance efforts.

The literature of ethics and character development represents a significant portion of classical Jewish learning. Works from the medieval period to the contemporary create a tapestry of philosophical, moralistic and pietistic thoughts.

Students may select from any one of the following works for the study sessions. Each book is for one semester, unless otherwise indicated.

***Chovos Halevovos:*** by R. Bachya Ibn Pakudah (Saragossa, Spain, early eleventh century), Presents the ethical teachings of Judaism and its fundamental beliefs in a systematic pattern, emphasizing the importance of the commandments relating to belief and providence.

***Shaarei Teshuva:*** A treatment of the legal-ethical work of the medieval commentator, Rabbeinu Yonah of Gerona, which blends basic tenets of ethics and legal principle into one integrated whole.

***Orchos Tzaddikim:*** Of unknown authorship, from the era following the Ramban (Rabbi Moshe Ben Nachman), it deals with the refinement of character traits and the ways of penitence.

***Mesillas Yesharim:*** A study of the classical text of Mussar by the 18<sup>th</sup> century sage, Rabbi Moshe Chaim Luzzato, which makes systematic and rational progress of the sublime level of Divine Service, two semesters.

***Derech Hashem***: A study of basic text of the author the Mesillas Yesharim, which lays the foundation of Jewish philosophy.

***Nefesh Hachaim***: The Magnus opus of Rabbi Chaim Volozhin, the father of the Yeshiva movement. An ethical treatment of a wide variety of subjects of Kabalistic origin.

***Writings of Rabbi Yisrael Salanter and His Disciples***: A survey of the major writing of the father of Mussar movement and his disciples. Works include, Ohr Yisrael, Kochvei Ohr, Chochma U'Mussar, and Daas Chochma U'Mussar.

***Chofetz Chaim***: A study of the famous work of the 20<sup>th</sup> century sage, Rabbi Yisrael Meir Kagan. Although focusing on the laws of gossip and slander, the work is replete with insights and ethical value, two semesters.

### ***Course Descriptions***

#### ***Ethics 501 A                      Introductory Ethics                      1 credit***

The students begin their formal exposure to the study of Ethics. The students are introduced to the language and general subject matter of the texts and are expected to study the text to gain a general comprehension of the material.

*No Prerequisites.*

#### ***Ethics 501 B                      Introductory Ethics                      1 credit***

This course is a continuation of 501 A. In this course the students continue to study the language and general subject matter of the texts. This assists the student to gain a general comprehension of the material. This is the foundation for the understanding of the philosophical topics discussed on the higher levels.

*Prerequisite: Ethics 501 A                      Introductory Ethics*

#### ***Ethics 502 A                      Beginning Ethics                      1 credit***

At this level the students are expected to be more fluent in the language of the classic Ethics texts. Using these classic works of Mussar, the student starts to identify and understand some of the main ethical themes, and discuss common negative character traits and their positive counterparts.

*Prerequisite: Ethics 501 B                      Introductory Ethics*

#### ***Ethics 502 B                      Beginning Ethics                      1 credit***

This course is a continuation of 502 A. In this course the students are expected to continue studying the texts with an eye towards beginning to incorporate the ideas into his personal level of conduct.

*Prerequisite: Ethics 502 A                      Beginning Ethics*

***Ethics 503 A            Intermediate Ethics            1 credit***

On this level the students analyze central ethical moral issues in the classical works of Mussar, and their conceptual underpinnings and implications. In addition the students now study the texts in greater depth and discuss the ideas contained within with peers and teachers in order to further develop his character.

*Prerequisite: Ethics 502 B            Beginning Ethics*

***Ethics 503 B            Intermediate Ethics            1 credit***

This course is a continuation of 503 A. In this course the students continue to study the texts in greater depth. The discussions of the ideas with peers and teachers of Ethical concepts are now on a deeper level of understanding and the focus is to further develop his character.

*Prerequisite: Ethics 503 A            Intermediate Ethics*

***Ethics 504 A            Senior Ethics            1 credit***

On this level some of the deeper philosophical aspects of Mussar are studied, again with the focus on the classic Mussar treatises. The students are expected to have widespread familiarity with many of the concepts and ideals expressed by the authors of the texts.

*Prerequisite: Ethics 503 B            Intermediate Ethics*

***Ethics 504 B            Senior Ethics            1 credit***

This course is a continuation of 504 A. In this course the students continue to study the classic Mussar treatises. The focus is on the deeper philosophical concepts of Mussar.

*Prerequisite: Ethics 504 A            Senior Ethics*

***Ethics 505 A            Advanced Ethics            1 credit***

Students are expected to be fluent in the language of classic Ethics texts, and should be capable of studying them independently. Students may study select contemporary Mussar works by some of the great expositors of Mussar in recent generations. This includes Rabbi Nosson Tzvi Finkel, Rabbi Yeruchem Levovitz, and Rabbi Eliyahu Dessler.

*Prerequisite: Ethics 504 B            Senior Ethics*

***Ethics 505 B            Advanced Ethics            1 credit***

This course is a continuation of 505 A. The students continue to study select contemporary Mussar works by some of the great expositors of Mussar in recent generations. As the students prepare to complete their undergraduate studies, they sharpen their skills of studying Mussar and develop a commitment to the life long process of character development and ethical conduct.

*Prerequisite: Ethics 505 A            Advanced Ethics*

## ***Bible (Chumash) Courses***

The basis of all Talmudic and Rabbinic scholarship, the study of Chumash is an essential component of the Beth Hamedrash Shaarei Yosher Institute syllabus. The format is the traditional weekly Sedrah format, assigned to students for a self-study program. A weekly lecture, focusing on the homiletic aspects of the text, is featured.

**601 A *Introductory Bible*** - 1 credit

*No Prerequisites.*

**601 B *Introductory Bible*** - 1 credit

*Prerequisite: 601 A *Introductory Bible**

**602 A *Beginning Bible*** - 1 credit

*Prerequisite: 601 B *Introductory Bible**

**602 B *Beginning Bible*** - 1 credit

*Prerequisite: 602 A *Beginning Bible**

**603 A *Intermediate Bible*** - 1 credit

*Prerequisite: 602 B *Beginning Bible**

**603 B *Intermediate Bible*** - 1 credit

*Prerequisite: 603 A *Intermediate Bible**

**604 A *Senior Bible*** - 1 credit

*Prerequisite: 603 B *Intermediate Bible**

**604 B *Senior Bible*** - 1 credit

*Prerequisite: 604 A *Senior Bible**

**605 A *Advanced Bible*** - 1 credit

*Prerequisite: 604 B *Senior Bible**

**605 B *Advanced Bible*** - 1 credit

*Prerequisite: 605 A *Advanced Bible**

## **SAMPLE CURRICULUM – Track 1**

### **Year I – Fall**

Talmud	111#A	Introductory Talmud Intensive
Talmud	211#A	Introductory Talmud Research
Talmud	311#A	Introductory Talmud Survey
Codes	401A	Introductory Codes
Ethics	501A	Introductory Ethics
Bible	601A	Introductory Bible

**Year I – Spring**

Talmud	111#B	Introductory Talmud Intensive
Talmud	211#B	Introductory Talmud Research
Talmud	311#B	Introductory Talmud Survey
Codes	401B	Introductory Codes
Ethics	501B	Introductory Ethics
Bible	601B	Introductory Bible

**Year II – Fall**

Talmud	121#A	Beginning Talmud Intensive
Talmud	221#A	Beginning Talmud Research
Talmud	321#A	Beginning Talmud Survey
Codes	402A	Beginning Codes
Ethics	502A	Beginning Ethics
Bible	602A	Beginning Bible

**Year II – Spring**

Talmud	121#B	Beginning Talmud Intensive
Talmud	221#B	Beginning Talmud Research
Talmud	321#B	Beginning Talmud Survey
Codes	402B	Beginning Codes
Ethics	502B	Beginning Ethics
Bible	602B	Beginning Bible

**Year III – Fall**

Talmud	131#A	Intermediate Talmud Intensive
Talmud	231#A	Intermediate Talmud Research
Talmud	331#A	Intermediate Talmud Survey
Codes	403A	Intermediate Codes
Ethics	503A	Intermediate Ethics
Bible	603A	Intermediate Bible

**Year III – Spring**

Talmud	131#B	Intermediate Talmud Intensive
Talmud	231#B	Intermediate Talmud Research
Talmud	331#B	Intermediate Talmud Survey
Codes	403B	Intermediate Codes
Ethics	503B	Intermediate Ethics
Bible	603B	Intermediate Bible



**Year IV – Fall**

Talmud	141#A	Senior Talmud Intensive
Talmud	241#A	Senior Talmud Research
Talmud	341#A	Senior Talmud Survey
Codes	404A	Senior Codes
Ethics	504A	Senior Ethics
Bible	604A	Senior Bible

**Year IV – Spring**

Talmud	141#B	Senior Talmud Intensive
Talmud	241#B	Senior Talmud Research
Talmud	341#B	Senior Talmud Survey
Codes	404B	Senior Codes
Ethics	504B	Senior Ethics
Bible	604B	Senior Bible

**Year V – Fall**

Talmud	151#A	Advanced Talmud Intensive
Talmud	251#A	Advanced Talmud Research
Talmud	351#A	Advanced Talmud Survey
Codes	405A	Advanced Codes
Ethics	505A	Advanced Ethics
Bible	605A	Advanced Bible

**Year V – Spring**

Talmud	151#B	Advanced Talmud Intensive
Talmud	251#B	Advanced Talmud Research
Talmud	351#B	Advanced Talmud Survey
Codes	405B	Advanced Codes
Ethics	505B	Advanced Ethics
Bible	605B	Advanced Bible

**Track 2 Halacha**

Students who choose to take the second track which focuses on Halacha are required to successfully complete the 150-credits academic program with the following components:

**Intermediate Level**

	<u>Fall Semester</u>	<u>Spring Semester</u>
Codes Intensive	6 credits	6 credits
Codes Research	6 credits	6 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>75 credits</u>	<u>90 credits</u>

**Senior Level**

	<u>Fall Semester</u>	<u>Spring Semester</u>
Codes Intensive	6 credits	6 credits
Codes Research	6 credits	6 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>105 credits</u>	<u>120 credits</u>

**Advanced Level**

	<u>Fall Semester</u>	<u>Spring Semester</u>
Codes Intensive	6 credits	6 credits
Codes Research	6 credits	6 credits
Codes	1 credit	1 credit
Ethics	1 credit	1 credit
Bible	1 credit	1 credit
Sub Total:	<u>15 credits</u>	<u>15 credits</u>
Total:	<u>135 credits</u>	<u>150 credits</u>

## ***Codes (Halacha) Track Two***

The track two courses focus on the Yora Deah section of Shulchan Aruch. Yora Deah is the most diversified area of Jewish law and discusses Jewish law not pertinent to the Hebrew calendar, finance, or marriage. (However there are overlaps into the excluded areas). Disciplines include, but are not limited to: permitted and forbidden foods, honoring parents, scholars and the elderly, charity, Torah study, visiting the sick, and mourning.

The curriculum begins by studying the source of the law in the Talmud followed by the study of the Tur. Rav Yosef Caro a fifteenth century scholar wrote a comprehensive commentary on the Tur called Bais Yosef. He subsequently went on to write the authoritative Shulchan Aruch or book of Jewish Legal Codes. The Shulchan Aruch includes both the authoritative judgments of Rabbi Yoseph Caro, and the Psak (final law) of Rabbi Moshe Isserliss (Rama) as well as glosses of later commentators and interpreters.

A brief summary of the subject matter in the Codes (Halacha) courses is provided for the convenience of the reader unfamiliar with Halacha study. However it should be understood, these short descriptions do not reflect the depth, detail, and complexity of the study involved.

- ***Hilchos Busar V'chalav*** - Dietary laws concerning mixtures of meat and dairy foods.
- ***Hilchos Taarivus*** - Laws of how to deal with situations where Isur mixes with Heter.
- ***Hilchos Melicha*** - Laws of salting and koshering meat.
- ***Hilchos Treifas*** – The laws of injuries and diseases of an animal or bird that render it unfit for kosher consumption.
- ***Hilchos Sefek Safaka*** – The laws pertaining to cases where there are two or more ambiguities.

Note: the second track is offered to students beginning on the intermediate level. These courses replace the Talmud courses; the students remaining credits are earned in the areas of *Halacha* (Codes) Orach Chaim, *Mussar* (Ethics) and *Chumash* (Bible).

## ***Codes Intensive Courses***

***Codes 413 A***                      ***Intermediate Codes Intensive***                      ***6 credits***

In this course of Codes Intensive (Halacha), the students are guided to begin learning Halacha in depth. As most of their prior learning of Halacha was in Orach Chaim they need to acclimate to Yoreh Deah.

*Prerequisite familiarity of Halacha study*

**Codes 413 B                      Intermediate Codes Intensive                      6 credits**

In this course, building upon the prior guidance, the training of in depth Halacha continues. This is necessary to further acclimate the students to the study of the complex laws of Yoreh Deah. In addition the students are expected to review the entire section in depth.

*Prerequisite: 413 A                      Intermediate Codes*

**Codes 414 A                      Senior Codes Intensive                      6 credits**

On this level the students are expected to be familiar with the style of writing and in depth method of the study of Yoreh Deah. This course focuses on training the students to recognize the subtle differences between theoretical underpinnings and practical application.

*Prerequisite: 413 B                      Intermediate Codes*

**Codes 414 B                      Senior Codes Intensive                      6 credits**

In this course the students continue the study of Yoreh Deah albeit on a deeper level. The course focuses on teaching the students that unlike the study of Talmud they must come to a conclusive conclusion of each Rishons' opinion.

*Prerequisite: 414 A                      Senior Codes*

**Codes 415 A                      Advanced Codes Intensive                      6 credits**

On this level the students are already prepared and trained to learn Halacha on a high level. They are equipped to advance to the level of how to apply the Shulchan Aruch and Poskim with our reality. He will then feel more confident and competent to compare case laws and give a Halachic opinion.

*Prerequisite: 414 B                      Senior Codes*

**Codes 415 B                      Advanced Codes Intensive                      6 credits**

In this course the skills of how to make accurate comparisons of one set of circumstances to another are addressed. This is the foundation of the Halachic training for issuing a Psak Halacha (a Halachic decision). The students meet weekly for group seminars; this gives the students an opportunity to present and defend his conclusions.

*Prerequisite: 415 A                      Advanced Codes*

**Codes Research Courses**

**423 A Intermediate Codes Research - 6 credits**

*Prerequisite: familiarity of Halacha study*

**423 B Intermediate Codes Research - 6 credits**

*Prerequisite: 423 A      Intermediate Codes Research*

**424 A Senior Codes Research - 6 credits**

*Prerequisite: 423 B      Intermediate Codes Research*

**424 B Senior Codes Research** - 6 credits

*Prerequisite: 424 A Senior Codes Research*

**425 A Advanced Codes Research** - 6 credits

*Prerequisite: 424 B Senior Codes Research*

**425 B Advanced Codes Research** - 6 credits

*Prerequisite: 425 A Advanced Codes Research*

## **SAMPLE CURRICULUM – Track 2**

### **Year III – Fall**

Codes	413A	Intermediate Codes Intensive
Codes	423A	Intermediate Codes Research
Codes	403A	Intermediate Codes
Ethics	503A	Intermediate Ethics
Bible	603A	Intermediate Bible

### **Year III – Spring**

Codes	413B	Intermediate Codes Intensive
Codes	423B	Intermediate Codes Research
Codes	403B	Intermediate Codes
Ethics	503B	Intermediate Ethics
Bible	603B	Intermediate Bible

### **Year IV – Fall**

Codes	414A	Senior Codes Intensive
Codes	424A	Senior Codes Research
Codes	404A	Senior Codes
Ethics	504A	Senior Ethics
Bible	604A	Senior Bible

### **Year IV – Spring**

Codes	414B	Senior Codes Intensive
Codes	414B	Senior Codes Research
Codes	404B	Senior Codes
Ethics	504B	Senior Ethics
Bible	604B	Senior Bible

**Year V – Fall**

Codes	415A	Advanced Codes Intensive
Codes	415A	Advanced Codes Research
Codes	405A	Advanced Codes
Ethics	505A	Advanced Ethics
Bible	605A	Advanced Bible

**Year V – Spring**

Codes	415B	Advanced Codes Intensive
Codes	415B	Advanced Codes Research
Codes	405B	Advanced Codes
Ethics	505B	Advanced Ethics
Bible	605B	Advanced Bible

## MAP

**BETH HAMEDRASH SHAAREI YOSHER INSTITUTE**  
**4102 16TH AVENUE**  
**BROOKLYN, NY**  
**718-854-2290**



## DIRECTIONS

### From Manhattan:

Brooklyn Battery Tunnel to Prospect Expressway. Expressway becomes Ocean Parkway. Ocean Parkway to Cortelyou Road. Turn right, continue to Dahill Road. Turn left on Dahill. Continue one block, turn right on 16<sup>th</sup> Avenue. Continue two blocks. Beth Medrash Shaarei Yosher is on the right, at the corner of 16<sup>th</sup> Avenue and 41<sup>st</sup> Street.

### From Williamsburg:

Brooklyn Queens Expressway West to Prospect Expressway. Continue as above.

### From New Jersey:

Garden State Parkway over Goethals Bridge. After the bridge, continue East on the Staten Island Expressway. Continue to the Verrazano Bridge. Continue to the Prospect Expressway exit, and follow directions above.