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PREFACE TO THE 2024-2025 EDITION

This edition of the Be'er Yaakov Talmudic Seminary Catalog supersedes all previous editions. The Institution reserves the right to make changes of any nature in the program requirements and policies described in this Catalog. Although every effort will be made to notify current students of such changes, the Institution will assume no responsibility for the effects of a Catalog change on a student's course of study. Financial aid information and requirements in particular are updated frequently, and students are advised to consult with the Financial Aid Administrator for the latest information.

NEW YORK STATE DISCLAIMER

Although Be'er Yaakov Talmudic Seminary does not offer programs leading to academic degrees authorized by the New York State Board of Regents, it is the opinion of this Institution that its studies – although different in kind – are equivalent in duration, intensity, depth of knowledge and quality of scholarship when compared to degree programs approved by the Board of Regents. The credit values for each course measure a student's progress toward the First Talmudic degree offered by this Institution.

Under the laws of New York State, a corporation formed for religious and educational purposes, which does not confer the academic degrees which require program registration by the State Education Department, needs no official approval or credentials in order to exist or to offer its courses in postsecondary education. Be'er Yaakov Talmudic Seminary falls into this category and is therefore not subject to the evaluation of the New York State Board of Regents.

NON-DISCRIMINATION POLICY

Qualified men of the Orthodox Jewish faith are admitted to Be'er Yaakov Talmudic Seminary without regard to age, race, color, national origin or physical handicap. Be'er Yaakov Talmudic Seminary 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 Disabilities Act of 1992.

Beyond equal access, opportunity and accommodation, Be'er Yaakov Talmudic Seminary is committed to the understanding, sensitivity and support that are so vital in guaranteeing to all qualified students, the same educational experience and environment as well as the equal opportunity to study at the Institution. All on campus buildings and additional locations are equipped with elevators for easy mobility for the handicapped.

BOARD OF DIRECTORS

Mr. Jacob Unger, President
Rabbi Shloime Ungar, Treasurer
Rabbi Yitzchok Soifer
Rabbi Yosef Brailofsky
Mr. Yosef Rawicki
Mr. Jacob Adler

ADMINISTRATION

Mrs. Chana Notis, Administrator
Mr. Avrohom Dovid Moshel, Financial Aid Administrator
Mrs. Brucha Dancziger, Bookkeeper
Rabbi Yitzchok Yosef Soifer, Registrar
Rabbi Samuel Mannes, Brooklyn Administrator

FACULTY

Harav Yosef Yisroel Eisenberger, Rosh Yeshiva/Dayen
Rabbi David Eisenberger, Dayan's Assistant

Kollel

- Rabbi Yosef Grunwald, Menahel
- Rabbi Jacob Adler
- Rabbi Moshe Yisroel Adler
- Rabbi Sender Austerlitz
- Rabbi Yakov Berger
- Rabbi Chanina Biston
- Rabbi Shaul Biston
- Rabbi Avraham Dovid Bluming
- Rabbi Yaakov Breuer
- Rabbi Moshe Einhorn
- Rabbi Avrum Mordechai Felberbaum
- Rabbi Yakov Feldman
- Rabbi Shalom Yeshoshua Z. Friesel
- Rabbi Yitzchok Grosman
- Rabbi Gdalya Grunwald
- Rabbi Shulem Gruber
- Rabbi David Pal
- Rabbi Yakov Yosef Pal
- Rabbi Abraham Spitzer
- Rabbi Yosef Spitzer
- Rabbi Yaakov Spitzer
- Rabbi Avrohom Twersky
- Rabbi Avrohom Wosner

Mesivta

- Rabbi Yakov Twersky, Menahel
- Rabbi Menachem Adler
- Rabbi Moshe Biston
- Rabbi Yona Brailofsky
- Rabbi Efraim Buxbaum

- 
- Rabbi Shraga Michael Cohen
 - Rabbi Yitzchok Fischer
 - Rabbi Dov Greenwald
 - Rabbi Chaim S. Goldmunzer
 - Rabbi Yakov Joseph Twersky
 - Rabbi Yisroel Twersky
 - Rabbi Yehuda Zarkowsky

Yeshiva Gedola

- Rabbi Abba Gordon, Menahel
- Rabbi Meir Pachtman, Menahel
- Rabbi Yehuda Spitzer Menahel
- Rabbi David Adler
- Rabbi Moshe Austerlitz
- Rabbi Shloima Breuer
- Rabbi Abraham Biston
- Rabbi Alexander Blau
- Rabbi Avrum Braun
- Rabbi Boruch Braun
- Rabbi Yaakov Braun
- Rabbi David Brim
- Rabbi Nachum Dirnfeld
- Rabbi Eliezer Grossman
- Rabbi Shlomo D. Herzl
- Rabbi Avrom Holczler
- Rabbi Jacob Lichter
- Rabbi Mordechai P. Lunger
- Rabbi Meir Silberman
- Rabbi Yakov Yosef Spira
- Rabbi Shea Spitzer
- Rabbi Shimon Spitzer
- Rabbi Andor Steiner
- Rabbi Shmuel Stern
- Rabbi Leibish Teitelbaum
- Rabbi Chaim M. Twersky
- Rabbi Yochanon Twersky
- Rabbi Tzvi K. Unger
- Boruch Wolodarsky
- Menachem Stern
- Rabbi Zev Twersky
- Rabbi Aron Zabner
- Rabbi Yakov Zabner
- Rabbi Yosef Zabner
- Rabbi Joel Zabner

Shiur Daled

- Rabbi Shliome Ungar, Menahel
- Rabbi Shlomo Greifman
- Rabbi Naftali Moshel

Brooklyn Location

- Rabbi Avrohom Mannes
- Rabbi Zundel Simonowitz
- Rabbi Yechiel Cohen

Williamsburg Location

- Rabbi Yakov Yosef Weingarten
- Rabbi Naftali Kaiser
- Rabbi Yisroel Hochhauser
- Eliezer Schwartz

MISSION STATEMENT

Be'er Yaakov Talmudic Seminary, located in the Village of New Square, New York, is one of the principal educational institutions serving the Skverer Chassidic community both in America and abroad. The mission of the Yeshiva has always been to educate young men in Torah and Chassidus, and to promote the ideals of lifelong Torah study and ethical teachings in the Skverer tradition. The specific objectives of the Yeshiva are:

- To provide an intensive program of Talmudic study that will give students the skills necessary to understand and master the Talmud and will imbue the students with the maturity to undertake lifelong Torah learning, and for those who cannot undertake such, to lead a life according to Torah values.
- To provide an intensive program of study of Halacha (Jewish Legal Codes), whereby students will master important sections of Shulchan Aruch until they receive expertise in these subjects that will qualify them for Semicha.
- To develop in the students the ideals and traditions of Skverer Chassidic teachings.

ADMISSIONS

Applicants to Be'er Yaakov Talmudic Seminary must meet one of the following educational requirements:

- completion of a high school education by the beginning of the school term for which they are applying; or
- have a recognized equivalent of the high school diploma such as a GED certificate; or
- completion of homeschooling at the secondary level; or
- completion of six credits (or equivalent) of college work that are applicable to a degree offered by BYTS.

Applicants to Be'er Yaakov Talmudic Seminary must also meet the following minimum qualifications:

- **Talmud:** The ability to independently comprehend basic Talmudic text and the completion of 150 folios of Talmud with the commentary of Rashi.
- **Bible:** A completion of the Pentateuch and substantial parts of the Prophets and Hagiographa.
- **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 Be'er Yaakov Talmudic Seminary.

Prospective students complete an application to the Be'er Yaakov Talmudic Seminary. For applicants for U1, Rabbi Boruch Braun and Rabbi Yosef Mordechai Zabner review the applications and inquire about each applicant by communicating with their references. The applicants who are approved for the continuation of the application process receive a student guide which they review and sign. Upon receipt of the signed student guide, Rabbi Boruch Braun or Rabbi Yosef Mordechai Zabner interviews each prospective student which includes a thorough examination in Talmudic studies. The selection of applicants is based upon their intellectual ability, academic preparation and personal ethical development. If accepted for enrollment, the applicant will receive an acceptance letter. Applicants to U2 or higher have a similar application and interview process. Their applications, references and interviews are processed by Rabbi Yosef Grunwald, the principal of the Kollel.

CAMPUS AND FACILITIES

The Yeshiva campus is located in a spacious educational complex near the entrance of the community of New Square off Washington Avenue in Spring Valley, NY. This campus includes large Botei Medrashim among other study halls, shiur rooms, a number of convenient library locations, a dormitory, a large dining room and the offices of Be'er Yaakov.

The campus setup enhances the interaction between the older and younger students, who share certain facilities such as the dining room, the library and Beis Medrash. This enables the older bochurim and yungerleit to have a profound influence on the younger bochurim by being role models of dedication to study and personal ethical development.

Facilities are generally fully accessible to the handicapped student equipped with elevators and/or ground level entrances. In situations where a building is not fully handicapped accessible, every effort will be made to accommodate any handicapped student who is admitted to the institution.

See Appendix A for a map of the campus.

Be'er Yaakov offers an additional location at 5321 12th Avenue, Brooklyn, NY, and plans on offering a second location at 571 Bedford Avenue, Brooklyn, NY in 2025. This is beneficial for our students who live, marry and move to Brooklyn. They now have the opportunity to continue and complete their

education within the Be'er Yaakov program.

Be'er Yaakov is also offering additional educational sites for the U1 and U2 students at 60B Yeshiva Road, Mt. Kisco, NY 10549 and for U2 and in some cases, U3 students and for U2 and U3 at 437 Parksville Road, Parksville NY.

LIBRARY

The library is a vital component of the students' learning program. Extensive use of the library enables the students to be successful in their coursework. It is common for a student to consult as many as 10 or more library references in order to comprehend the text of a single Sugya Hagemara.

The Yeshiva's library collections also service the faculty, since they too must have ready access to an excellent library in order to prepare their shiurim or to provide guidance. Therefore, the success of the program depends to a large degree on the resources contained in the library.

In addition to the large collection of seforim in and near the Botei Medrash of Be'er Yaakov, there are also major collections in the adjacent buildings in the complex, including the community's Shul building. The vast array of seforim include collections of Shaalos U'teshuvos, seforim on Halacha, and Shas, including the entire set of "Bais Medrash" Gemaras published by Oz Vehadar.

Given the proximity of these many collections, the students have access to a large and comprehensive library in the Yeshiva itself and in the buildings next to the Yeshiva. These collections total more than 20,000 seforim.

The library collection in the Botei Medrash includes those volumes that talmidim are most likely to need in their daily chavrusa learning, chazara, and in particular the commentary seforim on the mesechta that is being learned. It also includes the standard Talmudic reference works that are used by the Roshei Kollel and talmidim in the course of everyday learning.

The basic collection is classified under the following topics:

- Meforshei HaShas
- Halacha
- Meforshei HaTorah
- Mussar
- Shailos U'Tshuvos

The Yeshiva also stocks Zerah Yakov Kovtzim published by Skver, which includes Divrei Torah from the faculty and students. This resource is especially important to students who want to look up what other students wrote on a topic that they are researching.

CAMPUS LIFE

Be'er Yaakov students' studies are reinforced by speakers who are invited to lecture on subject matter, upcoming holidays, or areas of Hashkafa. Be'er

Yaakov has invited psychologists, coaches and other specialists to provide skills in daily life, family life, and in the world of Talmud.

Students who have completed an area of Halacha usually have an intense review followed with testing by renowned Poskim, experts in the particular area of Halacha. Be'er Yaakov will organize trips for its students to Canada, Israel, or other cities to meet with the experts in the subject matter that the student has just successfully completed.

Tutoring is offered for Shiur Daled students and to any student who requires additional assistance. Because of the fellows studying in Be'er Yaakov's study halls, we have easily accessible mentors and tutors. Students should speak to their Rosh Kollel, Rebbe or Menahel who will set up tutoring as needed.

HEALTH SERVICES

Refuah Health Center is located within walking distance from all campus buildings. Additionally, Refuah Health Center services the New Square community with transportation. A van circulates the community every half hour to an hour, depending on the time of day and students can catch the van which will take them to the Health Center.

Refuah provides services in nearly every medical field which could be required by a student under normal circumstances. In addition, there is an Acute Care department which will see walk-in patients until 12:00 a.m. Sunday through Thursday nights.

Faculty representing every Be'er Yaakov building has been sent to a general course on mental health and specifically for interacting with students as health liaisons. Faculty is trained to observe and notice students who need psychological or emotional assistance, along with techniques to make students feel comfortable to confide any issues.

TEXTBOOK INFORMATION

Be'er Yaakov offers a highly specialized program of study in Talmud and related subjects. All texts 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 Judaica bookstores. Many students prefer to have their own Gemara which costs between \$20-\$50, depending on the publisher and edition, and a Kovetz Meforshim which costs between \$25 and \$45. 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 and phone numbers of three Judaica stores:

Menorah Judaica
17 Koritz Way
Spring Valley, NY 10977
845-354-0262

Ateres Judaica
9 Eisenhower Ave
Spring Valley, NY 10977
845-354-3542

Eichler's
5004 13th Ave
Brooklyn, NY
718-633-1505

INCOMPLETES AND WITHDRAWALS

If a student has not completed all required course work, he may have up to six months, at the discretion of the instructor, to complete the work. If it can be determined that, without passing this course, the student will be in compliance with Satisfactory Progress standards, the incomplete will not be considered to affect his average or his satisfactory progress in that interim. If it is determined that without passing this course, the student will not be in compliance with satisfactory progress standards, the student's faculty advisor will meet with the Menahel to discuss the situation. If they are able to determine that the student is making efforts in good faith to complete the missing work, they may allow him to retain the status of satisfactory progress in the interim.

Students who withdraw or fail to complete a course, and obtain the Menahel's approval for the withdrawal, may have the course recorded as Withdrawn Without Penalty. 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. Students who withdraw or fail to complete a course without the Menahel's approval will receive a failing grade for the course and the grade will be counted in the student's GPA. The course credits will also be counted as credits attempted.

TRANSFER CREDITS

The Yeshiva will grant credits by examination to students transferring from other similar institutions provided that the curriculum in the other institution is similar to the one offered at the Yeshiva, and that the student's knowledge and skills are found to be acceptable at the admissions interview.

Be'er Yaakov will usually accept the equivalent of the number of semester credits required at the accepted grade level. Credits awarded can range from a minimum of 12 credits to a maximum of 72 credits.

Final decisions regarding the number of credits granted will be determined by Be'er Yaakov. Decisions regarding transfer credits are subject to the same appeals process as described below.

Be'er Yaakov does not have any articulation agreements with other institutions regarding whether we will accept credits from other institutions nor whether other institutions accept our credits. Before enrolling in Be'er Yaakov, please be sure that your attendance at Be'er Yaakov will help you reach your educational goals. Please be advised that the transferability of credits and acceptance of the degree earned at Be'er Yaakov 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.

Transfer credits are not included in the GPA calculation; however, the credits accepted 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 student's attempted credits, but cannot be counted towards full-time enrollment status for the semester in which the repeated course is taken, unless the student is retaking a course in which he received a failing grade.

Students will be allowed to repeat a course provided the student will then remain within the time frame required for satisfactory progress.

NONCREDIT REMEDIAL COURSES

Be'er Yaakov Talmudic Seminary does not offer noncredit remedial courses.

GROUNDS FOR DISMISSAL

Students are expected to attend the entire course and study schedule of Be'er Yaakov Talmudic Seminary as well as all lectures. They must also complete regular oral and/or written exams and maintain satisfactory progress.

Students who fail to adhere to Be'er Yaakov Talmudic Seminary's regulations, may be placed on probation. If improvement is not seen, the Menahel will notify the student that he may be dismissed from the school.

Students who persistently violate Be'er Yaakov Talmudic Seminary's rules of conduct and discipline, including, but no limited to any sort of harassment of Title IX Violations may also be dismissed from Be'er Yaakov Talmudic Seminary.

It should be noted that dismissals are extremely rare as every effort is made to accept students of high character and diligence.

GRADING SYSTEM

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

The grading scale used for academic record-keeping and for calculating the student's Grade Point Average (GPA) is described in the Satisfactory Academic Progress section below.

SATISFACTORY ACADEMIC PROGRESS

All students pursuing an approved program at Be'er Yaakov Talmudic Seminary are required to maintain satisfactory academic progress toward graduation. This means that students must maintain a cumulative grade point average of C or better. Students are only eligible to receive Title IV federal financial aid as long as they maintain satisfactory academic progress. The satisfactory progress standards for students who receive Title IV federal financial aid are the same as for all regular students enrolled at Be'er Yaakov Talmudic Seminary. Satisfactory academic progress at Be'er

Yaakov Talmudic Seminary has two principal components: a qualitative standard and a quantitative standard:

Qualitative Standard

All students are tested a minimum of once monthly on the morning studies, and the afternoon studies. In addition, students receive periodic “farhers” or oral testing by professionals in their field of study. Students are graded based on average of test grades, oral testing results, and class participation. The student must achieve a cumulative grade point average (GPA) of 2.0 (the equivalent of a “C” average) or better. Students are evaluated at the end of each semester.

The grading scale used for academic record-keeping and for the calculation of GPA is as follows:

Grade	Quality Points per Credit Hour	Description
A	4.0	Superior
A-	3.7	
B+	3.3	
B	3.0	Very good
B-	2.7	
C+	2.3	
C	2.0	Good
C-	1.7	
D	1.0	Poor
F	0	Failure (also used for withdrawn with penalty)
I		Incomplete
W		Withdrawn Without Penalty

The Grade Point Average is calculated by multiplying the credit hours per course taken by the quality points earned for that particular course. Then, add these quotients and divide the total by the total number of credit hours attempted. Credit hours with a grade of Incomplete or Withdrawn without penalty and Pass are not included in the determination of the grade point average, although those hours with a grade of Fail are included.

Quantitative Standard

Maximum Timeframe: Students must make sufficient progress through the academic program to complete the 160-credit program with a maximum attempted credits ceiling of 240 credits, which is 150% of the published length of the program.

Pace of Completion: A student must earn 67% of his cumulative attempted credits. At the end of each semester, students’ academic files are evaluated to determine if the students are making satisfactory academic progress. As part of the evaluation, the students’ earned credits are divided by the students’ attempted credits to determine if the student is progressing through the five-year 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.

Be'er Yaakov Talmudic Seminary requires full time status for undergraduate students. Exceptions may only be made with formal permission from the Dean.

ATTENDANCE

Although formal attendance is not taken at Yeshiva Be'er Yaakov, students are expected to attend all classes regularly. Excessive unexcused absences may be grounds for dismissal.

LEAVES OF ABSENCE- Federal Policy

Students requesting an official leave of absence must file their request in writing to the Registrar with the reason for the request. If approved, the request will be placed in the student's academic file. The official leave of absence begins on the date of the request. However, the start date of the leave of absence may be the latest date the students attended an academic – related activity.

The student must submit the request for a leave of absence and must receive the approval prior to beginning the leave of absence. In unusual circumstances where it was not possible for the student to make the request prior to the start of the leave of absence i.e., if the student was in a car accident or other unforeseen emergency/disaster the situation will be reviewed on a case-by-case basis.

A student will only be granted a leave of absence if it can be expected that the student will return from the leave of absence within 180 days. If it appears that the student may not return after the leave of absence, an approval will not be granted. An approved leave of absence may not be more than 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 tuition payments 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.

NOTIFICATION OF RIGHTS UNDER FERPA

The Family Educational Rights and Privacy Act (FERPA) affords eligible students certain rights with respect to their education records. These rights include:

- 1) The right to inspect and review the student's education records within 45 days after the day Be'er Yaakov Talmudic Seminary receives a request for access. A student should submit a written request that identifies the record(s) the student wishes to inspect to the Registrar,

Rabbi Soifer, or Assistant to the Registrar, Mr. Avrohom D. Moshel, whose offices are located at 111 Washington Avenue Unit C, Spring Valley, NY. These school officials will make arrangements for access and notify the student of the time and place where the records may be inspected.

- 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 to the Registrar or Assistant to the Registrar, 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 Be'er Yaakov discloses personally identifiable information (PII) from the student's education records, except to the extent that FERPA authorizes disclosure without consent.

The school 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 is a person employed by Be'er Yaakov Talmudic Seminary 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 Be'er Yaakov Talmudic Seminary who performs an institutional service or 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, collection agent or a student volunteering to assist another school official in performing his or her tasks. A school official 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.

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

A student who wishes to provide written consent before BYTS discloses personally identifiable information, may write to the Be'er Yaakov Registrar's Office, at the address indicated in paragraph 1 of this section or may stop by to request a form which the student may complete authorizing and/or restricting disclosure of PII.

- 4) The right to file a complaint with the U.S. Department of Education concerning alleged failures by Be'er Yaakov Talmudic Seminary 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
5 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 Be'er Yaakov Talmudic Seminary 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)(2) are met. (§99.31(a)(1))

5. 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))
6. 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)
7. 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))
8. 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))
9. To accrediting organizations to carry out their accrediting functions. (§99.31(a)(7))
10. To parents of an eligible student if the student is a dependent for IRS tax purposes. (§99.31(a)(8))

11. To comply with a judicial order or lawfully issued subpoena. (§99.31(a)(9))
12. To appropriate officials in connection with a health or safety emergency, subject to §99.36. (§99.31(a)(10))
13. Information the school has designated as “directory information” under §99.37. (§99.31(a)(11))
14. 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))
15. 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 or her. (§99.31(a)(14))
16. 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))

SUMMARY OF CIVIL AND CRIMINAL PENALTIES FOR VIOLATION OF FEDERAL COPYRIGHT LAWS

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement. 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, please see the website of the U.S. Copyright Office at www.copyright.gov.

JOB PLACEMENT

Although the Yeshiva will assist graduates in obtaining employment, such as by providing references to prospective employers, it is an academic and not a vocational institution, and as such cannot guarantee employment or placement to students who complete its programs.

STUDENT COMPLAINTS



Internal Complaint Procedure

Be'er Yaakov assumes responsibility for honest, ethical and responsible academic management. This includes the willingness to accept complaints and to investigate them thoroughly. Notice is hereby given to applicants, students, employees and all who come into public contact with our institution that we are interested in carrying out our obligation to the public fairly and ethically. Those who believe that they have been mistreated or that they have witnessed misbehavior should follow the complaint procedure that is described below.

Any student who wishes to file a complaint or an appeal of a decision made by the Yeshiva should submit his complaint in writing to his respective Menahel.

Filing of a Written Complaint:

The student's letter of complaint must include the following:

1. The specific written school or program policy that allegedly has been violated.
2. A description of the facts and evidence supporting the alleged violation
3. A description of the redress that the grievant seeks

The Menahel will consult with faculty members as appropriate, and will respond to the student's complaint in a timely manner.

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 of the complaint.

If the resolution of the complaint proves unsatisfactory, the complainant may contact the Board Administrator for an appeal and review of the decision. Complaints received either in writing or by telephone will be investigated thoroughly. Complaints or questions must be submitted within 10 days after the student received the initial decision of the student's complaint. The request for appeal/review should be addressed to:

Rabbi Yitzchok Soifer
111 Washington Avenue Unit C
Spring Valley, NY 10977
Telephone Number: (845) 362-3053, ext. 201

AARTS Complaint Procedure

Student complaints may also be submitted in writing to the national agency that accredits postsecondary Yeshivos:

Association of Advanced Rabbinical and Talmudic Schools

2329 Nostrand Ave, Suite M200

Brooklyn, NY 11210

Telephone: 212-363-1991

New York State Complaint Procedures

Section 494(C)(j) of the New York Higher Education Act of 1965, as amended, provides that any student, faculty member, or other person who believes that he or she has been aggrieved by an institution of higher education has the right to file a written complaint.

The complaint may be filed by any person with reason to believe that an institution has acted contrary to its published standards or that conditions at the institution appear to jeopardize the quality of the institution's instructional programs or the general welfare of its students. Any student who believes he has been aggrieved by an institution on or after May 4, 1994, may file a written complaint with the State Education Department within three years of the alleged incident.

How to File a Complaint:

- 1) The student should first try to resolve the complaint directly with the institution by following the internal complaint procedures provided by the institution, as described above. The Education Department suggests that the complainant keep a copy of all correspondence with the institution.
- 2) If a student is unable to resolve the complaint with the institution or believes that the institution has not properly addressed his concerns, he may contact the Postsecondary Complaint Registry to request a complaint form. The Registry may be contacted at:

New York State Education Department

Postsecondary Complaint Registry

One Park Avenue, 6th Floor

New York, NY 10016

Telephone: 212-951-6493

- 3) The completed complaint form should be signed and sent to the above address, and should indicate the specific resolution being sought and any efforts that have been made to resolve the complaint through the institution's internal complaint processes. Copies of all relevant

documents should be included with the form.

- 4) After receiving the completed form, the Department will notify the complainant of its receipt and request any additional information. When appropriate, the Department will also advise the institution that a complaint has been made and, when appropriate, the nature of the complaint. The complainant will also be notified of the name of the evaluator assigned to address the specific complaint. The evaluator may contact the complainant for additional information.
- 5) The Department will make every effort to address and resolve complaints within 90 days of receipt of the complaint form.

Complaint Resolution:

Some complaints may fall within the jurisdiction of an agency or organization other than the State Education Department. These complaints will be referred to the entity with the appropriate jurisdiction. When a complaint concerns a matter that falls solely within the jurisdiction of the institution, the complainant will be notified, and the Department will refer the complaint to the institution in question and request that the matter receive a review and response.

Upon conclusion of the Department's complaint review or upon a disposition of the complaint by referral to another agency or organization, or to the institution, the Department will issue a written notice to the complainant describing the resolution of the complaint. The complainant may contact the Department evaluator directly for follow-up information or for additional assistance.

TUITION AND FEES

For the Fall and Spring semesters in each academic year, tuition, food and housing charges are applied to each student's tuition card. Be'er Yaakov offers a 3rd semester to enable students to accumulate additional credits annually in order to expedite graduation. As an incentive for students to enroll in the summer semester, Be'er Yaakov offers reduced tuition costs and complimentary food and housing costs for students who attended the Fall and Spring semesters of that academic year.

If a student's tuition payments during one academic year exceed that year's charges, the credit balance will roll over to the following academic year until the student's graduation or withdrawal. If a student prefers a refund of the credit balance, he should request it from the accounting department.

See the attached annual supplement for the 2024-2025 costs of attendance.

ACCREDITATION

Be'er Yaakov is accredited as a recognized institution of higher education by AARTS, the Association of Advanced Rabbinical and Talmudic Schools, to offer a First Talmudic Degree. AARTS is recognized by the United States Department of Education as the national accrediting body of Yeshivos and Rabbinical Seminaries in this country. The public can request the AARTS Handbook by contacting the organization by email, regular mail, or telephone. AARTS is located at 2329 Nostrand Ave, Suite M200, Brooklyn, NY 11210. Their contact information is as follows: telephone number: (212) 363-1991, fax number: (212) 533-5335, and email address: office@aarts.org.

Students may review a copy of AARTS' letter of accreditation and letter of exemption by NY State during regular business hours at Be'er Yaakov's Administrative offices located at 111 Washington Avenue Unit C, Spring Valley, NY.

FULL-TIME EMPLOYEE TO ASSIST ENROLLED AND PROSPECTIVE STUDENTS

Be'er Yaakov Talmudical Seminary has designated Rabbi Avrohom D. Moshel, Financial Aid Officer, whose office is located at 111 Washington Avenue Unit C, Spring Valley, NY as the full-time employee available to assist enrolled and prospective students in obtaining information on financial aid programs available, criteria for eligibility, procedure for applying for financial aid, cost of attendance, retention rates, completion and transfer rates. Mrs. Rosenberg is the Financial Aid officer who can provide institutional security and crime statistics, and all required disclosures and information as required by 668.42, 668.43, 668.45 and 668.46 of the Code of Federal Regulations.

FINANCIAL AID

Any student who has difficulty meeting his educational costs at Be'er Yaakov Talmudic Seminary should meet with Mr. Avrohom Moshel to learn about the options available to him, which may include grants, scholarships, and deferred payment plans. Mr. Moshel's telephone number is (845)362-3053, ext. 204 and his office is located at 111 Washington Avenue Unit C, Spring Valley, NY.

The Financial Aid Office will make a determination as to the expected amount to be paid by the student and his family and assess what federal 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 institution may also offer financial assistance in the form of institutional scholarships to needy students provided 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 attendance.

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 or accepted for enrollment as a regular student in an eligible degree or certificate program.
- be a U.S. Citizen, permanent resident of the U.S., or eligible non-citizen.
- demonstrate financial need for need-based federal programs.
- utilize all assistance funds for education-related expenses.
- maintain satisfactory progress toward completion of a program of study.
- Have graduated from high school in the US or earned a high school equivalency diploma.
- sign a certification statement that student does not owe a refund to any Title IV program and is not in default on any Title IV loan.
- Show qualifications to obtain a college or career school education by having a high school diploma or state recognized equivalent, i.e. GED, state approved high school education in homeschool setting, approved ATB alternative, completed six credit hours or equivalent course work toward a degree or certificate

APPLYING FOR FINANCIAL AID

To apply for financial aid, a prospective student should complete a “Free Application for Federal Student Aid (FAFSA)” available at the Financial Aid Office, or online at www.studentaid.gov.

Students may be required to supply additional documentation, such as IRS Tax Return Transcripts and/or Verification Worksheets to verify the information supplied 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 deadline as outlined below.

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, determination is made whether the student is dependent on his parents, or is independent. There are several factors that are taken into account. Students should carefully read the Free Application for Federal Student Aid (FAFSA) and its instructions. The Financial Aid Officer will be able to explain further if the student has any questions about his status.

If the student is 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. Living allowances based on family size are made for expenses such as food and housing, taxes paid, and the number of children in college.

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

The Parental Contribution, where applicable, is added to the Student Contribution, to yield the "Expected Family Contribution". Expenses beyond those listed above may be considered under a process known as "Professional Judgment". This process can be initiated by student request after the student's initial eligibility has been determined. Then, the student and/or parent submits documentation of tuition expenses, medical expenses, and/or other unusual expenses or circumstances (such as loss of income). Upon proper documentation, the circumstances can be taken into account by the Financial Aid Administrator to produce a different "Expected Family Contribution".

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 off-campus.

The Expected Family Contribution 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 exhibiting need, who apply on time, will probably be awarded aid.

APPLICATION DEADLINE

Applications for Pell Grants for the 2024-2025 year may be processed until June 30, 2024. However, students are urged to submit their applications as early as October 1, 2024, and no later than April 1, 2025. Failure to meet the deadline 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 have met the deadline.

Please note that students are 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 Administrator.

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. Annual grants vary from \$750 to \$7395, based on the "Expected Family Contribution" generated by a federally mandated formula.

Financial aid disbursements in the Federal Pell Program are scheduled each semester provided 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 whose paperwork is completed during the second semester may be paid retroactively for the first semester.

During the 24-25 Academic year, Be'er Yaakov will be offering a 3rd semester to enable students to accumulate additional credits annually in order to expedite graduation. Be'er Yaakov anticipates that offering the third semester will provide more students with an opportunity to graduate.

The federal government has made Pell available year-round for eligible students. These students may receive up to 150% of their scheduled award for a 3-semester academic year, provided students attend at least half-time during the Summer or third semester of the academic year. This additional payment will be applied to the students' lifetime Pell eligibility. The amount of Federal Pell Grant funds you may receive over your lifetime is limited by federal law to be the equivalent of twelve semesters of Pell Grant funding. Thus, the maximum amount a student may receive in Pell Grant funds is 600% of the scheduled award.

Payments from the Federal Pell Program will be credited to the student's tuition account. Students will be informed of the expected amount of these payments, and may inspect their tuition records during business hours at the Financial Aid Office.

The Campus-Based Programs are a group of programs funded under Title IV. The Campus-Based Programs in which the institution participates are: Federal Work Study (FWS) and Federal Supplemental Educational Opportunity Grant (FSEOG).

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". Thus, students who apply after initial packaging deadlines (as posted in school) may be too late to receive any funds from these programs.

FWS - Federal Work Study

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 conjunction with the academic staff, determines through an interview if a student is eligible for employment, based on his abilities to fulfill his academic responsibilities with the additional burden of employment. Employment is also contingent on student qualifications for the available positions.

Federal Work Study funds are disbursed in the form of payroll checks distributed monthly. These funds are disbursed until the allocated funds are exhausted.

FSEOG

The FSEOG (Federal Supplemental Educational Opportunity Grants) program provides need-based grants to help low-income undergraduate students finance the costs of postsecondary education. When making FSEOG awards, priority is given to those students with “exceptional need” (those with the lowest Expected Family Contributions, or EFCs, at the institution) and who are also Federal Pell Grant recipients. A student’s filed *FAFSA* is part of the application process for FSEOG. The FAFSA can be completed on the Web at <http://www.fafsa.ed.gov> or in the administrative office of Be’er Yaakov.

FSEOG program disbursements for the academic year are split between the first, second and third semesters. Payments will be credited to the student’s tuition account. Students will be informed of the expected amount of these payments, and may inspect their tuition records during financial aid office business hours.

NY STATE TAP GRANTS

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

To be eligible for TAP, a student must:

- be a United States citizen or eligible noncitizen.
- be a legal resident of New York State one year prior to the term start date.
- study at an approved postsecondary institution in New York State (NYS).
- have graduated from high school in the United States, earned a GED, or passed a federally approved "Ability to Benefit" test as defined by the Commissioner of the State Education Department.
- be enrolled as a full-time student taking 12 or more credits (applicable toward your degree program) per semester.
- meet good academic standing requirements.
- be charged at least \$200 tuition per year.
- not be in default on any state or federal student loan or on any repayment of state awards.
- meet income eligibility limitations.

Annual TAP awards range from \$500 to \$5665.

The award amount is determined by:

- academic year in which first payment of TAP or any state award is received,
- type of postsecondary institution and the tuition charge
- combined family NYS taxable income, federal, state or local pension income and private pension and annuity income, if applicable
- Dependency status. instead of “financial status (dependent or independent)”

other family members enrolled in college

Once a student submits his FAFSA, the US Department of Education automatically forwards his information to HESC, the NY state entity that manages and distributes TAP. Although TAP may automatically certify certain students, most students will receive an ETA (Express TAP Application) from HESC which needs to be completed, signed and sent back in order to be eligible for funding.

Any students requiring assistance with their ETAs may approach Be'er Yaakov's financial aid office for assistance.

MERIT AWARD PROGRAM

Be'er Yaakov offers the Merit Award to students who maintain excellent participation, excellent test scores, and consistent advancement throughout the program. To receive this award, students are required to complete an application upon enrollment which is available at the administrative offices at 111 Washington Ave. Unit C, Spring Valley, NY 10977. The program description is available at the office.

AMERICAN OPPORTUNITY TAX CREDIT

Be'er Yaakov Talmudic Seminary, in compliance with U.S. federal tax laws, files a form 1098-T, reporting payment of qualified tuition and related expenses received from, or on behalf of, the student and furnishes a copy to the student. This completed form can enable the student, or parents of a dependent student, to claim an education tax credit.

INSTITUTIONAL SCHOLARSHIPS

Institutional scholarship funds are available for 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 on their ability to pay, as determined by formula explained above (under financial aid need). While the institution does not guarantee the availability of funds, every effort is made to offer the student a package of federal and institutional aid, which will cover the student's direct educational need.

GOOD ACADEMIC STANDING FOR STATE GRANTS

To maintain eligibility for the New York State TAP program, students must be in Good Academic Standing, which is defined as accumulating a minimum number of credits and achieving a specified GPA each semester. The requirements are based on the number of TAP payments

the student has received. The chart below illustrates these minimum requirements:

Semester	1	2	3	4	5	6	7	8	9	10
Minimum credits that the student must have earned	0	6	15	27	39	51	66	81	96	111
With at least a GPA of	0	1.5	1.8	1.8	2.0	2.0	2.0	2.0	2.0	2.0

For the New York State TAP program, there is no financial aid warning period. Thus, 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 submit a written request to the Menahel and supply third party documentation, i.e. a doctor's note. 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.

STATE GRANT REFUNDS

Be'er Yaakov 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.

Tap funds will first be credited towards students' tuition balance if the student authorizes the credit. An authorization form will be made available to students at the time of registration which will remain in effect for the duration of his study. Be'er Yaakov 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.

REFUND POLICY AND RETURN TO TITLE IV

Students who must withdraw while the semester is in progress must notify the registrar, Rabbi Yitzchok Soifer, of their intent to withdraw from the institution while the semester is in progress.

Institutional Refund Policy

If a student finds that he must leave during the school year, he should inform the Registrar or the Financial Aid Office as soon as possible. The official date of withdrawal is the date that the student indicates as his last date of attendance either by verbal notification or completion of the Withdrawal form.

Students withdrawing from the Yeshiva are entitled to a refund of their paid

tuition fees based on the date of the withdrawal:

Fall Semester:	Paid Tuition fees to be refunded:
Withdrawal before semester begins:	100%
Withdrawal within first two weeks of classes:	75%
Withdrawal between two and three weeks:	50%
Withdrawal between three and four weeks:	25%
Withdrawal after four weeks:	No Refund

Spring and Summer Semester:	
Withdrawal before semester begins:	100%
Withdrawal within first week of classes:	75%
Withdrawal between one and two weeks:	50%
Withdrawal after 2 or more weeks:	No Refund

Return to Title IV

A student who withdraws from the institution while the semester is still in progress may not be able to retain all of the financial aid he has been awarded. Generally, if a student officially withdraws before 60% of the semester has passed, he will be able to retain a prorated portion of the financial aid awarded. If he withdraws after 60% of the semester has passed, he will most likely be able to retain all of the Title IV federal aid he has been awarded for that semester.

In accordance with federal regulations for schools that are not required to take attendance, the official date of withdrawal for Return to Title IV calculations is the date that the student notifies the registrar or the date that he indicates in his notice to the registrar, whichever is earlier. The withdrawal date for Return to Title IV for a student who withdraws without notifying the registrar is the mid-point of the semester, unless it has been confirmed that the student attended an academically related activity after the midpoint of the semester.

Please note that a one-time per semester “60% Attendance Confirmation Roster” is generally compiled by the Registrar’s office to document the attendance of students who attended 60% of the semester.

To calculate the amount of Title IV to be returned, the institution utilizes the Return to Title IV software provided by the U.S. Department of Education.

If unearned funds remain to be returned after repayment of outstanding loan amounts, the remaining excess will be credited to any amount awarded for the payment period or period of enrollment for which a return of funds is required in the following order:

- (i) Federal Pell Grants
- (ii) FSEOG

Refunds and returns of Title IV funds will be made within thirty days of the date of determination that a student has withdrawn. Refunds to students will be made within fourteen days from the date that a credit balance occurs as a result

of the refund calculation.

Refund and Return of Title IV fund calculations are quite complicated. Illustrative examples of refund calculations are available upon request.

FEDERAL FINANCIAL AID WARNING AND ACADEMIC PROBATION

If it is determined at the end of a semester that a student is not making satisfactory progress, the student will be given a financial aid warning. During the warning period, the student will maintain financial aid eligibility. The warning period will last for one semester. During the financial aid warning period, the Menahel will counsel the student and attempt to modify the student's educational program to improve his performance. The Menahel will provide various student services that might include special tutoring, a new study plan, testing, or scheduling accommodation. If, after this financial aid warning period, satisfactory progress standards are still not met, the student will be notified that he will be terminated from financial aid. He will be notified that he has the option of appealing his lack of satisfactory academic progress. Procedures for filing an appeal are described in the section below. If the student successfully appeals the lack of satisfactory progress after the financial aid warning, he will be placed on academic probation for one semester.

The Menahel will monitor the student during the period of probation and will devise a study plan to enable the student to improve his academic standing. This may involve conferences with the student and his instructors. If, during the probation period, the student's academic performance improves and the student's progress is within satisfactory academic progress standards, the probationary status will terminate.

If, after the period of probation, the student's academic performance still fails to meet the academic progress standards of the institution, he will be subject to academic discipline which may include expulsion or suspension from the institution, and will be ineligible to receive Title IV federal financial aid and the financial aid office will be notified accordingly.

All decisions with respect to a student's failure to make satisfactory academic progress and subsequent determinations will be documented in the student's academic folder.

APPEALS PROCESS, MITIGATING CIRCUMSTANCES

A student who wishes to appeal a determination of probationary status, lack of satisfactory progress, or similar issues must submit an appeal in writing to the Menahel. The Menahel will consider all relevant information, i.e. mitigating circumstances such as illness, death in the immediate family or other unusual situations. The Menahel will consult with faculty members as appropriate.

The Menahel's decision will be conveyed to the student in writing within ten days of receipt of the student's written appeal.



REINSTATEMENT

Any student who loses his financial aid eligibility for a semester due to failure to maintain satisfactory progress in the probationary period, may be reinstated for the following semester upon re-establishing satisfactory progress. The Menahel will notify the Financial Aid Office of the student's reinstatement status at the start of each semester.

To re-establish good standing, students must consult with the Menahel who will design a study plan to assist the student in raising his grades. The Menahel will inform the Financial Aid Office when he determines that the student is successfully implementing the study plan. Such notifications will allow the student to again participate in the aid programs until the completion of the semester. Students who do not take advantage of the Menahel's program shall continue to have their financial aid eligibility suspended until the time they can establish satisfactory progress.

OVERVIEW OF ACADEMIC PROGRAM

The Be'er Yaakov Talmudic Seminary follows the age-old tradition of teaching Talmud to the next generation. Using methods formed centuries ago, the faculty trains and guides the students to discover the layers of facts, laws and ethics embedded in the text of the Talmud. The College curriculum aims to develop a sophisticated approach to study, thought and critical scholarship in the traditional sources of Talmud and related studies.

The program aims to transmit a clear and precise method of Talmud scholarship, while also emphasizing content-based coursework in such courses as Talmud Iyun, Gemara Survey, and Halacha. Texts are studied in their original languages, mostly in Aramaic or Hebrew.

The intensive study of the Babylonian Talmud is the central pillar of the program. The Talmud includes an array of wisdom, traditional culture and ethical behavior. It is also interwoven with traditional law, historical context, rabbinic teachings and analytic debate. The comprehensive and authoritative source of Jewish oral law and custom, it is a text whose every nuance has been carefully analyzed, debated and dissected for close to two millennia.

The Be'er Yaakov educational program aims to equip students with the skills and the tools they will need for a lifetime of independent higher-level study of the Talmud. Over the course of the five-year undergraduate program the student acquires a broad base of Talmudic concepts as well as a wide content knowledge of the numerous subjects and/or case studies that drive the discourse in each of the Masechtos (Tractates) covered in the curriculum. The line of reasoning is often tantalizing. The Tannaim were polymaths and in their dialogues they were dealing with peers for whom it was not at all necessary to simplify, explain, or even use extra words. A single passage can draw principles by comparing a case in Maschta Shabbos to one in Masechtos Nedarim and Zevachim while looking for the common underlying concept. In these interchanges there was a premium on brevity and concision because the entire text was meant to be committed to memory

verbatim. Hence, the Talmud text is filled with mnemonics and assorted codes and devices to aid recollection.

The educational process in Be'er Yaakov Talmudic Seminary uses the traditional learning methods of European and Middle Eastern Academies of the Talmud as its prototype. The students study the original texts and learn to translate, interpret and analyze the sacred and legal sources. They develop linguistic, interpretive and analytical skills while expanding their knowledge of Talmudic and Biblical facts and ideas. This development is a phased process and students must show successful course work and satisfactory progress to be promoted from one level to the next.

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

Be'er Yaakov is a link in this chain of Jewish scholarship, seeking to pass on the rich heritage of Torah study, Talmud analysis and Chassidic traditions. The five year, 160 credit undergraduate program leads to a First Talmudic Degree. Students with a strong background in Talmud studies are offered a challenging course of study built around a classical curriculum in the Jewish intellectual tradition. Texts are studied in their original languages, often Aramaic or Loshon Kodesh. The language of instruction is Yiddish.

Students are introduced to advanced Talmud scholarship and its techniques during the first two years of the program. Following the learning methodologies taught by the faculty, practicing and drilling helps the students master the basics of Talmud analysis. The techniques and methodology of studying the Talmud are acquired through the undergraduate chavrusa/recitation and shiur/lecture. The chavrusa/recitation method is a system of studying in pairs in which the study partners recite and listen alternately as a means to understanding and clarifying the text which they are learning. The students are taught to painstakingly analyze the text of the Talmud. They learn to make a close and sensitive reading of each line so that an extra or omitted word, a seemingly peculiar turn of phrase, or a simile/metaphor/comparison that requires much thought is noted and analyzed.

Concurrently, the students learn to carry out research in an array of medieval Talmud commentaries who provide syntactical and historical interpretation as well as necessary context. The ability to plumb these Rishonim sources helps the students uncover the meaning of the ancient Talmudic phrases and arguments. Additionally, the Rishonim commentaries describe the ways of life of the ancient communities so that the representative cases that constitute the body of the Talmud can be properly understood and applied.

As the students progress in their Talmudic studies, they also learn to reason beyond the specific case under consideration. The students discover, research and analyze the

principles that undergird the legal arguments that are advanced in the text. The students realize that the different positions expressed by the Tanaim and Amoraim, the Talmudic masters whose debates and discussions form the ancient texts, are not simply based on local disagreements of opinion or fact, but on differences that go deeper to the very core principles of the Talmudic law. Painstakingly, the students learn to isolate, identify and analyze these core issues.

During the first two years of the program, the learning process revolves around the shiur or Talmudic lecture. While the students are assigned the task of making a preliminary reconnaissance of the text with the basic commentaries in chavrusa pairs as preparation for the shiur, they are still heavily dependent upon the lecture. The lecturer or Magid Shiur demonstrates the analytic techniques and methods by applying them to the assigned text. He discusses and demonstrates the appropriate use of the secondary sources, the classic Rishonim and Acharonim, and makes a presentation of the case analysis for the students to study and master. The goal of the process is to ultimately wean the student from a dependency on the lecture to independent research and analysis carried out under the supervision of senior faculty.

The layering of this experience, of acquiring various strategies to apply to the disparate Talmud cases, constitutes the last phase of undergraduate training. It equips the students with an array of skills, sources and techniques for independent study and advanced research at the graduate level. At graduation, the students have developed a blend of linguistic, interpretive and analytical skills and a broad base of Biblical and Talmudic knowledge that prepares them for specialized study at the graduate level.

Outcomes of the program include the following skills and educational goals:

- ❖ Reading and translating scholarly Hebrew and Aramaic
- ❖ Analyzing legal arguments and identifying points of legal dispute
- ❖ Researching documents whose provenance goes back thousands of years
- ❖ Familiarity with the available scholarly texts of commonly referenced Talmudic secondary literature
- ❖ Researching interpretive and commentary literature of Jewish scholarship
- ❖ Knowledge of hundreds of case studies or sugyos hashas drawn from the Talmudic law in various fields such as marriage and divorce, torts, property and damages, the ethics of interpersonal behavior, charity and communal responsibilities and obligations, and the laws of the Sabbath and holidays
- ❖ Understanding the legal process by which the authoritative law is derived, classified and codified
- ❖ Mastery of Halachic jurisprudence in the Code of Jewish Law
- ❖ Knowledge of classic ethical philosophy or mussar texts resulting in self improvement
- ❖ Developing oral communication skills including constructing and delivering learned symposia

The program and formal requirements are crafted towards achieving these educational

goals. However, the students are encouraged through formal educational instruction and by the personal examples set by the esteemed faculty to internalize this knowledge. The combination of academic learning and improved ethical values produces the wise and refined alumni in whom Be'er Yaakov takes great pride. The accumulation of educational skills and knowledge is not only the end of a college education; it is also the beginning of a lifelong journey to develop personal aspirations and character traits.

Once they complete the common core curriculum for the first two years of the program students may choose from several distinct specialization tracks. The *Talmud Iyun* track offers intensive training in analytic Talmud. The focus is on rigorous study of a syllabus of assigned tractates. Students hone their critical thinking skills through deep study and precise textual analysis. Their studies emphasize immersion in theoretical commentary and creative interpretive studies, leading ultimately to their own imaginative Chiddushim. This track is particularly of interest for those who intend to become advanced scholars, maggidai shiur and rebbeim.

A second track is *Talmud Shas*. This track stresses the acquisition of extensive mastery of a swath of the Talmud's 63 tractates. While not all of these masechtos will be covered over the course of the program the aim is to expose the student to a diverse sample of topics, concepts, and fundamental legal principles so that he is launched on the path to the completion of the full body of Talmud's 2,711 double-sided folio pages with the local commentaries. The course of study extends beyond the conventional round of masechtos drawn from the Orders of Nashim and Nezikin, and aims to familiarize the student with the varying approaches of the lesser studied Orders of Moed, Zeraim, Taharos and Kodshim. These studies equip the student with a panoramic acquaintance with the Babylonian Talmud and with its Halachic and Aggadaic traditions.

A third track is Halacha concentration. Halacha is the living Jewish law, the dispositive application of the Talmudic concepts and principles. The major codifiers of the Halacha accomplished the daunting task of systematically ordering and organizing the extensive case law texts of the Talmud, extracting the final judgments of Talmudic debates, and delivering their own psak where opinions were unclear or in conflict. The codifiers brought this vast legal literature together under a topical system.

Rabbi Alfasi, Rabbeinu Asher, the Mordechai and Rambam, perhaps the best known of the codifiers, helped fashion individual Law Codes from the primary sources of the Talmud. By the end of the fifteenth century, c.e., these codes were updated and reworked into a single Code of Jewish Law based on the Four Turim: Orach Chaim, Yoreh Deah, Even HaEzer, and Choshen Mishpat. This was authoritatively set by the Shulchan Aruch, which offers authoritative judgments from the rabbinic scholars, Rabbi Yosef Karo and Rabbi Moshe Isserliss. This Code reflects both the Sefardic and Ashkenazic traditions. And as with all living law, codification did not stop the process of reinterpretation and fresh application of legal principles to new issues that arise. Students may choose to concentrate on an array of Halachic specializations by joining one of the various Halacha Chabiros.

A fourth track, *Shiur Daled* offers students a more diverse program of study. In this program students are assigned tractates from among the smaller masechtos and they move at a quicker pace. There are frequent siyumim and a more varied curriculum with elements of Missar, Halaha and other subjects to provide an eclectic educational experience. Formal classes are supplemented with interesting hashkafa lectures on

various topics of contemporary significance. Shiur Daled places less emphasis on independent learning and more on didactic shiurim that provide more directed study. The program includes an array of extracurricular events like Shabbatons that promote a sense of achdus and shared purpose. Students also benefit from well-planned programs featuring prominent guest speakers and respected rabbonim.

Below are course maps detailing sample programs for each of the degree programs. For all of the undergraduate programs, students in the first two years take the same list of courses. This way they all share a common foundation. After they have been exposed to the intensive, in depth study of the Gemara in these years, they – with the guidance of faculty- choose a specialization track. The course maps below demonstrate sample programs for each of the tracks starting with year three.

SHIUR DALED

Be'er Yaakov offers assistance for students who require individualized attention. These students join Shiur Daled. Shiur Daled provides a modified learning curriculum, interspersed with Hashkafa shiurim and Halacha. During morning seder, Shiur Daled students learn Maseches Brachos, a relatively easier mesechta that is suitable to these students' academic abilities and affords them the opportunity to learn gemara with its layers of knowledge. They have shiurim on the mesechta in a small class setting. For afternoon seder, there is chavrusa study of the scheduled daily halacha topic followed by a Halacha shiur. Additionally, there is a Mussar: Chovos Halevavos shiur during afternoon seder. There are extra-curricular, stimulating programs for the Shiur Daled students to encourage them to be proud of their academic and personal accomplishments and to persevere at their studies. Students have access to private mentors as needed.

Rabbis Unger and Greifman are both certified Mentors, trained and certified by Torah Umesorah's special Mentor Training. A local organization called Yutz l'Iyanei Chinuch V'Nefesh is currently providing training for Menahelim and appointed faculty to recognize mental health issues, how to address them, when referrals are appropriate, communication and active listening skills. Menahalim and faculty members of each grade level have and are still participating in these trainings, giving them the skills to interact with our student body at optimum level in all areas.

Rabbi Unger, Menahel of Shiur Daled has a close relationship and access to several organizations and mental health specialists. He often consults with Menachem Lowy, the Monroe Director of Relief Resources. Rabbi Unger has invited him to speak on topics of interest to the Shiur Daled students.

Rabbi Shlomo Binet, a well-known therapist is also a resource easily accessible to Rabbi Unger. Rabbi Unger has referred students to him as needed.

Ezer L'Bochurim is an organization in Monsey that specializes in dealing with students in areas of learning disabilities, mental health. This organization provides mentoring, referrals, and provides activities to support students' success. Rabbi Unger works closely with this organization as well for ideas, resources and actual assistance as needed.

All in all, this robust program with access to a variety of resources has resulted

in encouraging the Shiur Daled students to succeed both in their studies and as productive individuals who maintain the proper Haskofas Hachaim in daily life.

HALACHA SHIUR

Twice weekly, the Dayen gives a Pilpul Gemara Shiur for the Mesivta students. Every Friday, the Dayen gives a Shiur on Hilchos Shabbos, covering most of Hilchos Shabbos every two years. Before every Yom Tov and Yoime Depagra, the Dayen gives shiurim in Halacha on Dovor B'ito. Usually, these shiurim are also mixed with Drush, Mussar and Chassidus.

YAD L'TALMID

This program provides tutoring assistance for students who have difficulty keeping up with their grade level. Yad L'Talmid seeks to help the students in various ways. There are skilled and experienced tutors who study for an hour or two a day with students who are struggling to master the Talmud text independently. Additionally, Yad L'Talmid helps students who are able to master the Gemara text, but have difficulty grasping the next level of study. It also sponsors "fahz tugs" seder and night seder, offering incentives for both.

Yad L'Talmid organizes siyumim and events such as weekend retreats, inviting well known speakers and experts in fields of Halacha, mental health, and often vocational subjects. An example of a speaker would be Rabbi Gordon from New Square. He is renowned for his erudition in almost all areas of Halacha, and is an expert in mental health. He has been called on to explain the technicalities of Hilchos Shabbos, such as how certain appliances work and therefore what is permissible or prohibited, etc.

FELLOWSHIP PROGRAM/RESEARCH

Upon completion of the undergraduate program, Be'er Yaakov offers a research/fellowship program for students interested in continuing their Talmudic and/or Halachic studies. Students continue to study with study partners in organized study sessions. These students also serve as mentors, study partners, and at times tutors to the undergraduate student body. Research students are welcome to join the Be'er Yaakov scholarship program. Be'er Yaakov has seen huge success from this group of students who continue on to retain positions as instructors of higher education within Be'er Yaakov and other notable institutions of education K-12 and post-secondary.

EDUCATIONAL PROGRAM

DEPARTMENT OF TALMUD

The core of the Be'er Yaakov academic program consists of the study of the Talmud. The courses are divided between "Iyun" and "Bekius" study. Iyun study is the intensive, in-depth analysis of each section of the assigned Talmudic text, supplemented by the

Rishonim commentaries (10th through 15th century) and Achronim commentaries (16th century through contemporary times). Bekius study, which literally means fluency, is a more broadly ranging study of Talmud, designed to familiarize the student with large areas of the Talmud, to which he may return to at some time in the future for more in-depth study.

Generally, one Mesechta of Gemara will be studied per year. The individual Mesechtos studied in the curriculum are found mostly in Seder Nushim and Seder Nezikin. The purpose of this curriculum is to enable the student to master a smaller number of mesechtos rather than study a larger number of mesechtos in a superficial way.

It is thus understandable that since completion of the Talmud is a life-long task, it is more important to develop the skills which will enable the student to continue on to graduate studies and to prepare him for the independent pursuit of knowledge in later years.

Mesechtos in the Talmud Curriculum

Bava Basra

This mesechta deals with claims of right of way, claims and rights of partners, neighbors, purchasers, vendors and heirs, legal forms of acquisitions of partners, and seller's liability for the value of his wares. Deeds intended to protect consumers as well as other legal documents and contracts are also treated.

Bava Metzia

This mesechta deals primarily with claims made against joint transactions, from finding lost articles to wage agreements. Halachic considerations related to trade and industry, usury, labor conditions and responsibilities, deposits and tenancy, etc.

Kesubos

The principle focus of the mesechta is on the kesuba, or marriage contract. It examines the various obligations and commitments incurred therein, specifically in relation to financial considerations and promises made prior to marriage. It also goes beyond this particular legal document to an examination of other forms of legal contracts.

Yevamos

This mesechta examines in depth all aspects of levirate marriage and chalitza, forbidden marriages, and the Halachic procedures involved in determining and validating the death of one's husband with regard to the wife's status as an agunah.

Shevuos

Shevuos deals primarily with the laws of oaths in Halacha (Jewish law). Shevuos deals with the various types of oaths and their consequences.

Bava Kama

This masechta deals with civil matters such as damages and torts. Two types of damages are dealt with: (1) damage caused by agents in their normal condition (2) damage caused by agents in their abnormal condition. The masechta consists of ten chapters, which may be grouped as follows: damage caused without criminality; damage caused by a criminal act.

Gittin

In this masechta, The Halachic principles and procedures regarding cases of Jewish divorce, with particular emphasis on the get, the divorce document itself, is treated. There is enumeration of various technical aspects required to validate the get and for establishing authenticity of signatures on this and on other legal documents.

Brachos

The principles of Gemara Brachos deal with halachic criteria for reciting brachos (blessings on food, mitzvos, and other). This masechta also deals with obligations and time constraints pertaining to tefilla.

Kiddushin

This tractate concerns the creation of a valid and binding kinyan. There is much discussion regarding what a kinyan is and how it is established. A kinyan is a legally binding status that is engendered through a specific Talmudically sanctioned process. For a woman to be betrothed there needs to be a kinyan. Without a kinyan, there is no bond and no set of consequent obligations. How a betrothal kinyan is accomplished, by whom, and under what conditions, is the opening question. Other forms of kinyan and the biblical basis for kinyanim are also discussed. Another topic in this masechta is how kinyanim can be affected by proxies, conditional kinyanim, etc. A later set of texts analyzes the obligations of parent to child and child to parent. This tractate also contains source texts on the practice of bris milah, pidyon haben, and chinuch habonim.

Mesechta Coding

The course numbering follows the order of the mesechtas in Shas as indicated below:

01	BROCHOS	13	CHAGIGAH
02	SHABBOS	14	YEVAMOS
03	ERUVIN	15	KESUBOS
04	PESACHIM	16	NEDARIM
05	SHEKALIM	17	NAZIR
06	ROSH HASHANA	18	SOTAH
07	YUMA	19	GITTIN
08	SUKKAH	20	KIDDUSHIN
09	BEITZAH	21	BAVA KAMMA
10	TA'ANIS	22	BAVA MEZI'A
11	MEGILLAH	23	BAVA BASRA
12	MO'ED KATAN	24	SANHEDRIN

25	MAKKOS	32	BECHOROS
26	SHEVU'OS	33	ARACHIN
27	AVODAH ZARAH	34	TEMURAH
28	HORAYOS	35	KERISOS
29	ZEVACHIM	36	ME'ILAH
30	MENACHOS	37	TAMID
31	CHULLIN	38	NIDDAH

COURSE DESCRIPTIONS

TI01 - Introductory Talmud Iyun, I **7 Credits**

In this introductory course to in-depth study of Talmud, students are guided in making the transition from their high school training to analytic study and preparation of the tractate. The format relies heavily on lectures that emphasize textual and analytical skills.

Required for all students. No Prerequisite. Frequently Offered in Fall Term.

TI02 - Introductory Talmud Iyun, II **7 Credits**

This course strengthens student skills in Talmud analysis and continues to develop basic analytic skills learned in the first semester. Students apply these skills to intense study of the assigned tractate, explicating the Aramaic text while simultaneously analyzing the principles that are discussed and debated. They study the blatt meforshim, making close readings of Rashi and Tosfos with the aid of such Achronim as the Maharsha, Maharam, etc. to reveal the distinctive approaches used by the two major Rishonim commentaries.

Required for all students. No Prerequisite. Frequently Offered in Spring term.

TI03 - Introductory Talmud Iyun, III **7 Credits**

Applying their developing skills at Talmud analysis, students prepare for the shiur/lecture by researching and deconstructing the assigned case texts in chavrusa pairs. They study the various theories and concepts being debated by the Tannaim and Amoraim (as explicated by Rashi and Tosfos) and come to shiur primed with an awareness of some of the apparent difficulties presented by these debates. Their study of Tosfos' comparative scholarship expands their focus on the local text to a broader, systematic understanding of Talmudic concepts across shas. The objective of the shiur is to offer a learned analysis of the text.

Required for all students. No Prerequisite. Frequently Offered in Summer term.

GM01- Gemara Survey: Translating/Explicating Mishna-Gemara, I

5 credits

The explanatory tradition that accompanied the written Pentateuch was transmitted in oral form for centuries, providing an interpretive structure for the biblical law. In the epoch after the destruction of the Second Temple, community leaders, fearful that an unstable and disquieting diaspora might rend this fabric of oral law, authorized its redaction in the tightly compressed Mishna. In this course, students study the Mishna text with the accompanying Gemara elucidation focusing on the required critical thinking skills.

Required for all students. No prerequisites. Frequently Offered in Fall term.

GM02 - Gemara Survey: Translating/Explicating Mishna-Gemara, II

5 credits

Gemara analysis begins with the Mishna, the powerfully compressed repository of the

Masoretic Oral law, and the precursor of the Talmud. Course work focuses on building translation skills for the ancient (Loshon Kodesh/Aramaic) language with its archaic syntax, and cryptic phrasing. The terminology is deeply coded with concepts and principles that need to be teased from the scholarly discourse. The shiur demonstrates these skills by providing applied readings of the assigned passages.

Required for all students. No Prerequisite. Frequently Offered in Spring term.

GM03 - Gemara Survey: Translating/Explicating Mishna-Gemara, III **5 credits**

This course expands student skills in Bkuis study of the Mishna/Gemara. The emphasis is on developing fluency in translating, understanding and mastering the source materials. Students learn to make a coherent translation of the often obscure text with its many different (but connected) parts to arrive at a complex matrix. The process is far from straightforward, involving elaborate reconstructions of arcane discussions and debates. The shiur offers an explanatory reading of the text.

Required for all students. No Prerequisite. Frequently Offered in Summer term.

TI04 – Talmud Methods: Deconstructing the Text, I **7 Credits**

Assigned tractates are selected from the Orders of Nashim and Nezikin. Pursuing a methodical approach to Talmud learning, students translate, analyze and explore the deeply nuanced source texts. Through a process of thrust and parry, student chavrusas interrogate each other's interpretation of the textual selections and selected commentators. The dialectical process promotes speculative competences and fluency in Talmudic discourse. Students come to shiur having completed a basic preparation of the assigned text with relevant Rishonim.

Required for all students. Prerequisite TI03. Frequently Offered in Fall term.

TI05 – Talmud Methods: Deconstructing the Text, II **7 Credits**

This course hones analytic and critical thinking skills as applied to the assigned Talmud tractate. For the research component of this course, student chavrusa pairs translate, discuss and critically analyze the assigned texts in order to structure a coherent *pshat*. The shiur/lecture focuses on the interpretive fine points of the primary material and on elucidating a selection of the theoretical commentary offered in the secondary literature. The shiur extends the scope beyond Rashi and Tosfos to authoritative commentaries of the twelfth through fifteenth centuries.

Required for all students. Prerequisite TI04. Frequently Offered in Spring term.

TI06 – Talmud Methods: Deconstructing the Text, III **7 Credits**

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

Required for all students. Prerequisite TI05. Frequently Offered in Summer term.

GM04 – Investigating the Gemara: Text and Rashi with Commentary, I **5 credits**

Text removed by centuries from its context and its period takes on varied meanings. The authoritative guide to deciphering and studying the Gemara is the medieval French scholar, Rabbi Shlomo Yitzchaki, (1040c.e.–1105c.e.) known by the acronym Rashi. Rashi's handwritten copybooks form the standard gloss to virtually the entire Talmud. His unmatched guide provides translations, explanations for opaque phrases and most importantly a commanding interpretation of the text. Students learn to study the Rashi commentary with great care and attention to each detail and each original turn of phrase. *Required for all students. Prerequisite GM03. Frequently Offered in Fall term.*

GM05 - Investigating the Gemara: Text and Rashi with Commentary, II

5 credits

Students work through the thicketed paths of Gemara discourse to arrive at a preliminary preparation of the assigned text material. In all assigned tractates, except for Bava Basra, the students make extensive use of the Rashi commentary in their analysis of the Mishna and Gemara. For Bava Basra they rely on the Rashbam (Shmuel ben Meir, c.1085 c.e.–c. 1158 c.e., Rashi's grandson). The shiur offers an interactive discussion of the text. *Required for all students. Prerequisite GM04. Frequently Offered in Spring term.*

GM06 Investigating the Gemara: Text and Rashi with Commentary, III

5 credits

Devoted to extending Bkius learning skills, this course trains students to analyze the Pirush Rashi not simply as a guide that offers assistance with translation, context and decoding but as a sophisticated commentary that frames the Gemara conceptually. They learn to read this venerable *Kunteres* with meticulous attention to its details (*diyukim*), studying them against the larger body of explanatory strategies used in related case analyses. The aim is to arrive at a consistent and well-integrated pschat; that is a logically coherent, properly contextualized narrative that is persuasive. *Required for all students. Prerequisite GM05. Frequently Offered in Summer term*

TI07 - Intermediate Talmud: Analyzing Commentary Literature, I

7 credits

Chavrusa study of the primary text through the prism of the principal medieval Talmud Commentaries: analyzing format, structure, syntax and logic of argumentation. The Rishonim wrote for a select audience of scholars. Their brevity and use of specialized vocabulary pose a challenge to the contemporary student who must master a style and a pattern of argument that is seven or eight hundred years removed from the present. Students learn to focus on the large picture first and then turn to specific particulars. *Required for all students. Prerequisite TI06. Frequently Offered in Fall term.*

TI08 - Intermediate Talmud: Analyzing Commentary Literature, II

7 credits

Researching the major Rishonim to form a coherent overview of the major conceptual models used in explicating the assigned Talmud sugyas, students draw upon the theoretical interpreters including Rashba, Ran, Ramban, Ritva and Shitah Mekubetzes to develop deeply

informed readings of the text. Aided by these powerful lenses, Students compare and contrast related case texts from the entire shas to tease out essential interpretive concepts and principles. Fine distinctions are identified and innovatively applied to practical and hypothetical cases.

Required for all students. Prerequisite TI07. Frequently Offered in Spring term.

TI09 - Intermediate Talmud: Analyzing Commentary Literature, III

7 credits

Carrying out intensive research in the commentaries, students are tasked with resolving apparent contradictions and discrepancies in the tractate texts. Chavrusa preparation expands to include the great codifiers of the Talmud: the Rif, Rambam, and Rosh. They probe the internal logic of the codifiers and the process by which these Rishonim arrive at authoritative Halacha L'Maaseh. They propose explanations to account for differing halachic conclusions among the codifiers, relating these differences to fundamental variations in how these Rishonim conceptualize the Sugyos. Shiurim orient students to the methodologies of Shmatza aliba d'hilcheseh.

Required for all students. Prerequisite TI08. Frequently Offered in Summer term.

GM07 - Overview of Masechta: Pshat with Meforshim, I **5 credits**

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

Required for all students. Prerequisite GM06. Frequently Offered in Fall term.

GM08 Overview of Masechta: Pshat with Meforshim, II **5 credits**

Students pursue the extensive study of the assigned Mishna and Gemara according to a weekly schedule of research and assignments. In addition to consulting each Rashi, students also study selected Tosfos commentaries on the assigned tractate. The Tosafists' commentary offers discussion and comparative analysis of the text. The aim of these studies is to emerge with a clear understanding of the Shakla Vetaria - the thrust and parry- of the various Tannaim and Amoraim. Students are required to master the maskunos, the conclusions of the various cases that are studied.

Required for all students. Prerequisite GM07. Frequently Offered in Spring term.

GM09 Overview of Masechta: Pshat with Meforshim, III **5 credits**

Students work through a sequence of topics in the assigned Gemara tractate. Some texts are discursive, others are analytic and yet others offer metaphoric parables. Recorded in a time that recognized no disciplinary borders, a sugya may refine a principle derived from medical ethics by analyzing its use in such unrelated fields as torts and Sabbath prohibitions. The course advances student proficiency in the Gemara's distinctive

reasoning process and holistic approach while expanding content mastery in the ethical philosophy, legal system and social life of the Jewish people.

Required for all students. Prerequisite GM08. Frequently Offered in Summer term.

TI10 Talmud Theory: Elucidating the Debates, I **7 credits**

Advancing their analytical approach to the Talmud, students add layers of complexity to their analysis. Considering the text as a labyrinthine puzzle, a mazelike ur-text to be deciphered with great precision, they consider: given a range of possible options, why is a particular principle used as opposed to another; what best explains the basis for the conceptual disagreements that are presented; why does one school of opinion rely on a novel application of an established principle while another rejects it as inapplicable? Answers to these and similar questions are researched through the rich secondary literature.

Required for all students. Prerequisite TI09. Frequently Offered in Fall term.

TI11 Talmud Theory: Elucidating the Debates, II **7 credits**

Expanding the scale and scope of their research, in this course students make use of theory-based Achronim to construct chains of argument (shitos) from the Rishonim commentaries. Lacing together concepts and principles from a dense field of contrasting and often conflicting analyses, the analytic Achronim offer discerning, categorical readings of the secondary Talmudic literature.

Required for all students. Prerequisite TI10. Frequently Offered in Spring term.

TI12 Talmud Theory: Elucidating the Debates, III **7 credits**

Based on their research in the Rishonim and Achronim, students arrive at a comprehensive overview of the conceptual models that expound the Talmud cases under review. Students deliver chaburah presentations based on this research. The chaburos are interactive in the form of searching Talmudic dialogue between the presenter and peer participants.

Required for all students. Prerequisite TI11. Frequently Offered in Summer term.

GM10 Chavrusa Study of Gemara Topics, I **5 credits**

Talmud passages can be excavated to uncover underlying principles and conceptual connections, but their surfaces also shimmer with important lessons. Student chavrusa pairs carry out research in an extensive selection of Gemara folios advancing their Bekius study. The survey style is designed to provide a global view of the tractate and to equip students with yedios, broad Talmudic concepts. The objective is to master the use of legal, historical and deductive approaches to reconstruct the original intent of the Mishnaic authors.

Required for all students. Prerequisite GM09. Frequently Offered in Fall term.

GM11 Chavrusa Study of Gemara Topics, II **5 credits**

While the Mishna/Gemara is organized by tractate, within the tractates the subject matter is protean and disparate. The Talmud does not necessarily catalog its case studies topically. Cases are investigated conceptually. Analytic strings can range from discussions of korbanos to Shabbos rules to betrothal, while detouring into history, the local market, and ethical theory, all within a single synoptic passage. The survey is designed to move students rapidly through the material by having them focus on key

issues and concepts so that they acquire broad familiarity.
Required for all students. Prerequisite GM10. Frequently Offered in Spring term.

GM12 Chavrusa Study of Gemara Topics, III **5 credits**

Students in chavrusa pairs independently translate, analyze and master 35 folio pages of assigned Gemara text, paying close attention to the process of debate and presentation of proof for the various positions that are outlined in the text. Students cover in fine detail the rabbinic Takanos and Gezeiros as well as the Maskunos, the halachic conclusions offered by the ancient academies whose debates form substantial portions of the Gemara.
Required for all students. Prerequisite GM11. Frequently Offered in Summer term.

TI13 Advanced Talmud Analysis: Chiddush, I **7 credits**

This course is devoted to research in Talmud sources to produce creative theoretical work. Drawing upon the full field of primary and secondary Talmud literature, integrating diverse methodologies and bodies of learning, students prepare intricately scaffolded original and innovative approaches to a range of Talmud themes and topics. Selected works are presented in chaburos for comment and critique.
Required for all students. Prerequisite TI12. Frequently Offered in Fall term.

TI14 Advanced Talmud Analysis: Chiddush, II **7 credits**

Pursuing an approach that views the entire Talmud as an integrated whole, students continue to craft their own creative scholarship. Applying a rigorous analysis that has kept the Talmud alive and relevant over millennia, they investigate concepts and principles by means of comparison, analysis and creative distinctions, to arrive at learned constructions of the text and its explicators.
Required for all students. Prerequisite TI13. Frequently Offered in Spring term.

GM13 Advanced Gemara: Expanding Scope and Scale, I **5 credits**

In this senior level course, students bring to bear their advanced analytic skills and content knowledge to engage in vigorous dialectic colloquies with study-partners and faculty advisers as they analyze multiple chapters of assigned Gemara material. The objective is to make an integrated understanding of both Halachic and Aggadaic portions of the Gemara a part of active memory.
Required for all students. Prerequisite GM12. Frequently Offered in Fall term.

GM14 Advanced Gemara: Expanding Scope and Scale, II **5 credits**

Bekius emphasizes developing a contoured sense of the forest without getting lost among the trees and their dense undergrowth. Utilizing a perspective that focuses on more than one issue at a time, blending in diverse elements to construct a compound reality, students master passages that range from case studies to legal briefs to ethical parables, to narratives describing ancient social customs and their systems of regulation, to forms of civil society and social control.
Required for all students. Prerequisite GM13. Frequently Offered in Spring term.

TS07 Talmudic Argumentation: Enquiry and Resolution, I **7 credits**

This Talmud course is devoted to training the student to move through a tractate purposefully and to identify the core concepts that are the main points of scholarly discussion. Student pairs proceed through the assigned tractate to build a coherent

understanding of the shitos for each sugya. In the process they sharpen language skills in the Loshon Kodesh-Aramaic language used in Talmud and acquire a facility for Talmudic methodology and styles of argumentation. Additionally, they gain fluency so that, for example, the unpunctuated text can be read in a manner that distinguishes between a statement of fact and a question and a statement that is ironic and one that is to be taken literally.

Prerequisite T106. Frequently Offered in Fall term.

TS08 Talmudic Argumentation: Enquiry and Resolution, II **7 credits**

The directed pace of study and analysis of the assigned tractate is designed to complete the entire tractate. Students master an extensive working Talmud vocabulary and develop a fluency in Talmud translation and enquiry. Intensive review periods are designed to fix the shakla vetaria of the Tannaim and Amoraim into long term memory. Regular exams test powers of recall and description.

Prerequisite TS 07. Frequently Offered in Spring term.

TS09 Talmudic Argumentation: Enquiry and Resolution, III **7 credits**

Students study the assigned Tractate at a pace designed for them to assimilate substantial swaths of primary material. The emphasis is on achieving a broad perspective on the entire tractate. Assigned Masechtos are designated from the Orders of Nashim and Nezikin. The balance between research in primary and secondary sources leans heavily toward extensive coverage of the primary text. While the emphasis is on comprehension and retention, attention is paid to refining deductive skills related to following often complex trains of argumentation.

Prerequisite TS 08. Frequently Offered in Summer term.

TS10 Talmud Dialectics: Scholarly Synthesis, I **7 credits**

In this course, student chavrusas translate, debate and assimilate fresh textual material at the pace of a blatt per week. The focus is on having the study pairs compare and analyze a wide range of case studies and Talmud briefs with the aid of Rashi, Tosfos and a curated corps of Rishonim. These studies promote thinking skills associated with comparing and contrasting explicative texts and identifying dissimilarities to help isolate distinctive patterns.

Prerequisite TS 09. Frequently Offered in Fall term.

TS11 Talmud Dialectics: Scholarly Synthesis, II **7 credits**

Driven by the rapid pace of study, research in the secondary literature must be carefully targeted. The student learns to use the rich bibliographic literature with care and discretion, making efficient use of the most appropriate explanatory sources. The stress remains on primary text study, placing a premium on the chavrusas developing their own (often original) sevaras to explain textual debates and deliberations. Emphasis is on digesting the expository and analytic case narratives.

Prerequisite TS 10. Frequently Offered in Spring term.

TS12 Talmud Dialectics: Scholarly Synthesis, III **7 credits**

As they immerse themselves in extensive segments of Talmudic source material, students

are required to integrate the various shitos into a comprehensible, well organized system of ritual law, practice and thought. Assessment in the course is determined by quality of discourse in chaburah, level of kishron in dialogue with faculty, retention of studied material as demonstrated on exams and keeping pace with the prescribed plan of study. *Prerequisite TS 11. Frequently Offered in Summer term.*

TS13 Talmud Comprehensive: Halacha and Aggada, I **7 credits**

Course methodology is driven by the objective of methodically moving through shas. In the law-based case studies, students analyze the fundamental principles, the contending shitos and the basis for the differences of opinion. While studying the Rishonim, the emphasis is less on the theoretical commentaries and more on the codifiers who offer firm dispositive conclusions about the cases. Thus, students pay a lot of attention to the Rif, Rosh and Rambam's Yad Hachazaka, whose terse conclusive rulings bring the extensive and intricately detailed legal debates to clear and unambiguous decisions.

Prerequisite TS 12. Frequently Offered in Fall term.

TS14 Talmud Comprehensive: Halacha and Aggada, II **7 credits**

In their study of Talmud topics, students confront complicated passages that are deeply allegorical and metaphorical. To achieve a persuasive reading of the material they rely on the ethical commentators who deconstruct the symbolic language and interpret the Aggadata texts. At other points in the tractate, students analyze the applications of the thirteen fundamental principles of deduction and inference used in deriving Talmudic concepts. Students focus particularly on distinctions; some are important while others are not material. To pass the test of significance, distinctions need to have implications and consequences.

Prerequisite TS 13. Frequently Offered in Spring term.

DEPARTMENT OF HALACHA

The Department of Halacha (Jewish Law) offers courses on principles and applications of Jewish Law. The Jewish legal codes govern every aspect of Jewish life in all circumstances. Moreover, these courses deal mainly with practical law as applied to daily life.

The basic text studied in this department is the "Orach Chayim" volume of the authoritative "Shulchan Aruch" (Code of Jewish Law). Students study the Halachic codes written by the great Poskim, Rabbeinu Yosef Caro and Rabbeinu Moshe Isserlis, as well as the more contemporary Halachic authorities such as the Shulchan Aruch Horav and the Mishna Berura.

There is a high bar for the level of iyun in Halacha in the Hilchos Shabbos program. The practical halacha is stated in the Mishna Berura. However, the student in the Hilchos Shabbos program delves into the actual development of the halacha tracing back to the Gemara and Rishonim through the Tur and Bais Yosef and then the major Nosei Keilim on Shulchan Aruch, including the Taz, Magen Avrohom, Pri Megadim, R' Akiva Eiger, etc.

Also, before beginning each new siman in Shulchan Aruch, the student in the Hilchos Shabbos program will first review the source of the Halachos in the Gemara, Rashi and Tosfos. This is generally followed by a summary of the opinions of the Rif, Rambam and Rosh. With this solid background, the student can begin to

appreciate the subtleties and depth of scholarship found in the Poskim in Shulchan Aruch.

COURSE DESCRIPTIONS

HA07 Halacha Fundamentals: Process and Procedure, I **7 credits**

This course focuses on the process for deriving governing Halacha, as the student transitions from Talmud-based learning to studying codified law. Beginning with a Halacha topic, the student learns to search for the basis of the law in the *Shulchan Aruch*. But the simple Halacha needs to be understood in its full context. What are its roots; its authoritative source? The process takes the student from the case texts of the Talmud, to the Rishonim, the Tur and the Bais Yoseif.

Prerequisite TI06. *Frequently Offered in Fall term.*

HA08 Halacha Fundamentals: Process and Procedure, II **7 credits**

Students in this course focus intensively on the Beis Yoseif al haTur's analysis of the varied Rishonim commentaries as the basis for understanding the derivation of the Halacha as presented in the Shulchan Aruch. The student learns to examine and consider relevant opinions from a wide range of Rishonim, analyzing their often counterposed views. By studying the conceptual framework for the halacha, the student emerges with a fuller sense of the law's context as derived from the Talmud case texts and its interpreters.

Prerequisite HA 07. *Frequently Offered in Spring term.*

HA09 Halacha Fundamentals: Process and Procedure, III **7 credits**

The student continues to develop the gateway skills and knowledge for advanced Halacha scholarship by studying assigned portions of the Tur and Shulchan Aruch, guided by the analysis of Beis Yoseif, Bach, Darkei Moshe, Drisha and Prishah. The derivation of the Halacha can be straightforward when the laws are directly sourced from Talmudic maskunos, but most halachos are constructed by reasoning from comparisons, extrapolations and implications. Painstaking dissections lead the student to a deeper understanding of the creative process that applies the Talmudic concept to fresh situations and conditions.

Prerequisite HA 08. *Frequently Offered in Summer term.*

SA07 Introduction to the Sources, I **5 credits**

Students study assigned chapters in the Shulchan Aruch. They focus on basic law and work in chavrusa pairs to arrive at a clear and precisely drawn understanding of the law and its varying applications. They study the elements of the law, its underlying principles and distinctive circumstances that are discussed in the legal commentaries. With this course, the student begins to build the "legal grid" that he will commit to memory.

No Prerequisites. Frequently Offered in Fall term.

SA08 Introduction to the Sources, II **5 credits**

The Halacha is meticulously analyzed by reference to its antecedents, with guidance provided by the local commentaries. Utilizing the Magen Avrohom (or Shach in Yoreh Deah) and Taz, as well as other interpreters and explicators, the student immerses himself

in the Halachic codes to master a thick catalog of cases and examples of everyday Halachic applications. Students commit to memory the precise order of the Halacha, chapter and verse, without confusion or ambiguity. Topic chapters are assigned from Orach Chaim or Yoreh Deah sections of the Shulchan Aruch.
Prerequisite SA 07. Frequently Offered in Spring term.

SA09 Introduction to the Sources, III **5 credits**

Over the centuries, extensive Halachic literature has developed to explain, apply and extend the rulings of the Shulchan Aruch. Focusing on the assigned chapters in Shulchan Aruch, the students advance their critical thinking and precise legal argumentation skills by consulting a selection of these sources. They analyze the dispositive Halacha, dissect the conceptual elements, debate sevaras, ask questions of the text and pursue their lines of enquiry through an expanding circle of poskim.
Prerequisite SA08. Frequently Offered in Summer term.

HA10 Halacha Methodology: Case Studies in Jewish Law, I **7 credits**

The Shulchan Aruch of the Mechaber, (Rabbi Yosef Caro) relied most heavily on the legal opinions of three principal Rishonim: the *Rif*, the *Rambam* and the *Rosh*, generally arriving at his psak by following the majority opinion of these Rishonim. In some instances, the Mechaber records the opinion of the *Rambam* as decisive, even when that view represents a minority position. Through research and analysis of the Halachic rulings, students develop an understanding of the method used by the Shulchan Aruch and gain an understanding of the concepts, case examples and final applications of the Halacha.

Prerequisite HA09. Frequently Offered in Fall term.

HA11 Halacha Methodology: Case Studies in Jewish Law, II **7 credits**

Rabbi Yosef Caro authored his comprehensive digest of the law based on the Talmud Bavli and Yerushalmi, the Tosefta, Sifra, Sifri, Mechilta and other primary sources as understood by the Rishonim codifiers. His rulings relied principally on Sephardic authorities and much less on the Tosafists and other Ashkenazic scholars. The Rema, Rabbi Moses Isserliss, systematically added glosses and emendations, supplementing Rabbi Caro's code with the opinions of Ohr Zorua, Mordechai, Smak, Sma, and Hagohas Maimon (who generally built their opinions on the work of the Tosafists). From these sources and the Maharil's comprehensive chronicle of Ashkenazic tradition, Rema expanded the law with his hagohos. This process made the Shulchan Aruch representative of the diverse halachic traditions and cemented its place as the authoritative Jewish legal text for the ages. Students study the assigned chapters and analyze the different Halacha perspectives of the Mechaber and the Rema.

Prerequisite HA10. Frequently Offered in Spring Term.

HA12 Halacha Methodology: Case Studies in Jewish Law, III **7 credits**

Students in chavrusa pairs apply their growing Halacha skills based on depth and breadth (havonas hayesodos and hekef), carrying out analyses of assigned chapters in the Shulchan Aruch. They develop an appreciation for nuance and the realization that Halacha is not a cut and dried process. Its process includes a series of mitigating considerations and precedent-based flexibilities. Based on these precedents, students explore how, under pressing circumstances like shaas hadchack, hefsed merubah, etc. the Halacha allows for leniencies based on opinions in the Rishonim. In addition to other

cases, students will analyze a number of such cases and their limits to very specific situations.

Prerequisite HA11. Frequently Offered in Summer Term.

SA10 The Principal Halachic Interpreters, I

5 credits

As Jews settled in different parts of the world, separated by national barriers and great distances, two important branches of halachic tradition developed. They came to be known as “Sephardic” and “Ashkenazic” lines of practice, each identified with distinctive customs, ethnic inflections and diverse epistemological approaches. Students expand content mastery by methodically interrogating and analyzing the application of precedent, custom and practice to the construction of the assigned body of legal codes, paying close attention to halachically significant differences between Mechaber and Rema that illustrate these separate lines of tradition

Prerequisite SA09. Frequently Offered in Fall term.

SA11 The Principal Halachic Interpreters, II

5 credits

Focusing on assigned chapters in the Shulchan Aruch, students expand the range of their research in the halachic literature. In addition to studying the principal commentaries of the Magen Avrohom and Taz, (Orach Chaim) or Shach and Taz (Yoreh Deah) as well as the Vina Gaon, R’ Akiva Eiger, Noded B’Yehudah and others, they extend their familiarity with the distinctive approaches of the Halachic commentators. Utilizing these authorities, they investigate references, disentangle complex debates and navigate intricate turns in halachic reasoning.

Prerequisite SA10. Frequently Offered in Spring term.

SA12 The Principal Halachic Interpreters, III

5 credits

This course deepens student analysis of the Halacha. The basic work of the Shulchan Aruch forgoes citing sources. Relying on the *Be’er Hagola* pirush to locate and examine the source citations, students study the halacha in its original context in order to better understand its parameters. They also carry out research in post-Shulchan Aruch poskim, analyzing the innovative applications of venerable concepts to situations and technologies that developed after the Shulchan Aruch was composed. For example, much creative scholarship with serious halachic implications is devoted to establishing the halachic definition of electricity and under what heading of creative work (Melacha) it may be categorized in regard to Shabbos and Yom Tov.

Prerequisite SA11. Frequently Offered in Summer term.

HA13 Advanced Halacha: From Theory to Practice, I

7 credits

As the central source of Jewish Law, the *Shulchan Aruch* continues to grow. Virtually from the moment it was authored new questions that had not been treated in the Law Codes arose. The questions may have been new but the process for addressing them was deeply in place. Students research contemporary *shaaylos* (legal questions), drawing links to established halacha by using the tools of logic, comparison, contrast and imaginative thinking. They research the learned literature and analyze how the rabbinic authorities apply their powers of analysis, creative thought and application of Halachic theory to expand the authoritative Law.

Prerequisite: HA12. Frequently Offered in Fall Term.

HA14 Advanced Halacha: From Theory to Practice, II

7 credits

Having been trained to dissect a case into its various components to arrive at a well-ordered conclusion, students hone their skills of *medameh milseh l'milseh* by carrying out advanced research in consultation with poskim and scholars. By mastering the assigned codes with the commentaries of the *Magen Avrohom, Taz, Pri Megodim, Shulchan Aruch Harav, Biur Halacha* and selected contemporary poskim, they are able to bring a wide-angle perspective to halacha, probing selected responsa and proposing fresh approaches to contemporary questions in the Halacha.

Prerequisite: HA13. Frequently Offered in Spring Term.

SA13 Halachic Responsa I

5 credits

The ongoing interpretation and application of the practical Halacha gave birth to a specialized literature known as *Shaaylos Uteshuvos* (Responsa). Case queries that are complex, novel or require learned analysis were presented to Halachic sages for *psak* (halachic decision). They would analyze the issue and prepare an interpretive brief based on immersion and learned analysis in the Talmudic, Halachic and related literatures. Inter alia, these printed responses marshal evidence derived from comparisons, precedents and relevant legal principles to arrive at a determinative conclusion. Students study this advanced literature for process, content and system of analysis.

Prerequisite SA12. Frequently Offered in Fall term.

SA14 Halachic Responsa II

5 credits

This course continues the study of the unique form of legal discourse found in the Responsa. Authored over the many centuries by great scholars of Talmud and Halacha, these learned tracts represent a specialized discourse in the form of essays and briefs that build new law based on legal theory and interpretive scholarship. Students analyze a range of *Shaaylos U'teshuvos* to learn how the Halacha has been applied under varying circumstances as the law grew and adapted to changed circumstances while remaining faithful to the original Talmudic principles.

Prerequisite SA13. Frequently Offered in Spring term.

DEPARTMENT OF MUSSAR AND CHASSIDUS

The study of Ethics and Chassidus is central to the development of a Ben Torah. It exposes the student to the classic ethical and philosophic works, and in particular those written by the great Chassidische Rebbes. The outlook provided in these works provides the foundation for the student's growth in Yiras Shomayim, Middos Toivos and Shleimus.

Be'er Yaakov Talmudic Seminary seeks to develop the complete person and not just his knowledge in a specific discipline. Therefore, an important element of the Yeshiva's mission is to strengthen the student's character and moral fiber. In our tradition, morality can only be defined in a spiritual framework. If not, the concept of morality is a dependent variable reflecting the changing values of the day. It is for this purpose that the courses in the Department of Ethics are offered: to train students in the basic tenets of Jewish faith and to develop their abilities of self-analysis and character improvement. The study of Mussar and Chassidus is a course

of self-development achieved primarily by independent study. Therefore, although mandatory, credits are not earned for Mussar and Chassidus.

Accordingly, the Yeshiva's courses in Mussar and Chassidus expose students to some of the classical literature in Jewish Ethics, Philosophy, and Spirituality including the renowned Mussar seforim, such as Chovos Halevavos (Duties of the Heart), Sha'arei Teshuva (Gates of Repentance), and Orchos Tzaddikim (Ways of the Pious). Students will also delve into well-known Sifrei Chassidus such as Meor VaShamesh, Meor Einayim, and Bnei Yissoschor. These works will be explained in more detail below. The outlook provided in these books provides the backbone for the formation of the complete student's ethical and Chassidic composition.

Text Listings/Mussar

Chovos Halevavos (Duties of the Heart) 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.

Sha'arei Teshuva (The Gates of Repentance) by Rabbenu Yonah of Gerona (b. Gerona, Spain, c. 1180, d. Toledo, Spain 1263), describing the steps to repentance.

Orchos Tzaddikim (ways of the Pious), a classic 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.

Text Listings/Chassidus

Meor Einayim was written by Rabbi Menachem Nachum Twersky, the grandfather of the current Skvere Rebbe. Known by the name of his work as the "*Meor Einayim*" (meaning "vision", lit. "the light of the eyes"), Rabbi Twersky founded the Chassidic dynasty of Chernobyl. The dynasty is named after the Ukrainian town of Chernobyl, where Rabbi Nachum served as the maggid ("[communal] preacher").

Rabbi Twersky was a student of the Baal Shem Tov (the founder of Chassidus) and his pupil and chief disciple, the Maggid of Mezritch. He is considered one of the pioneers of Chassidus. His book *Meor Einayim* ("Light [of One's] Eyes"), comprising insights on the weekly Torah portion, reflects his proclivity to Kabbalah. It has gained widespread acceptance as one of the major works and foundations of Chassidic ideology.

Meor VaShemesh was written by Rabbi Kalonymus Kalman Halevi Epstein (born in Neustadt, Poland, c. 1753). Rabbi Epstein was known as the holy Meor VaShemesh. His work *Meor Vashemesh* was published by his son Rabbi Aharon Epstein. It offers profound chassidic insights interwoven with kabbalistic thoughts, arranged according to the weekly Torah portions. It is recognized as one of the most significant books on chassidic ideology and has gained universal acceptance.

Bnei Yissoschor is a sefer of essays on designated Shabbosos and the Yomim Tovim, by the order of the year, according to Chassidic and Kabbalistic thought. It was written by Rabbi Tzvi Elimelech ben Pesach of Dinov in Zholkiev in the year 1850.

SHIUR DALED COURSE DESCRIPTIONS

As explained above, Shiur Daled is a department which caters to a group of students who require assistance with their studies and are provided with special classes and programs to encourage them to remain in a Yeshiva environment. Some of the courses provided, such as the Halacha courses, are given with our mission in mind:

“... imbue the students with the maturity to undertake lifelong Torah learning, and for those who cannot undertake such, to lead a life according to Torah values.”

As such, it is important that as long as these students are in Be'er Yaakov, they amass as much Halachic knowledge as possible so they can truly lead a life according to Torah values and guidance. The Shiur Daled Halacha and Mussar classes are set up accordingly – to achieve breadth of knowledge rather than depth of knowledge to support this mission.

GD10 Gemara Kal, I

5 credits

This course is designed to provide students with the foundations for analytic Talmud study. The focus is on transmitting fundamental skills: vocabulary, language and terminology to equip them for the study of Talmud. Working with texts in an ancient language and a style of discourse that is far removed from the present, the aim is to have them develop a familiarity and a comfort level with Talmud study. The focus is on teaching how to familiarize the student with the unpunctuated text and on developing the skill of reading the often perplexing and dense source texts. The format for the course is shiur/ lecture followed by chazara/review.

No prerequisites required.

GD11 Gemara Kal, II credits

5

In this course, the emphasis is for the student to develop an understanding of the manner and approach of the premier Talmud commentator and interpreter, Rashi. Rashi's unparalleled research and encyclopedic knowledge open the door to understanding unusual concepts, arcane terms, unfamiliar idiomatic expressions and for providing context for some of the more recondite Talmud passages. He sets the direct path to *pshat*, the literal interpretation and face value meaning of the text. The shiur explicates the text by the light of Rashi's *pirush*.

Prerequisite GD08.

GD12- Gemara Kal, III

5 credits

This course is devoted to expanding student skills through applied study of the assigned tractate. Assigned tractates are selected from the Orders of Nashim, Nezikin and Moed. While the emphasis remains on developing a flowing pshat with the aid of the Rashi commentary, students are familiarized with the other major page commentary, the Tosfos. Students become acquainted with Tosfos' interrogative methodology. Often the Tosfos commentary begins with a difficulty, presenting an apparent contradiction between two or more authoritative texts only to resolve the puzzle by developing a conceptual distinction between the texts, in this way building a nuanced understanding of the original passage. Tosfos offers students a gateway to studying the gemara within the larger fabric of the comprehensive shas and explicating the subtle shadings of meaning in the layered Talmud.

Prerequisite GD 10.

GD13 Gemara Kal, IV

5 credits

Chavrusa pairs translate, analyze and apply a precise method to working through the text, deciphering phrase by phrase, and referring at every point to Rashi to develop a larger picture of the principles being developed. The chavrusa pairs use the process of questioning each other and testing various theories of explanation until they finally arrive at a satisfactory understanding of the case and its underlying lessons. Through this process they develop a fluency in Talmudic discourse. The goal of the shiur is to have the students incrementally deepen their analysis and expand their understanding of the fundamental interpretive concepts.

Prerequisite GD12.

GD14 Gemara Kal, V

5 credits

The final course in this Talmud sequence is designed to lock into place the lessons the students have gathered in their previous coursework. With the completion of this course, they will either move on to mainstream courses or complete their formal study of Talmud. Therefore, the objective is to equip the students with a sense of curiosity and wonder about the many lessons, the essential ethical values and the deep teachings that the Talmud makes available to them in this extraordinary compilation of wisdom. The shiur emphasizes reading and comprehension skills in three languages: Aramaic, Loshon Kodesh and Yiddish with clear, precise and contextual understanding.

Prerequisite GD13.

Mussar/ Ethical Philosophy

The study of traditional Talmudic ethical philosophy or Mussar is an important element of Jewish knowledge and learning. Mussar aims to bridge the world of theory with the practical realms and challenges of everyday life. Its goals are eminently realistic as it seeks to uncover and operationalize fundamental Jewish values of morality, service, and interpersonal relations. In focusing on ethical behavior and midos it also lays an intellectual foundation for thinking systematically about one's obligations bein adam laMakom and bein adam lchaveiro.

Mussar learning equips the individual with an ethical perspective. It builds Yiras Hashem and sensitivity to others. It does not simply inform the student that it is proper to behave properly; it tells him why and it shows him how. It

refines his choices and offers him an opportunity to think about his behavior, before he actually does something so that his actions are done with forethought and calculation. It brings him to think more broadly not only about what his actions mean to him but also to others and ultimately to HKBH. It promotes a sensitivity so that more and more his heart trains his reflexes and instincts and inclines his intellect toward moral behavior. It imbues the student with a system of Jewish moral standards that guides his choices and equips him with the tools for introspection and continual aspiration to do better, aim higher, accomplish more.

Mussar is included in the Shiur Dalet curriculum as a fully developed course of study. This is the time in the student's life to fill his heart with wholesomeness and inspiration. As he matures in age, strength and acuity it is important to expand his moral dimension as well. Mussar speaks to the heart of the Jew beckoning him to transform his good intentions and spiritual strivings into action. It is the action plan for character building and an ethical life philosophy, the primer for sinking strong foundations of faith and belief. It guides us in the pursuit of serenity, humility, balance, patience, integrity, kindness, diligence, industriousness, sincerity, and other important characteristics. Hand in hand with these concepts, is an emphasis on building the hashkofa and character of a faithful ben Torah. It promotes an introspective sensitivity so that more and more his reactions and his impulses are trained to "choose the good."

In today's world the ben Torah needs to be clear about his values and draw red lines that may not be crossed. Only in this way can he maintain a safe distance from a permissive culture and covetous values. This means rejecting the internet and other forms of mass media. It means living at tangent with the materialist culture that overwhelms so many of our contemporaries. Mussar brings the student to restraint, discipline, tznius, and humility. It braces him to reject the notion that what is new is good and what is newer is even better. Progress is not defined by change.

More deeply, Mussar sharpens his recognition of the HKBH. It cultivates an awareness of the inner life of spirit, a pursuit of excellence, an ascetic ideal, a philosophy of justice, an ethics of service, the pursuit of transcendence, a purity of speech, a guarding of the senses, and leads to experiencing virtue.

Each course in the Shiur Dalet Mussar curriculum has two components. The first is didactic lessons in Mussar derived from our sages. The second is the methodical study of the great philosophical work of Rabbeinu Bachya Ibn Pekuda's Chovos Halevovos "Duties of the Heart." Written in the eleventh century, it remains unequalled in its breadth and influence. The treatise engages students in the deep philosophical questions that have an enduring impact on Jewish life. They find these questions riveting and a significant pathway to essential discussions of Jewish thought and ethical philosophy.

This classic of Jewish philosophy explores foundations of Jewish ethical thought and moral philosophy. It considers such issues as: the fundamental principles of Judaism; man's purpose and obligations; the credos of the Torah; the role of faith, free will and determinism; the nature of Divinity. One of the principal messages conveyed throughout "Chovos Halevovos" is that faith must be active, a commitment of mind and heart; it must come out of a process of intellectual engagement and not simply be the passive result of an inherited set of unexamined values. Belief must be founded on

systematic reason and knowledge. Students in this program complete a five course sequence in Jewish ethical philosophy.

Class discussions focus on the formal writings in the “Chovos Halevovos” primer but also lead to broader topics. The aim is to internalize these values through introspection so that they become habits of mind and behavior. Among the related topics: love for Hashem, formulas for devotion and piety, loving one’s neighbor and empathizing with his needs and emotions, repentance, the pursuit of modesty and humility, and shaping a life in quest of serene joy (simcha). Some of the character traits which must be developed to achieve these goals are: gratitude (hakoras hatov), patience (savlonus), generosity and kindness (tzedakah), diligence (hasmodoh), integrity, earnestness and sincerity (emes), avidity and passion (zrizus).

Mussar Course Descriptions

ED10 Mussar: Chovos Halevovos, Shaar HaBechina

2

credits

Students study analyze the “gate,” Shaar HaBechina exploring the importance of self-awareness, contemplation, and introspection for spiritual progress and sustaining a connection to Hashem. They also examine the foundational teachings regarding practical aspects of Worship, Ahava, and Awe for Hashem, with lessons for ethical and spiritual development. Rabbi Bachya stresses the importance of regularly examining one's thoughts, actions, and intentions. This examination leads individuals to assess their motivations as they identify areas for improvement as well as spiritual obstacles like pride, jealousy, and materialism that may hinder such aims. The process urges the individual to earnest reflection on their priorities. *No prerequisites*

ED11 Mussar: Chovos Halevovos: Sha'ar HaBitochon

2 credits

In "Sha'ar HaBitochon," a profound meditation on faith, students delve into the interplay between human effort and Divine providence and the transformative effect of placing trust in Hashem. The student is encouraged to explore how this promotes a sense of serenity, security and peace amidst life's uncertainties. They study practical methods to develop and strengthen unwavering trust, emphasizing reliance on Hashem's wisdom and benevolence in confronting nisayon, the tests that life puts us through. The role of hishtadlus in making decisions and exerting efforts for the faithful. *No prerequisites*

ED12 Mussar: Chovos Halevovos, Teshuva I

2 credits

This course is concerned with the principles outlined in Shaar Hateshuvah regarding the special grace of teshuva. Shaar HaTeshuvah is a primer on repentance and on the special grace associated with the penitent. Students study the difference between sins of omission and of commission. Teshuvah involves action on both fronts: seeking to carry out activities of positive good where they have been neglected, and to abstain from evil temptations and undertakings. Practical applications on paying proper attention to frequently ignored or neglected mitzvos and how to train oneself to avoid negative perspectives that lead to the commission of aveiros. *No prerequisites*

ED13 Mussar: Chovos Halevovos, Teshuva II

2 credits

What are the specific steps to teshuvah? In this course we analyze the practical stages one passes through in the Teshuvah process. The first step involves a full recollection

of the aveirah, an acute understanding of its gravity and its profound impact. This is followed by acknowledging and demonstrating deep regret for wrongdoing. Only then can one express a legitimate determination to change one's conduct and make a firm commitment to avoid such transgression. With this one can implore Hashem to pardon and forgiveness. Students analyze the manner of introspection through awe and contrition that leads to regret, grief and shame and a change of heart and perspective. The text analyzes assorted strategies: moderating physical enjoyment and display; foregoing even permissible gratifications to indicate repentance; humility; earnest beseeching; the yearnings of the nefesh. *No prerequisites*

ED14 Mussar: Chovos Halevovos: Shaar Cheshbon Hanefesh credits

2

Shaar Cheshbon Hanefesh lays out a systematic structure for defining a way of life. It offers a meticulous roadmap for introspection and spiritual accounting. It delves into the intricate workings of the human psyche, urging individuals to scrutinize their thoughts, emotions, and actions with unwavering honesty. It offers practical examples drawn from real life and promotes clarity through this process of self-assessment leading to the recognition and correction of faults and shortcomings. Students analyze the process of cultivating virtues, purifying intentions, and aligning one's life with higher spiritual principles. Here is an agenda for a serious life and the pursuit of excellence. *No prerequisites*

Halacha

In shiur dalet the full second seder is devoted to a 5-credit composite of immersive studies in Halacha. Where Talmud study represents the more speculative realm of Torah study, the Halacha represents the practical application of the theories concepts and principles that are discussed and analyzed in the Talmud and its cognate literature. Formal study of Halacha sheds light on the nature and texture of Jewish life through the ages and it lays out the legal basis for every aspect of a considered, carefully reckoned life. The Halacha curriculum is designed to provide the foundation for lifetime study of the law and for understanding the processes that define its application.

On a practical level Halacha study provides a scaffolding for real-world Jewish life preparing students for carrying out their daily devotions, running an observant household, observing Shabbos, and celebrating Yom Tov. For our Shiur Dalet students this course of study guides them in laying the foundation for the higher existence of a life deep-set in Halacha.

The complete afternoon seder focuses on a three-part study of Halacha comprising a two hour daily course. The three components are:

Shulchan Aruch. Authored by the Mechaber, Rabbi Yosef Karo, in the sixteenth century, this primary system of law was soon amended with the glosses the Remah, Rabbi Meir Isserliss. This compound legal text represents the authoritative Code of Jewish Law derived from the Talmud and Rishonim. It sets the parameters for a Jewish life framed by the dictates of the written and oral traditions of the Torah. Written close to 500 years ago, the Shulchan Aruch provides chapter and verse of the formal dispositive rulings derived by rabbinic sages from Talmudic debates, case studies and transmitted traditions. Terse and highly concentrated this prescribed law has been interpreted by centuries of poskim who make subtle

applications of its judgments. As with all living law, codification did not stop the process of reinterpretation and fresh application of legal principles to new issues. A significant corpus of Responsa generated new law through original interpretations of Halachic principles, while commentary literature clarified and explicated already existing law.

Mishna Brurah. Rivers of ink have been committed to learned commentary over the centuries since the publication of the Shulchan Aruch explaining, interpreting, and applying the formal law that governs the life of a Jew from when he rises in morning to when he retires at night and around the yearly calendar. Whether it has to do with ritual washing, or blessings over food, or one of the daily prayer services, or the specific commands and prohibitions of each of the commemorative holidays the law is exact and demanding. Its hermeneutics are precisely structured and intricately argued. The body of scholarly elucidation is vast, complex, and ongoing. It fell to the great pre-war scholar, Rabbi Israel Meir HaCohen to compose a widely accepted six volume scholarly jurisprudential commentary that collects, analyzes, and delivers psak on each of the legal codes in the Orach Chaim section of the Codes.

The Mishna Brurah commentary is itself a tripartite analysis of the major juridical opinions that have been formulated over the centuries. The primary section, "Mishna Brurah," elucidates the many case applications of the law and resolves difficulties, offers conclusive verdicts, and elaborates the reasoning behind the law drawing upon the works of such authorities as Magen Avrohom, Taz, Biur HaGra, R' Akiva Eiger, Dogul Marevava, Pri Chodosh to name a very few. "Biur Halacha" offers nuanced analyses of the thicketed scholarship underpinning the law. "Shaar Hazion" presents citations and ancillary information in the form of discursive footnotes.

Kitzur Shulchan Aruch. Published over 150 years ago, this classic Halacha primer was compiled by Rabbi Shlomo Ganzfried to serve as an essential abstract of practiced Jewish law, ritual and custom. Its authoritative summary of the most directly applicable laws is celebrated as a clear, well-organized system delineating the obligations of Torah observant Jews. It is informed by the opinions of post-Shulchan Aruch commentaries, based on a carefully curated set of Halachic studies and scholarly responsa.

Strongly influenced by the works of the Shulchan Aruch HaRav and the Chayei Adam - Chochmas Adam, the Kitzur carries forward the line of psak and practice of Ashkenazic tradition. Given its conciseness and careful editing, it offers a masterful digest of essential laws. Coupled with the Mishna Berura, the study of the Kitzur sets a firm foundation for understanding and knowing the Halacha l'Maaseh.

The Halacha course of study involves three separate learning components.

1. Recitation period. Students carry out partnered study of the Halacha source texts, preparing an analysis of the assigned case studies. Over the course of their studies, they develop fluency in Halachaic learning, becoming acquainted with the language of Halacha. These studies also acquaint them with the process of Halacha: how the final law is derived from the Talmud sources as it has been filtered through the explanations, precedent setting interpretations and theoretical legal expositions developed by the great Rishonim and further elaborated by the later poskim.
2. Shiur. The shiur is a formal lecture that explains the various opinions and

analyzes how poskim have applied the basic law to diverse circumstances. The shiur explains the how critical principles like chazoka, rove, shev v'al Taaseh, etc. form a logical framework for the specific laws and provide the legal code with its conceptual firmness. The shiur illustrates the fundamental skill and craft that lies at the heart of applied psak through the careful exercise of medameh milseh l'milseh. Shiur also acquaints the student with the role of such mitigating factors as bitul, hefsed merubah, shaas hadechak, and sofeik d'rabbonon and how these leniencies provide flexibility and a broad scope for judgment in applying final psak.

3. Research. Students carry out focused research on assigned Halachic applications in a range of topics. These assignments familiarize them with how to carry out Halachic research through the chapter and verse of the formal Halacha and its related literature.

Halacha Course Descriptions

MBD 10 Topics in Shulchan Aruch: Morning Rituals 5 credits

The life of an observant Jew is prescribed in Halacha from the early morning through the day, and until he goes to sleep. Students study topics drawn from the Halachos of daily practice and procedure. Among the topics: the organization, contents, and construction of the early morning blessing/prayers; the exacting laws for preparation and wearing of tzitzis; Halachos on the making of tfillin-phyllacteries where the ancient script is to be inscribed on carefully cured parchment and inserted in perfectly squared repositories. Other laws concern the prescribed elements of the morning prayer service including "Psukei D'zimrah" with its many components borrowed from Tehilim (the Book of Psalms); laws and practice regarding the formulas of Kaddish and Borchu followed by the brochos that inaugurate the obligatory faith formula of the biblically sanctioned Shma service with the requirements of kavanah (conscious intent). The Amidah service composed by the Anshei Knesses Hagedolah, in part to substitute for the Temple Service; its structure, and contents; Talmud based rules for dealing with diverse interruptions, pauses and disruptions; missed and compensatory prayers; the laws of priestly blessings; kdushas Sefer Torah, when it is to be read in public; what constitutes a disqualifying invalidity in the Sefer Torah; the priority categories for aliyah (being called) to the Torah. *No prerequisites*

MBD 11 Topics in Shulchan Aruch: Blessings and Prayers

5 credits

In this course students examine topics chosen from the laws regarding the laws instituted by rabbinic decree regarding the requirement for ritual hand washing in preparation for a meal; the laws of pas (baked bread); prescribed halachic etiquette during the meal. The Halacha also stipulates health practices, and assorted laws regarding a number of meal related brochos (blessings). The "Motzie" brocho is protean covering many meal elements that are primary meal components, ikar seudah, but other items may require their own brocho. Other topics may include analysis of the biblically sanctioned Bircas Hamazon (Grace after meals) with its the three biblically derived components and the fourth rabbinically instituted blessing

that was added following the Beitar tragedy. Laws regarding linked rituals like the Mayim Achronim, Kos Yayin, and related laws detailing the additional text for holiday meals and how to treat omissions. The various rabbinically prescribed blessings for diverse foods, natural phenomena, and special occasions. The Mincha (afternoon), Maariv (evening), and end of day prayer services. *No prerequisites*

MBD 12 Topics in Shulchan Aruch: Laws of Shabbos, I **5 credits**

The special nature of the Shabbos is ringed with a series of laws that protect its tranquility. These laws – referred to as the 39 melachos- are biblically derived and define what may and may not be done on the Shabbos. The laws of Shabbos are detailed, complex and important. They range from defining the four spatial domains to the intricate rules and prohibitions for each of the melachos, as well as the positive obligations for honoring the Shabbos. Students learn about the sanctity of the Shabbos that is ushered in with the preparation for the Shabbos. Among the topics: laws concerning preparations for Shabbos; melachos that may be initiated on the eve of Sabbath; keeping foods hot through sanctioned practices (Hatmonoh); lighting candles to inaugurate Shabbos; Kabolos Shabbos service; Kiddush and Seudah. Each of these steps involves a precedent-based set of rituals that are followed precisely, whether it has to do with the Kiddush ceremony or the way foods may be allowed to cook on the stove. Laws involving the transfer and carrying objects in various domains (private, public, etc.) on the Sabbath. Prohibition on the cooking and heating of foods; permissible methods for warming, simmering, and returning cooked foods to the fire.

No prerequisites

MBD13 Shulchan Aruch Topics: Laws of Shabbos, II **5 credits**

The basis for Shabbos prohibitions are the forms of work and productive labor that were carried out in the Mishkan (Desert Tabernacle). and therefore prohibited. Assignments will be selected from the following topics in Hilchos Shabbos: restrictions on sorting, separating, and dressing foods; squeezing and other forms of producing a liquid food from a solid; prohibitions on writing and erasing, tearing, rending, and sewing. Students will note that the prohibitions are primarily on productive forms of work. Destructive acts are not generally considered a melacha. Additional laws to be covered concern prohibitions on building, crafting, and completing permanent structures and keilim; destroying structures and vessels (with a positive intent); making permanent knots or undoing them. Special attention is paid to the halachic issues regarding medical care on the Sabbath, with reference to contemporary Halachic authorities. Shabbos laws are particularly rich with gezeiros (rabbinic prohibitions) that serve as safeguards around the biblical prohibitions. Students may explore one major example of these laws- the Muktza prohibitions- which are rabbinic in origin. Objects that fall under the broad categories of Muktza may not be moved in the regular fashion. Students will discover specified exceptions for some Muktza categories e.g., zoreich gufo umekomo, aino kedarko, etc. *No prerequisites*

MBD14 Shulchan Aruch Topics: Laws of Shabbos, III **5 credits**

Shabbos laws are particularly rich with gezeiros and harchokos (rabbinic

prohibitions) that serve as safeguards around the biblical prohibitions. Students may explore major examples of these laws. An entire category of Muktzta prohibitions are rabbinic in origin. Objects that fall under the broad categories of Muktzta may not be moved in the regular fashion. Students will discover specified exceptions for some Muktzta categories e.g., zoreich gufo umekomo, aino kedarko, etc. Another principal rabbinic category deals with the broad topic of Eruv, defining new domains or reshuyos such as Karmeles and Makom Ptur with their own rules and procedures. In addition to these topics students may research the freighted halachic issues regarding medical care on the Sabbath, with particular reference to contemporary applications of established Halachic principles. *No prerequisites*

DEPARTMENT OF CHUMASH

The Chumash Department offers study of the Written Law, or Torah She'bichsav. It is from the Written Law that the Oral Law, or Torah She'bal Peh, including the Talmud, is derived. The study of Chumash follows a traditional cycle, as one portion of the Chumash per week is read publicly each Shabbos and studied independently. Thus, at the end of each year, the entire Chumash is studied. The study of Chumash is a required course of study. However, because students are not tested, no credits are earned for the study of this course.

Reviewing the same basic Chumash text year after year is in no way repetitive or limited. As the student becomes more familiar with the weekly portion, the core text is studied in greater depth and sophistication using more difficult approaches and a greater breadth of commentaries each year.

Students cover the weekly portion with the commentary known as “Rashi”, written by the 11th century Talmudic sage, Rabbeinu Shlomo Yitzchaki, one of the greatest Torah scholars who ever lived. This commentary provides extremely lucid and comprehensive explanations of the Chumash, using an economy of words to arrive at the most concise translation.

As the students advance in their knowledge of Chumash, they are trained to use and understand other commentaries as well. There are a vast number of important commentaries on the Chumash that students may choose from to assist them in their studies, such as the Sifsey Chachomim, Ramban, Kli Yakar, Ohr HaChaim, etc.

Text Listings

Sifsey Chachomim - Shabsai ben Joseph Bass (1641–1718) (שבתי בן יוסף), born in Kalisz, was the father of Jewish bibliography, and author of the *Sifsei Chachamim* supercommentary on Rashi's commentary on the Pentateuch (Amsterdam, 1680). It is a clear, concise commentary on Rashi's commentary on the Torah, containing explanations collected from many sources, and also giving the sources of verses or other statements cited by Rashi. It is very popular and has been published many times in editions of the Torah with Rashi's commentary. Many of these editions contain an abridged version of the Sifsei Chachamim called “Ikar Sifsei Chachamim”.

Kli Yakar: Rabbi Shlomo Ephraim ben Aaron Luntschitz (1550–1619) was

best known for his Torah commentary *Kli Yakar*. He was born in Lenczyk (also known as Luntschitz) and studied under Rabbi Shlomo Luria in Lublin and subsequently served as Rosh Yeshiva of the Yeshiva in Lvov (Lemberg). In 1604 he was appointed rabbi of Prague, a position he filled until his death.

Ohr Hachaim – Rabbi Chaim ben Moses ibn Attar was a Talmudist and kabbalist born in Mequenez, Morocco in 1696. He died in Jerusalem on July 7, 1743. He was one of the most prominent rabbis in Morocco. He published *Ohr ha-Chaim* (The Light of Life), in Venice, 1742—a commentary on the Pentateuch after the four methods known collectively as Pardes. The *sefer Ohr HaChaim* was reprinted several times. His renown is based chiefly on this work.

"**Pardes**" refers to (types of) interpretation of text in Torah study. The term, sometimes also spelled **PaRDeS**, is an acronym formed from the same initials of the following four approaches:

- **Peshat** (פֶּשֶׁט) — "surface" ("straight") or the literal (direct) meaning.
- **Remez** (רֵמֵז) — "hints" or the deep (allegoric: hidden or symbolic) meaning beyond just the literal sense.
- **Derash** (דֵּרַשׁ) — from Hebrew *darash*: "inquire" ("seek") — the comparative (midrashic) meaning, as given through similar occurrences.
- **Sod** (סוֹד) — "secret" ("mystery") or the esoteric/mystical meaning, as given through inspiration or revelation.

Each type of *Pardes* interpretation examines the extended meaning of a text. As a general rule, the extended meaning never contradicts the base meaning. The *Peshat* means the plain or contextual meaning of the text. *Remez* is the allegorical meaning. *Derash* includes the metaphorical meaning, and *Sod* represents the hidden meaning. There is often considerable overlap, for example when legal understandings of a verse are influenced by mystical interpretations or when a "hint" is determined by comparing a word with other instances of the same word.

Ramban - Nahmanides, also known as **Rabbi Moses ben Nachman Girondi**, and by his acronym **Ramban**, (Gerona, 1194 – Eretz Yisroel, 1270). His commentary on the Torah was his last work, and his most well-known. It frequently cites and critiques Rashi's commentary, and it usually provides alternative interpretations.

COURSE MAPS

EXPLANATION OF COURSE CODING

TI– Talmud Iyun – 1st Seder

GM – Gemara Bekiyus – 2nd Seder

TS – Talmud Shas – Kollel Shas 1st Seder

HA – Halacha Iyun – 1st Seder

SA – Shulchan Aruch – 2nd Seder

Shiur Daled:

GD– Gemara – 1st Seder

MBD – Halacha – 2nd Seder

ED – Mussar - 2nd Seder

STANDARD FIRST 2 YEARS COURSE MAP FOR ALL TRACKS

<i>Year 1 - First Semester</i>		
<i>TI01</i>	<i>Introductory Talmud Iyun, I</i>	<i>7 Credits</i>
<i>GM01</i>	<i>Gemara Survey: Translating/Explicating Mishna-Gemara, I</i>	<i>5 Credits</i>
<i>Year 1 - Second Semester</i>		
<i>TI02</i>	<i>Introductory Talmud Iyun, II</i>	<i>7 Credits</i>
<i>GM02</i>	<i>Gemara Survey: Translating/Explicating Mishna-Gemara, II</i>	<i>5 Credits</i>
<i>Year 1 Third Semester</i>		
<i>TI03</i>	<i>Introductory Talmud Iyun, III</i>	<i>7 Credits</i>
<i>GM03</i>	<i>Gemara Survey: Translating/Explicating Mishna-Gemara, III</i>	<i>5 Credits</i>
<i>Year 2- First Semester</i>		
<i>TI04</i>	<i>Talmud Methods: Deconstructing the Text, I</i>	<i>7 Credits</i>
<i>GM04</i>	<i>Investigating the Gemara: Text and Rashi with Commentary, I</i>	<i>5 Credits</i>
<i>Year 2 – Second Semester</i>		
<i>TI05</i>	<i>Talmud Methods: Deconstructing the Text, II</i>	<i>7 Credits</i>
<i>GM05</i>	<i>Investigating the Gemara: Text and Rashi with Commentary, II</i>	<i>5 Credits</i>
<i>Year 2- Third Semester</i>		
<i>TI06</i>	<i>Talmud Methods: Deconstructing the Text, III</i>	<i>7 Credits</i>
<i>GM06</i>	<i>Investigating the Gemara: Text and Rashi with Commentary, IOII</i>	<i>5 Credits</i>

SAMPLE PROGRAMS: TALMUD IYUN

<i>Year 3- First Semester</i>		
TI07	<i>Intermediate Talmud I</i>	<i>7 Credits</i>
GM 07	<i>Overview of Masechta I</i>	<i>5 Credits</i>
<i>Year 3– Second Semester</i>		
TI08	<i>Intermediate Talmud II</i>	<i>7 Credits</i>
GM08	<i>Overview of Masechta II</i>	<i>5 Credits</i>
<i>Year 3- Third Semester</i>		
TI09	<i>Intermediate Talmud III</i>	<i>7 Credits</i>
GM09	<i>Overview of Masechta III</i>	<i>5 Credits</i>
<i>Year 4 -First Semester</i>		
TI10	<i>Talmud Theory I</i>	<i>7 Credits</i>
GM10	<i>Chavrusa Study I</i>	<i>5 Credits</i>
<i>Year 4– Second Semester</i>		
TI11	<i>Talmud Theory II</i>	<i>7 Credits</i>
GM11	<i>Chavrusa Study II</i>	<i>5 Credits</i>
<i>Year 4- Third Semester</i>		
TI12	<i>Talmud Theory III</i>	<i>7 Credits</i>
GM12	<i>Chavrusa Study III</i>	<i>5 Credits</i>
<i>Year 5- First Semester</i>		
TI13	<i>Advanced Talmud Analysis I</i>	<i>7 Credits</i>
GM13	<i>Advanced Gemara I</i>	<i>5 Credits</i>
<i>Year 5 – Second Semester</i>		
TI14	<i>Advanced Talmud Analysis II</i>	<i>7 Credits</i>
GM14	<i>Advanced Gemara II</i>	<i>5 Credits</i>
	Total Credits	168 Credits

SAMPLE PROGRAMS: TALMUD SHAS

<i>Year 3- First Semester</i>		
<i>TS07</i>	<i>Talmudic Argumentation I</i>	<i>7 Credits</i>
<i>GM07</i>	<i>Overview of Masechta I</i>	<i>5 Credits</i>
<i>Year 3– Second Semester</i>		
<i>TS08</i>	<i>Talmudic Argumentation II</i>	<i>7 Credits</i>
<i>GM08</i>	<i>Overview of Masechta II</i>	<i>5 Credits</i>
<i>Year 3- Third Semester</i>		
<i>TS09</i>	<i>Talmudic Argumentation III</i>	<i>7 Credits</i>
<i>GM09</i>	<i>Overview of Masechta III</i>	<i>5 Credits</i>
<i>Year 4- First Semester</i>		
<i>TS10</i>	<i>Talmud Dialects I</i>	<i>7 Credits</i>
<i>GM10</i>	<i>Chavrusa Study I</i>	<i>5 Credits</i>
<i>Year 4– Second Semester</i>		
<i>TS11</i>	<i>Talmud Dialects II</i>	<i>7 Credits</i>
<i>GM11</i>	<i>Chavrusa Study II</i>	<i>5 Credits</i>
<i>Year 4- Third Semester</i>		
<i>TS12</i>	<i>Talmud Dialects III</i>	<i>7 Credits</i>
<i>GM12</i>	<i>Chavrusa Study III</i>	<i>5 Credits</i>
<i>Year 5- First Semester</i>		
<i>TS13</i>	<i>Talmud Comprehensive I</i>	<i>7 Credits</i>
<i>GM13</i>	<i>Advanced Gemara I</i>	<i>5 Credits</i>
<i>Year 5 – Second Semester</i>		
<i>TS14</i>	<i>Talmud Comprehensive II</i>	<i>7 Credits</i>
<i>GM14</i>	<i>Advanced Gemara II</i>	<i>5 Credits</i>
	<i>Total Credits</i>	<i>168 Credits</i>

SAMPLE PROGRAMS: HALACHA MAJOR

<i>Year 3- First Semester</i>		
<i>HA07</i>	<i>Halacha Fundamentals: Process and Procedure, I</i>	<i>7 Credits</i>
<i>SA07</i>	<i>Introduction to the Sources, I</i>	<i>5 Credits</i>
<i>Year 3- Second Semester</i>		
<i>HA08</i>	<i>Halacha Fundamentals: Process and Procedure, II</i>	<i>7 Credits</i>
<i>SA08</i>	<i>Introduction to the Sources, II</i>	<i>5 Credits</i>
<i>Year 3- Third Semester</i>		
<i>HA09</i>	<i>Halacha Fundamentals: Process and Procedure, III</i>	<i>7 Credits</i>
<i>SA09</i>	<i>Introduction to the Sources, III</i>	<i>5 Credits</i>
<i>Year 4- First Semester</i>		
<i>HA10</i>	<i>Halacha Methodology: Case Study in Jewish Law, I</i>	<i>7 Credits</i>
<i>SA10</i>	<i>The Principal Halachic Interpreters, I</i>	<i>5 Credits</i>
<i>Year 4 Second Semester</i>		
<i>HA11</i>	<i>Halacha Methodology: Case Studies in Jewish Law, II</i>	<i>7 Credits</i>
<i>SA11</i>	<i>The Principal Halachic Interpreters, II</i>	<i>5 Credits</i>
<i>Year 4 Third Semester</i>		
<i>HA12</i>	<i>Halacha Methodology: Case Studies in Jewish Law, III</i>	<i>7 Credits</i>
<i>SA12</i>	<i>Principal Halachic Interpreters, III</i>	<i>5 Credits</i>

<i>Year 5- First Semester</i>		
<i>HA13</i>	<i>Advanced Halacha: From Theory to Practice, I</i>	<i>7 Credits</i>
<i>SA13</i>	<i>Halachic Responsa, I</i>	<i>5 Credits</i>
<i>Year 5 - Second Semester</i>		
<i>HA14</i>	<i>Advanced Halacha: From Theory to Practice, II</i>	<i>7 Credits</i>
<i>SA14</i>	<i>Halachic Responsa, II</i>	<i>5 Credits</i>
	Total Credits	168 Credits



SAMPLE PROGRAMS: SHIUR DALED

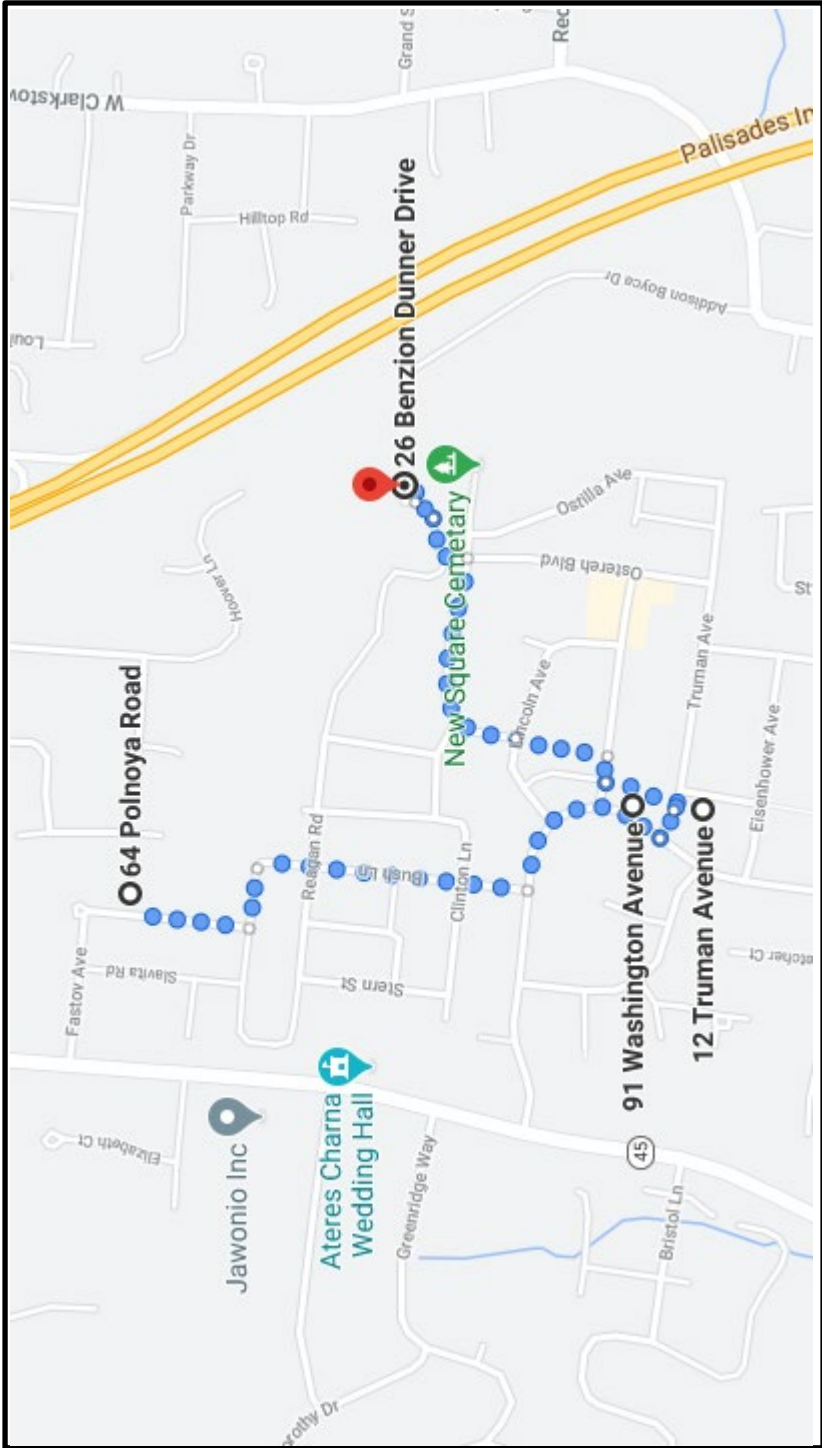
<i>Year 4 – First Semester</i>		
<i>GD10</i>	<i>Gemara Kal I</i>	<i>5Credits</i>
<i>MBD10</i>	<i>Halacha Kal I</i>	<i>5 Credits</i>
<i>ED10</i>	<i>Mussar Comprehensive I</i>	<i>2 Credit</i>
<i>Year 4 - Second Semester</i>		
<i>GD11</i>	<i>Gemara Kal II</i>	<i>5Credits</i>
<i>MBD11</i>	<i>Halacha Kal II</i>	<i>5 Credits</i>
<i>ED11</i>	<i>Mussar Comprehensive II</i>	<i>2 Credit</i>
<i>Year 4 - Third Semester</i>		
<i>GD12</i>	<i>Gemara Kal III</i>	<i>5Credits</i>
<i>MBD12</i>	<i>Halacha Kal III</i>	<i>5 Credits</i>
<i>ED12</i>	<i>Mussar Comprehensive III</i>	<i>2 Credit</i>

<i>Year 5 - First Semester</i>		
<i>GD13</i>	<i>Gemara Kal IV</i>	<i>5Credits</i>
<i>MBD13</i>	<i>Halacha Kal IV</i>	<i>5 Credits</i>
<i>HD13</i>	<i>Mussar Comprehensive IV</i>	<i>2 Credit</i>
<i>Year 5 – Second Semester</i>		
<i>GD14</i>	<i>Gemara Kal V</i>	<i>5Credits</i>
<i>MBD14</i>	<i>Halacha Kal V</i>	<i>5 Credits</i>
<i>ED14</i>	<i>Mussar Comprehensive V</i>	<i>2 Credit</i>
	<i>Total Credits</i>	<i>168 Credits</i>

FREQUENCY OF COURSE OFFERINGS

Students enrolled at Be'er Yaakov Talmudical Seminary 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 all students, and courses are offered with enough frequency to enable students to graduate within the normal time frames.

APPENDIX A: MAP OF THE CAMPUS



2024-2025 SUPPLEMENT

ACADEMIC CALENDAR

Calendar for 2024-2025 Academic Year

Fall Semester:	November 3, 2024 – February 15, 2025
Spring Semester:	February 16, 2025 – June 16, 2025
Holiday Break:	April 9, 2025 – April 23, 2025
Summer Semester:	June 17, 2025 – September 29, 2025

Dec 25- Jan 2, 2025	Chanuka	Classes end at 5:15
January 10, 2025	Asara B'Teves	Classes end at 12:00
March 13, 2025	Taanis Esther	Classes end at 12:00
March 14, 2025	Purim, Shushan Purim	No Classes
June 2, 3, 2025	Shavuos	No Classes
July 13, 2025	Shiva Asar B'Tamuz	Classes end at 1:00
August 3, 2025	Tisha B'Av	No classes

DAILY SCHEDULE

Please note all sessions are Sunday thru Friday. Friday Schedule consists of morning sessions only.

The following is the daily Seder of the Yeshiva:

7:30 am - 8:30 Shachris
Shachris is followed by a Seder in Chumash with Ohr Hachaim commentary
9:30 - 1:15 Morning Seder
1:15 Lunch
2:45-6:30 Afternoon Seder
6:10 – 6:30 Sifrei Chassidus (winter Zman)
6:30 – 6:50 Sifrei Chassidus (summer Zman)
4:45 Mincha (winter Zman)
6:15 Mincha (summer Zman)
8:30-9:45 Night Seder

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Yeshiva - Bais Heller

7:00–8:40: Bekius Seder
8:40–9:40: Shachris
9:40–10:30: Breakfast
Bochurim are given an extended breakfast during which time they learn Chumash with Rashi.
10:30-12:20: Hachana L'Shiur
12:20-1:50: Shiur
1:50-3:30: Lunch
3:30-3:50: Mincha Ketana (Winter time). Skver has a minhag not to daven Mincha Gedola. All minyanim for Mincha will be scheduled in time for Mincha Ketana. During the summer Zman, Mincha will be scheduled at approximately 6:10, towards the end of second seder, and Maariv will be scheduled at the end of night seder.
3:50-6:30: Second Seder

6:30-6:50: Maariv
8:30-9:35: Night Seder

Yeshiva – Lichter

6:50-7:50 –Early Morning Gemara Seder
7:50 – Shachris
9:30-1:15 – First Seder
1:15-3:00 – Lunch
3:00-6:45 – Second Seder
6:45 – Mincha-Summer
7:00 – Supper
8:00-9:00 – Mandatory Gemara Iyun Seder
9:00-9:30 – Halacha
9:30 - Maariv
9:45- 10:05 - Night Seder

Yeshiva – Mt. Kisco

6:45-8:20 Fartugs seder
8:20-9:35 Shachris
9:35-10:15 Breakfast and a shiur on Hilchos Shabbos
10:15-12:45 First Seder- Hachana L'Shiur Iyun
12:45-2:00 Shiur B'Iyun
2:00-3:30 Lunch
3:30-3:50 Mincha
3:50-6:55 Second Seder-Shiur pashut
6:55-7:15 Chasiddishe Seforim
7:15-8:00 Supper
8:00 Marriv
8:15-10:00 Night Seder

Mesivta

7:15-8:30 Morning Seder
8:30-9:45 Shachris
9:45-10:15 Breakfast
10:15-1:00 First Seder
1:00-2:30 Lunch
2:30-5:30 Second Seder
5:30-5:50 Mincha
5:50-7:15 Supper
7:15-7:30 Marriv
7:30-9:00 Night Seder



BROOKLYN LOCATION

8:00 – 9:15: Shacharis

9:15 – 10:00: Breakfast

10:00 – 1:30: First Seder

1:30 – 3:00: Lunch

3:00 – 6:00: Second Seder

5:00 – 5:15: Mincha in the winter

6:00 - 6:15: Mincha in the summer

Williamsburg Location

10:00-1:30 First Seder

1:30-3:00 Lunch

3:00-6:15 Second Seder

COST OF ATTENDANCE 2024-2025 Fall, Spring and Summer Semesters

Resident

Tuition and Fees	\$16,350
Food and Housing	\$3,950
Personal	<u>\$4,000</u>
Books	<u>\$250</u>
Total Budget	\$24,550

Commuter - Living with Parents

Tuition and Fees	\$16,350
Food and Housing	\$1,500
Living Allowance	\$1500
Personal	<u>\$5,150</u>
Books	<u>\$250</u>
Total Budget	24,750

Commuter - Not Living with Parents

Tuition and Fees	\$16,350
Food and Housing	\$ 23,400
Living Allowance	<u>\$7,920</u>
Books	<u>\$250</u>
Total Budget	47,920