

# STUDENT HANDBOOK 2023-2024

YESHIVA OHR YOSEPH NEIPEST

The 2023-2024 edition of the YOY Catalog supersedes all previous editions. The programs, Requirements, and standards specified herein reflect the present policy of YOY. Any subsequent changes in policies, course requirements, fees or financial assistance programs will be publicized through official communications from the school.

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## GENERAL INFORMATION

### HISTORY

Our Yeshiva carries forward a spirit of devotion to Torah and Mitzvos that was planted in Neupest, Hungary more than a century ago. There Rabbi Yoseph Goldman served as the rabbinic leader and av bes din of the Orthodox Jewish community. Recognized as a gaon and a gifted leader, the Rav was a prized talmid of Rabbi Menachem Katz, who himself was a cherished talmid of the renowned Rabbi Moshe Sofer, the incomparable Chasam Sofer who was revered throughout the region and far beyond. The Chasam Sofer's talmidim carried forward his precious legacy of unvarnished devotion to Torah and our venerable Mesorah. Rabbi Yoseph Goldman was also a devoted chasid of the Belzer Rebbe, the Rebbe Yissochor Dov, whose chassidus was famous as well for its commitment to Torah scholarship and its unrelenting stand against the Haskalah movement.

These traditions were transmitted to Rabbi Yoseph's son, Rabbi Lipa Goldman, who faithfully passed on this braided legacy. A gifted talmid of the Satmar Rav, Rabbi Yoel Teitelbaum, ztzv'l, R' Lipa combined a passion for learning with a flair for impactful public speaking. At a young age he assumed the post of Rabbi in

Romania and after his father's petira, occupied his father's rabbinic seat in Neupest, Hungary. After the entire world was darkened by Churban Europe he devoted his best energies to travelling to the devastated shtetl communities to uplift the broken-spirited survivors of the war. He selflessly placed his vast bekius and golden tongue in the service of the Vaad Hatzalah, helping revive Yiddishkeit among the Shearis Hapeleitah. But Europe with its searing memories was no longer a welcoming place and in 1949 he came to the U.S.

Here R' Lipa served as a respected dayan. He also undertook the daunting task of publishing the deservedly famous Goldman Shas (with his additional hagaos) which served as the source for Gemorrah learning for an entire generation. After moving to Borough Park from Crown Heights, and before that the Lower East Side, he served as the Rav of the Neipest Khehillah until his petirah in 1980..

His son, Rabbi Ben Zion Goldman, was designated by his father to be his Memaleh Makom and assume his public responsibilities. From a young age he displayed his father's love of Torah and avodah and devoted himself to serious

learning with an extraordinary hasmodoh. As a bochur he was broadly exposed to diverse gedolim and their varied traditions in limud haTorah. He first learned in the Nitra Yeshiva, which trained an entire generation of rabbonim and renowned marbitzei Torah. Thereafter, he went abroad to study in the Brisky Yeshiva headed by Rabbi Dovid Soloveitchik, absorbing the rigorously analytic of Brisker style of Torah study, as well as its dikduk in mitzvos. He developed a deeply rewarding relationship with the Rosh Yeshiva who exhibited exceptional affection for his special talmid.

After returning to the U.S. he joined Lakewood BMG, where he reveled in the shiurim and special character of R' Shneur Kotler zt'l. True to his family traditions, he broke new ground at BMG as the first yungerman with a shtreimel to be welcomed to the Bais Medrosh.

Recognizing the young man's charisma and elevated spirit, the saintly Satmar Rav then charged him with a large mission, to resettle in Los Angeles where a then modest sized Chassidic community was developing, and to infuse this community with learning and Chassidic warmth. Satisfied after a number of years that a strong foundation had been set down and concerned that his children should have the rich Chassidic upbringing that his Brooklyn hometown could offer,

R' Ben Zion returned to New York with his family.

Once settled there, the local Satmar community entreated him to open a Borough Park Cheder based on the strong yesodos of the Satmar mesorah. Once this foundation was successfully established he moved on develop the Satmar Yeshiva Ketana on a firm basis of learning and Chassidic mesorah.

After this was accomplished a number of chaveirim from his years in Lakewood asked him to think in larger terms and to open a yeshiva that blended litvishe rigor in learning with Chassidic warmth and piety. With this in mind he joined the newly opened Aleksander Yeshiva. The first class had six students. Asked if this was not too small a group to initiate a successful Yeshiva, he responded: come to the class you will see that the number is not relevant, the spirit of the bochurim, their immersion in learning, their regular progress and growth in midos all point to a good future for the mosad. The key is to bring in bochurim who want to grow and to show them the beauty of learning and imbue them with a chiyus. And he emphasized that this did not mean focusing on the special "lomdishe" sugyos, but rather to demonstrate that all Gemorrah study must be learned in depth and with a vigorous inquisitiveness.

He also placed emphasis on the deeper study of Chumish with Rashi and

other meforshim as a basis for developing yiras shomayim. After all, the parshios represent HKBH's own narrative concerning events and mitzvos. The stories were fine for young bochurim; but much deeper lessons need to be drawn from the Chumish. The Chumich and its understanding must grow with the talmid. The student's insight and perception of the Chumish cannot remain stagnant. The stories that absorbed as a child must give way to a deeper narrative, marked by a more elevated discourse; a richer, more substantive Chumish. Before long, the Aleksander Yeshiva was no longer concerned with how to teach a small class. It was enrolling large numbers of excellent students and went on to become one of the community's prominent Yeshivos, attracting students from far and wide.

After twelve years at Aleksander and with the yeshiva well established, R' Ben Zion responded to a summons from his old alma mater, Nitra, to strengthen their Yeshiva Gedolah. There he was zoche to develop many talmidim and to build his own fine family at the same time. His son R' Yoel was his father's talmid at

Aleksander and then went to Eretz Yisroel where he learned in Yeshiva Eretz Zvi, under R' Mendel Atik. He also became a close talmid of R' Efaim Zelaznik. Deeply influenced by both his rebbeyim, he later returned to US and opened an office devoted to helping support the Eretz Zvi Yeshiva. He went on to success in both ruchnius and gashmius and proceeded to fund a Kollel under his father, R' Ben Zion.

When his own son came of age R' Yoel very much wanted to have him learn from R' Ben Zion in a Yeshiva that carried the stamp and legacy of Neipest. With his experience in helping found the Satmar cheder in Lakewood, the Satmar Yeshiva Ketana in Borough Park, restructuring the Nitra Yeshiva Gedolah in Mt. Kisco, and founding the Krasna Yeshiva Gedolah, Harav Ben Zion was well prepared to develop his own moisad. He recruited the vastly talented R' Yaakov Yisroel Zilber to serve as Menahel and found a proper building to house the new makom Torah at 4404 14th Avenue and brought in a core group of excellent bochurim. And so was founded Yesshiva in 2015

## MISSION

At its core, the mission for Neipest Yeshiva is a desire to offer talmidim a traditional chinuch that is composed of

several parts: a rigorous grounding in lomdishe learning as represented by the Brisker approach to fastidious reading of



the text and searching conceptual analysis; a devotion to straightforward Hungarian learning with a view toward *shmatze alibah d'hilcheseh*; and shaping it all around a Chassidic personality of *yiras Hashem, hislahavus, simchas hachayim* and a pious *prishus*. The aim is to kindle in each *bochur a bren* for learning Torah, as a fulfillment of his highest purpose. Davening is viewed as an unequalled opportunity to show devotion through *avodah* by expressing *awed* praise for the Master of the Universe. And it is carried out in earnest with a full understanding of the privilege that *tfilah* implies, the privilege of an *am hanivchar* that can make *pleas* both on behalf of the individual and the larger *klall* before the *Boray Olam*.

The mission then is clear. The *Yeshiva Gedolah* aims to take a high school *bochur* who comes with the basic skills for learning and a rudimentary knowledge of *halacha* and *mesorah* and a character that is in formation and to develop all of these potential qualities so that by the time the *bochur* has become a *Kollel* student he is a mature *Chassidishe yungerman* with sophisticated abilities.

The mission is better understood as a series of objectives.

1. To develop the student's skills in learning a *Gemorrah*, from translation to following the many concepts that are

debated, to understanding how the conclusion is arrived at.

2. To develop deep thinking skills-how to approach a *sugya*, to pay careful attention to the textual nuances (*diyukkim*), analyze the reasoning process, and view the basic text not as a fixed account but rather as a fluid source with several possibilities

3. To master the process of commentary study. Drawing on the principal *Rishonim* and *Achronim* to explore the text's various possibilities and shaded meanings through the prism of the authoritative Commentaries.

4. To develop an *ameilus*, the disposition to concentrate and focus on the implications of a *Gemorrah* and to toil at making all pieces fit together; in brief to devote great intellectual energy to deep study.

5. To learn *Yiras Hashem, hadrocho* and *hashkofo* from the classic *Missar seforim* and to develop a sensitivity to the *mitzvos bain adam laMakom* and *bain adam l'chaveiro*.

6. To develop a refined character.

7. To internalize the Chassidic traditions through studying traditional Chassidic *seforim* and the history of outstanding Chassidic masters

8. To learn *Chumish* with fresh eyes, as a primer on *Emunah* and *bitachon*

9. To put great emphasis on one's tfilah; understanding the beautiful prayers, analyzing their poetic allegories and the deeper purposes of the Anshei Knesses Hagedolah in structuring and creating the major prayers.

10. Set the student on a path of consistent and undeviating lifelong learning.

With this set of mission objectives Yeshiva Ohr Yoseph - Neipest has claimed its place among the new generation of Yeshivos, attracting students who are committed to growing in their learning and in their Yiras Shomayim

## ACCREDITATION STATUS

Yeshiva Ohr Yoseph Neipest is in the process of applying for accreditation by the Accreditation Commission of the Association of Advanced Rabbinical and Talmudic Schools (AARTS),

**Association of Advanced Rabbinical  
and Talmudic Schools**

2329 Nostrand Ave Suite M-200  
Brooklyn, New York 11210

Anyone can get a copy of the AARTS Handbook AARTS by email at [office@aarts-schools.org](mailto:office@aarts-schools.org), regular mail or telephone at (212) 363-1991.

## NON-DISCRIMINATION POLICY

All qualified men of the Orthodox Jewish faith are eligible for admission to Yeshiva Ohr Yoseph Neipest without regard to age, race, color, national origin or physical handicap.

The Yeshiva is also 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 the Americans with Disability Act of 1992.

Beyond equal access, opportunity and accommodation, the Yeshiva is committed to the understanding, sensitivity, patience, encouragement and support that are essential in guaranteeing to all qualified students the same educational experience and environment as well as the equal opportunity to learn and study at the institution.

Present facilities are fully accessible to the handicapped student, and every effort will be made to accommodate any

handicapped student who is admitted to the institution.

## **DISABILITIES SERVICES**

It is the policy of Yeshiva Ohr Yoseph Neipest to ensure that no qualified student with a disability is excluded from participation in all of the school's academic programs. Furthermore, it is Yeshiva policy to prohibit discrimination on the basis of disability in all school activities and events. The Yeshiva is committed to providing reasonable accommodation for any student with a disability. In order to facilitate such

assistance, students with a disability are asked to inform the Office of Student Affairs of their requirements and provide documentation regarding their needs. Our campus is handicap accessible and we are prepared to make further reasonable provisions to accommodate physically limited students as best as possible. Information regarding disability will be kept confidential and limited to those with a direct need to know.

## **NEW YORK STATE BOARD OF REGENTS**

Under New York State law, a corporation formed for religious and educational purposes which does not confer academic degrees requiring program registration by the State Education Department, requires no state approval or credential in order to exist, or to perform its post-secondary education functions. Yeshiva Ohr Yoseph Neipest is in this category and, therefore, is not subject to the evaluation of the New York State Board of Regents. Yeshiva Ohr Yoseph Neipest does not offer programs

leading to academic degrees authorized by the New York State Board of Regents. In the opinion of Yeshiva Ohr Yoseph Neipest, its curriculum of studies, though different in kind, is equivalent in duration, intensity, depth of knowledge required, level of instruction, and quality of scholarship, to degree programs that are approved by the Board of Regents. Yeshiva Ohr Yoseph Neipest undergraduate program leads to a First Talmudic Degree.

## THE CAMPUS

### Main Campus

The Yeshiva currently resides 1128 36<sup>th</sup> Street on the outskirts of Borough Park. Its location at a comfortable distance from the residential area in Borough Park, provides a quiet atmosphere suitable for learning. The Yeshiva is also located within a reasonable distance for students' daily commute.

The building features high 12' ceilings, energy efficient lighting, and many windows providing ventilation and natural illumination.

### THE BUILDING FEATURES

- A spacious lunch room on the first floor
- Extra room for staff
- Storage room
- Fridge/freezer etc.
- Bathrooms
- Spacious Beis medrash, high ceiling, large windows
- Coat closet
- Tefilin closet
- Spacious hallways
- Coffee room
- 5 large class rooms
- Administration office
- 2 offices for the Roshei Yeshiva
- Spacious conference room
- Bathrooms
- Washroom
- Janitorial storage room

- Preparation and recreation room for the Magidei Shiurum
- Special custom sized tables and comfortable chairs

### Kolel Location

The upper levels U4 and U5 have their classes in a different location at 1456 49<sup>th</sup> Street. This is a tree lined residential block in the heart of Borough Park. It serves the upper classmen well because as a rule they are married and live within walking distance of the campus. The entry level floor has a tastefully designed 1,500 square foot Bais Medrosh that comfortably accommodates the senior student body. There is a shiur room in the basement level for breakout shiurim and chaburos. There are reference seforim on both floors forming a library of approximately 3,500 volumes, with a strong concentration in Halacha studies

### SUMMER CAMP

Camp Ohr Yoseph is a prestigious private summer camp, which all U1 U2 and U3 Yeshiva faculty and year round students attend for the entire two month program. With a primary focus on study, the camp provides students with the opportunity to learn and grow in a refreshing new environment.

Camp Neipest also offers an outstanding extracurricular program enhanced by breathtaking campgrounds.

## CAMP FACILITIES

Camp Aleksander is proud of its phenomenal up-to-date facilities providing a camping experience second to none.

- 53 acres of beautifully manicured lawns, wooded hiking trails

- Gorgeous dining room featuring the finest cuisine headed by a professional chef.

- Large, spacious, air-conditioned shul.

- Beautiful Mikvah.

- 4 classrooms

- Olympic size pool.

The camp is located at 218 Hilltop Rd  
Monticello NY 12701

## LIBRARY

The library consists of a large collection of Seforim, with several duplicates of all basics. Basic Seforim found in our library include Chumushim, Tanach, Talmud Bavli, Talmud Yerushalmi, Ramabam, Tor, Shulchon Urech, Reshonim, Achronim, Meforshim on Tanach, Shelot Utshivot, Musor, Chasidus, Hashkufa.

The Seforim mentioned above are bought and maintained by the gabai of chevra Kinyan Sefurim, who is chosen annually by the Rosh Yeshiva. Maintenance includes the binding of all Seforim by a master bookbinder hired to ensure they will last through years of repeated use. Seforim are organized by subject, and books that are used more often are shelved in a more accessible manner. All these Seforim are located in

the beis medrash on campus, with access given to all students and staff at any time.

In a constant with our mission and goal, educating students to learn with the derech halimud of “iyun and own havuna”, the Roshei Yeshiva oversee which Seforim and likutim are to be brought, into the beis medrash.

A kovetz meforshim is published by chakas every zeman, with all the necessary reshonim and achronim, as needed for all the students. When necessary copies can also be made for other Seforim.

A selection of taped lectures given by the Roshei Yeshiva is available to students. Special gabbaim are put in charge of these audio files as they are only

available to the public with special permission from the Roshei Yeshiva.

The library inventory to date is estimated to be worth about \$40,000. The Library was enabled and funded in large part by the students, in addition to donations made leilui nishmas others. The annual upgrade made to the Library is about \$10,000. This money is sourced via student donations, family donors, efforts made by the chakas gabbai and with the help of the Rosh HaYeshiva Shlita.

To ascertain which Seforim to include or purchase for the library, the gabuim

collect recommendations from faculty and students. These recommendations are then reviewed with Roshei Yeshiva, and purchased upon approval and availability of funds.

The library book cases are custom built for beauty and strength. Bookcases are open stacked, with each sefer clearly labeled and catalogued. Books are carefully arranged and put back into place each night.

## ADMISSIONS

Applications to enroll to Yeshiva are accepted once a year, before the winter semester. There are no enrollments for the fall semester.

Applicants to the Yeshiva Ohr Yoseph Neipest are advised to contact the Yeshiva's administrative office and request an application for admission to the Bais Medrash program. Interested applicants are encouraged to write to the Registrar to initiate the application process.

Yeshiva Ohr Yoseph Neipest 1128  
36th Street Brooklyn, NY 11219  
ATTN: Office of the Registrar

Once the application is fully completed and returned to the office, it is reviewed by the director of admissions,

who will then contact the applicant's previous Yeshiva and verify the information on the application. He also may contact the references listed on the application as well as the Shul that the applicant and his family attend in order to determine if the Buchur is suitable for the Yeshiva.

The Rosh Yeshiva does a general interview with each applicant. This gives him an opportunity to evaluate the candidate's general potential for success in the institute. The Rosh Yeshiva also listens to a "shtikel Torah", or Talmudic discourse, from the applicant. This part of the exam is to test the applicant's ability to engage in specialized Talmudic reasoning.

Once an applicant is approved, he is sent an official acceptance letter by the

Yeshiva. His parents are asked to meet in the Yeshiva to discuss the tuition and

other charges, and to sign a tuition contract.

## **STUDENT RECORDS AND FERPA**

The Family Educational Rights and Privacy Act (FERPA) established the following student rights with respect to their educational records:

1. The right to inspect and review the student's education records within 45 days of the day the school receives a request for access.

Students should submit to the administrator, registrar or other appropriate official, written requests that identify the record(s) they wish to inspect. The school official will make arrangements for access and notify the student of the time and place where records may be inspected. If the records are not maintained by the school official to whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.

2. The right to request the amendment of the student's education records that the student believes are inaccurate or misleading.

If the school decides not to amend the record as requested by the student, the school will notify the student of the decision and advise the student of his

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 consent to disclosures of personally identifiable information contained in the student's educational records, except to the extent that FERPA authorizes disclosure without consent.

One exception that permits disclosure without consent is disclosure to school officials with legitimate educational interests. A school official is defined as a person employed by the school in an administrative, supervisory, academic or research, or support staff position; a person or company with whom the school has contracted (such as an attorney, auditor, or collection agent); a person serving on the school's Board of Directors; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his 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

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

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by Yeshiva Ohr Yoseph Neipest to comply with the requirements of FERPA.

Students may contact the FERPA staff at the following address:

**Family Policy Compliance Office**  
**U.S. Department of Education**  
600 Independence Avenue, SW  
Washington, DC 20202-4605

## **DRUG AND ALCOHOL POLICY**

As is all too familiar, the academic community is not isolated from such problems as alcohol and drug abuse. In order to comply with federal, state, and city laws, and to promote the health and well-being of our community, the Yeshiva has adopted a stringent policy on alcohol and drugs. All students, faculty, and staff are required to comply with this policy. Faculty, employees and students should make themselves familiar with this policy and the health risks associated with drug and alcohol use and the legal sanctions under local, State, and Federal law for unlawful possessions, use or distribution of illicit drugs and alcohol.

### **ALCOHOL**

We are committed to creating and maintaining an environment that is free of alcohol abuse. The Yeshiva expects that those who wish to include alcohol as part of their activities will do so responsibly

and lawfully. Responsible drinking includes making sound judgments about whether, when, and how much to drink; understanding the health issues related to the consumption of alcohol; and avoiding excessive drinking and other abuses of alcohol that negatively affects one's academic work, social and personal activities and health.

### **Legal Stipulations**

New York State law provides that:

Alcoholic beverages shall not be provided under any circumstances by any licensed server to any person under the age of 21 or to anyone who is disorderly, visibly intoxicated, or known to be a habitual drunkard.

No person under 21 years of age may misrepresent his age for the purpose of obtaining alcoholic beverages, nor may a



person assist another in such a misrepresentation.

Proof of age must include presentation of a valid American or Canadian driver's license or non-driver identification card, a valid passport, or a valid identification card issued by the United States Armed Forces.

No person under 21 years of age shall provide false or written evidence of age for the purpose of attempting to purchase alcoholic beverages.

No person under the age of 21 may possess any alcoholic beverage with the intent to consume it.

Actions or situations that involve forced consumption of liquor or drugs for the purpose of initiation into or affiliation with any organization are prohibited.

Alcoholic beverages may not be served where money changes hands (sale of drinks, admission charged, donations solicited, etc.) without the appropriate license or permit.

Events that involve money changing hands require a Temporary Beer and Wine Permit issued by the New York State Alcoholic Beverage Control Board. Hard liquor is not permitted at these events. This includes free events under an organization which charges a membership fee.

Appropriate posted warnings about the effects of alcohol during pregnancy must appear at all events where alcohol is served.

Violation of these laws may subject the violator to legal penalties that can lead to suspension of one's driver's license to fine or imprisonment.

Within the College, the illegal or wrongful possession, provision, or consumption of alcohol, will lead to proceedings which can include a range of disciplinary sanctions including the requirement for psychological counseling and appropriate treatment; suspension or expulsion; or referral of violators for criminal prosecution.

On the first violation, a verbal warning will be given and documented; on the second a written warning, and on the third violation, the individual will be referred for disciplinary action.

Employees should note that they may not report to work or be at work while under the influence of alcohol.

## **DRUGS**

The Yeshiva recognizes the illegality and danger of drug abuse and, accordingly, strictly prohibits the possession, use, manufacture, or distribution of illicit drugs on Yeshiva premises or as part of any Yeshiva activity.

Students and employees who violate the College's policies concerning illicit drugs will face discipline up to and including expulsion or termination of employment, and may also include the requirement of completing an appropriate rehabilitation program. Moreover, all students and employees should be aware that, in addition to Yeshiva sanctions, they may be subject to criminal prosecution under federal and state laws that specify severe penalties, including fines and imprisonment, for drug-related criminal offenses. The seriousness of these crimes and the penalties imposed upon conviction usually depend upon the individual drug and amount involved in the crime. See the section below that

provides information concerning sanctions under federal law.

The unlawful manufacture, distribution, dispensation, possession, or use of a Controlled Substance in a Yeshiva Workplace by any Yeshiva employee is prohibited. A "Controlled Substance" is any of those substances referred to in Schedules I through V of Section 202 of the Controlled Sub stances Act, 21 U.S.C. 812, and as further defined in regulation at 21 CFR 1308.11-1308.15. These include substances that have a high potential for misuse or which, if abused, may lead to severe psychological or physical dependence. Among these are heroin, other opium derivatives, marijuana, cocaine, and other hallucinogens.

## TEXTBOOK INFORMATION

Yeshiva Ohr Yoseph Neipest offers a highly specialized program of study in Talmud and related subjects. All textbooks are readily available for use on open stacks in the study hall and school library. Students who wish to purchase their own copies of the texts studied may purchase them from one of the local Judaic bookstores stores in the area. Many students prefer to have their own Gemarah which costs between \$20-\$50, depending on the publisher and addition, and a Kovetz Miforshim 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 of three local Judaica stores:

### **Greenfeld Bookstore**

1366-39<sup>th</sup> street  
Brooklyn NY 11218

### **Z. Berman Bookstore**

4602-17<sup>th</sup> Ave  
Brooklyn NY 11204

### **Moznaim Publishing**

4304-12<sup>th</sup> Ave

Brooklyn NY 11219

## COPYRIGHT INFRINGEMENT

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](http://www.copyright.gov)

## ACADEMIC REGULATIONS

### GRADING POLICY

Grades are based on academic performance, participation in the Shiur and effort. The student’s cumulative grade point average, or GPA, is calculated by multiplying the grade point equivalent for each grade by the number of credits, adding the products, and dividing the sum by the total number of credits. The student’s cumulative GPA will appear at the end of each semester on the student’s transcript.

An average of C, or 2.0 or better is expected to be maintained at all times.

Students falling below this average may be placed on academic probation.

Grades and GPA equivalencies are as follows:

<b>A</b>	Excellent	4.0
<b>A-</b>		3.7
<b>B+</b>	Good	3.3
<b>B</b>		3.0
<b>B-</b>		2.7

C+ Average	2.3	F Failing	0.0
C	2.0	I Incomplete	Not counted in GPA
C-	1.7	W Withdrawn with Permission	Not counted in GPA
D Poor	1.0		

## SATISFACTORY ACADEMIC PROGRESS

All students enrolled in Yeshiva Ohr Yoseph Neipest are expected to maintain satisfactory levels of academic achievement to continue their enrollment in the Yeshiva. Satisfactory academic progress as defined by Yeshiva Ohr Yoseph Neipest has two components: a quantitative component and a qualitative component.

### Quantitatively,

A student must make sufficient progress through the academic program

to complete the 156 credits, five-year undergraduate program, within a time period of not more than twenty semesters, with a maximum attempted credits ceiling of 234 credits. Full time students must successfully complete 67% of the normal attempted credits per semester and must make sufficient progress to complete the normal five-year program in seven and a half years. The chart below illustrates the maximum completion time with the number of credits students must earn by the end of each semester:

Semester	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Credits	8	16	24	32	40	48	56	64	72	80	88	96	104	112	120	128	136	144	152	156
Credits Attempted	12	24	36	48	60	72	84	96	108	120	132	144	156	168	180	192	204	216	228	234

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, a student's earned credits are divided by the student's 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 and the student has earned at least the number of credits that appears in the chart above that corresponds to his semester of attendance,

he is determined to be making satisfactory progress.

### **Qualitatively,**

students must achieve a cumulative GPA of at least a C or 2.0.

## **ACADEMIC PROBATION**

Students maintaining a C or higher average, who drop below a C average for one semester may be placed on academic probation for one semester. Should the student fail to achieve a C average at the end of the probationary period, his probationary standing may be extended to subsequent semesters, until he can re-establish satisfactory academic standing.

To re-establish satisfactory academic standing, the student must consult with the Rosh Yeshiva who will design a study plan to assist the student in raising his grades. Students who do not take advantage of the Menahel's program may be asked to leave the Yeshiva. Students are advised to review the Yeshiva's financial aid policies for information on how academic standing may affect financial aid eligibility.

## **INCOMPLETES AND WITHDRAWALS**

A student who fails to complete all required coursework may be allowed up to six months to fulfill the course requirements. In the interim, the student will have the grade "I" (incomplete) entered on his academic record. The grade I is not included in the student's GPA. If the required coursework is not completed satisfactorily by that time, the grade I will

be changed to F, which is included in the GPA.

A student who withdraws from a course with the approval of the Menahel will have the course recorded as "W" (withdrawn with permission), and the GPA will not be affected.

## **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.

Repeated classes for a failed grade will not remove the failed grade from the GPA.

## **REMEDIAL COURSES**

There are no non-credit remedial courses offered at Yeshiva Ohr Yoseph Neipester.

## **APPEALS**

A student may appeal an adverse decision including (a) probationary status, (b) lack of satisfactory progress status, or (c) a decision of dismissal based on unsatisfactory scholastic performance, if he can demonstrate mitigating personal circumstances.

These circumstances may include some personal problem experienced by the student or a family member such as illness, death, loss of employment, etc. The student must file this appeal with the Menahel within one week that he was advised of any given decision. The Menahel will respond to the student's appeal within one month of the appeal.

## **TRANSFER CREDITS**

Transfer credits may be awarded for parallel courses of study at comparable institutions. The student's placement as well as the awarding of credits is determined based on an academic transcript and a personal interview with the director of admissions. Decisions

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

Transfer credits may be granted, at the discretion of the director of admissions, for courses completed at comparable postsecondary institutions, subject to the following conditions:

- The credits transferred must be based on coursework similar in content, style and academic rigor to the one offered at Yeshiva Ohr Yoseph Neipest.
- The student must have earned a grade that would have enabled him to pass a similar course at Yeshiva Ohr Yoseph Neipest.
- All credits must be properly documented.
- Transfer credits accepted are counted toward the number of attempted credits and the number of credits earned by the student

## **ATTENDANCE**

Although formal attendance is not taken, students are required to attend all classes on a regular basis. Excessive

unexcused absences may result in denial of credit, disciplinary action or suspension at the discretion of the Menahel.

## **BEHAVIOR**

The Bais Medrash program represents a high-level academic community based on Halucha, mutual respect for one's fellow students and for Jewish tradition.

The student enrolled in Ohr Yoseph Neipest is expected to behave according to the rules and values defined in Halucha.

## **INTELLECTUAL INTEGRITY/ ACADEMIC HONESTY**

Students are expected to behave according to the rules of Halacha and to conform to Chasidic practice. The study of Bible, ethics, and Jewish philosophy is not meant to be an abstract or theoretical exercise. It is bound up with a body of prescriptive ethical behavior.

This is particularly true with regard to the academic enterprise which thrives in an environment of open and honest learning, debate and critical thinking. Nothing is more inimical to this culture than breaches of academic and intellectual integrity. A member of the faculty, administration or student body who violates this trust, undermines the



academic community's ethical scaffolding and forfeits his right to participate in the community of learners and scholars.

Academic dishonesty such as plagiarism, cheating on an examination, or dishonesty in dealing with a faculty member or other Yeshiva official, or the threat of violence or harassment, are serious academic offenses and will be dealt with severely.

Faculty is obliged to promote awareness of, and to educate all students about what constitutes academic honesty and to foster a cooperative climate that deters academic dishonesty. To assure impartiality in the classroom, instructors should provide students with an explicitly stated grading policy. Such a grading policy may also include an academic honesty policy, which provides for specific penalties for such breaches as cheating on exams, unauthorized peer to peer sharing, unauthorized distribution of copyrighted material and plagiarizing material from others.

Scholars draw inspiration from the work done by other scholars; they argue their claims with reference to others' work; they extract evidence from earlier scholarly works. When a student or

faculty member engages in these activities, it is vital to credit properly the sources that are used. To fail to do so violates scholarly responsibility.

It is expected that academic work of any kind - whether a research paper, a critical essay, a homework assignment, a test or quiz, or a creative assignment, is entirely the product of the person whose name it bears and was prepared without assistance. If joint projects are assigned, then the work is expected to be wholly the work of those whose names it bears. If the work contains facts, ideas, opinions, discoveries, etc., that originate with others, this must be properly acknowledged according to commonly prescribed formats such as footnotes, endnotes, citations, etc.

The policy prohibiting plagiarism applies to all members of the academic community. It proscribes buying, stealing, borrowing, or otherwise obtaining all or part of a paper (including obtaining a paper online); hiring someone to write a paper; copying from or paraphrasing another source without proper citation or falsifying citations; and appropriating the ideas of another without citation.

## **RESPONDING TO CASES OF ACADEMIC DISHONESTY**

When faced with the possibility that a student has engaged in an act of academic

dishonesty, faculty are encouraged to discuss such concerns with:

- the student, asking a series of specific questions about the material in question and evaluating the student's response to them to arrive at a reasonable indication of whether or not there are real grounds for the suspicion of dishonesty;
- the Menahel, for guidance throughout the process or;
- the Rosh Hayeshiva.

There are a number of possible responses to cases of academic dishonesty. After explaining to the student what the academic sanction will be and why it was chosen (given the nature of the dishonesty), faculty may, for example, lower the grade for the relevant piece of work or lower the final grade for the course. In such situations, faculty will discuss this with the Menahel to determine the student's responsibility and the fairness of the sanction.

The Menahel may investigate further to learn if the student is facing additional problems that require interventions of a different nature and that need to be addressed more broadly.

Alternatively, faculty may refer the matter to the College's disciplinary process overseen by the Rosh Hayeshiva. If this is the chosen option, faculty will provide a brief written report about their concerns supplying whatever evidence they may have. The student will then be

required to meet with the Menahel to prepare for a hearing with the Rosh Hayeshiva who will make a determination based on the gravity of the offence and the circumstances of the individual student.

If the student is found responsible, he may face a range of possible sanctions:

- **Disciplinary Warning:** A warning that any additional violations may result in serious disciplinary action. This is the minimum sanction for a student found responsible for violating school policy.
- **Disciplinary Probation:** The student is placed on probation. Any further violations of school policies during the probation will result in serious disciplinary action. Student's parent(s)/guardian(s) may be notified and the student may be barred from living in the dorm for a specified period of time.
- **Disciplinary Suspension:** The student is removed from the Yeshiva for a specified length of time. Parent(s)/guardian(s) are notified.
- **Expulsion:** The permanent termination of student status with the possibility of a notation on the student's permanent academic record specifying the sanctions and indicating that the sanction is a result of academic misconduct. Parent(s)/guardian(s) are notified.

## ACADEMIC DISHONESTY APPEALS

A student found responsible for violating rules or of engaging in academic misconduct or dishonesty has the right to request an appeal of the decision and the resulting sanctions within ten calendar days (or as indicated in the letter notifying him of the sanction). The appeals must be filed in writing to the official mentioned in the outcome letter. There are three grounds for appeal. If the student:

1. Presents new information that was unavailable at the time of the hearing;
2. Presents persuasive arguments that the decision process was flawed;
3. Presents a case for the sanction being too severe.

After carefully considering the appeal, the Rosh Hayeshiva will

determine if a change in the outcome of the original decision is warranted. The decision on the appeal is final.

Under special circumstances a student may have to be restricted even before a hearing is held. In such cases interim actions may include restricting access to the dorms or other campus buildings and/or suspending a student from participation in classes or campus activities. The Yeshiva will only take these interim actions if it is determined that the student's presence on campus may constitute a danger to the normal operations of the institution, the safety of himself or others, or to the property of the Yeshiva or others.

## **OUTSIDE PROCEEDINGS**

If an investigation is occurring outside of the Yeshiva community (as in the case with criminal investigations) they may postpone the Dean's Discipline process until the conclusion of outside proceedings. However, interim measures may be taken immediately as indicated above. It should be noted that the results of the outside investigation may be

considered in the institutional investigation especially if that investigation reveals behavior that may be dangerous or damaging to the Yeshiva community. It is the responsibility of the student to notify the Office of Judicial Affairs and Community Standards of appeals

## ACADEMIC CALENDAR

The academic calendar of Ohr Yoseph Neipest is based on the Jewish Luach, and spans a 10 month period encompassing three semesters.

**Fall Semester**                      **Oct. 16, 2023 - Jan. 26, 2024**  
**Spring Semester:**                **Jan. 28, 2024 - May 31, 2024**  
**Summer Semester:**              **June 2, 2024 - Sept. 13, 2024**

Classes meet daily for the five months of each semester with no sessions on the following Holiday periods:

**Purim Break**    **March 21, 2024 - March 25, 2024**

**Peisach Break** **March 1, 2024 - March 25, 2024**

## FINANCIAL INFORMATION

### TUITION

Tuition for Ohr Yoseph Neipest students is based on a full program of courses for each of three semesters per year. The Yeshiva only enrolls full-time

students. For the 2023.-2024 academic year, the annual tuition fee is \$11,100. This includes meals.

### FINANCIAL AID

Ohr Yoseph Neipest is committed to helping deserving students acquire financial assistance. The aim of the financial aid program is to assure that no qualified student is denied access to higher education because of financial obstacles. The Financial Aid Office is here to help the student identify resources to fund his education. It is available to assist in completing applications for financial aid. The office also monitors financial aid and oversees compliance with the rules and regulations governing the award of

financial assistance. The Financial Aid Office is open to students from 9:00-5:00, Monday through Thursday.

Students are encouraged to meet with the financial aid counselor to determine their eligibility for various assistance programs and to discuss the types of assistance available. Based on their preliminary assessment, the Financial Aid Office will make a determination as to the expected amount to be paid by the student and his family and what federal aid, if any,

may be available to the student. The Financial Aid Office has application forms for financial assistance programs and provides help and advice for students in completing them.

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 as long as scholarship funds are available. Eligibility for federal programs is determined by an evaluation of the student's financial need, based strictly on the formulas developed by the Department of Education. While Yeshiva Ohr Yoseph Neipest is committed to making every effort to help students acquire aid, it is not possible to guarantee such assistance.

## **APPLYING FOR FEDERAL AID**

Ohr Yoseph Neipest does currently not offer any federal or state student Aid the only aid currently available is institutional scholarship

## **INSTITUTIONAL SCHOLARSHIPS**

The Yeshiva has a program of tuition assistance for students who have exhausted other avenues of assistance and are unable to meet their tuition requirements. These institutional scholarships are funded by individual donations as well as special fundraising functions held throughout the year. Students wishing to apply for this assistance are advised to contact the financial aid office. Any student who applies for financial aid will automatically

be considered for an institutional scholarship.

Any student who has difficulty in meeting his educational costs at the Yeshiva should meet with the financial aid staff to learn about the options available to him, which include institutional scholarships and deferred payment plans.

Considerations in determining financial assistance are the student assets and income, or if he is a dependent, his parents assets, income and expenses, and

the estimated academic expenses of attending the program. A student's financial need is determined by

subtracting the student and parent's contribution from the total cost of education.

## REFUND POLICY

If a student finds that he must withdraw from his courses while the semester is in progress, he is required to notify the registrar as soon as possible of his intent to withdraw. The student will be entitled to a refund of tuition payments made to the institution depending on when in the semester he withdrew from classes.

The Yeshiva will determine the amount of the refund based on the official date of withdrawal, which is the date that the student notified the registrar or the last date of attendance, whichever is earlier. Students withdrawing from the Yeshiva are entitled to a refund of their paid tuition fees based on the following formula:

<b>Withdrawal prior to the last day of the drop period</b>	<b>100% refund</b>
<b>Within first two weeks of classes</b>	<b>75% refund</b>
<b>Between two and three weeks</b>	<b>50% refund</b>
<b>Between three and four weeks</b>	<b>25% refund</b>
<b>After four weeks</b>	<b>No refund</b>

## **STUDENT SERVICES**

### **COUNSELING**

The Yeshiva's faculty is always accessible to students, and is prepared to provide assistance to any student with a personal problem or issue. The faculty members maintain a close relation to the Talmidim, and have a genuine interest in their well-being. Therefore any student who feels that he needs to consult someone on a personal matter is encouraged to meet with the Menahel, the Mashgichim or the Magidei Shiur.

With respect to counseling, the Yeshiva is of the view that the time spent in counseling students is directly related to the student's academic performance. Therefore, it is quite common that discussions of this type will only contribute to the student's feeling better about himself and becoming more self-confident. Of course, this goes hand in hand with the student's learning which should be strengthened in the process.

### **TUTORING**

The Yeshiva will provide tutoring for any student who needs assistance with his learning. This is not something that a student needs to be ashamed of. Either he can request such assistance himself, or this can be initiated by a faculty member. Generally, the tutoring is provided by Kollel students and can be either for one Seder or for the entire day.

The cost of the tutoring is assumed by the student or his family. This is especially so in cases where the Yeshiva required tutoring as a condition for the student's admission. However, if the student or family is unable to afford this expense, the Yeshiva may offer to assist in raising funds for this purpose. But the Yeshiva does not bear responsibility for the cost of tutoring.

### **AVAILABILITY OF FULL TIME EMPLOYEE**

Yeshiva Ohr Yoseph Neipest has designated Mr Isaac Meissels, Administrator, as the full time employee available to assist enrolled and prospective students in

obtaining information on financial aid programs available, criteria for eligibility, and procedure for applying for financial aid, cost of attendance, retention rates,

completion and transfer rates, institutional security and crime statistics, and all required disclosures and information, as required by 668.42, 668.43.

668.45 and 668.46 of the Code of Federal Regulations. He is available in the administrative offices during regular business hours.

## **STUDENT COMPLAINTS**

### **INTERNAL COMPLAINT POLICY**

If a student has a complaint, he should submit it in writing to the Rosh Yeshiva. 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.

### **AARTS COMPLAINT POLICY**

All students also have the right to submit complaints to AARTS. A written complaint can be sent to: Association of Advanced Rabbinical and Talmudic Schools (AARTS) 2329 Nostrand Ave

Suite M-200, Brooklyn, NY 11210, AARTS can also be contacted at Tel. 212.363.1991, by FAX:212.533.5335, or by Email [office@aarts-schools.org](mailto:office@aarts-schools.org)

### **New York State Complaint Procedures**

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

In New York State, a 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/she has been aggrieved by an institution, may file a written complaint with the Department within three years of the alleged incident.

#### **How to File a Complaint**

1. The person should first try to resolve the complaint directly with the institution by following the internal complaint procedures provided by the



institution. An institution is required to publish its internal complaint procedure in a primary information document such as the catalog or student handbook. (The Department suggests that the complaint keep copies of all correspondence with the institution.)

2. If a person is unable to resolve the complaint with the institution or believes that the institution has not properly addressed the concerns, he/she may send a letter or telephone the Postsecondary Complaint Registry to request a complaint form. The telephone number is (212) 951-6493. The address is:

**New York State Education Department  
Postsecondary Complaint  
One Park Avenue, 6th  
New York, NY 10016**

3. The Postsecondary Registry Form should be completed, signed and sent to the above address. The completed form should indicate the 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.

4. After receiving the completed form, the Department will notify the complainant of its receipt and make any necessary request for further 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 ninety days from the 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 appropriate jurisdiction. When a complaint concerns a matter that falls solely within the jurisdiction of the institution of higher education, 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's review or upon a disposition of the complaint by referral to another agency or organization, or to the institution of the higher education, the department will issue 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.

## **Placement disclaimer**

Yeshiva Ohr Yoseph Neipest is an academic institution and neither provides vocational training nor guarantees

employment or placement to students who complete its programs.

# ACADEMIC PROGRAM

## OVERVIEW

Prior to World War II, a great number of outstanding Talmudical centers graced the vibrant Jewish communities of Eastern Europe. After the Holocaust, none of these institutions remained standing, but new ones were established in America, Eretz Yisroel and Western Europe, with the result of keeping the dynamic tradition of Torah scholarship alive. Yeshiva Ohr Yoseph Neipest is a link in this chain of scholarship, seeking to pass on the rich heritage of Talmudic scholarship, Chasidus and Jewish philosophy.

The core of the Yeshiva's program revolves around the study of Gemorah, which comprises the bulk of the student's day. The Yeshiva focuses on Iyun and Bekiyus learning. To accomplish this goal then yeshiva has 3 separate Shiurim in Gemorah. (1. Iyun in the morning Seder. (2. Iyun-Kal In the first portion of the second seder. (3. Bekiyus in the third seder.

### IYUN:

The first Seder of the day involves Iyun learning, in which students are exposed to intensive, in-depth analysis of each portion of Talmudic text, together

with the commentaries of the principal Rishonim and Achronim on the Mesechta studied.

### IYUN-KAL:

At the second Seder We introduced a system which we call "*Iyon Kal*", where the talmidim learn approximately a blatt a week with an emphasis placed on the "bigger" *Inyunim* on the blatt. The seder is

run by a former talmid. The objective of this seder is to impart to the talmidim the skills necessary to learn beyiun in a quicker fashion, something absolutely vital to becoming a talmid Chuchem

### BEKIYUS:

A seder of *Gemura, Rashi, Tosfos* of approximately two blatt a week, to round off the *Yedios* and to get the talmid accustomed to learning *Gemura, rashi, Tosfos*, a basic requirement to being a religious Jew.

Generally, one Mesechta is studied per year. However, many students study other Mesechtas, as well, on their own time. These other Mesechtas are not part of the curriculum. As in most Yeshivas, there is a rotation of Mesechtas studied so that a student will be exposed to a small but important selection of Shas. The specific rotation of Mesechtas varies from institution to institution. The Gemorah curriculum of Yeshiva Ohr Yoseph Neipest follows very closely the curriculum found in postsecondary Yeshivas.

In order to facilitate greater interaction between the levels of the program, and the sharing of learning skills among the students, the entire Bais Medrash will study the same Mesechta, with each year proceeding at the depth appropriate to its level and developing the skills needed to progress to the next level.

In this way, the student of Gemorah not only becomes exposed to additional applications of legal concepts, case law and logical reasoning, but over time he

becomes more skilled in the "language" and the "style" found in the Gemorah. This will enable him to advance to the graduate level of study and ultimately prepare him for independent, lifelong study of Gemorah.

Important study skills developed include: the ability to analyze texts, the interrelation of different areas of knowledge, the application of general principles and concepts to new and unfamiliar bodies of knowledge, and greater facility in library research and literature retrieval.

In the area of logic and reasoning, students master the analysis of statements, learn to check for internal consistency in a system of ideas, practice problem solving skills, and develop the ability to formulate hypotheses, to isolate, define and clarify difficult concepts and contents, to penetrate to the crux of an issue and to develop inquisitive skills.

The study of Mussar and Chasidis, or Ethics and Philosophy, is central to the development of the Ben Torah. Practical application of self-analysis and self-evaluation is stressed with an eye toward strengthening one's relationships Bein Odom LeChaveiro and Bein Odom LaMakom.

## DEGREE REQUIREMENTS

Yeshiva Ohr Yoseph Neipest offers a five-year undergraduate program leading to a First Talmudic Degree. This degree requires the successful completion of the Yeshiva's 156-credit academic program with the following components.

GemoraH Iyun	78 credits
GemoraH Bekiyus	39 credits
Iyun-Kall	39 credits
Total Required for Degree	156 credits

## SAMPLE UNDERGRADUATE PROGRAM

### Year 1: Introductory Level

#### First Semester

TL-101A Introductory GemoraH Iyun	6 credits
GM-102A Introductory GemoraH Bekiyus	3 credits
EK-103A Introductory GemoraH Iyun-Kal	3 credits

**Total Semester Credits 12**

#### Second Semester

TL-101B Introductory GemoraH Iyun	6 credits
GM-102B Introductory GemoraH Bekiyus	3 credits
EK-103B Introductory GemoraH Iyun-Kal	3 credits

**Total Semester Credits 12**

#### Third Semester

TL-101C Introductory GemoraH Iyun	6 credits
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GM-102C Introductory Gemorah Bekiyus	3 credits
EK-103C Introductory Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

**Total Accumulated Credits Year One 36**

**Year 2: Beginning Level**

First Semester

TL-201A Beginning Gemorah Iyun	6 credits
GM-202A Beginning Gemorah Bekiyus	3 credits
EK-203A Beginning Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

Second Semester

TL-201B Beginning Gemorah Iyun	6 credits
GM-202B Beginning Gemorah Bekiyus	3 credits
EK-203B Beginning Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

Third Semester

TL-201C Beginning Gemorah Iyun	6 credits
GM-202C Beginning Gemorah Bekiyus	3 credits
EK-203C Beginning Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

**Total Accumulated Credits Year Two 72**

**Year 3: Intermediate Level**

First Semester

TL-301A Intermediate Gemorah Iyun	6 credits
GM-302A Intermediate Gemorah Bekiyus	3 credits
EK-303A Intermediate Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

Second Semester

TL-301B Intermediate Gemorah Iyun	6 credits
GM-302B Intermediate Gemorah Bekiyus	3 credits
EK-303B Intermediate Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

Third Semester

TL-301C Intermediate Gemorah Iyun	6 credits
GM-302C Intermediate Gemorah Bekiyus	3 credits
EK-303C Intermediate Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

**Total Accumulated Credits Year Three 108**

**Year 4: Senior Level**

First Semester

TL-401A Senior Gemorah Iyun	6 credits
GM-402A Senior Gemorah Bekiyus	3 credits
EK-403A Senior Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

Second Semester

TL-401B Senior Gemorah Iyun	6 credits
GM-402B Senior Gemorah Bekiyus	3 credits

EK-403B Senior Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

**Total Accumulated Credits Year Four 132**

**Year 5: Advanced Level**

First Semester

TL-501A Advanced Gemorah Iyun 6 credits

GM-502A Advanced Gemorah Bekiyus 3 credits

EK-503A Senior Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

Second Semester

TL-501B Advanced Gemorah Iyun 6 credits

GM-502B Advanced Gemorah Bekiyus 3 credits

EK-503B Senior Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

**Total Accumulated Credits Year Five 156**



## EXPLANATION OF COURSE NUMBERS

Courses are given number designations which may be understood by the following system:

The first two letters refers to the specific academic department, as follows:

TL = Talmud Iyun

EK = Talmud Iyun-Kal

GM = Talmud Bekiyus

The letters are followed by digits, the first digit refer to the year of study (e.g., U1-U5). The next three digits designate the course number (e.g., 503)

The next two digits signify the tractate (e.g., 01). Generally, the Yeshiva studies the Mesechtas identified below (the

selection of masechtas is subject to change by the Hanhola).

- (01) Bava Kama
- (02) Bava Metzia
- (03) Bava Basra
- (04) Kesibis
- (05) Gittin
- (06) Kidishin

Finally, the letter A or B, following the course number, refers to the semester in which the course was offered: A = Fall; B = Spring; C = Summer.

## FREQUENCY OF COURSE OFFERINGS

Students enrolled at Yeshiva Ohr Yoseph Neipest 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 the students, and courses are offered with enough frequency to enable students to graduate within the normal time frames.

## DEPARTMENT OF TALMUD

### COURSE LISTINGS

#### Talmud Iyun

#### **TL-101 A - Introductory Gemorah Iyun**

**6 credits**

In this first course of in-depth study of Gemorah, students are guided in making the transition from their high school training to independent study and preparation of the Mesechta through daily Shiurim. The Mesechta is dealt with new depth, with emphasis on developing interpretive proficiency and new analytical skills.

Offered in Fall term.

#### **TL-101 B - Introductory Gemorah Iyun II**

**6 credits**

This course engages students in a sustained guided investigation of assigned Talmud texts through the dialectic chavrusah process. The objective is advance skills in translating, analyzing and articulating the ancient text. Students learn to look closely at syntax, phraseology, method of exposition and terms of art to “unlock” the text and expose its fuller significance. All texts reflect a particular time and a specific historical moment. Deciphering them requires a nuanced understanding of the culture, mentalité and rhetorical styles that shape them.

Prerequisite, TL-101A. Offered in Spring term.

**TL-101C Introductory Gemorah Iyun****6 credits**

In focusing on the authoritative Talmud text student chavrusahs work together on developing a flowing translation of the assigned Talmud to arrive at a contextually accurate understanding of the intended meaning. Over the course of the semester they advance in fluency and in understanding the dialogic format of the Hebrew-Aramaic Gemorah text, acquiring *yedios* and *regilus* in learning Talmud. The shiur offers a lucid presentation of the text with its canonical interpretation.

Prerequisite, TL-101B. Offered in Summer term.

**TL-201 A - Beginning Gemorah Iyun I****6 credits**

This course continues to strengthen student skills in Talmud analysis. Students emerge from this course with the ability to independently prepare an assigned Talmud selection by translating the text and extruding its primary principles. Students analyze the Talmudic debates and elucidate the interpretive stances of Rashi and Tosfos on the assigned selections. In particular, students will be expected to understand the distinctive approaches of the two major commentaries that are emphasized in the Talmud Iyun core.

Prerequisite TL-101 B. Offered in Fall term.

**TL-201 B - Beginning Gemorah Iyun II****6 credits**

Students translate, discuss and critically analyze assigned texts for the Chavrusah - research segment of this course. The shiur/ lecture focuses on the interpretive fine points of the primary material and on detailing the theoretical commentary offered in the secondary literature. The lecture extends the analysis beyond Rashi and Tosfos to authoritative explicators of the twelfth through fifteenth centuries. Expanding the scope of commentary, deepens the case analysis and the learned discourse.

Prerequisite TL-201 A. Offered in Spring term.

**TL-201C Beginning Gemorah Iyun****6 credits**

This course is designed to equip the student for independent Talmud analysis. Students learn to present their findings in a clear, organized and nuanced manner. The magisterial Talmud was redacted to accomplish didactic/ legal/ civic purposes and the students, employ a systematic methodology to uncover the layered objectives of the Gemorah. In each instance, they ask what information does the text offer that leads to the conclusion that is presented? Is the information adequate for a conclusive decision? Is the chain of reasoning sturdy, and reliable or contingent? Is the conclusion inescapable or can the facts equally support a different conclusion? The Chavruseh partners test alternative explanations and compare them for persuasiveness and rigor. What are the cardinal assumptions undergirding the reasoning? Is there an authoritative basis for these assumptions? In addition to their assigned tractate students also focus on assigned sugyos in Seder Moed to acquire fresh concepts in a new area of study with an added focus on the dispositive Halacha.

Prerequisite TL 201B. Offered in Summer term.

**TL-301 A - Intermediate Gemorah Iyun I****6 credits**

With their developing skills in Talmud analysis, students prepare for the shiur/lecture by researching assigned case texts. The objective is to build deductive and analytic skills for researching the Rishonim commentaries (as per Mareh Mkomos). After this preliminary analysis of the Talmud passages-with commentary they come to shiur prepared for the interactive discussion of apparent difficulties raised in the Rishonim debates. Their study of Tosefos' comparative scholarship expands their focus on the local text to a broader, systematic understanding of Talmud concepts across shas.

Prerequisite TL 201C. Offered in Fall term.

**TL-301B - Intermediate Gemorah Iyun II****6 credits**

This course hones research skills, organizational abilities and analytic techniques. Students pursue independent research in the assigned tractate. They master an expanding bibliography of the medieval scholarly literature surrounding the assigned text. They become familiar with the distinctive approaches and methodologies that mark the varied schools of interpretation. Working closely with a study partner, they prepare the text and carry out additional research in the reference canon. Lectures are devoted to advanced analysis of the major conceptual models proposed by the Rishonim.

Prerequisite TL-301 A. Offered in Spring term

**TL-301C Intermediate Gemorah Iyun                      6 credits**

Student chavrushehs analyze the explicatory systems employed by the Rif, Rambam, Rosh, and other codifiers in reducing the extensive Talmud literature to its conclusive elements. The student arrives at an understanding of the basis for the various stands taken by these codifiers and develop analytical principles for explaining their differing positions. The interactive Shiur analyzes models of advanced scholarship drawing on broad student participation.

Prerequisite TL-301 B. Offered in Summer term

**TL-401 A - Senior Gemorah Iyun I                      6 credits**

Student's research and survey the major Rishonim to arrive at a coherent overview of the major conceptual models used in explicating assigned Talmud texts. Students offer chaburah seminars based on their own research in both primary and secondary sources. Similar cases texts are compared and dissected to understand the bases for variations in legal ruling. The Shiur klolli applies a critical method that analyzes the Rishonim literature as faceted legal briefs defending and explicating legal positions derived from contextual readings of the text.

Prerequisite TL-301C. Offered in the Fall term.

**TL-401 B - Senior Gemorah Iyun II                      6 credits**

Students in this course prepare their own creative scholarship. Based on an approach that views the entire Talmud as an integrated whole, students trace concepts and principles throughout the vast compilation of the Talmud. By comparison, analysis and creative distinctions, students interpret the Talmud according to a tradition of rigorous analysis that has kept the Talmud alive and relevant over millennia. The shiur analyzes the shittos of the commentators, examining the scaffolding that undergirds the learned and original constructions of the text itself.

Prerequisite TL-401A. Offered in the Spring term.

**TL-501A Advanced Gemorah Iyun**

**6 credits**

Students in this course take their analysis to a new level, integrating their study of the theoretical Gemorah with the applied law of the Shulchan Aruch. They analyze the underlying concepts and principles in extensive Talmud sources, filtered through the perceptions of the Rishonim, with a particular emphasis on the RAMBAM. This preparation provides the deep context for their study of the Tur Codes alongside the expository Bais Yoseph. After mastering the conceptual undergirding derived from this research they turn to the dispositive Halacha.

Prerequisite TL-40B. Offered in the Spring term.

**TL-501B Advanced Gemorah Iyun**

**6 credits**

This course carries forward the methodology of integrating the Gemorah with the applied law as presented in the Shulchan Aruch (Code of Jewish Law). The legal text and its authoritative interpreters (Nosei Keilm) are analyzed and committed to active memory. Study of the applied law also draws upon the traditions of scholarly interpretive briefs in the Responsa literature of the past four centuries. These legal essays apply the Talmud law to novel cases and queries (shaaylos) that arise from technologies that developed after the redacting of the Shulchan Aruch. Modern Halacha is studded with new questions about the

nature of electricity, the Halachic standing of such medical breakthroughs as heart transplants and legal constructions like the stock market and business corporation.

Prerequisite TL-501A. Offered in the Spring term.

## Talmud Bekiyus

### **GM-102 A - Introductory Gemorah Bekiyus I** **3 credits**

As a first Bekiyus course, this program assists students in approaching the Mesechta with an eye toward developing their breadth of scope. The course generally covers other Perakim in the Mesechta that are not covered in the Iyun course.

Offered in Fall term.

### **GM-102 B - Introductory Gemorah Bekiyus II** **3 credits**

Students work through a sequence of Talmud topics in the assigned tractate. Some texts are discursive, some are analytic and others offer metaphoric parables. The Talmud has no disciplinary borders; a sugya may look for a principle in medical ethics and another in the rights of defendants to illuminate a tort case. The more one absorbs its style and its reasoning the more practiced he becomes in a methodology that is inflected with the history, customs and practical wisdom. Confronting a discourse, thickly woven with legal, ethical, philosophical and economic strands, the student works to uncover a usable past rich with relevant lessons for the present.

Prerequisite GM-102 A. Offered in Spring term.

### **GM-102C Introductory Gemorah Bekiyus III** **3 credits**

This course directs students in a structured pace of study and analysis designed to have them complete a substantial portion of the entire tractate over the course of the year. Students master an extensive working Talmud vocabulary and develop a facility for translation and for working with the Talmud's interrogative techniques. Intensive review periods are designed to fix the debates and discussions presented in the source text into long term memory.

Prerequisite GM-102 B. Offered in Summer Term.

**GM-202 A - Beginning Gemorah Bekiyus I** **3 credits**

Students use the more extensive and discursive Gemorah texts to trace and master the logic and meaning of the Mishna. They study and analyze the emendations and explanations offered by the Tannaim and Amoraim on the assigned tractate chapters and develop greater fluency in working with the Hebrew-Aramaic texts. The objective is to become more familiar with an extensive selection of legal principles, analytic techniques and case dispositions through wide-ranging content immersion. The texts are studied in conjunction with the major local commentaries.

Prerequisite GM 102 C. Offered in Fall term.

**GM-202 B - Beginning Gemorah Bekiyus II** **3 credits**

The Mishnaic text is coded with antiquated terminology and obscure syntax. It is therefore open to varied interpretive readings. The great guide to these texts is the medieval French scholar, Rabbi Shlomo Yitzchaki, known by the acronym Rashi. Rashi was the compiler of the *kuntreisim*, handwritten copybooks that provided translations, explanations for opaque phrases and most importantly the authoritative interpretation of the text. Rashi's venerable commentary guides the developing Talmudist through the thicketed realms of Gemorah discourse. In all assigned tractates, except for Bava Basra and parts of Pesachim, the student will analyze the Mishna and Gemorah by the light of *Rashi's* commentary. In



the aforementioned tractates the Rashbam commentary authored by Rashi's grandson is used.

Prerequisite GM 202 A. Offered in Spring term.

**GM-202C Beginning Gemorah Bekiyus III** **3 credits**

Directed study of Gemorah with instructional guidance and supervision. Students translate and discuss the Gemorah's painstaking analysis of 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.

Prerequisite: GM202B. Offered in Summer Term.

**GM-302 A - Intermediate Gemorah Bekiyus I** **3 credits**

In this course study partners analyze the Talmud text as the Gemorah posits an explanation for a Mishnaic dictum and then riddles this initial interpretation with questions and challenges based on logic, precedent, or other conflicting texts. Student chavruses pursue the extensive study of the assigned Mishna and Gemorah according to a weekly schedule of research and assignments.

Prerequisite GM 202 C. Offered in Fall term.

**GM-302 B - Intermediate Gemorah Bekiyus II** **3 credits**

Relying upon Rashi's interpretation for guidance and consulting selected Tosefos that address pshat, chavruseh pairs focus primarily on understanding the Shakla Vetaria - the thrust and parry- of the various Tannaim and Amoraim. Students are required to master the maskonos, the final conclusions of the various cases that are studied.

Prerequisite GM 302 A. Offered in Spring term.

**GM-302C Intermediate Gemorah Bekiyus III** **3 credits**

This course promotes mastery of the styles of Talmud discourse and colloquy in texts drawn from the Orders of Nashim and Nezikin. Students prepare the Talmud text and immerse themselves in its legal narrative. While the rapid pace of study precludes comprehensive analysis of the Rishonim literature, this course provides the student with broad exposure to the legal categories and concepts analyzed in the assigned tractate.

Prerequisite: GM302B. Offered in Summer term.

### **GM-402 A - Senior Gemorah Bekiyus I**

**3 credits**

Talmud text is a landscape of many possibilities. Talmud passages can be excavated for their underlying principles and modes of analysis, but their surfaces also shimmer with important lessons. This course is devoted to developing a sense of the forest without getting lost among the trees and their dense undergrowth. Students are assigned a broad selection of Talmud topics. These topics range from aggadah texts and ethical parables to analyses of theory to slices of life and thought drawn from ancient society. In each instance the student is to develop a flowing translation of the text, present a rational statement of its apparent meaning and summarize the main points that are raised in the sugya (Talmud passage).

Prerequisite GM 302C. Offered in Fall term.

### **GM-402 B - Senior Gemorah Bekiyus II**

**3 credits**

In this topical survey the student applies concepts from varied disciplines, from mathematics to biology to social thought to analyze the assigned texts. The Talmud did not divide learning into distinct fields of knowledge convinced that practical intelligence is too protean to be channeled into artificial disciplinary lanes. Students apply this holistic approach to assigned course texts, integrating the diverse methodologies. This course adopts a perspective that focuses on more than one issue at a time, blending in diverse elements to construct a compound reality. The topics pass from case studies to legal briefs

to ethical narratives describing ancient social customs and systems of regulation, to forms of civil society and social control and more.

Prerequisite GM 402 A. Offered in Spring term.

### **GM-502A - Advanced Bekiyus I**

**3 credits**

Students in Chavruseh pairs independently translate, analyze and master the assigned Gemorah text drawn from the Order of Moed. In their analysis students pay 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 Maskanos, the halachic conclusions, offered in the text. They pay special attention to the rabbinically developed Takanos and Gezeiros that help define holiday practice to this very day.

Prerequisite GM 402 B. Offered in Fall term.

### **GM-502B - Advanced Bekiyus II**

**3 credits**

Guided by the principal commentaries, students engage with study-partners in extended dialectic analysis of the Moed-related text. They focus on textual structure and format as well as syntax and logic as they make their way through the thicketed text passages. They complete multiple chapters in the assigned tractate emerging with a sure sense of the Masoretic themes (and -didactic commemorative contexts) that shape holiday observance.

Prerequisite GM 502 A. Offered in Spring term.

## **Gemorah Iyun-Kal**

### **EK-103 A - Introductory Gemorah Iyun-Kal I**

**3 credits**

The focus of this course is on developing student skills in approaching a Talmud text. These skills include developing fluency with Aramaic and Hebrew text material;

deciphering and dissecting the basic text; and placing the material in the broader context of other relevant Talmudic passages. Major emphasis is placed upon using the classical commentaries to assist with obscure terms and unfamiliar concepts as the student strives to construct a flowing presentation of the basic text (*pshat*).

Offered in Fall term,

### **EK-103 B - Introductory Gemorah Iyun-Kal II**

**3 credits**

Students study a different chapter in the same Tractate that is studied in Talmud Iyun 101B. The emphasis is on achieving a broader perspective of the Masechta, studying new topics that are introduced in the later chapters of the tractate. The pace is quicker while the balance between the study of Talmud related sources leans much more heavily toward the primary text. Focus is on skill expansion in a self-study format.

Prerequisite EK-103 A . Offered in Spring term.

### **EK-103 C - Introductory Gemorah Iyun-Kal III**

**3 credits**

Students methodically move through tractate chapters identifying core concepts drawn from the textured scholarly discussions. Student 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, acquire a facility for Talmudic methodology and styles of argumentation and 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, a statement that is ironic and one that is to be taken literally.

Prerequisite EK 103B . Offered in Summer term.

### **EK-203 A - Beginning Gemorah Iyun-Kal I**

**3 credits**

In this course student chavruses carry out a program of research and preparation of the assigned text subjecting the case studies to conceptual analysis guided by the Rishonim and Acharonim. They apply the time tested method of dialectic inquiry working their way

through arcane texts to uncover advanced Talmudic principles. Instructors offer close oversight to guide this process.

Prerequisite EK 103 C . Offered in Fall term.

**EK-203 B - Beginning Gemorah Iyun-Kal II**                      **3 credits**

In this course Talmud analysis is deepened with a focus on the Rishonim commentaries that reflect various styles of analysis and thought. These works with their characteristic techniques and approaches may stand for an entire school of thought while others are the creative product of a single scholarly mind. These commanding studies, which along with Rashi, Tosefos and RMBM, includes Rabbi [Isaac Alfasi](#), (the *Rif*), the 11th century North African and Spanish Talmudist who analyzed the Talmud texts and offered dispositive conclusions for each of the case debates. It also includes such illustrious successors as the Mordechai, Meiri, Rosh, Ritva, Rashba, Ramban, Shita Mekubetzes et al. Students focus on these canonical interpreters of the Talmud, providing the theoretical scaffolding for the higher analysis of the Talmud.

Prerequisite EK 203A . Offered in Spring term.

**EK-203 C - Beginning Gemorah Iyun-Kal III**                      **3 credits**

Students carry out research in primary and secondary texts, analyzing the legal concepts presented in the Rishonim. The Rishonim wrote for a select audience of scholars. Their brevity and use of code phrases poses a challenge to the contemporary student who must immerse himself in their writings to decipher a style and a pattern of argument that is seven and eight hundred years removed from the present. They note the styles of argumentation and carefully parse the structure and syntax to tease out interpretive principles. As with any field of investigation the researcher must learn how to ask questions of the large scene first and then to focus on particulars.

Prerequisite EK 203B. Offered in Summer term.

**EK-303 A - Intermediate Gemorah Iyun-Kal I**                      **3 credits**

The student traces the various arguments presented in the commentaries and analyzes the reasoning that supports the often intricate skeins of logical explication. He applies the interrogative method of asking questions and posing tests of logic to arrive at a deeper understanding of the layered Rishon texts. This course promotes deductive skills and conceptual thinking so that a Talmud text originally understood to have a finite meaning is deconstructed into a text of multiple possibilities.

Prerequisite EK 203 C. Offered in Fall term.

**EK-303 B - Intermediate Gemorah Iyun-Kal II**                      **3 credits**

This Talmud survey course is devoted to training the student how to move through a text purposefully to identify the core concepts that are the main points of scholarly contention. The student probes the hermeneutical thickets raised by the commentaries in their varying analyses of the assigned Talmud case studies to arrive at a coherent construct of each sugya. Students offer chabura presentations based on their findings.

Prerequisite EK 303A. Offered in Spring term

**EK-303 C - Intermediate Gemorah Iyun-Kal III**                      **3 credits**

Students carry forward their analytic work on the Rishonim. They interrogate the Medieval commentaries and to explicate why one interpreter fastens upon a particular principle while another scholar focuses on a different explanatory theory. The student is called upon to suggest what best explains their divergences; why does a particular Rishon advance a novel twist of an established principle while another rejects this application as untenable? Close readings of the Rishonim reveal answers to these and other questions, deepening the text and its application. Lectures are devoted to surveying the Rishonim and presenting a coherent synopsis.

Prerequisite EK- 303B. Offered in Summer term

**EK-403 A - Senior Gemorah Iyun-Kal I**                                      **3 credits**

The course is designed to advance the student's facility in applying the thirteen fundamental principles of deduction and inference used in deriving Talmudic concepts. The emphasis first is on achieving a basic level of understanding that illuminates the logical and narrative structure of the passages. Then the chavruseh pair advance the analysis to tracing Talmudic theory and ethical philosophy. Students focus particularly on distinctions; some are important others are not material. Distinctions need to pass the test of significance. They need to have implications and consequences. The student also works on articulating his thoughts in a manner that is systematic, methodical and carefully reasoned.

Prerequisite EK 303C. Offered in Fall term.

**EK-403 B - Senior Gemorah Iyun-Kal II      3 credits**

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

Prerequisite EK 403A . Offered in Spring term.

**EK-503A - Advanced Iyun-Kal I      3 credits**

Extensive coverage emphasizes achieving a broad perspective on the entire tractate. Assigned Masechtos are designated from the Order of Moed. Students carry out intensive analysis of the primary texts, making use of respected interpretive sources. The emphasis is on comprehension and retention, while refining deductive skills related to following often complex trains of argumentation. Students assimilate substantial swaths of primary material with commentary and prepare chabuross for class presentation.

Prerequisite EK 403B. Offered in Fall term.

**EK-503B – Advanced Iyun-Kal II      3 credits**

Chavruses translate, debate and assimilate fresh textual material at the pace of two blatt per week. The focus is on having the study pairs compare and analyze a wide range of case studies and Talmud briefs with Rashi, Tosefos and a curated corps of Rishonim. These studies promote critical thinking skills associated with techniques of comparing and contrasting and identifying nuanced dissimilarities to help isolate distinctive text patterns. The pace forces students to use the rich bibliographic literature with care and discretion, making efficient use of the most appropriate explanatory sources.

Prerequisite EK 503A. Offered in Spring term.



## SAMPLE PROGRAM

### Year 1

#### First Semester

TL-101A Introductory Gemorah Iyun	6 credits
GM-102A Introductory Gemorah Bekiyus	3 credits
EK-103A Introductory Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

#### Second Semester

TL-101B Introductory Gemorah Iyun	6 credits
GM-102B Introductory Gemorah Bekiyus	3 credits
EK-103B Introductory Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

#### Third Semester

TL-101C Introductory Gemorah Iyun	6 credits
GM-102C Introductory Gemorah Bekiyus	3 credits
EK-103C Introductory Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

**Total Accumulated Credits 36**

### Year 2

#### First Semester

TL-201A Beginning Gemorah Iyun	6 credits
GM-202A Beginning Gemorah Bekiyus	3 credits
EK-203A Beginning Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

#### Second Semester

TL-201B Beginning Gemorah Iyun	6 credits
GM-202B Beginning Gemorah Bekiyus	3 credits

EK-203B Beginning Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

Third Semester

TL-201C Beginning Gemorah Iyun 6 credits

GM-202C Beginning Gemorah Bekiyus 3 credits

EK-203C Beginning Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

**Total Accumulated Credits 72**

**Year 3**

**First Semester**

TL-301A Intermediate Gemorah Iyun 6 credits

GM-302A Intermediate Gemorah Bekiyus 3 credits

EK-303A Intermediate Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

**Second Semester**

TL-301B Intermediate Gemorah Iyun 6 credits

GM-302B Intermediate Gemorah Bekiyus 3 credits

EK-303B Intermediate Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

**Third Semester**

TL-301C Intermediate Gemorah Iyun 6 credits

GM-302C Intermediate Gemorah Bekiyus 3 credits

EK-303C Intermediate Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

**Total Accumulated Credits 108**

**Year 4**

**First Semester**

TL-401A Senior Gemorah Iyun 6 credits

GM-402A Senior Gemorah Bekiyus 3 credits

EK-403A Senior Gemorah Iyun-Kal 3 credits

**Total Semester Credits 12**

## Second Semester

TL-401B Senior Gemorah Iyun	6 credits
GM-402B Senior Gemorah Bekiyus	3 credits
EK-403B Senior Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

**Total Accumulated Credits 132**

## Year 5

### First Semester

TL-501A Advanced Gemorah Iyun	6 credits
GM-502A Advanced Gemorah Bekiyus	3 credits
EK-503A Senior Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

### Second Semester

TL-501B Advanced Gemorah Iyun	6 credits
GM-502B Advanced Gemorah Bekiyus	3 credits
EK-503B Senior Gemorah Iyun-Kal	3 credits

**Total Semester Credits 12**

**Total Accumulated Credits 156**

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**Rabbi Chaim Hirschpring**

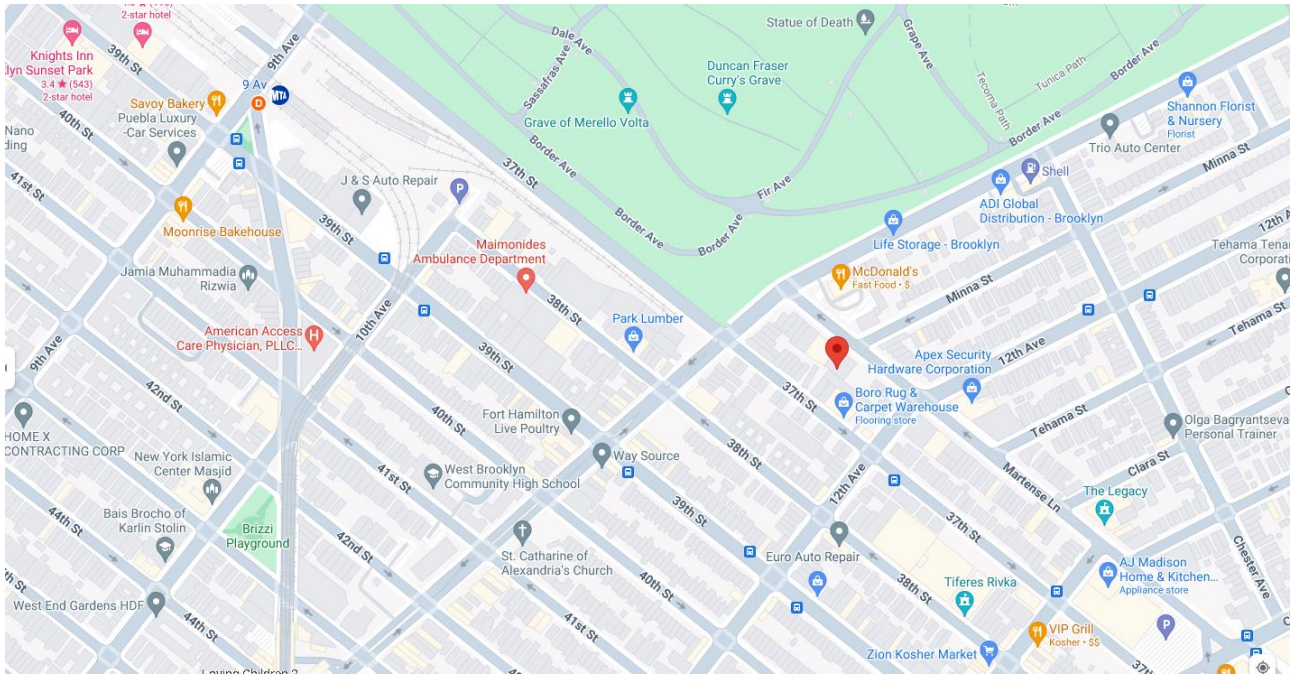
**Rabbi Dovid Turtchin**

**Rabbi Leib Valles**

**Rabbi Shia Kalikstein**

**Rabbi Leib Altuvsk**

## Map - Directions



Form George Washington Bridge).

Take exit 1 toward I-95 N/I-87/H Hudson Pkwy/Riverside Dr onto RT-9A S (Henry Hudson Pkwy). Go for 10.8 mi.

Take left ramp onto I-478 E (Hugh L Carey Tunnel) toward Hugh L Carey Tun/Brooklyn/I-278. Go for 2.6 mi.

Continue on I-278 W (Brooklyn Queens Expy). Go for 0.6 mi.

Take left exit 24 toward Prospect Expwy onto RT-27 E (Prospect Expy). Go for 1.0 mi.

Take exit 4 toward 10 Ave/11 Ave/RT-27-TRUCK E. Go for 0.1 mi.

Turn right onto John P Devaney Blvd toward RT-27 E. Go for 266 ft.

Turn slightly left onto McDonald Ave toward Church Ave/RT-27 E. Go for 0.5 mi.

Turn right onto Fort Hamilton Pkwy. Go for 0.3 mi.

Turn left onto Chester Ave. Go for 0.1 mi.

Turn right onto 12th Ave. Go for 0.1 mi.

Turn right onto 36th St. Go for 289 ft.

1128 36th St Brooklyn, NY 11218-2008