

MIRRER YESHIVA CENTRAL INSTITUTE

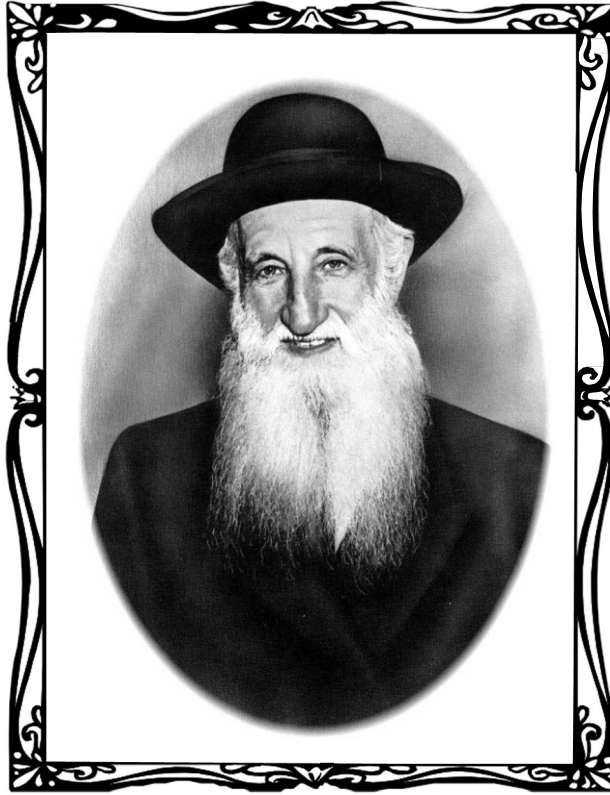
CATALOG 2025 – 2026



MIRRER YESHIVA CENTRAL INSTITUTE

Rabbinical College for Higher Talmudic Learning

1791-95 Ocean Parkway
Brooklyn, NY 11223
(718) 645-0536



“Our Sages have revealed to us that the secret of meaningful life is commensurate with the extent that the student is bound by bonds of everlasting love for his Teacher and for his House of Learning”.

HARAV HAGOAN R' AVROHOM KALMANOWITZ, זצ"ל
FOUNDER OF THE MIRRER YESHIVA IN BROOKLYN

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Dear Student:

The faculty and administration of the Mirrer Yeshiva Central Institute would like to welcome you to our Yeshiva. It is always a pleasure to welcome a new class of students to the adventure of higher Talmudic learning. You will have the opportunity to pursue a course of study based upon a tradition of learning that stretches back thousands of years to the fabled Academies of Sura and Pumpedisa, yet remains fresh, relevant and authoritative. You will be studying with an experienced faculty which has devoted itself to Talmudic scholarship and won worldwide acclaim for its erudition. This scholarship is tied to a deeper wisdom, the wisdom of the Rebbi, the Teacher. They are not only interested in preparing a mind for thought they are committed to preparing a person for life.

You will be joining students from all over the country and from many countries abroad, who like you, have shown the requisite training and sterling character traits for acceptance to our Yeshiva. Embark with them on the challenge of shaping a life committed to study, contemplation, and the pursuit of excellence. Such personal growth is often a lonely effort, as all self-realization must be. However, this task is profoundly enhanced by working within a community of scholars, friends and supportive teachers. It is a challenge worthy of the many years of preparation and the historic message of your heritage.

Remember that you are not alone at the Mirrer Yeshiva. All of us in this wonderful administration and on the faculty are with you in this marvelous quest. Above all, remember that our Sages have said, "The task easily disposed of is seldom worthwhile." Work at your studies, hover over your Talmudic volumes, and you will be rewarded with results that will forever enrich the quality of your life.

Sincerely yours,

HANHALAS HAYESHIVA

ACCREDITATION

Mirrer Yeshiva Central Institute is an institute of advanced learning, offering programs in Rabbinic and Talmudic Studies, to students pursuing undergraduate and graduate degrees.

Mirrer Yeshiva Central Institute is accredited by the Association of Advanced Rabbinical and Talmudical Schools, and is recognized as an accredited institute of higher education by the U.S. Department of Education. The address and telephone number of our accrediting agency is: Association of Advanced Rabbinical and Talmudical Schools, 2329 Nostrand Avenue, Brooklyn, NY, 11210, 212-363-1991. The public can request the AARTS Handbook by contacting AARTS by email (office@aarts.org), regular mail or telephone. Mirrer Yeshiva Central Institute has been approved by appropriate federal and state authorities for Immigration, Selective Service and Social Security. Our graduates are automatically accepted by leading professional Rabbinical organizations such as Union of Orthodox Rabbis of United States and Canada, Rabbinical Council of America and Rabbinical Alliance of America, with privileges to perform most Rabbinic functions. Copies of our Accreditation Letter are available in the Financial Aid Office and may be inspected during regular office hours.

All degrees offered by the Mirrer Yeshiva are accredited by AARTS

The degrees are:

Intermediary Talmudic Degree

First Talmudic Degree

Advanced Talmudic Degree

Talmudic Research Degree

STATEMENT OF NON-DISCRIMINATION AND COMPLIANCE

The academic programs of the Mirrer Yeshiva Central Institute are open to all qualified men of the Jewish faith who fulfill the admission requirements for acceptance to one of the degree programs offered at the institution. These opportunities are made available without regard to race, color, national origin or physical handicap.

In addition, the Mirrer Yeshiva Central Institute is an Equal Opportunity Employer 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 with the Americans with Disabilities Act of 1991, state legislation (Executive Law 296), local law, and applicable regulations promulgated pursuant to these laws to prohibit the exclusion of qualified students with disabilities, solely by reason of their disability, from participation in college programs or activities. Mirrer Yeshiva complies with the Student Right to Know and Campus Security Act (PL 103-542). Mirrer Yeshiva maintains all federal requirements for a drug-free campus and workplace. Graduation reports are available upon request from the Office of Admissions and Registrar.

We are committed to provide the understanding, sensitivity, patience, encouragement and support that we make available to all of our students, regardless of background and physical conditions, the chance to experience the same educational opportunities, in accordance with federal and state laws and regulations. Mirrer Yeshiva will make reasonable accommodations for the physically disabled. Every effort will be made to accommodate handicapped individuals in pursuing their right to a higher education. Those students who wish to request special accommodations please contact Rabbi Eli Schweitzer at 347-236-1218, our Title IX Coordinator.

In the event that a student believes that he was not treated fairly and was discriminated against on the basis of his disability, the student should consult with the Assistant to the Rosh Yeshiva, Rabbi Yisroel Pollak, who will attempt to resolve the issue.

COVID-19 PROTOCOL

Each of us in our own personal way have been affected by the Covid-19 pandemic. We are very pleased to have opened in person instruction. Our primary objective is for our students to have maximum learning and social opportunities in a safe and healthy environment.

School is fundamental to a student's development and well-being. It provides our students with academic instruction, social and emotional skills, safety, reliable nutrition, physical, speech, mental health therapy and the opportunity for physical activity.

Transmission of the COVID virus takes place primarily through droplets pushed out by sneezing or coughing as well as aerosol droplets which are exhaled and remain aloft in the air for considerable time. These factors have determined the basis of our plan to open school in a safe manner.

Physical distancing, sometimes referred to as social distancing is keeping people separated with the goal of limiting a spread of contagion between individuals. It is fundamental to lowering the risk of spreading the COVID-19 virus by persons in close proximity. All students and staff are required to wear masks during Covid mandates. There are stations throughout the building with hand sanitizer and masks to be used by all who enter the building.

All students, faculty, and staff must have a negative COVID test result before returning to campus. Any individual that does not have a negative test result will not be allowed to enter the campus. Any student displaying symptoms of COVID or fever over 100.4 for over 24 hours will need to be tested for COVID and remain in quarantine until he receives a negative test result.

Remote learning options will be available to students who are immunocompromised, infected with COVID/quarantined, or who cannot return to campus due to COVID.

Any student in quarantine will be able to participate in academic courses via distance education. Other student services, such as tutoring and counseling will also be available over the phone and remote learning system to any quarantined student.

HARASSMENT POLICY

We are committed to extending ourselves beyond the letter of the law, to fostering an environment in which all members of our campus community are safe secure and free from all misconduct and harassment.



Harassment, whether verbal, physical, or visual, that is based on any of these characteristics is a form of discrimination. This includes harassing conduct affecting tangible job benefits, interfering unreasonably with an individual's academic or work performance, or creating offensive environment.

Our community expects that all interpersonal relationships and interaction will be based on mutual respect, open communication and clear consent.

Examples of discrimination and harassment may include: Refusing

to hire or promote someone because of the person's protected status.

Demoting or terminating someone because of the person's protected status. Verbal abuse or insults about, directed at, or made in the presence of an individual or group of individuals in a protected group.

BOARD OF DIRECTORS

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Global Development Brooklyn, NY

MENDY GERTNER
Gertner International LTD New York - London

SHIMON GREISMAN
President Greisman Management Brooklyn, NY

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Director Gericare Pharmaceuticals Lakewood, NJ

MOSHE SOLTAN
Management and Banking Consultant Lakewood, NJ

POST SECONDARY ACADEMIC DEGREE PROGRAM

The Mirrer Yeshiva Central Institute does not offer programs leading to the academic degrees authorized by the New York State Board of Regents.

In the Mirrer Yeshiva Central Institute opinion, its studies, though different in kind, are equivalent in duration, intensity, depth of knowledge, and quality of scholarship to degree programs approved by the Regents. The credits offered by this institution measure a student's progress toward the rabbinical degrees offered by this institution. Under New York State Law a corporation formed for religious and educational purposes which does not confer academic degrees requiring program registration by the State Education Department requires no state approval or credential in order to exist or to perform its postsecondary education functions. The Mirrer Yeshiva Central Institute falls into this category and is therefore not subject to the evaluation of the New York Board of Regents.

ADMINISTRATIVE OFFICERS

PRESIDIUM

Rabbi Avrohom Yaakov Nelkenbaum
Rabbi Osher Kalmanowitz
Rabbi Asher Berenbaum
Rabbi Hershel Zolty

MIRRER YESHIVA CENTRAL INSTITUTUTE DIRECTORY OF SERVICES

Main Telephone (718) 645-0536
Office of the President Extension #140
Office of the Registrar Extension #122
Office of Admissions (718) 645-0537
Office of the Bursar (718) 645-0538
Office of Career Counseling and Placement (718) 645-0536
Office of Continuing Education Extension #108
Office of Financial Aid Extension #105
Housing and Amenities Extension #122
Library (718) 645-0537
Office of Student Affairs (718) 645-0538

ACADEMIC CALENDAR

The program for instruction at the Mirrer Yeshiva Central Institute is based upon a school year which is divided into two semesters, fall and spring. The Fall semester begins on October 22, 2025 and extends to until March 15th 2026. The Spring semester commences on April 17, 2026 and extends to September 18, 2026. This calendar is based around the Jewish calendar which is a lunar year and is similar to the Gregorian calendar.

The deadline for a student's course selection period ends three weeks after the beginning of each semester. Students receive grades for each semester. A short vacation recess is provided during the summer, as well as inter-session breaks for holidays. Students often take advantage of these brief respites and utilize them for meaningful internships and work-study assignments.

The daily schedule of programs commences with a "Masmidim" study session from 6:00-7:30 A.M. and concludes with a study research and review period starting at 10 P.M into the late evening hours.

The Sabbath and Holiday program has become an integral component of the Mirrer educational program. This experience has a very inspiring and uplifting effect on the students. It is time when the spiritual vitality of the students is replenished through a blend of sanctity, fervor and intellectual stimulation.

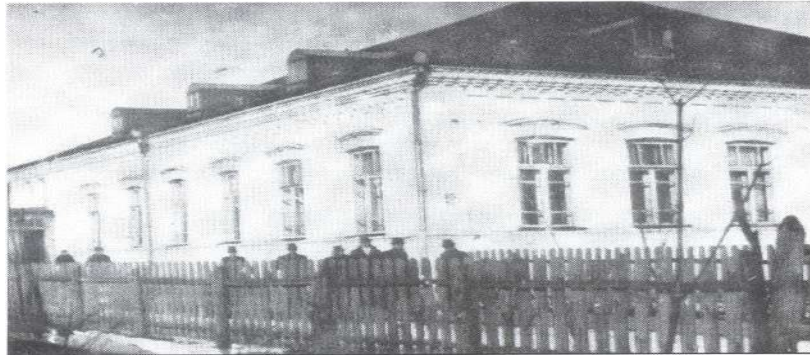
August 25, 2025 Start processing Fall Semester Applications
September 15, 2025Fall Semester registration begins
September 23-24 2025Rosh Hashanah Holiday
October 22, 2025 Fall Semester begins
March 15, 2026Fall Semester ends
March 1, 2026Spring Semester registration begins
April 17, 2026 Spring Semester begins
September 18, 2026 Spring Semester ends
July 15- August 12, 2026 Vacation
October 11, 2026 Fall Semester begins



HISTORICAL INTRODUCTION

As the Napoleonic Era drew to a close in Europe in 1815, the city of Mir in Poland witnessed the founding of Mirrer Yeshiva. Founded by Harav Shmuel Chaim Tiktinski, zt”l, one of the foremost Torah giants and tzadikim of his time, Mirrer Yeshiva quickly won worldwide recognition as one of the foremost Yeshivas on the globe.

Napoleon’s armies had stirred Europe so that it would never again return to the simple world of decentralized life that preceded the advent of the Corsican ruler. Perhaps then the establishment of a Talmudic academy devoted to the pursuit of a tradition of education and philosophy that stretched back thousands of years seemed a bit curious. Be that it may, the Yeshiva at Mir represented more than a challenge to the modern spirit of skepticism and unbounded empirical inquiry. Mir refused to accept the radical idea that truth could only be derived from experience and the mind of man. On the contrary, the Mirrer Yeshiva would turn to the ancient texts and classical commentaries and study them in the time-honored methods. While many, attracted to the “new” inquiry, sought a compass to uncharted paths in the minds of man, Mir carried forward a tradition that bound man to his creator through the divine wisdom of Torah and the revelations of Sinai.





Over the generations the small Yeshiva grew into an illustrious institution. From its humble beginnings, it soon flourished and blossomed into a bastion of Torah learning. Students from all over the Eastern European region would come to study at the Mir. Its high standards and selective admission policy made it a school for the elite. Only the foremost scholars were able to survive its rigorous schedule. Life at the unprepossessing Yeshiva was harsh by physical standards. Students often skipped meals, and they were hard pressed to find sufficient clothing to keep them comfortable during the winter months. But the environment had its own warmth. The scholars reinforced each other, teasing out principles, debating diverse approaches, focusing all their energies on the pursuit of the true meaning of the text.

The world was changing all about them; others were attracted to an array of political and social movements that would attract the attention of conventional histories for the next hundred years. At Mir, devoted students of the law sought answers to the same questions that motivated the revolutionaries and “new men” around them. While others emerged with such principles as the omnipotence of greed in human relations, the inevitability of bloody revolution, the impossibility of arriving at firm truths, the imperative of human selfishness, and that the best proof of any idea was in the barrel of a gun, the men at Mir continued to work with ethical systems that attributed great dignity to human society. While others argued that there were no rules, the men at Mir dedicated their lives to studying the rules, and plumbing the depth of their meaning. The Torah was alive at the Mir.

For a century and a half the Yeshiva thrived in erudition and reputation. In the years before World War II, young scholars flocked to the Yeshiva from Eastern and Western Europe, including Germany and Belgium, and from far away as America – eager to experience Mir’s advanced Talmudic learning. Indeed, these American emissaries were paving the way for America’s burgeoning Yeshiva movement.

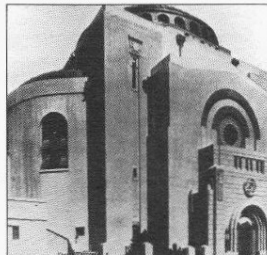
The new knowledge shook more than traditional beliefs. In some places, it offered the basis for terrifying new forms of government that would employ the latest technological sophistication not for the good of man, but for his destruction. World War II destroyed the normal patterns of social order in Europe. The Yeshiva was forced to flee its home, trekking from Poland over the rough Russian terrain, past Siberia to Japan, and finally to Shanghai, China. Here with the barest of essentials, Mir fought the world of twisted morality, by carrying forward its commitment to a life of rules and study. Five hundred hardy souls, far from anything that was familiar to them, gathered daily within the confines of a squalid Far East ghetto, and continued to immerse themselves in their studies, drawing inspiration from the resources of a people that outlasted history's tyrants and bid defiance to the centuries. Many went on to occupy some of the most prestigious academic and rabbinic posts in the orthodox Jewish community, and made a major contribution to the Torah renaissance on the American continent.

Torah scholars were perishing in the fires of the Holocaust, but in an incongruous outpost in Asia the talmidim of Mir were holding the traditions of Bavli and Yerushalmi aloft, demonstrating their faith in the permanence of the Torah. And while the world was spinning with untold anguish, an anguish that pierced their every waking minute, the Mirrer scholars nonetheless undertook the printing of more than 37,000 volumes of Jewish law, history, philosophy and ethics. While Hitler, may his name be obliterated, was attempting to wipe Jewry and any semblance of Torah from the face of the earth, the students of Mir, using stones for printing presses, and only the most primitive equipment, succeeded in keeping the radiant life of learning alive and well. Even in a world of death, faith and wisdom prevailed. They would see to it. And they would forge links of survival.

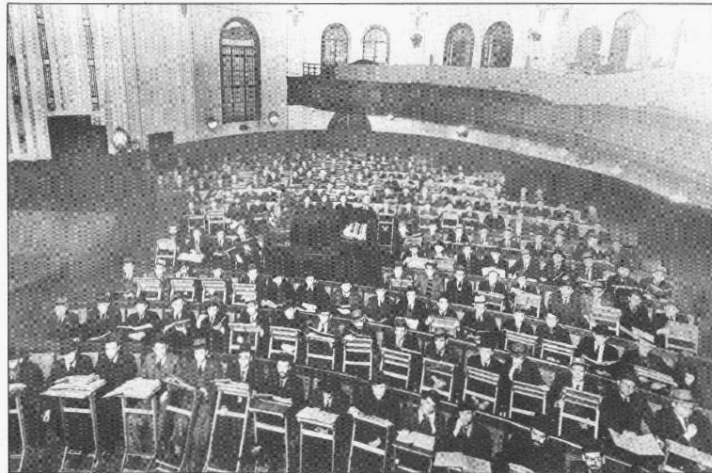
Refugees walk in streets of safety, shortly after disembarking the Amakusa Maru.



Rabbinical students gather openly in Japanese-governed Shanghai.



The Museum Road Synagogue in Shanghai, home of the *Mirror* Yeshiva for five years.



Within the walls of the Museum Road Synagogue, scholarship flourishes.

(Photos from Japanese, Nazis and Jews: The Jewish Refugee Community of Shanghai, 1938-1946, by David Kranzler.)

Asia offered a refuge, but it could not offer the promise of rebirth. This would come from two disparate corners of the world; the United States, and Israel. In 1945, with steadfast faith and persistence, Harav Avrohom Kalmanowitz, o.b.m., broke through the legal barriers to the Yeshiva's entry into the United States. Two years later, on March 10, 1947, the reconstituted Mirrer Yeshiva opened its doors in Brooklyn, New York, offering the same classical curriculum that drew students to the modest halls of a Polish Talmudical academy in the days of post Napoleonic Europe.

But if the curriculum was the same, the environment was different. Anyone who had lived through the Holocaust could not avoid its searing lessons. There was a special imperative to assuring the survival of Jewish scholarship, the lifeblood of a Diaspora people. Harav Kalmanowitz zt"l and the Yeshiva had to confront two formidable tasks. They had to spark a Torah consciousness within the American Jewish community and prepare its young boys to rise to the intellectual challenge of the linguistically complex, analytical program of a European Yeshiva.

It was comparatively simple for the Mirrer Yeshiva to flourish in Mir, Poland. Advanced Torah scholarship was an integral part of every Jewish community. Each community would anxiously reach out and offer its facilities for a Yeshiva to settle in its midst.

The re-establishment of the Mirrer Yeshiva on American soil, in 1947, not only implied the arduous task of building anew a Torah Center, but it also meant recreating an atmosphere of love for erudition and Torah scholarship which prevailed throughout prewar Europe.

These twin tasks were assumed, with singular dedication and self-sacrifice by its founder, Horav Hagaon Avrohom Kalmanowitz, zt"l. The Roshei Yeshiva, Horav Shrage Moshe Kalmanowitz, zt"l, and Horav Shmuel Berenbaum, zt"l, continued to strengthen this lofty path and to perpetuate the Yeshiva's goal of producing highly trained Torah scholars ready and willing to devote themselves

totally to a regimen of complete immersion in the “Yam HaTalmud”, the sea of Jewish study, and imbued with a profound appreciation of and intellectual dexterity in Talmudic studies.



Although Horav Kalmanowitz's zt"l, primary concern lay with the Yeshiva, he also gave unstintingly of his time and energy to rescue persecuted Jews throughout the world. Horav Kalmanowitz zt"l journeyed twice to the countries of North Africa, establishing a network of schools for over 6,000 children -- many of whom subsequently came to the United States to study at the Sephardic Division of Mir. These students went on to become certified teachers and spiritual leaders of the Sephardic communities the world over.

In response to the urgent need for qualified personnel to staff the mushrooming network of Hebrew Day Schools, Mir launched the Teacher's Institute. Soon the Yeshiva opened the Morris Morgenstern High School and Joseph and Faye Tanenbaum Yeshiva Ktana, offering the community a comprehensive educational program encompassing the pre-school grades through

graduate study. Horav Avrohom Kalmanowitz, zt”l, established the precedent of deep-felt commitment to the Jewish community at large and of an obligation to help them in their time of need. Today, Mirrer Yeshiva strives to live up to his example and to carry on his legacy of a dedication to community service.

Following closely in the vibrant footsteps of the Gedolim that came forth from Mir, the Yeshiva remains committed to imbuing their talmidim with an unflinching desire to grow in Torah scholarship and to aspire to excellence in moral character. As was its sterling tradition in Europe, Mirrer Yeshiva continues to provide the Jewish community with exemplary leaders, teachers and role models - securing the chain of Torah for generations to come.

The establishment of the College was followed by the launching of a Teacher’s Institute, a Sefardic Division, a High School and then a Primary School.

This is the tradition that welcomes our students at the Mir. We have never considered the burden an easy one. Knowledge carries obligations, but a life without knowledge, without obligations, is empty, ultimately a violation of man’s purpose. We are joined in the challenge of bringing thousands of years old heritage to a modern world and keeping it salient. It is an inspiring challenge. Let our past be our guide.



THE MISSION AND PURPOSE OF THE MIRRER YESHIVA CENTRAL INSTITUTE

The mission of the Mirrer Yeshiva is to produce Bnei Torah, scholars totally immersed in the vast scholarship of traditional Judaism, and to prepare them for a reflective life characterized by introspection, firm philosophical principles and ethical rules. We aim to carry forward the tradition that binds us with a past in which Divine Wisdom raised man from mundane to majestic. We identify the following specific mission elements:

Reclamation of a heritage in which “Torah Lishma” studying Torah as an end unto itself, a self-validating purpose, plays a central role.

Educate students to be Talmidei Chachomim, well versed in Torah scholarship and at the same time become Yerei Shomayim, strictly observant and pious Jews with exceptional attributes and sterling character traits, dedicated to a life of Torah commitment.

Serve our students by offering them a challenging course of studies under an expert and caring staff in a vibrant Torah atmosphere espousing close student faculty interaction and encouraging scholarly and creative activity.

Place great stress on the attainment of the highest level of personal piety, character and moral integrity, through emphasis on the study of Mussar-Ethics which is designed to shape personal character. Much emphasis is also placed on the ability to use critical and creative thinking, effective communication skills and the competence to make informed value judgments.

The goals and aims of Yeshiva emanate from its history and serve as a blueprint of its activities and policies. From the time of its reestablishment on these shores it has been conscious of the sacred duty to faithfully transmit the heritage entrusted to it. Mir has devoted itself with a singular dedication and self-sacrifice to

inculcate generations of Torah scholars with a love and desire to continue forging links in the chain of Mesorah extending from Sinai.

This legacy and its ongoing transmission to future generations, continues to be a major goal of the Yeshiva. As a result, students are not just taught, they are developed and are challenged to strive ever higher on the ladder of academic and personal growth. It is a rigorous program which demands years of study. Students successfully gain a firm and sophisticated grasp of Torah, and in the areas of human relations and ethical responsibility. Emerging from this distinct educational philosophy, are dedicated individuals invested with high moral standards, a love for Torah study and for the Jewish people, and the commitment to assume leadership positions in whatever community they establish themselves. These young men are the Jewish leaders of tomorrow.



THE MIRRER CAMPUS



The Mirrer Yeshiva Central Institute campus, located amidst one of the foremost and well established Jewish communities in the United States, occupies a modern campus in the Ocean Parkway area of Brooklyn, New York. Students' needs can be met within the Yeshiva and its surrounding neighborhood. Jewish bookstores, kosher food shops, and libraries abundantly stocked with Judaica are all within a few city blocks of the campus.

Mir is particularly proud of the rewarding relationship between the Yeshiva and its community. The Flatbush community looks to the Yeshiva as an intellectual center, using its study halls and research facilities, and enjoying its Old World atmosphere of students immersed in the pursuit of Talmudic scholarship. The community, which is characterized as a vibrant Orthodox Jewish hub, is hospitable and supportive of its academic neighbor. Noted scholars, rabbinic authorities and respected laymen have gone out of their way to help students, whether it is in research, in helping launch careers, or inviting dormitory students to their homes for festivals and holidays.

The main academic complex is located at 1791-95 Ocean Parkway. A major expansion and rebuilding of this complex is in progress. The first phase of the expansion program, which has already been completed, entailed a newly renovated and enlarged lobby with its beautifully tiled walls and ceilings and modern up-to-date lighting. This phase also included completely renovated and modernized lecture rooms, faculty offices, bathrooms and the construction of a new coatroom.

At the center of the complex is a newly remodeled and expanded, state of the art, six hundred seat study hall, where students pursue their chavrusa study from dawn to well past midnight. The main study hall which also serves as the principal sanctuary and is the scholastic center of the Yeshiva, has been completely renovated with magnificent marble floors, tile walls, mahogany trimmed windows and new lighting. It is both architecturally beautiful and very comfortable. Classrooms are well lit, air conditioned and comfortably arranged to meet student needs. Students find it a joy to study in this relaxed and serene atmosphere.





The second floor of the main building contains two libraries, a tape library, lecture rooms and supporting facilities. During Sabbath and holiday prayers, the library serves as a women's gallery as its east glass wall overlooks the main study hall.

Mir, however, is not limited to its physical walls. Students are often invited to carry on their discussions with faculty members in their neighboring homes. Advanced students are often welcomed by the Roshei Yeshiva to use their private libraries. On occasion, faculty residences become seminar rooms, as student groups discuss the fruits of their scholarship with their mentor.



Dormitory housing is available for students who wish to reside near the Yeshiva. However, due to the large demand for such housing, and the fixed supply, students must make their application for Yeshiva

housing early in the application period in order to be accommodated. Two dormitory buildings in close proximity to the Yeshiva provide dormitory space for student housing.

The Joseph and Faye Tanenbaum Elementary School and the Morris Morgenstern High School share our campus. Although, they are financially and administratively independent, both enjoy a symbiotic relationship with Mirrer Yeshiva Central Institute. The close proximity of these schools provides our students opportunities for classroom observation and student teaching as well as the study and evaluation of new teaching methodology. These experiences serve as a catalyst to encourage many of our students to successfully pursue teaching careers after graduation.

Mirrer students may make use of the Mirrer Yeshiva High School gymnasium on a shared time basis. This well-equipped recreation facility is generally available for use in the early morning and the late evening hours, but there are also other times when it may be utilized. Students who wish to utilize the gymnasium must be in good health, and must follow the rules for proper attire and safety.

Campus administrative offices are located at 1791 Ocean Parkway.



CAMPUS SECURITY

The Mirrer Yeshiva campus is located in the Flatbush section of Brooklyn. It is a relatively quiet and safe area. Residents transverse its tree lined streets and avenues freely at all hours of the day or night. Nonetheless, our students are discouraged from walking alone late at night. We advise our students to be cautious about traveling to distant parts of the city without being sufficiently familiar with the neighborhood. We recommend the use of paths that are populated and well lit. Students are told to keep the doors of their cars locked and windows up when parked.

A safe and secure campus depends on the cooperation and assistance of everyone – Mir faculty, students, and staff – to be aware of possible safety hazards and the potential of crime on the campus. Crime prevention and prompt reporting of unsafe conditions should be the objective of every member of the Mir community. The rule that all entrances must be kept locked is very stringently enforced. Entry into all buildings is limited to students, faculty, employees and authorized visitors. Visitors are observed by closed circuit T.V. Unauthorized intruders are promptly escorted out of the building by the school security staff. Access to classrooms, which are securely locked after class hours cannot be obtained unless a security officer is present. In the event of a fire or similar emergency, all persons should evacuate the facility in an orderly fashion. During emergency evacuations, the use of elevators is strictly prohibited unless otherwise directed. All persons should exit the building and follow the directions of campus officials. All medical emergencies should be reported to campus security. A senior faculty member should be apprised. All incidents involving criminal actions or any situation that seems to be threatening, should be reported to Rabbi Pinchos Hecht and Rabbi Josh Mehlman, the campus police liaison officers. They will assist in making reports to the police, and in contacting family members. They will call an ambulance and arrange for medical care. Hatzalah members will be notified and where appropriate the New York City

Police Department will be alerted. Over the years, Mirrer Yeshiva has succeeded in establishing an excellent working relationship with the 61st precinct of the Police Department, telephone # (718) 627-6611, and other law enforcement agencies. Occasionally, they will meet with representatives of the police to discuss security matters. Speakers are invited to inform students about prevention of crime and personal safety. If an incident occurs which is one that might affect the safety of the campus, the entire campus population will be notified immediately. If you see any person who looks suspicious or is acting in a strange manner, please report this to the campus safety officers or to a staff member.

Pursuant to federal regulations, Mirrer Yeshiva maintains statistics on campus crimes. For the period of 2024-2025, no crimes of a violent nature have been recorded. Mirrer Yeshiva has on file a School Safety Plan which contains Building Information, emergency contacts, Critical Security Notifications and emergency procedures, for all staff and students.

Crime Reporting and Fire Safety Statistics

Detailed information on campus security and fire safety is made available pursuant to the federal Jeanne Clery Disclosure of Campus Security Policy and Campus Crime Statistics Act and other federal laws.

What is the Campus Security Act?

The Campus Security Act was established in 1990 to require all colleges and universities to collect and disclose information about crime on campus property. Subsequent amendments to the law renamed it the Clery Act and more broadly defined reporting requirements. This Act requires colleges and universities to:

- publish an annual report every year by October 1 that contains three years of campus crime and fire safety statistics and certain campus security policy statements;
- disclose crime statistics for the campus public areas immediately adjacent to or running through the campus, and certain non-campus facilities and remote classrooms;
- gather statistics from officials who have significant responsibility for student and campus activities”;
- provide “timely warning” notices of those crimes that have occurred and pose an ongoing “threat to students and employees”;
- issue an emergency notification, upon the confirmation of a significant emergency or dangerous situation involving an immediate threat to the health or safety of students or employees occurring on campus;
- disclose in a public crime log - crimes that occurred on campus or the jurisdiction of the campus security department and is reported to the police or security department; and
- maintain in a public fire log - a record of any fire that occurred in an on-campus student housing facility.

EMERGENCY RESPONSE AND EVACUATION PROCEDURES

Emergency Notification

The Mirrer Yeshiva is dedicated to providing a self-motivated environment in which students, faculty and staff can benefit from a full and well-rounded learning and teaching experience. We encourage all members of the Mirrer community to become familiar with our emergency plan and to partner with us in ensuring the safety and security of us all.

In the event of an emergency involving an imminent danger on campus. The administration will confirm the nature of the emergency and will determine the appropriate notification that should go out to the campus community through the school's emergency notification system. This system will include notification through the internal intercom system, texting and emergency automated phone notification system.

This plan is designed to provide general guidelines and protocols responding to a variety of potential campus emergencies. This plan establishes coordination and response protocols and also provides flexibility for the use of common sense and sound judgement by our emergency response team. This plan is intended to coordinate with a city-wide, state-wide and national incident management plan.

CONSTITUTION DAY AND CITIZENSHIP DAY

Constitution Day and Citizenship Day is a federal holiday that commemorates the signing of the U.S. Constitution on September 17, 1787, and honors all American citizens. A Congressional initiative, authorized by the Consolidated Appropriations Act of 2005 (118 Stat.2809, 3344-45 [Section III]) requires that: “each educational institution that receives Federal funds for a fiscal year shall hold an educational program on the United States Constitution on September 17 of such year for the students served by the educational institution.”

Mirrer Yeshiva is proud to celebrate this important day by offering programs and lectures on September 17 (or if a Saturday or Sunday, on the day that the day is celebrated) each year. The school community is notified in advanced of the scheduled events.

In addition, we invite you to explore various repositories of Congressional history at the following links:

National Archives:

<http://www.archives.gov/exhibits/charters/constitution/html>

Library of Congress:

<http://memory.loc.gov/ammem/collections/continental/>



SMOKE-FREE ENVIRONMENT

Mirrer Yeshiva is committed to providing a smoke-free environment for students, faculty, staff, administration and visitors. The rationale behind Article 13E of the New York Public Health Law dealing with the Regulation of Smoking in Public Areas is to protect members of the community from involuntary exposure to second-hand tobacco smoke.

Smoking is expressly prohibited in all indoor areas of the College premises.

TO REPORT SMOKE OR FIRE:

- Manual pull stations are located near exit stairwells on all floors. This alarm signal will automatically be relayed to the Fire Department.
- Call Security from a safe location. Tell them your name, location, and nature of the emergency.

In case of fire the following protocol should be followed:

- 1) Rescue anyone in danger.
- 2) Alert others by activating the building fire alarm thus reporting the incident.
- 3) Close doors in order to confine the fire.
- 4) Use the closest exit to evacuate the building and move a safe distance away from the building.
 - Do not use elevators! They may not take you to safety.
 - Do not return to the building until instructed by the fire department or school representative.
 - Should you be trapped in your room, close and seal the doors. The building will not contribute fuel, but the contents will. Call Security and tell them your location.



FIRE ALARMS AND EXTINGUISHERS

Smoke and or heat detectors have been installed in all rooms to provide early detection of fire and also to provide early warning of fire to occupants. Due to the hazards associated with their use, the following appliances may never be stored or used in the dorm buildings: grills, halogen lamps, immersion coils, oil, kerosene or gas lamps, steam vaporizers, or any appliance attached to multiple extension cords. Items that operate with an open flame such as lanterns or candles and possession of flammable materials, such as gasoline, kerosene, or propane are strictly prohibited. Accordingly, there is no cooking allowed in student rooms at any time. The disconnection or tampering of room smoke detectors will result in an automatic fine, which will be added to the responsible party's term bill.

FIRE SAFETY PRECAUTIONS

Keep doorways, corridors, and stairwells clear and unobstructed. Students should be aware of the location of the alarm pull stations and extinguishers in their areas. Students are encouraged not to use fire extinguishers during a fire unless they have been properly trained in the use of fire extinguishers and the building fire alarm system has been activated. Simplex, a company under contract, periodically checks fire extinguishers to ensure that they are in good operating condition. The head custodian checks the building for fire hazards on a regular basis.

Persons not responding to a drill or found tampering with fire alarms or fire extinguishers will be fined and may be expelled.

The New York State Education Law requires that three fire drills be held in each academic building on campus during the academic year. Four fire drills are mandated in residence halls with at least one to be held during the hours after sunset and before sunrise.

On July 25, 2013, Governor Andrew M. Cuomo signed legislation that would require public and private colleges in New York State to provide written information on fire safety and sprinkler systems to students residing in college owned dormitories.

In compliance with the Kerry Rose Fire Sprinkler Notification Act, we now provide a written fire safety notification and



evacuation procedures to each student living in the Yeshiva dorm.

DRUG FREE CAMPUS

Although due to its stringent code of ethical behavior, Mirrer Yeshiva is free of drug and alcohol abuse, we are still forever vigilant of the potential danger.

Our institution is committed to maintaining a drug free campus. This is for your benefit and protection, as well as for the welfare of your fellow students and employees.

Although drug and alcohol abuse are common in American society, we want you to know that we expect our school to be totally drug free!

In compliance with the Drug - Free Schools and Campuses Amendments of 1989 (public law 101-26), Mirrer Yeshiva has adopted a program to prevent the illicit use of drugs and abuse of alcohol and tobacco by students and employees. Copies of our policies in this regard are distributed annually to Mirrer Yeshiva students and employees. Our policies are tough, and we expect them to work!

Mirrer Yeshiva will not tolerate any unlawful use, possession or distribution of illicit drugs on or off campus property. Any student or employee misusing drugs will be subject to reprimands, sanctions and disciplinary action including suspension and expulsion.

For counseling and drug treatment, we refer students to Counter Force, the Drug Abuse and Treatment Division of Torah Umesorah, National Society for Hebrew Day Schools, 620 Foster Avenue, Brooklyn, N.Y. 11230, at Telephone (212) 227-1000 or Fax (212) 406-6934.

THE LIBRARY COLLECTION

The Mirrer Yeshiva Central Institute Library Collection contains all of the basic and essential volumes necessary for the advanced study of Talmud, Halacha (Jewish Law), Judaic Philosophy and related areas of interest. Recently, our many collections have been upgraded. The libraries serve as an adjunct to the educational program at the Yeshiva. While we do not encourage or emphasize the use of many different sources in the undergraduate course of study, students do make use of the basic primary and commentary texts. Multiple copies of the basic reference sets of Shas, Rishonim, Poskim and selected Acharonim are available for in house use. Because of this heavy use these volumes must be rebound and replaced often and this is done by the librarian and his staff of expert bookbinders.

The Samuel Kaufman Library houses the main reference and circulation library of Jewish Law, Codes and Responsa, over 10,000 volumes in all. A trained library assistant is available during the hours that the library is open. The library offers a range of commentaries on primary sources dealing with Talmud, Halacha, Bible, and Jewish thought. We have added important sets of Responsa to this collection and intend to continue this systematic upgrading of our collection toward the goal of making it a full collection of important Jewish texts, both primary and secondary.



Graduate research very often entails delving into more arcane areas, and we have developed an excellent collection that is housed in our research library. Through the beneficence of many patrons who have chosen the dedication of books as the most befitting memorial to their loved ones, we have

been able to greatly enhance and upgrade our library. We now possess a diverse collection of important reference works and hard to find commentaries in all areas of Torah scholarship.

The library is adequately furnished so that students who wish to pursue their studies quietly, away from the lively Bais Hamedrash may do so. Our librarian works closely with our faculty gathering suggestions for new purchases before the beginning of each new term. He also receives suggestions from students and keeps the books properly shelved, adds new volumes to the collection, and sees to it that old books are restored and rebound.

Mirrer Yeshiva has special recording facilities and many of the lectures delivered by faculty or visiting scholars are recorded. CDs and DVDS are made available to the student body.





Aside from these essential reference holdings, there is a Rare Books Division, which is primarily for the use of senior researchers. The research collection is located in the main study hall to make the collection readily available to the students in the course of their daily studies. A second collection contains volumes that are placed on reserve. They may be used in the library or be borrowed for a limited time. The libraries are open to all students and alumni of the Mirrer Yeshiva Central Institute. In addition, members of the local community may use the reference collection. Most of the volumes in the collection are placed on the open shelves for the daily use of the students. The nature of Talmud study often requires tracing ideas and debates through a range of sources and commentaries, and every effort is made to have an adequate supply of the basic



references always available for student use. Consequently, books may not be borrowed from the main reference collection.

Borrowing privileges are limited to students and alumni, and only to the Reserve Library Collection. The reference collection is divided into sections for easy access and efficient identification. Most volumes have also been color coded, so that they may be easily returned to the shelves. The reference collection has sections for the Talmud Bavli and Yerushalmi, Rishonim and Acharonim on Shas, Mishnaic Commentaries, Poskim Responsa, Shulchan Aruch, Mussar, Torah, Nevi'im and Kesuvim, Midrash and Homiletical Literature, Prayer and Devotional Works. Librarians are available for limited assistance, and will assist students with elementary research issues. If more extensive assistance is required, students will be referred to a faculty expert in the area of their need.

THE UNDERGRADUATE DIVISION

APPLICATION PROCEDURE

The Mirrer Yeshiva Central Institute seeks students of high intellectual promise and proven good character, who show evidence of strong academic motivation and the ability to benefit from a challenging specialized program in Talmud and Torah study. Applicants should have completed a Yeshiva High School, where the curriculum includes a substantial Talmud, Halacha, and Chumash component. Admission decisions are made after careful study of all data available and are based on a variety of factors. The application is a streamlined process which is designed to allow all applicants a fair opportunity for acceptance on a basis of either their previous record of academic achievement or a demonstrated potential for successful study in a rigorous Talmud program.

All applicants are required to submit evidence of the following:

1. High School diploma from a recognized Yeshiva High School where the curriculum includes a substantial Talmudic program. Exceptions may be made for students who have not completed High School, but have excelled academically in High School and have presented documentation to prove this. Exceptions may also be made if the student presents an academic transcript showing the student has successfully completed at least a two-year program that is acceptable for full credits towards a Talmudic degree.
2. Familiarity with the languages of Aramaic, Yiddish, and classical Hebrew.
3. The successful completion of course-work in at least 150 folio pages of Talmud.
4. A general knowledge of the Five Books of Moses.
5. General familiarity with Orach Chaim portion of the Shulchan Aruch and a lifestyle consistent with the practice of Halachic Judaism.
6. Fine and upstanding character.

Students applying to the Mirrer Yeshiva Central Institute complete a standard application form giving their personal history and providing essential background information.



Application forms are available in the Registrar's office. Applicants should submit proof of having completed a high school curriculum, and submit two references. Candidates who are judged competitive on the basis of their applications will be invited to an oral examination and interview at our campus. In addition to demonstrating proficiency in Talmud, Bible and Halacha (Jewish Law), applicants will be evaluated on the basis of their overall character and promise within the Mirrer setting. Age, race, physical handicap and national origin play no role in the evaluation of the applicant.

INTERNATIONAL STUDENTS

Mirrer Yeshiva with its long history as a fountain of learning of world-wide reputation has always attracted students from all over the globe. Its high standards, selective admission policy and world renowned faculty have drawn the foremost scholars from many continents to its doors. Foreign students have contributed much to the enrichment of the cultural life of the student body, who are thus exposed to varied life styles. Upon completion of their course of studies, these foreign students often return to the countries of their

origin and then serve as ambassadors to disseminate the ideals and “weltanschauung” of the Mirrer Yeshiva in far flung corners of the earth.

Mirrer Yeshiva Central Institute is recognized as a school of higher education and is certified by SEVIS. As such, it is authorized under Federal Law and the United States Department of Justice to enroll and issue student visas to eligible non-resident alien students. Compliance with the guidelines set forth by the Department of Homeland Security, which replaced the Immigration and Naturalization Service, is a prerequisite for application for a student visa.

The Student and Exchange Visitor Information System (SEVIS) is an internet-based software application developed by the INS that provides tracking and monitoring of non-immigrant students and exchange visitors. Colleges and Universities are required by law to use this system to report student and exchange visitor information to the federal government.

Foreign students wishing to attend MYCI must submit all necessary documentation in a timely manner allowing for sufficient time for entry into the Homeland Security data base. Prospective students must apply for admittance at least 45 days before the start of the semester. Applications for admission must be accompanied by letters of recommendation from previous Rabbinical institutions and Rabbinical leaders attesting to the student’s ability and desire to benefit from our course of studies.

A date for an interview and entrance test with one of the Roshei Yeshiva is scheduled. Results are forwarded to the Registrar’s Office, for students that have been approved for admission. Student file is submitted to Rabbi Pinchos Hecht, designated official, who enters all the pertinent information into SEVIS data base and an I-20 is issued. The student is now in “initial status”. However, the student is still not considered in possession of a valid student visa. The institution is simply notifying SEVIS of the prospective student’s intention to enroll. Once the prospective student is approved by DHS he can proceed to enroll in the program of his choice.

Once the foreign student registers for classes, the designated school official can certify with SEVIS that the student is registered and is attending, resulting in “active” status. Only students with an “active” status can be considered as holding a valid student F-1 visa. The student must maintain satisfactory academic progress and attend classes full time. If the student withdraws from school, leaves the country for five months or more or enters nonimmigrant status, his “active status” will be terminated.

The Office of International Students, under the direction of Rabbi P. Hecht, the “Designated School Official” (DSO) and Rabbi E. Adlin (DSO). They assist applicants from overseas with the processing of the I-20 form that is needed to apply for a F-1 Student Visa. The I-20 is mailed to the student in his country of origin who must take the visa to the nearest U.S. consulate, in order to have it stamped into his passport. The student must pay the requisite SEVIS I-901 fee payment for visa applications before their interview at a U.S. embassy or consulate. Students may schedule their interview before the fee payment has been made, however they must bring their verification receipt to their interview. This process requires that all such applicants must have attained the equivalent of a U.S. High School diploma as determined by the College. No attorneys may represent Mirrer Yeshiva or file petitions with the Department of Homeland Security on its behalf. Mirrer Yeshiva does not take any responsibility for applications that students file on their own. An international candidate for admission must submit the standard application accompanied by:

1. Letter of recommendation from Dean of previous school attended.
2. Completed Affidavit of Support indicating student’s ability to finance his education. In order to receive a visa to study in the United States, an international student will need to show proof that he has sufficient funds to cover living expenses, travel expenses, tuition

and doctor's fees. While international applicants are eligible for scholarship assistance, that assistance by itself will not always be sufficient to secure an I-20 form.

3. Proficiency in the English language is not required as courses are conducted in Hebrew or Yiddish.

Immigration law in the U.S. is complicated. International students are responsible to report to Rabbi P. Hecht, the Designated School



Official, any change in their status (i.e. leaving or reentering the United States), or address change and to ascertain the academic requirements necessary to remain in “active status” with SEVIS.

ARRIVAL TO THE UNITED STATES

A student entering the United States on an initial I-20 may not enter the country more than 30 days before the start date of his program as indicated on his I-20. Please check with the Transportation Security Agency (TSA) (<http://www.tsa.gov/>) website for current travel regulations.

You should carry on your person your admission letter, I-20, I-901 receipt, a valid passport with at least six months before expiration and your visa.



Upon entry into the country, the Port of Entry official will stamp your passport with an I-94 which will indicate the date, visa type and your duration of status. Immediately upon arrival to the campus, you must report to Rabbi Pinchos Hecht, DSO to complete the registration and update the visa into an active student status for attendance at the school.

ACADEMIC ADVISEMENT

Academic advisors are available throughout the registration period to assist students with the Registration process. The Dean of Men also serves as an academic advisor and he will be available to answer questions, provide guidance in course selection, and assist students in setting goals and making knowledgeable decisions. The

Registrar's office will assist students in planning their Academic Programs and completing their registration forms.

Students should understand that the responsibility for arranging appropriate programs and for meeting all degree requirements rests upon the students. The academic advisement given by the Dean of Men is offered to assist students in meeting this responsibility.



ADVANCED STANDING

Applicants seeking advanced standing for work taken either by examination, in high school, or through a degree or non-degree granting Talmudic institution in the United States or abroad, should consult with the Dean of Students.

Occasionally a student may be accepted with the status of advanced standing. Because our program is quite intensive and built on a specific approach to Talmud study, a candidate for such status must

pass a comprehensive oral examination, as well as submit a transcript of course work completed at his previous Talmud institution. Course work will be evaluated in conjunction with the oral examination and the applicant will be advised of the level of standing at which he will be accepted and the number of grade points that he will be granted for his previous completed work. The precise number of advanced credits and placement will be determined on a case-by-case basis. If the student fails to maintain a high academic standing, the decision may be subject to revocation.



TRANSFER CREDITS

The Mirrer Yeshiva welcomes transfer students for each spring and fall semester. Applicants who previously attended another Talmudic institution may be able to transfer comparable courses to Mir. All AARTS schools and other established schools of Jewish higher learning are recognized for transfer credits. Students are awarded credits depending on their transcript and also an oral examination by the dean. To receive credit students must complete courses similar to the courses offered at the Mirrer Yeshiva.

Applicants may request to be considered for transfer credits. Students with financial holds on their academic records at a previously attended institution may not apply for transfer credits until such a time as they completely settle their accounts.

Transfer Credit Policy Statement Page

The Mirrer Yeshiva has no articulation agreement, under 668.43(a)(11)(ii) with any other institution.

REQUIREMENTS FOR TRANSFERRING STUDENTS

Credits cannot be transferred until after a student fully matriculates into his program. A final credit evaluation is conducted after an official transcript has been submitted with course descriptions and all appropriate approvals have been made. If the transferring school does not issue transcripts an oral examination is conducted.

Prior to granting transfer of credit for any course, the Mirrer Yeshiva reserves the right to test applicants or request that they successfully pass an oral or written examination.



In rare cases a transferring student studying at a school of higher

education taking courses substantially similar to those offered at Mirrer Yeshiva, may be allowed to join classes after the semester is in progress at the discretion of the Dean. The student will be responsible to complete all of the required coursework.

There is a minimum residency requirement of one semester to be granted transfer credits.

PROVISIONAL STUDENTS

Provisional admission status may be granted to students whose records are incomplete or do not meet all admission requirements. These students must complete all requisites for full matriculated admission before registering for the following term.

AUDITING POLICY

Interested persons may audit most lecture courses at Mir if there is space available in the course. Students unable to meet the entrance requirements or not wishing to carry a full course of study may, at the discretion of the Rosh Hayeshiva and the approval of the instructor, obtain permission to audit certain courses. No credit or grades will be awarded for audited courses. Audited courses may not be used to establish a full work-load. Audited courses are not used in determining the academic status of students.

PLACEMENT DISCLAIMER

Mirrer Yeshiva does not claim that its course of studies will lead to a job nor does it guarantee employment or placement to any of its graduates. The Dean of Men is often consulted by the graduates and he offers counseling that facilitates the transition from the study hall to the workplace. The Roshei Hayeshiva often call schools to recommend graduates and have been instrumental in finding jobs for some of the graduates.

COMPLAINTS & GRIEVANCES PROCEDURES

Students who believe that they have been treated improperly for any reason are encouraged to raise their concerns. College procedures provide that any member of the staff or student body

believing himself aggrieved should initiate a grievance procedure. All grievances should be initiated through Step I Informal Complaint Procedure.

Complaints relating to academic or work situations should be raised directly with the professors, instructors or immediate work supervisors, as appropriate to the nature of the problem. Any settlement, withdrawal or disposition of the complaint at this informal stage shall not constitute a binding precedent in the settlement of similar complaints or grievances.



If the problem is resolved, no further action will be taken and all records will remain confidential. If the complaint cannot be

resolved at this level, students should seek assistance from the Dean of Men. In the event that the complaint remains unresolved, the student should seek assistance from the complaint officer, either by writing to him, filing a formal grievance or appearing before him in person at the college address. They together with a committee of faculty members are authorized to adjudicate all cases. The review committee shall schedule a meeting with the

complainant and investigate the complaint as appropriate.

Mirrer Yeshiva Central Institute is accredited by the Association of Advanced Rabbinical and Talmudical Schools. Complaints can be filed with the accrediting agency. The address and telephone number is: Association of Advanced Rabbinical and Talmudical Schools, 2329 Nostrand Avenue, Brooklyn N.Y., 11210, 212-363-1991.

If a satisfactory resolution of the complaint has not been found by them, the complainant may call (212) 951-6493, or write to the New York State Education Department Post - Secondary Complaint Registry at One Park Avenue, 6th Floor, New York, N.Y. 10016.

It is a college policy that individuals will not be reprimanded or discriminated against, for initiating a complaint.

TUITION AND ACADEMIC FEES

Tuition is charged for each term. If necessary, students may be eligible for deferred payments. Students should pay careful attention to the information presented in this section particularly with regard to the refund policy of the Mirrer Yeshiva Central Institute and the financial aid programs available to students.

Financial Aid awards are applied to a student's invoice. Funds not used for institutional costs are distributed to the student. Students must be enrolled for the appropriate number of credits in order to receive payment.

Tuition for each semester is based on full program of courses for each of the two terms per year. Since tuition can change from year to year, please consult your Annual Supplement for the latest tuition information. Below are some sample budgets for undergraduate and graduate students.

ANNUAL TUITION AND FEES 2025-2026

Tuition	\$ 13,600.00
Room and Board	\$ 3,600.00
<u>Dorm Resident</u>	
Tuition	\$ 13,600.00
Room and Board	\$ 3,600.00
Other Expenses*	<u>\$ 3,840.00</u>
Total:	\$ 21,040.00
<u>Commuter Student living with parents</u>	
Tuition	\$ 13,600.00
Food	<u>\$ 1,500.00</u>
Other Expenses*	<u>\$6,800.00</u>
Total:	\$ 21,900.00
<u>Commuter student not living with parents</u>	
Tuition	\$13,600.00
Room and Board	\$13,280.00
Other Expenses*	<u>\$ 8,050.00</u>
Total:	\$34,930.00

* books, supplies, misc.

(Use these figures as a very rough guide. It does not include any assistance for which you may qualify and it is based on a tuition scale that may change from year to year. Consult the Annual Supplement to the Catalog for the current charges.)

FINANCIAL AID PROGRAMS

Mirrer Yeshiva Central Institute is committed to make its education available to all qualified students regardless of their ability to pay tuition. There are a number of programs that are administered at the college designed to help the needy student with tuition and related academic expenses. These range from scholarships to the Federal and State programs of student assistance.

The purpose of financial aid and scholarships is to supplement student and parent contribution towards the cost of education. Mirrer Yeshiva offers a variety of grants, loans and part time employment to assist students in financing their education.

All students interested in applying for such assistance should carefully read this section of the catalog. Please note, that the information provided in this catalog is not intended to provide a full picture of the variety of assistance that is available, nor can it tell you exactly what the guidelines and requirements for specific grants are. The government frequently changes the requirements for assistance and occasionally discontinues some of its programs. It is imperative that all students who want to apply for financial assistance meet with a Financial Aid Counselor, who will help you learn the guidelines for the major assistance programs and assist you in applying for them. Note, that many of these programs are funded in annual cycles and have firm deadlines for application. Make sure that you check on these deadlines as soon as you apply to the college.

The Office of Financial Aid is responsible for the processing and disbursing of all types of Federal, private and institutional funds to students.

ACADEMIC AND FINANCIAL AID ADMINISTRATION

The following personnel handle the basic academic and financial aid administration for students.

Rabbi Esriel Erlanger – Dean of Men, Student Advisement

Rabbi Yisroel Pollak – Assistant to the Dean, Student Advisement

Rabbi Elly Adlin – Registrar

Devorah Berenbaum – Financial Aid Administrator

MIRRER YESHIVA CENTRAL INSTITUTE SCHOLARSHIPS

A limited number of scholarships are available for qualified students from a scholarship fund established for this purpose. These scholarships are primarily for students who require assistance to pursue their education. Students who qualify should consult with a Financial Aid Officer for the proper application procedure.

FEDERAL PROGRAMS

The United States Department of Education offers seven major student financial aid programs:

- Federal Pell Grants
- Federal Supplement Educational Opportunity Grants
- Federal College Work Study
- Federal Subsidized Stafford Loans
- Federal Unsubsidized Stafford Loans
- Federal Parent Plus Loans



STATE PROGRAMS

Tuition Assistance Programs – TAP

Grants are awards that do not have to be repaid. Federal Work Study is an opportunity to work to earn money for educational needs. Loans are monies that are borrowed and must be paid back. However, these loans are generally at a rate below those of conventional loan rates.

Undergraduates are eligible for all programs. Graduate students may apply for any of the programs except for the Federal Pell Grants, Federal SEOG and New York State Tuition Assistance Program.

In general, you must meet the following requirements to be eligible for the programs:

- Be enrolled as a regular student
- Be a U.S. citizen or an eligible non-citizen
- Demonstrate financial need according to a standard formula established by Congress
- Maintain a record of satisfactory progress towards the completion of a course of study
- Have no debt from a defaulted education loan for which a satisfactory repayment plan has not been established
- Not owe a refund on a Pell Grant or Federal SEOG
- Demonstrate compliance with applicable Selective Service requirements
- Use the money strictly for educational purpose
- Not be convicted of certain drug-related offenses

To apply for these programs, consult your Financial Aid Officer who will have a supply of the necessary Free Application for Federal Student Aid Forms. In the course of filling out these forms, you will need to refer to your income tax, bank and other records that indicate your financial ability.



DETERMINING NEED FOR PROGRAMS

Most student aid is awarded on the basis of need, defined as the difference between the cost of education and the amount the family can afford to pay, which is known as the “family contribution”.

The family contribution is determined by the federal need analysis formula, which uses the information provided on the financial aid application. It considers family size, number in college, taxable and nontaxable income and may consider the value of assets. Home equity is no longer considered in determining the eligibility for federal financial aid programs.

Generally the student is required to provide the prior year’s income information. However, if there is a change in the family financial situation, the student may be eligible to file for “Special Condition” consideration.

Below is a short synopsis of some salient points about each of the programs.

Federal Pell Grants: The student can receive up to \$7395 per year for tuition and other educational costs, such as room and board. Awards depend both on college costs and an aid eligibility index. This index is based on factors such as family income and assets, family size, and number of post-secondary students in the family. The student must submit a Federal Financing Grant application by

the stated deadline in each academic year using the Free Application for Federal Student Aid.

Campus - Based Aid: Federal Supplemental Educational Opportunity Grant (FSEOG) is a Federal grant administered by the college. An undergraduate student with financial need can get from \$200 - \$4000 yearly. Priority is given to exceptionally needy students who are Federal Pell Grant recipients. Since there are only a limited number of such grants per institution, you should apply as early as possible in the funding cycle.

Federal Work Study Program (FWSP): This program is administered by the individual institution, but it does not offer a grant as such. Instead, students are afforded the opportunity to earn money to pay for their educational expenses. There is a limit on the number of hours that the students may work, since they are expected to save their major efforts for their education and look upon this work as a part time way of paying for their education.

Community Service: Students apply for community service jobs under agreements with recognized community organizations, as part of FWSP.

Federal Subsidized Stafford Loans: This loan is made to you by a bank at a favorable rate of interest. The interest rates are variable and are adjusted each year on July 1st. These loans are guaranteed to the lender by an official agency. The rate is somewhat higher than the Perkins loan, but the amounts that can be borrowed, are generally higher. In their first year of undergraduate study, dependent students may borrow \$3500. In their second year, the amount goes up to \$4500.00. In subsequent years, the amount rises to \$7500.00, up to an indebtedness of \$23,000.00. Independent freshmen may borrow up to \$3500 in a subsidized loan plus another \$6000 in an unsubsidized loan. Independent sophomores may borrow \$4500 in subsidized loan plus another \$6000 in an unsubsidized loan. Independent juniors and seniors may borrow up to \$5500 in subsidized loans plus an additional \$2000 in an unsubsidized loan. The aggregate amount an independent undergraduate student may borrow is \$57,500, of which

\$23,000 may be subsidized loans. Graduate students may borrow up to \$12,500.00 a year, with a total indebtedness (inclusive of undergraduate debt) not to exceed \$138,500.00.

Federal Unsubsidized Stafford Loans: This loan is for students who do not qualify, in whole or in part, for the Subsidized Stafford Loan. The student is responsible for all of the interest that accrues on the loan during the grace period and during repayment.

Repayment of principal begins six months after the student leaves school, or when the student drops below half time status.

As the student can see, there are many programs available to help him pay for his education. The student should take the time to study the options, meet with his Financial Aid Officer and not forget that all of these programs do not come without obligations on his part.



OTHER FINANCING OPTIONS:

EDUCATION TAX RELIEF

The federal government has enacted tax relief programs designed to allow eligible tax payers to take tax credits for qualifying educational expenses. These programs are meant to make education more accessible and affordable to low and moderate income families.

AMERICAN OPPORTUNITY TAX CREDIT

The American Opportunity Tax Credit is established as an educational tax credit. This will help offset the cost of school attendance each year for four years by the American Taxpayer Relief Act of 2012.

Under the American Recovery and Reinvestment Act (ARRA), more parents and students will qualify for the American Opportunity Tax Credit to help pay for college expenses.

The American Opportunity Tax Credit modifies the existing Hope Credit. The AOTC makes the Hope Credit available to a broader range of taxpayers, including many with higher incomes and those who owe no tax. It also adds required course materials to the list of qualifying expenses and allows the credit to be claimed for four post-secondary education years instead of two. Many of those eligible will qualify for the maximum annual credit of \$2,500 per student.

The full credit is available to individuals, whose modified adjusted gross income is \$80,000 or less, or \$160,000 or less for married couples filing a joint return. The credit is phased out for taxpayers with incomes above these levels. These income limits are higher than under the existing Hope and Lifetime Learning Credits.



LIFETIME LEARNING CREDIT

What is the tax benefit of the lifetime learning credit? For the tax year, you may be able to claim a lifetime learning credit of up to \$2,000 for qualified education expenses paid for all eligible students. There is no limit on the number of years the lifetime learning credit can be claimed for each student.

A tax credit reduces the amount of income tax you may have to pay. Unlike a deduction, which reduces the amount of income subject to tax, a credit directly reduces the tax itself. The lifetime learning credit is a nonrefundable credit. This means that it can reduce your tax to zero, but if the credit is more than your tax the excess will not be refunded to you. Your allowable lifetime learning credit may be limited by the amount of your income and the amount of your tax.

Can you claim more than one education credit this year? You can claim one credit per student each year. For example, if you elect to take the lifetime learning credit for a child on your tax return, you cannot, for that same child, also claim the American opportunity credit.

If you pay qualified education expenses for more than one student in the same year, you can choose to take certain credits on a per student, per-year basis. This means that, for example, you can claim the American opportunity credit for one student and the lifetime learning credit for another student in the same year.

There are several differences between the American opportunity and lifetime learning credits. For example, you can claim the American opportunity credit for the same student for no more than 4 tax years, but any year in which the Hope Scholarship Credit was claimed counts toward the 4 years. However, there is no limit on the number of years for which you can claim a lifetime learning credit based on the same student's expenses.

FINANCIAL AID AND STUDENT INCOME TAXES

College Work-Study moneys and all other financial aid received by a student (except loans) in excess of tuition, fees, books, and supplies are considered taxable income and must be reported as taxable income on the student's income tax forms. For further information contact the Internal Revenue Office in the area in which you live.

VERIFICATION PROCEDURES FOR FEDERALLY FUNDED PROGRAMS

The effectiveness of the Federal Student Financial Aid Programs depends, in large part, on the accuracy of the data reported by the students. The accuracy of data directly affects the eligibility of millions of applicants for these programs. The Financial Aid Administrator may check the information the student reported on the financial aid application. Schools must verify students selected by the Department of Education, following the procedures established by Federal regulation. The FAFSA processor will print out an asterisk next to the EFC on the ISIR to identify students who have been selected for verification.

If a student is selected for verification procedures, he will be asked to submit documentation to substantiate his application. Students selected for this procedure will be notified orally at the time of their submission of the Federal aid output document. At that time, the student will fill out the appropriate Verification Work Sheet and be notified of the documentations being requested for his specific verification. The student will be required to comply with the request by the earlier of the following dates: One hundred and twenty days from the applicant's last day of enrollment, or the deadline established each year by the Department.

If the information requested is not submitted in a timely fashion, the application will be deemed invalid and be withdrawn from consideration. All financial aid awarded to the student will be withdrawn and all monies that had already been claimed by the student, or credited to his account, will be reclaimed. The student

will have sixty days to make the payment from the time of notification. Mirrer Yeshiva will take legal steps to recover the money.



If the verification procedure results in modification of the EFC, the student will be informed through a new award letter and a personal discussion with the Financial Aid Officer. If the finding results in the need to reduce the amount of the award, future award installments





will be reduced to balance the account. If this should prove impossible, the student will have sixty days from the time of notification to make the repayment.



ACADEMIC REGULATIONS

ATTENDANCE



Mirrer Yeshiva Central Institute classes are designed to develop student skills in close contact with respected and gifted Talmud Scholars. Although formal attendance is not taken, students are required to attend classes on a regular basis, arrive on time, and complete all assigned work and examinations related to those classes. Students who are absent are responsible for all missed class work. Excessive unexcused absences may result in denial of credit, disciplinary action or suspension at the discretion of the Dean.

Class attendance/punctuality has a marked impact on academic success. Instructors are encouraged to report to the Dean of Men, the names of students who are frequently absent. This enables the staff to investigate such cases and to determine what assistance these students may need in dealing with problems outside the classroom. Students returning to class after a legitimate absence due to extenuating circumstances – such as illness, hospitalization, death in the immediate family, marriage or betrothal, will at the discretion of the instructor, have the opportunity to makeup work that they may have missed. Based on this compensatory work, the instructor may issue satisfactory grades.



ACADEMIC RESTRICTIONS

Due to the rigorous course load, students may not be concurrently enrolled in any other educational institute of higher education while attending classes at the Yeshiva.

RULES OF CONDUCT

The college is a high level academic community based on mutual respect for one's colleagues and for Jewish tradition. Each student enrolled in the Mirrer Yeshiva is expected to conduct himself according to the rules of Halacha. In order to maintain an environment in which learning, teaching, and research flourish, both students and staff must be conversant with their responsibilities within that special setting. The faculty working in conjunction with the student body has the power to establish detailed rules of conduct and regulations.

Students violating college rules, whether on or off campus, will be liable for disciplinary actions ranging from admonition and academic warning, to censure and disciplinary probation or suspension. Reimbursement for damage to or misappropriation of school property may take the form of appropriate service to repair or otherwise compensate for damages.

A student charged with violating the code of behavior of the college or failing to meet the minimum scholastic standards, may appeal in writing to the Roshei Hayeshiva and ask that his case be reviewed. The appeal should be made within thirty days and will receive prompt attention.

COUNSELING

The Mirrer Yeshiva Central Institute is committed to developing the student in both academic and private spheres. There are many issues of academic, vocational and personal consequence which confront students during their educational careers. Students naturally have their families, Rabbis and friends to consult. Mirrer Yeshiva is also part of that natural support system. The college is committed to providing students with a wide-ranging program of counseling assistance.



Whether the subject is jobs, career, marriage, further education, or anything else, students are offered assistance in finding answers that are rooted in the Torah perspective.

Students are encouraged to ask their questions, share their concerns and present the challenges that are concerning them. Our faculty has been selected with the ability to counsel students in mind.



SATISFACTORY ACADEMIC PROGRESS

MAINTAINING SATISFACTORY PROGRESS

All Mirrer Yeshiva Central Institute students must maintain satisfactory levels of progress to remain in the program. This is accomplished by maintaining a good record of academic achievement, avoiding attendance and behavior infractions, and proceeding through the program in a disciplined and productive manner. Federal regulations governing student assistance programs require that minimum acceptable standards be established to measure the student's progress towards his degree. Academic progression is measured in terms of the number of semesters enrolled, credits completed and quality points earned.

Satisfactory Progress is defined by Mirrer Yeshiva as a minimum grade of C or 2.0 average for the semester. Since this system of numbers is not directly reflected in your letter grades, we will explain what this means.

SCALE OF GRADES		
Letter Grades	Grade Point Value	Numerical Range
Superior		
A	4.00	95-100
A-	3.67	90-94
Very Good - Good		
B+	3.33	87-89
B	3.00	84-86
B-	2.67	80-83
Satisfactory		
C+	2.33	77-79
C	2.00	74-76
C-	1.67	70-73
D+	1.33	68-69
Poor		
D	1.00	65-67
Failing		
F	0.00	Below 65
I	Incomplete	
W	Withdrawal	
P	Pass	

INCOMPLETE

A grade of I may be given to a student who has conscientiously completed a substantial amount of the course work but who, because of unforeseen academic, medical or personal difficulties, has been unable to complete the work for the course. The student is responsible for making arrangements with the instructor for an extension of time in which to complete the work. At the end of the extension period, the instructor may submit a grade based on the completed work.

Quantitatively, a student must make sufficient progress to complete the normal five-year program in a maximum of six years, as follows:

Year	1	2	3	4	5	6
Credits	24	48	72	96	120	130

Students enrolled in the First Talmudic Degree are expected to complete the program in five years, but no more than six years. Every student must maintain a G.P.A. of at least 2.0. The level of a student's progress will be determined through periodic oral examinations, class work and quality of research. All undergraduates whose performance falls below this standard will be under review during the subsequent term.

Students enrolled in the Advanced Talmud Degree Program must complete the program in three years.

Students enrolled in the Post Graduate Program leading to the Talmud Research Degree, must complete the program in seven to ten years.

Monitoring the Standards of Satisfactory Progress

Students will be monitored for satisfactory academic progress, as follows:

At the application stage: Each financial aid applicant's progress will be reviewed prior to making an award of financial assistance. If the student has met all criteria of satisfactory academic progress, an award can be made. If the student does not meet all the criteria, he will be ineligible for financial assistance until all criteria have been met.

New Transfer Students: For new transfer students "Measurable Progress" shall be determined based on the number of credits accepted from the student's previous institution.

PASS FAIL OPTION

Students may elect to take a limited number of courses on a pass-fail basis in place of traditional grading. The pass/fail option is designed to encourage students to explore areas of study which they might otherwise hesitate to enter. It must be initiated by the student. Full time sophomores, juniors, and seniors in satisfactory academic standing, may take one elective course and two core courses each semester on a pass-fail basis. Requests for pass-fail grading may be made no later than the end of the fifth week of the semester. Such requests may be withdrawn at any time prior to one week after the mid semester date.

RETROACTIVE PASS OPTION

A student may elect to have grades in any three previously passed core studies courses changed from an ordinary passing grade (C, B or A) to a grade of P (Pass). This option must be exercised no later than the tenth week of the semester following that in which the students complete their ninety-sixth credit. Once this option has been utilized, it may not be rescinded, nor may the courses to which the grade of P has been assigned be changed.

GRADING SYSTEM

GRADE POINT AVERAGE (GPA) - Grade points earned for a course are determined by multiplying the number of academic hours by the grade point value of the grade received.

The grade point average is determined by dividing the total grade points by the total number of course credits for which the student has enrolled. The minimum GPA required for graduation is 2.0. Courses taken under the pass-fail option are not computed in the GPA. Thus, a student receiving three C's and one P would have a GPA of 2.0.

Each year, after the receipt of grades for the spring term, all financial assistance recipients who have been enrolled for both the Fall and Spring semesters will have their academic transcripts reviewed to determine whether satisfactory academic progression has been made.

Freshmen or transfer students who begin their enrollment in the Spring term will be permitted two regular semesters of enrollment before their academic progression is monitored. Thereafter, monitoring will take place at the end of the Spring semester and continue on an annual basis.

Maintaining eligibility: To remain in good academic standing, a student must maintain the required G.P.A. Students on probation remain eligible for Federal Financial Aid.

There are two components that go into consideration when defining satisfactory academic progress, namely, Rate of Academic Progress and Quality of Academic Progress. A student must do satisfactorily in both of these elements.

The assigned course load for the undergraduate student at Mirrer Yeshiva is 13 credits per semester, and each student is expected to complete these credits each semester with a passing grade of 2.0. He will be measured against the satisfactory progress standard at the end of the Spring semester to determine his eligibility for receipt of federal funds for the upcoming year.

Satisfactory Progress “Warning”

Students who have not maintained satisfactory progress will be placed on financial assistance “warning”.

Financial assistance “warning” occurs during the one term following the term for which the student did not meet minimum acceptable Satisfactory Progress criteria. During the “warning” period the student has the opportunity to return to an acceptable standard without penalty, as no assistance programs will be curtailed during the “warning” term.

Students will be expected to fulfill all requirements for class in order to receive a passing grade. If they find that they are having trouble keeping up with the level of work being done in class, they should discuss the possibility of tutorial assistance with their instructor. Students who require assistance with their work may apply for tutorial aid. A pattern of poor course work, defined as a cumulative term grade index falling below a 2.0 average, will result in placement on academic probation.

Students while on academic probation cannot graduate, nor can they continue their studies at the college for more than one term. Over this time, they must raise their average to a 2.0 level.

Students placed on academic probation must arrange to meet with the Rosh Hayeshiva as soon as possible to discuss their situation. They may not take elective courses and their work will be closely monitored. After the first term of their probation their course work will be carefully reviewed. If they show no evidence of improvement, they will be called to an academic hearing and may be asked to leave the college. If there is some improvement after the first term, the student will have an additional term to bring his average up to the required level.

PROBATION

Mirrer Yeshiva requires a student to maintain an accumulative grade point average of at least 2.0. For this purpose, each student's record is reviewed at the close of each semester. Students who at the time of review, do not have the required 2.0 minimum G.P.A., will be placed on probation, or if already on probation, will be either continued on probation or dropped from the Yeshiva.

Removal of probationary status is automatic at the close of each semester when a student's G.P.A. rises to 2.0 or above.

The Roshei Hayeshiva may allow a student already on probation, who does not qualify for removal of this status to continue until the next review, if in their opinion there is evidence of a sincere effort and adequate progress towards a 2.0 G.P.A. A student who is dropped may not enroll for regular courses at Mirrer Yeshiva, unless he can demonstrate successful completion of work at another institution.

MITIGATING CIRCUMSTANCES

A student may apply for special consideration due to mitigating circumstances. Such circumstances may include but are not limited to:

1. Personal illness
2. Illness or death in the family
3. Emergency situations like divorce, unemployment etc.

ACADEMIC FORGIVENESS

Former Mirrer Yeshiva students, whose prior academic performance was unsatisfactory, who apply for readmission as undergraduates after at least five years away from Mir, may request Academic Forgiveness. This allows the student to have all previous grades dropped from the grade point average. Courses with grades C or higher will be treated as transfer courses and can be used towards a degree.

REINSTATEMENT

A student who is dropped from the Yeshiva may petition the Roshei Hayeshiva for Reinstatement. As a condition for reinstatement, it is possible for the Rosh Hayeshiva to suggest certain remedial steps to be taken by the student usually in form of courses to be taken at another Yeshiva or through private tutorial help.

REPETITIONS

If a student fails a course, and then repeats the course with a passing grade, the failing grade may be deleted from the calculation of his grade point average.

Credit is generally not offered twice for a repetition of a course. A student may, upon faculty approval, select a course which he has already taken if it is subsequently offered with a significantly modified curriculum. There are no non-credit remedial courses offered at Mirrer Yeshiva.





FAMILY EDUCATION RIGHTS AND PRIVACY ACT (FERPA)

Confidentiality of Student Records

The Family Educational Rights and Privacy Act of 1974 (FERPA) gives students certain rights, consistent with the privacy of others, to review records, files and data held about them on an official basis by MYCI and also gives students the right to challenge the content of those records, files and data which they believe to be misleading, inaccurate or otherwise in violation of their privacy and other rights. Disclosure of information in educational records to persons within or outside of MYCI requires written consent of the student, except to the extent that FERPA authorizes disclosure without consent.

- When a student becomes an eligible student, all rights accorded, and the consent required of parents before any disclosure of information regarding student records, transfer to the student.

- Notice of the student's rights under FERPA must be given annually, and is done through the annual distribution of the Catalog.

Specifically, the student rights under FERPA include the following:

- The right to inspect and review the student's educational records within 45 days of the day that Mirrer Yeshiva receives a request for access. Students should submit to the Registrar written requests that identify the record(s) they wish to inspect. The Registrar will make arrangements for access and notify the students of the time and place where the records may be inspected. If the records are not maintained by the Registrar's office, we will advise the student and direct him to the correct official to whom the request should be made.

Mirrer Yeshiva reserves the right to refuse to permit a student to inspect the following records:

- The financial statements of the student's parents.
 - Letters and statements of recommendation for which the student has waived his right of access, or which were placed in file before January 1975.
 - Records connected with an application to attend Mirrer Yeshiva, if that application was denied.
 - Those records which are excluded from the FERPA definition of education record.
- The right to request the amendment of the student's education records that the student believes is inaccurate or misleading. Students may ask the Yeshiva to amend a record that they believe is inaccurate or misleading. They should write to the Yeshiva official they believe is responsible for the record, clearly identifying the part of the record they want changed, and specify why it is inaccurate or misleading. If the Yeshiva decides not to amend the record, the Yeshiva should notify the student of the decision and advise the student of his right to a hearing.

- The parent/eligible student has the right to file a complaint with the Department of Education concerning alleged failures of the institution to comply with the requirements of FERPA.
- The institution must respond to a request for access to records within a reasonable period of time, but not more than 45 days after it is received.
- Prior consent is required to disclose personally identifiable information regarding a student except under the following conditions:
 1. The disclosure is to other school officials, including teachers, within the agency or institution whom the agency or institution has determined to have legitimate educational interests, and in connection with the student's financial aid.
 2. The disclosure is to officials of another school, school system, or institution of postsecondary education where the student seeks or intends to enroll.
 3. The disclosure is to authorized representatives of:
 - a. The Comptroller General of the United States or U.S. government agencies as listed in Public Law 93-380
 - b. The Secretary; or State and local educational authorities.
 - c. Parents of a dependent student as defined in the
 - d. Internal Revenue Code of 1954;
 - e. Accrediting agencies;
 - f. Appropriate persons in connection with an emergency if the knowledge of such information is necessary to protect the health and safety of a student or any other person.

The following educational records are maintained by Mirrer Yeshiva and are considered subject to this law:

1. Admissions Records
2. Academic Transcripts
3. Financial Records

Admission records and Academic Transcripts are maintained by the office of the Registrar. Financial records are maintained by the tuition and business offices.

The release of directory type information to third parties outside of Mirrer Yeshiva, without the written consent of the student, provided that the student has been given the opportunity to withhold such disclosure. Mirrer Yeshiva, at its discretion, will release the following as directory information: student's name, college class, major, dates of attendance, degrees received. Students who do not wish this information to be released outside the institution must submit written notice to the Office of the Registrar.

INDEBTEDNESS POLICY

A student who is in debt to Mirrer Yeshiva may not register or receive an official transcript of his credits from the Registrar's office until his indebtedness has been discharged.

LEAVE OF ABSENCE

Students in good standing may apply for a leave of absence with permission. No leave of absence is granted to a student prior to the completion of a semester. Mirrer Yeshiva policy is not to grant a leave of absence longer than six months, unless there are documented extenuating circumstances.

TRANSCRIPTS

Official transcripts of grades are issued by the Office of the Registrar upon a request by the student or former student who does not have a hold on his records.

CHANGE OF GRADE POLICY

Grade changes are the sole responsibility of the instructor assigned to the course. The basis of grade changes is restricted to clerical error, computation error, or academic grievance. Grade changes which fall within the guidelines are to be accepted as if they were the original grade. Grade changes should be complete by the end of the following semester. The grade change is submitted to the Registrar's office and becomes part of the student's permanent record.

CHANGE OF NAME

Current students who wish to change their names on college records may do so by producing evidence showing that the change of name is official. A certified copy of a court order or a marriage certificate or a dissolution decree reflecting the new name in full is required to support an official name change.

CHANGE OF ADDRESS

Students must indicate a change of address as often as necessary by notifying the Registrar's Office.

STUDENT IMMUNIZATION REQUIREMENT

Meningococcal Meningitis

On July 22nd 2003, Governor Pataki signed New York State Public Health Law 2167 requiring institutions, including colleges and universities, to distribute information about meningococcal disease and vaccination to **all** students meeting the enrollment criteria, whether they live on or off campus. This law is effective as of August 15, 2003.

Mirrer Yeshiva is required to maintain a record of the following for each student:

- A response to receipt of meningococcal disease and vaccine information signed by the student or student's parent or guardian. This must include information on the availability and cost of meningococcal meningitis vaccine (menomune), and either
- A record of meningococcal meningitis immunization within the past 10 years; or
- An acknowledgment of meningococcal disease risks and refusal of meningococcal meningitis immunization signed by the student or student's parent or guardian.

Proof of Immunization Requirements

Students born on or after January 1, 1957, must comply with New York State Public Health Law 2165 requiring immunization for measles mumps and rubella.

Measles (Rubeola) –Two doses of live measles vaccine

- Both must be given after 1967
- The first dose must have been administered no more than four days prior to their first birthday
- The second dose at least 28 days later and after 15 months of age
- Physician-verified history of measles disease or a blood test showing immunity.

Mumps- One Dose of Live Mumps vaccine

- Administered no more than four days prior to their first birthday.
- Blood test showing immunity
- Physician –verified history of mumps disease

Rubella (German measles) – One dose of live rubella vaccine

Administered no more than four days prior to their first birthday.

WITHDRAWAL

The withdrawal process is initiated in the Dean's office. The Roshei Hayeshiva may upon their discretion grant permission to a student to withdraw from a course. Students who wish to withdraw from all course work should notify the Office of Registrar. The request for withdrawal must have been approved by the Roshei Hayeshiva. A grade of W will appear on the student's scholastic record for all withdrawals. This grade will not affect his G.P.A.

Students who find it necessary to withdraw completely from Yeshiva should arrange to meet with the Bursars Office, the Registrar's Office, and the Financial Aid Office. Withdrawals may result in serious problems for the student (e.g., issues with course sequencing and scheduling, reductions in financial aid, inability to maintain a grade point average).

Since students who withdraw are no longer eligible to receive student financial assistance, credit balances for these students are returned to the funding agency, along with any other funds mandated to be returned based on federal and/or institutional refund policies.

UNOFFICIAL WITHDRAWALS (NON-ATTENDANCE)

Any student who receives Title IV funds who stops attending his classes during the semester without officially withdrawing from the College is considered an unofficial withdrawal according to Title IV regulations. The College is required to return the unearned financial aid to the federal government for all unofficial withdrawals in the same manner as students who withdraw officially. The registrar of the College determines the date of withdrawal. In the case of unofficial withdrawals, the last date of attendance is set either at midpoint of the semester or the last documented date of attendance, whichever is last. The registrar may work in conjunction with members of the faculty and other school officials in determining the last date the student was considered in participation in their classes.

Avoiding Academic and Behavior Infractions means precisely what it says. You must be prepared to attend class regularly and avoid breaking the rules of the college. Students who fail to follow these requirements may be placed upon probation, suspended from classes for a period of time, or in cases warranting it, expelled from the college.



THE ACADEMIC PROGRAM UNDERGRADUATE DEGREES

Mirreri Yeshiva Central Institute offers two undergraduate degrees: the Intermediary Talmud Degree and First Talmudic Degree. The Intermediary Degree is a three year, 78 credits, degree designed to provide the graduate with the foundational skills and content familiarity to support lifetime Talmud study. The five year, 130 credit First Talmudic Degree is a classical program of higher Talmud education based on an in-depth study of Talmud and Jewish thought. Students are trained in the methodology and content of Talmud in a manner designed to encourage creative thought, sharp analysis and a thorough acquaintance with the concepts, principles and the sources of the Torah derived and tradition based Talmudic Law.



Mirrer Yeshiva is an Institute of higher education. We follow and transmit a tradition of scholarship thousands of years old. Thus as we look forward to adapt to the needs of our students, we also look backward to carefully transmit the wisdom of the ages.

The core of our academic program is built around the Talmud with an emphasis on extensive analysis of the Babylonian Talmud. From this core radiates an immense literature encompassing vast areas of Divine wisdom and knowledge including Law, Philosophy, ethics, history, education and social sciences.

Depending on the degree, there are either three or five levels of course work to be satisfactorily completed for the award of the degree. Each level of work, equivalent to the school year, comprises two terms, and in each term students register for courses that are listed and briefly described later in this catalog.

In certain cases where a student does not have the required prerequisites or their equivalent, the student may request special permission to waive a prerequisite from a Dean or from an instructor in order to take an offered course.

All students follow a structured curriculum. There is some flexibility, and qualified students may register for an enriched program, but by and large, all students at a given level will register for the same courses.

As noted, the principal focus is the Babylonian Talmud, which represents the authoritative elaboration of the Oral Law of the Jewish People. The Talmud is studied through a fixed set of interpretive and analytical principles which enable a living body of law, ever open to fresh situations, new conditions and varying social, economic and political contexts. In this way, students are brought into a dialogue that stretches back millennia to the Talmudical Academies of Israel and Babylon. This dialogue is as relevant today as it was then, as a means of understanding the true and the good, and establishing the moral foundations that support the ethical life.

METHODS OF STUDY AND ACADEMIC OBJECTIVES

The close relationship between teacher and student is one of the requisites of successful transmission and mastery of the Talmud. It plays a crucial role in the learning process, enabling the student to acquire and develop the unique mode of reasoning in congruence with Torah logic.



The successful acquisition of Torah is the result of a two-fold process combining a rigorous program of mind development coupled with a teacher-student relationship which enlightens the heart and the mind of the student. The positive ongoing exchange of the Rebbe -Talmid relationship recreates the spirit of Mesorah - the transmission of Torah in its purest form. The true meaning of Torah cannot be grasped merely from printed matter. Torah cannot be acquired without a teacher. It must be conveyed by living people, intellectual and moral giants, who possess the capacity to propagate Torah in the way it must be understood. It is the oral and written interpretations that have made the Torah a living instrument transcending all ages. This unique mode of intellectual pursuit and reasoning in congruence with the Torah method of logic can only be acquired from a

qualified teacher, who himself acquired this unique Torah reasoning from his teacher who in turn acquired it from his “link” in the unbroken chain of instruction from teacher to student that dates back to the days of Moses.

The transmission of knowledge from teacher to student occurs in the following way at the Mirrer Yeshiva. The teacher will focus on one particular segment of the Talmud for an extended period of time in order to illustrate to the student the proper intellectual approach that is required in analysis of the Talmud. The teacher will expose to the student the intricately deep levels of thought and lines of



reasoning within each segment of study.

This approach of delving long and intensely upon each segment of the Talmud under study, develops a model structure for proper analysis of the Talmud which involves the intellectual dissection of concepts and ideas which can be later fused into a logically integrated whole. Thus the student develops creative perceptive thinking with which he can expose unseen dimensions and meanings in the Talmudic text. The student must develop the capacity for proper questioning, learning when and how to question. In developing the ability to answer and solve many of the great Talmudic problems the student must know how to extract a common denominator among seemingly contrasting concepts and

how to differentiate between superficially similar ideas. He must develop the sense of what is valid and what is not valid. He learns how to validate initial assumptions and reach true conclusions. He acquires the technique of independent research and the skill of logical and concise thinking.

This approach is gradually elevated in scope and depth from semester to semester until the student has developed all these refined methods of reasoning so that he can function on a relatively independent basis. This will prepare the student for further academic growth awaiting the student in the graduate program.

ETHICS AND PHILOSOPHY CURRICULUM

A prerequisite for high intellectual achievement is high ethical and moral personality development. The Ethics and Philosophy curriculum at Mir is designed to instruct the student how to live a life reflecting Jewish values, how to set priorities when establishing a home, how to raise his children and what to teach them. The student is engaged in academic study and is taught how to perceive these complex issues in a structured orderly manner in consonance with ethical traditions of Judaism. The Dean of Men is especially charged with instilling within the student's positive and refined character traits and a sense of responsibility towards



his Creator and his Nation. He imbues them with a philosophy of the world as seen through the eyes of the Torah, while posing and answering the existential questions of our time. The student is thus guided in developing a well-integrated personality and Jewish identity so essential for his psychological well-being.

Mir has always placed great stress on the attainment of the highest level of personal piety, character and moral integrity. Our Yeshiva is cognizant that scholarship must be closely intertwined with the highest degree of ethical behavior and sterling character traits. The center of its focus has always been the awareness of the danger which knowledge devoid of righteousness poses. Despite the unusual concern for abstract reasoning in Talmudic studies, the student can never forget, that at all times, learning must be anchored to reality, and the world of ideas must be translated into practical daily living. The emphasis on the study of Ethics and Philosophy is designed to shape personal character. Thought and action must coincide with lofty ideals developed in the course of study. The student's progress is measured not only by his absorption of the subject matter and the classical texts, but even more, by his own spiritual growth and by the extent to which his inter-personal relationships reflect his understanding of the physical and spiritual needs of his fellow man. These character outcomes are encompassed by the scholarly personality developed through this curriculum.



INDEPENDENT STUDY

Independent study allows the student to study areas of special interest under individual faculty guidance. A student may want to delve more deeply into course work which they find especially exciting. They may want to learn about something for which no formal course exists. Independent study makes it possible for one to work with a faculty member in his area of expertise. For many, this is a welcome change from formal class. Independent study may take the form of research or special projects and requires the consent and approval of a faculty member.

To maintain matriculation in either of the undergraduate programs, each student must carry a full load of courses, defined as no less than 13 credits each term. These courses are assigned according to the requirements outlined below. Carefully note the courses that are offered in sequence as they are based on the gradual acquisition of Talmud skills and must be taken in the proper order. In addition, please pay attention to the notes accompanying each course description.

Students who are interested in exemption credit must discuss their plan of work with the Rosh Hayeshiva. Each such case is evaluated on the specific merits and plans of the individual. Please note that it is extremely rare for a student to receive exemptions credit in the Intermediary Degree Program. In all cases, other than exemptions, students must attend classes regularly, and be prepared to complete all assignments in a timely fashion if they are to receive proper credit for a course.

If students have any questions, or any problem understanding what their required courses are, they should contact one of the Deans of Men before completing their registration.

REQUIREMENTS FOR THE INTERMEDIARY TALMUD DEGREE

Students who wish to immerse themselves in a course of study that equips them with foundational skills for the study of Talmud, along with significant course work in Talmud content and related studies in Mussar may pursue the Intermediary Degree in Talmud. This is especially attractive for students who cannot commit to the five year First Talmud Degree program at Mir because they wish to complete their studies overseas at Talmud institutions whose degrees may not be recognized in the U.S. Such students may want to have a Mirrer Central Institute degree in hand before making such a transfer.

In certain cases where a student does not have the required prerequisites or their equivalent, the student may request special permission to waive a prerequisite from a Dean or from an instructor in order to take an offered course.

The award of the Intermediary Degree recognizes that a three- year program of Talmud study with related disciplines, in and of itself, represents a significant and intellectually meaningful academic achievement, that stands on its own.

To qualify for this degree students must:

1. Follow the application instructions detailed earlier in this catalog under application procedure.
2. Successfully complete 78 credits of undergraduate coursework as per the course map below.
3. Achieve a cumulative GPI of 2.0 or higher.
4. Please note that these requirements overlap fully with the first three years of undergraduate education at Mirrer Yeshiva Central Institute. Students who apply for the Intermediary Degree and decide to go on to complete the five-year program First Talmudic Degree do not need to reapply so long as they are in good standing. They need only notify the Admissions office of their decision and file the proper paperwork.

INTERMEDIARY TALMUDIC DEGREE

MAP OF REQUIRED COURSES

On this level the course numbering system uses a numerical code to describe the course of each specific topic of study.

Course Listing Key to the numbering system:

100 series - Talmud Iyun

200 series - Talmud Bkious

500 series - Halacha

600 series - Mussar

First Year					
First Term			Second Term		
101	Talmud Iyun	6 credits	102	Talmud Iyun	6 credits
201	Talmud Bkious	4 credits	202	Talmud Bkious	4 credits
501	Halacha	2 credits	502	Halacha	2 credits
601	Mussar	1 credit	602	Mussar	1 credit
Total 26 Credits					
Second Year					
Third Term			Fourth Term		
103	Talmud Iyun	6 credits	104	Talmud Iyun	6 credits
203	Talmud Bkious	4 credits	204	Talmud Bkious	4 credits
503	Halacha	2 credits	504	Halacha	2 credits
603	Mussar	1 credit	604	Mussar	1 credit
Total 52 accumulated credits					
Third Year					
Fifth Term			Sixth Term		
105	Talmud Iyun	6 credits	106	Talmud Iyun	6 credits
205	Talmud Bkious	4 credits	206	Talmud Bkious	4 credits
505	Halacha	2 credits	506	Halacha	2 credits
605	Mussar	1 credit	605	Mussar	1 credit
Total 78 accumulated credits					
Degree awarded upon successful completion of 78 credits					

INTERMEDIARY COURSE LISTINGS AND DESCRIPTIONS

TALMUD

101. Talmud
Introduction to Talmud Iyun
This course develops such basic skills in Talmud study as: Translation of Aramaic and Hebrew Texts mastering the basic structure and style of Talmudic argumentation developing an understanding of the process of commentary interpretation. Instruction is carried out through supervised deep reading and lecture discussion.
6 credits
Prerequisites: None
102. Talmud
Talmud Iyun with Elementary Rishonim
Students in paired chavrusah groupings pursue Talmud understanding. Students are required to completely prepare an elementary text and explain the elements of the case being debated, and to explicate the interpretive stances of both Rashi and Tosefos. Emphasis is on the interpretation and translations.
6 credits
Prerequisites: None
103. Talmud
Talmud Iyun Research
Based on the traditional model of independent student research of the basic text followed by a lecture on the research material. This course seeks to introduce the student to the analytical approach, extending beyond basic understanding to introductory comprehension. The student will be required to prepare lucid translations of text with elementary Rishonim. Lectures focus on the close analysis of the Rashi and Tosefos found in such works, as the Maharsha and Maharam.
6 credits
Prerequisites: None

104. Talmud
Talmud Iyun, Analysis and Research
Students are introduced to the study of a wide range of Rishonim. They are exposed to the methodology of reasoning and analytical skills in dissecting the work of such classic commentaries as the Rif, Rambam, Rashba, Ritva, Ran, Rosh and the Shita Mekubetzes. Students will learn how to view commentary literature and to create a full interpretive stance for each commentary. Lectures feature an overview of the various Rishonim and their approach to the primary text.
6 credits
Prerequisites: None
105. Talmud
Talmud Iyun, Rishonim and Analysis
Chavrusah pairs, by now familiar with approaching a text from the perspective of the material and its local commentaries, are trained in a broader approach. Since most Talmudic passages are descriptive case study type presentations, this course focuses on extruding basic principles from such case studies. Lectures make extensive use of Rishonim.
6 credits
Prerequisites: None
106. Talmud
Talmud Iyun, Acharonim and Analysis
The level of Analysis is refined by introducing students to the literature of the Acharonim, Talmudic commentators of the past four centuries. These include such classic novella works as the Ketzos HaChoshen, Avnei Milu'im, Chidushei Rav Chaim Brisker and the Bircas Shmuel. Appropriate works specific to the tractate being studied will be assigned.
6 credits
Prerequisites: None

TALMUD BKIUS

Talmud Bkius is a method of studying the Talmud in a quicker paced style of learning than the intensive Iyun syllabus. Students will usually study other chapters in the same of the tractate as studied in the Iyun courses. This course has been designed to give students a broader background in the study of Talmud in order to apply this information when studying more in depth.

Each level progresses in scholarship using the knowledge and the skills gained in previous courses. The goal of Bkius is to ensure that students develop the important skills necessary for a lifetime of continued independent learning.

These courses are offered to students in a five-year cycle. Students usually take these courses each term at their grade level while working towards completing their degree. Please find a brief description of the courses in Talmud Bkius offered.

201. Talmud Bkius
An introductory Talmud Bkius course usually offered in the fall. Students study the written text to explore the often difficult and elusive text which the Talmud explains in greater detail the tightly compressed language of the Mishna.
4 credits
No Prerequisites.
202. Talmud Bkius
An introductory Talmud course usually offered in the spring. Students study the explanatory Talmud text which provides a perspective of the Mishna. Students are guided to reconstruct the original aim and intent of the Mishnaic authors through deductive reasoning and approaches.
4 credits
No Prerequisites.

203. Talmud Bkius
A beginning Talmud Bkius course usually offered in the fall. In this course students use the skills learned to trace and master the logic and precise language of the text. Students will analyze the explanations offered by the Amoraim to elucidate the Mishna and Talmud.
4 credits
Prerequisites: Bkuis 202.
204. Talmud Bkuis
A beginning Talmud Bkuis course usually offered in the spring. In this course students are encouraged to question and challenge the logic of the Talmud to understand the intent and subtle differences of the disagreements found in the Talmud.
4 credits
No Prerequisites.
205. Talmud Bkuis
An intermediate Talmud Bkuis course usually offered in the fall. In this course will focus on the terminology and explanations of Rashi and to understand his authoritative interpretation of the text.
4 credits
No Prerequisites.
206. Talmud Bkuis
An intermediate Talmud Bkuis course building upon the skills gained in the previous courses, usually offered in the spring. In this course students will analyze the Tosefos commentary. Students will focus on the conceptual disagreements and interpretations of the texts between Rashi and Tosefos.
4 credits
Prerequisites: Bkuis 205.

207. Talmud Bkius
An intense Talmud Bkius course building upon the skills gained in the previous courses, usually offered in the fall. On this level students are expected to have developed the skills needed to independently learn Talmudic texts. Students are encouraged to study at a bit faster pace and to master additional folios of the Tractate that is being studied.
4 credits
Prerequisites: Talmud Bkius 206
208. Talmud Bkius
An intense Talmud Bkius course with an in depth understanding of the text usually offered in the spring. In this course students are encouraged to explore Talmudic case law and the final legal outcomes of the text.
4 credits
No Prerequisites.
209. Talmud Bkius
An advanced Talmud Bkius course with an emphasis on acquiring a deeper analysis of the material, usually offered in the fall. In this course students are encouraged to analyze and discuss their understanding of the underlying principles that are offered in the process of the topics discussed.
4 credits
No Prerequisites.
210. Talmud Bkius
An advanced Talmud Bkius course building upon the skills gained in the previous courses, usually offered in the spring. In this course students are taught how to develop a holistic approach to the Talmud by making critical comparisons between the various opinions. This course will guide students in making fine distinctions derived from painstaking dissection of each case and their concepts.
4 credits
No Prerequisites.

TALMUD BKIUS
COURSE DESCRIPTION & LISTING

Talmud Bkius
Yevamos
The focus of this intricately detailed tractate is the practice of the Levirate marriage, and includes a discussion of the laws of Chalitzah; the halachic view of consanguinity; the marriage laws of the Cohanim; the case of the Agunah.
Principal commentaries: Rashi and Tosefos.
Prequisite: None
One semester
Talmud Bkius
Kesubos I
The Jewish marriage contract; the biblical, rabbinic and customary obligations that make up the contract; the legal effect of the contract; the Jewish perspective on betrothal; the reciprocal financial obligations involved in marriage and the role of women in the Jewish family.
Principal commentaries: Rashi and Tosefos.
Prequisite: None
Talmud Bkius
Kesubos II
In this course the student will focus on the topics of laws of the marriage ceremony, obligations of the husband to the wife and the wife to the husband. It also includes the requirements for the dissolution of the marriage, the obligation of estates to widows and double jeopardy.
Principal commentaries: Rashi and Tosefos.
Prequisite: Kesubos I
One semester
Talmud Bkius
Gittin
The halachic outlook on divorce and the divorce document, or Get. The meseches entails a full discussion of the technical aspects of

witnesses, the taking of possession of documents, and the halachic requirements for verification of all documents having a legal effect.
Principal commentaries: Rashi and Tosefos.
Prequisite: None
One semester
Talmid Bkuis
Nedarim
The definitive law of vows and their legal effect; this tractate discusses the obligations of the individual to his own word and the prior obligation that is owed to the Siniatic Law as well as the extent as well of the salience of all manners of vows.
Principal commentaries: Pirush HaRosh, Rashi and the Ran.
Prequisite: None
One Semester
Talmud Bkuis
Baba Kama
Talmudic civil law is examined. Damage to such subjects as animate objects; real property damages; personal injury, and all forms of sustained damage, is discussed. Degrees of culpability and financial liability and responsibility derived from being appointed a guardian, a hired watchman, a lender, a renter, etc.
Principal commentaries: Rashi and Tosefos.
Prequisite: None
One semester

Talmud Bkius
Baba Metzia
Baba Metzia is a continuation of the three tractate compendium of Talmudic Civil Law. It is primarily concerned with the claims related to joint transactions from finding lost articles to settling wage disputes. It considers such topics as usury, trade, consumer rights, fair trade, conditions which govern labor and industry. from being appointed a guardian, a hired watchman, a lender, a renter, etc.
Principal commentaries: Rashi and Tosefos.
Prerequisite: None
One semester
Talmud Bkius
Baba Basra I
This last of the three volumes of the civil law discusses the issues as the public right of way; the rights of privacy; the reciprocal rights and obligations of business partners, owners of shared property, neighbors, vendors and heirs and the extent of liability of a seller for his merchandise. Deeds and legal documents are explicated
Principal commentaries: Rashi and Tosefos.
Prerequisite: None
One semester
Talmud Bkius
Baba Basra II
In this course the student will focus on the topics of property law, division of partnership interests, rights of buyers and sellers, inheritance law, and contractual law.
Principal commentaries: Rashi and Tosefos.
Prerequisite: Baba Basra I
One semester

HALACHA

- 501. Halacha I 1st term 2 credits
- 502. Halacha I 2nd term.....2 credits
- 503. Halacha II 1st term..... 2 credits
- 504. Halacha II 2nd term..... 2 credits
- 505. Halacha III 1st term 2 credits
- 506. Halacha III 2nd term.....2 credits

501. Halacha I
1st term
2 credits
This course introduces the student to the study of the Shulchan Aruch, Orach Chaim in conjunction with the commentary of the Mishna Brura. This course is designed to offer students a basic and practical understanding of Jewish law from Biblical times to the present.
No prerequisites
502. Halacha I
2nd term
2 credits
This course is intended for students to become acquainted with the language of the Shulchan Aruch and the Mishna Brura. Participants develop a multifaceted appreciation of the subtle differences in the study of Jewish law.
Prerequisite: Halacha 501
503. Halacha II
1st term
2 credits
In this course the student begins to study the associated commentaries of the Shaar Hatzion and the Biur Halacha. This is intended to give the student a deeper understanding of the Mishnah Berura.
Prerequisite: Halacha 502

504. Halacha II
2nd term
2 credits
The students utilizing their new skills begin to examine the chain of thought and the Halachic process of how the Mishna Berura came to a definite decision in where there are several opinions on one topic. This improves the student's comprehension of the Halachic process.
Prerequisite: Halacha 503
505. Halacha III
1st term
2 credits
On this level the students continue to study the Mishna Berura and the key texts. This is designed to allow students to become more proficient in everyday practice and application of Jewish law. They begin to focus on the contrast and comparison of the various Halachic approaches.
Prerequisite: Halacha 504
506. Halacha III
2nd term
2 credits
In this course the students utilize their acquired skills of Jewish law and begin to study how to apply Jewish law with actual Halachic queries.
Prerequisite: Halacha 505



STUDENTS MAY SELECT FROM THE FOLLOWING TOPICS:

Hilchos Hanhogas Haboker. Tzitzis.

This course focuses on the laws of the practicing Jew from the beginning of his day. It also includes the Biblical law of Tzitzis, regarding the requirement for distinctive fringes on four cornered garments. Students will analyze the authoritative judgments of Rabbi Joseph Cairo and Rabbi Moses Isserliss, as well as the work of the Mishnah Berura.

Hilchos Tefillin. Birchos Hashachar.

The focus of this course is the Halachic requirement of donning Tefillin; what the phylacteries symbolize, how they must be prepared, who must wear them, how they must be worn and their proper care. The laws of the early morning blessings are delved upon.

Hilchos Krias Sh'ma.

This course studies the laws of the "Sh'ma", the blessings to be recited before and after this essential statement of faith, its incorporation in prayer, its specific obligation, when and what conditions it may be recited.

Hilchos Tefilla.

This course focuses on the laws of the Shemona Esrei or Amidah prayer. Each of the prayers included in this service is discussed. In addition, the special variations introduced upon the occasion of the holidays and festivals are also elaborately discussed.

Hilchos N'sias Kapayim, K'rias Sefer Torah, Beis Hak'nesses.

This course studies the derivation of the laws of the priestly blessing, the laws of the weekly portion of the Torah reading, Torah blessings, the order of the preference for Aliyah L'Torah, miscellaneous laws regarding the ceremony of the Torah reading; and the rituals of the synagogue.

Hilchos Bircas Hamazon B'seuda

The laws of the ritual purification of hands, mealtime behavior; the blessings during and after the meal; the blessing of Bircas Hamazon are clarified at length. Although these laws should be generally familiar to the student, their derivation and specific application involves complex case variations.

Hilchos Berachos, Mincha and Ma'ariv.

A comprehensive study of the laws of the blessings for a wide range of occasions is undertaken. The primary categories of blessings and the Mincha and Ma'ariv prayers are elucidated.

Hilchos Shabbos, Part I.

The laws of Sabbath beginning with preparing for the Sabbath, the sanctification of the Sabbath, the Sabbath service, the Sabbath rituals are thoroughly studied.

Hilchos Shabbos, Part II

The laws regarding categories of prohibited work on the Sabbath.

Hilchos Pesach.

This course researches the laws of the Passover holiday, the prohibition of leavened bread, the Seder, the Matzoh and the ritual foods.

Hilchos Yom Tov.

The laws of the festivals and holidays. These laws deal with both Biblical and Rabbinical prohibitions on labor as well as the positive requirements for honoring the holidays and sanctifying the festivals.

Hilchos Chol Hamoed, Ta'anis Tisha B'av.

This course covers the laws of the intervening days of the festivals, fast days and the ritual requirements and the prayer services on such days.

Hilchos Rosh Hashana, Yom Kippur.

Laws of the Shofar, the Ten Days of Atonement, the New Year rituals and the practices associated with these days of awe.

Hilchos Succah, Purim, Chanukah.

A survey of the various laws of these holidays is undertaken.



MUSSAR AND ETHICS

- 601. Mussar and Ethics I 1st term 1 credit
- 602. Mussar and Ethics I 2nd term 1 credit
- 603. Mussar and Ethics II 1st term 1 credit
- 604. Mussar and Ethics II 2nd term 1 credit
- 605. Mussar and Ethics III 1st term 1 credit
- 606. Mussar and Ethics III 2nd term 1 credit

601. Mussar and Ethics
1st term
1 credit
Students are introduced to the formal study of ethics and Mussar. This course is designed to assist students in developing the skills necessary to begin the study and overall comprehension of Jewish ethics.
No prerequisites
602. Mussar and Ethics
2nd term
1 credit
In this course students will make use of their new skills to continue their study of the classical works of Mussar by translating it into English and interpreting the fundamental principles of ethics and character development.
Prerequisites: Mussar and Ethics 601

603. Mussar and Ethics II
1st term
1 credit
This course is designed to help students foster an awareness of ethical thought in their individual decision process. Students take part in ethical dialogue in order to develop their personal integrity.
Prerequisites: Mussar and Ethics 602
604. Mussar and Ethics II
2nd term
1 credit
In this course students study ethics on a deeper level with a focus on improving negative character traits. Mussar concepts are presented with an emphasis on developing a mindset of positivity.
Prerequisites: Mussar and Ethics 603
605. Mussar and Ethics III
1st term
1 credit
On this level, students will expand their study of Mussar to cultivate the art of personal introspection and analyzing the foundations of ethical and thoughtful behavior.
Prerequisites: Mussar and Ethics 604



605. Mussar and Ethics III
1st term
1 credit
On this level, students will expand their study of Mussar to cultivate the art of personal introspection and analyzing the foundations of ethical and thoughtful behavior.
Prerequisites: Mussar and Ethics 604
606. Mussar and Ethics III
2nd term
1 credit
This course is based on providing the skills of self-awareness and sensitivity to others through the eyes of Jewish ethics. Significance is given to a deeper understanding of the ethical approach on how to respond to real life situations of conflict and resolution.
Prerequisites: Mussar and Ethics 605

STUDENTS MAY SELECT FROM THE FOLLOWING TEXTS:

Mesilas Yeshorim.
This course emphasizes the study of Mussar in the traditional style, developing an introspective dimension, and understanding the roots of Jewish ethical behavior. The text is the classic study by Rabbi Chaim Luzzatto, and it is studied over the course of two terms, Fall and Spring.
Orchos Tzadikim.
This course encompasses a conceptual approach to an integrated moral outlook. Students study the text in chavrusah groupings and attend weekly Hashkofa Lectures.
Chovos Halevovos.
The study of a systematic Jewish philosophy based on the medieval thinker Bahya Ibn Paqua.
Three term sequence
Prerequisites: Two years of Mussar and Hashkofa.
Kol Kisvei Chofetz Chaim
A distillation of the thought of the modern giant of Torah, the Chofetz Chaim, Rabbi Yisroel Meir HaKohen Kagan. Of particular attention, is his classic study on Shmiras Haloshon.
Prerequisite: One year Mussar and Hashkofa.



REQUIREMENTS FOR THE FIRST TALMUDIC DEGREE

The satisfactory completion of an approved program of study of 130 credits entitle the student to a First Talmudic Degree and prepares him for a variety of professional positions within Jewish Education and community service. It also qualifies the graduate for entry into a recognized Graduate School for postgraduate study.

Total Credits: 130

- A. Ten courses in Talmud Iyun Sequence
Talmud 101-Talmud 110 60 credits
- B. Ten courses in Talmud Survey
Talmud 200 series 40 credits
- C. Ten courses from the Halacha-Orach Chaim
500 series 20 credits
- D. Ten courses from the Mussar-Philosophy
600 series 10 credits



UNDERGRADUTE COURSE MAP

FIRST TALMUDIC DEGREE

On this level the course numbering system uses a numerical code to describe the course of each specific topic of study.

Course Listing Key to the numbering system

- 100 series is Talmud Iyun
- 200 series is Talmud Bkuis
- 500 series is Halacha
- 600 series is Mussar

First Year					
First Term			Second Term		
101	Talmud Iyun	6 credits	102	Talmud Iyun	6 credits
201	Talmud Bkuis	4 credits	204-1	Talmud Bkuis	4 credits
501	Halacha	2 credits	502	Halacha	2 credits
601	Mussar	1 credit	602	Mussar	1 credit
Total 26 credits					
Second Year					
Third Term			Fourth Term		
103	Talmud Iyun	6 credits	104 .	Talmud Iyun	6 credits
203	Talmud Bkuis	4 credits	204-2	Talmud Bkuis	4 credits
503	Halacha	2 credits	504	Halacha	2 credits
603	Mussar	1 credit	604	Mussar	1 credit
Total 52 accumulated credits					
Third Year					
Fifth Term			Sixth Term		
105	Talmud Iyun	6 credits	106	Talmud Iyun	6 credits
205	Talmud Bkuis	4 credits	204-3	Talmud Bkuis	4 credits
505	Halacha	2 credits	506	Halacha	2 credits
605	Mussar	1 credit	605	Mussar	1 credit
Total 78 accumulated credits					

Fourth Year					
Seventh Term			Eighth Term		
107	Talmud Iyun	6 credits	108	Talmud Iyun	6 credits
207	Talmud Bkius	4 credits	204-4	Talmud Bkius	4 credits
507	Halacha	2 credits	508	Halacha	2 credits
607	Mussar	1 credit	608	Mussar	1 credit
Total 104 accumulated credits					
Fifth Year					
Ninth Terms			Tenth Term		
109	Talmud Iyun	6 credits	110	Talmud Iyun	6 credits
209	Talmud Bkius	4 credits	204-5	Talmud Bkius	4 credits
509	Halacha	2 credits	510	Halacha	2 credits
609	Mussar	1 credit	610	Mussar	1 credit
Total 130 accumulated credits					
Degree awarded upon successful completion of 130 credits					

COURSE LISTINGS AND DESCRIPTIONS

TALMUD

101. Talmud
Introduction to Talmud Iyun
6 credits
This course develops basic skills in Talmud study such as: Translation of Aramaic and Hebrew Texts; mastering the basic structure and style of Talmudic argumentation; developing an understanding of the process of commentary interpretation. Instruction is carried out through supervised research and lecture discussion.
Prerequisites: None
102. Talmud
Talmud Iyun with Elementary Rishonim
6 credits
Students in paired chavrusah groupings pursue Talmud research. Students are required to completely prepare an elementary text and understand the elements of the case being debated, and to explicate the interpretive stances of both Rashi and Tosefos. Emphasis is on p'shat.

103. Talmud
Talmud Iyun Research
6 credits
Based on the traditional model of independent student research the - laining - followed by a lecture on the research material. This course seeks to introduce the student to the analytical approach, extending beyond “p’shat” to introductory “lomdus”. The student will be required to prepare lucid translations of text with elementary Rishonim. Lectures focus on the close analysis of the Rashi and Tosefos found in such works, as the Maharsha and Maharam.
104. Talmud
Talmud Iyun, Analysis and Research
6 credits
Students are introduced to the study of a wide range of Rishonim. They develop reasoning and analytical skills in dissecting the work of such classic commentaries as the Rif, Rambam, Rashba, Ritva, Ran, Rosh and the Shita Mekubetzes. Students will learn how to view commentary literature and to create a full interpretive stance for each commentary. Lectures feature an overview of the various Rishonim and their approach to the primary text.
105. Talmud
Talmud Iyun, Rishonim and Analysis
6 credits
Chavrusah pairs, by now familiar with approaching a text from the perspective of the “blatt” and its local commentaries, are trained in a broader approach. Since most Talmudic passages are descriptive case study type presentations, this course focuses on extruding basic principles from such case studies. Lectures make extensive use of Rishonim.
106. Talmud
Talmud Iyun, Acharonim and Analysis
6 credits
The level of Analysis is refined by introducing students to the literature of the Acharonim, Talmudic commentators of the past four centuries. These include such classic novella works as the Ketzos HaChoshen, Avnei Milu’im, Chidushei Rav Chaim Brisker and the Bircas Shmuel. Appropriate works specific to the tractate being studied will be assigned.

107. Talmud
Talmud Iyun, Intermediate Analysis I
6 credits
This course emphasizes the development of independent thought in approaching Talmudic sources. Students study the text and Rishonim literature in depth and probe the internal logic of the commentaries, tracing theoretical principles through several different, but related Talmud sources. Lecture introduces students to the sharp study of textual contexts for deriving implicit meanings.
108. Talmud
Talmud Iyun, Intermediate Analysis II
6 credits
A continuation of Talmud 107 with an emphasis on training students in making fine distinctions and in synthesizing larger more comprehensive principles from discrete analytical elements.
109. Talmud
Talmud Iyun, Advanced Analytical Talmud
6 credits
In this course, students sharpen their own methods of analysis, by preparing " <i>Chiddushei Torah</i> ", which are unique deductive constructions based upon Talmudic literature and the principles found in the Rishonim commentators.
110. Talmud
Penta, Talmud Analysis
6 credits
Based upon the traditional approach that views the Talmud as an integrated whole, students are required to trace concepts and principles through a number of Talmud and commentary sources and create their own creative scholarship to be presented in Chavrusa colloquia. Lectures are given by the Rosh Hayeshiva.

TALMUD BKIUS

Talmud Bkious is a method of studying the Talmud in a quicker paced style of learning than the intensive Iyun syllabus. Students will usually study other chapters in the same of the tractate as studied in the Iyun courses. This course has been designed to give students a broader background in the study of Talmud in order to apply this information when studying more in depth.

Each level progresses in scholarship using the knowledge and the skills gained in previous courses. The goal of Bkious is to ensure that students develop the important skills necessary for a lifetime of continued independent learning.

These courses are offered to students in a five-year cycle. Students usually take these courses each term at their grade level while working towards to completing their degree. Please find a brief description of the courses in Talmud Bkious offered.

201. Talmud Bkious
4 credits
An introductory Talmud Bkious course usually offered in the fall. Students study the written text to explore the often difficult and elusive text which the Talmud explains in greater detail the tightly compressed language of the Mishna.
No Prerequisites.
202. Talmud Bkious
4 credits
An introductory Talmud Bkious course usually offered in the spring. Students study the explanatory Talmud text which provides a perspective of the Mishna. Students are guided to reconstruct the original aim and intent of the Mishnaic authors through deductive reasoning and approaches.
No Prerequisites.
203. Talmud Bkious
4 credits
A beginning Talmud Bkious course usually offered in the fall. In this course students use the skills learned to trace and master the logic and

precise language of the text. Students will analyze the explanations offered by the Amoraim to elucidate the Mishna and Talmud.
Prerequisites: Bkuis 202
204. Talmud Bkuis
4 credits
A beginning Talmud Bkuis course usually offered in the spring. In this course students are encouraged to question and challenge the logic of the Talmud to understand the intent and subtle differences of the disagreements found in the Talmud.
No Prerequisites.
205. Talmud Bkuis
4 credits
An intermediate Talmud Bkuis course usually offered in the fall. In this course will focus on the terminology and explanations of Rashi and to understand his authoritative interpretation of the text.
No Prerequisites.
206. Talmud Bkuis
4 credits
An intermediate Talmud Bkuis course building upon the skills gained in the previous courses, usually offered in the spring. In this course students will analyze the Tosefos commentary. Students will focus on the conceptual disagreements and interpretations of the texts between Rashi and Tosefos.
Prerequisites: Bkuis 205.
207. Talmud Bkuis
4 credits
An intense Talmud Bkuis course building upon the skills gained in the previous courses, usually offered in the fall. On this level students are expected to have developed the skills needed to independently learn Talmudic texts. Students are encouraged to study at a bit faster pace and to master additional folios of the Tractate that is being studied.
Prerequisites: Talmud Bkuis 206
208. Talmud Bkuis
4 credits
An intense Talmud Bkuis course with an in depth understanding of the text usually offered in the spring. In this course students are encouraged

to explore Talmudic case law and the final legal outcomes of the text.
No Prerequisites.
209. Talmud Bkios
4 credits
An advanced Talmud Bkios course with an emphasis on acquiring a deeper analysis of the material, usually offered in the fall. In this course students are encouraged to analyze and discuss their understanding of the underlying principles that are offered in the process of the topics discussed.
No Prerequisites.
210. Talmud Bkios
4 credits
An advanced Talmud Bkios course building upon the skills gained in the previous courses, usually offered in the spring. In this course students are taught how to develop a holistic approach to the Talmud by making critical comparisons between the various opinions. This course will guide students in making fine distinctions derived from painstaking dissection of each case and their concepts.
No Prerequisites.

**TALMUD BKIUS
COURSE DESCRIPTION & LISTING**

Talmud Bkios
Yevamos
The focus of this intricately detailed tractate is the practice of the Levirate marriage, and includes a discussion of the laws of Chalitzah; the halachic view of consanguinity; the marriage laws of the Cohanim; the case of the Agunah.
Principal commentaries: Rashi and Tosefos.
One semester
Talmud Bkios
Kesubos
The Jewish marriage contract; the biblical, rabbinic and customary obligations that make up the contract; the legal effect of the

contract; the Jewish perspective on betrothal; the reciprocal financial obligations involved in marriage and the role of women in the Jewish family.
Principal commentaries: Rashi and Tosefos.
Courses extend over two terms.
Talmud Bkios
Gittin
The halachic outlook on divorce and the divorce document, or Get. The meseches entails a full discussion of the technical aspects of witnesses, the taking of possession of documents, and the halachic requirements for verification of all documents having a legal effect.
Principal commentaries: Rashi and Tosefos.
One semester
Talmud Bkios
Nedarim
The definitive law of vows and their legal effect; this tractate discusses the obligations of the individual to his own word and the prior obligation that is owed to the Siniatic Law as well as the extent of the salience of all manners of vows.
Principal commentaries: Pirush HaRosh, Rashi and the Ran.
One semester
Talmud Bkios
Baba Kama
Talmudic civil law is examined. Damage to such subjects as animate objects; real property damages; personal injury, and all forms of sustained damage, is discussed. Degrees of culpability and financial liability and responsibility derived from being appointed a guardian, a hired watchman, a lender, a renter, etc.
Principal commentaries: Rashi and Tosefos.
One semester
Talmud Bkios
Baba Metzia
Baba Metzia is a continuation of the three tractate compendium of Talmudic Civil Law. It is primarily concerned with the claims related to joint transactions from finding lost articles to settling wage disputes. It considers such topics as usury, trade, consumer rights, fair trade, conditions which govern labor and industry. from

being appointed a guardian, a hired watchman, a lender, a renter, etc.
Principal commentaries: Rashi and Tosefos.
One semester
Talmud Bkuis
Baba Basra
This last of the three volumes of the civil law discusses the issues as the public right of way; the rights of privacy; the reciprocal rights and obligations of business partners, owners of shared property, neighbors, vendors and heirs and the extent of liability of a seller for his merchandise. Deeds and legal documents are explicated.
Principal commentaries: Rashi and Tosefos.
Two semesters

HALACHA

- 501. Halacha I 1st term 2 credits
- 502. Halacha I 2nd term.....2 credits
- 503. Halacha II 1st term..... 2 credits
- 504. Halacha II 2nd term..... 2 credits
- 505. Halacha III 1st term 2 credits
- 506. Halacha III 2nd term.....2 credits
- 507. Halacha IV 1st term 2 credits
- 508. Halacha IV 2nd term..... 2 credits
- 509. Halacha V 1st term..... 2 credits
- 510. Halacha V 2nd term 2 credits

501. Halacha I
1st term
2 credits
This course introduces the student to the study of the Shulchan Aruch, Orach Chaim in conjunction with the commentary of the Mishna Brura. This course is designed to offer students a basic and practical understanding of Jewish law from Biblical times to the present.
No prerequisites
502. Halacha I
2nd term
2 credits
This course is intended for students to become acquainted with the language of the Shulchan Aruch and the Mishna Brura. Participants develop a multifaceted appreciation of the subtle differences in the study of Jewish law.
Prerequisite: Halacha 501
503. Halacha II
1st term
2 credits
In this course the student begins to study the associated commentaries of the Shaar Hatzion and the Biur Halacha. This is intended to give the student a deeper understanding of the Mishnah Berura.
Prerequisite: Halacha 502

504. Halacha II
2nd term
2 credits
The students utilizing their new skills begin to examine the chain of thought and the Halachic process of how the Mishna Berura came to a definite decision in where there are several opinions on one topic. This improves the student's comprehension of the Halachic process.
Prerequisite: Halacha 503
505. Halacha III
1st term
2 credits
On this level the students continue to study the Mishna Berura and the key texts. This is designed to allow students to become more proficient in everyday practice and application of Jewish law. They begin to focus on the contrast and comparison of the various Halachic approaches.
Prerequisite: Halacha 504
506. Halacha III
2nd term
2 credits
In this course the students utilize their acquired skills of Jewish law and begin to study how to apply Jewish law with actual Halachic queries.
Prerequisite: Halacha 505
507. Halacha IV
1st term
2 credits
On this level the students are required to apply their skills of understanding to expand their Halachic knowledge in a much broader context. It is geared to the practical application of everyday experiences.
Prerequisite: Halacha 506

508. Halacha IV
1st term
2 credits
This course allows students to begin examining the process of legal and responsible judgement in the system of deciding Jewish law. Students are expected to emerge from this course with the ability to explain the fundamental underpinnings of traditional Jewish law.
Prerequisite: Halacha 507
509. Halacha V
1st term
2 credits
This course will delve more deeply into the Halacha and how it was derived from the Talmud and other sources. It will focus on how the traditional sources were reinterpreted and utilized in new circumstances.
Prerequisite: Halacha 508
510. Halacha V
2 nd term
2 credits
Students utilizing their developed skills will analyze and compare contemporary Halachic works such as Kitzur Shulchan Aruch, Shmiras Shabbos Khilchaso with the final Halachic judgement of the Mishna Berura.
Prerequisite: Halacha 509

STUDENTS MAY SELECT FROM THE FOLLOWING TOPICS:

Hilchos Hanhogas Haboker. Tzitzis.
This course focuses on the laws of the practicing Jew from the beginning of his day. It also includes the Biblical law of Tzitzis, regarding the requirement for distinctive fringes on four cornered garments. Students will analyze the authoritative judgments of Rabbi Joseph Cairo and Rabbi Moses Isserliss, as well as the work of the Mishnah Berura.
Hilchos Tefillin. Birchos Hashachar.
The focus of this course is the Halachic requirement of donning Tefillin; what the phylacteries symbolize, how they must be prepared, who

must wear them, how they must be worn and their proper care. The laws of the early morning blessings are delved upon.
Hilchos Krias Sh'ma
This course studies the laws of the "Sh'ma", the blessings to be recited before and after this essential statement of faith, its incorporation in prayer, its specific obligation, when and what conditions it may be recited.
Hilchos Tefilla
This course focuses on the laws of the Shemona Esrei or Amidah prayer. Each of the prayers included in this service is discussed. In addition, the special variations introduced upon the occasion of the holidays and festivals are also elaborately discussed.
Hilchos N'sias Kapayim, K'rias Sefer Torah, Beis Hak'nesses
This course studies the derivation of the laws of the priestly blessing, the laws of the weekly portion of the Torah reading, Torah blessings, the order of the preference for Aliyah L'Torah, miscellaneous laws regarding the ceremony of the Torah reading; and the rituals of the synagogue.
Hilchos Bircas Hamazon B'seuda
The laws of the ritual purification of hands, mealtime behavior; the blessings during and after the meal; the blessing of Bircas Hamazon are clarified at length. Although these laws should be generally familiar to the student, their derivation and specific application involves complex case variations.
Hilchos Berachos, Mincha and Ma'ariv
A comprehensive study of the laws of the blessings for a wide range of occasions is undertaken. The primary categories of blessings and the Mincha and Ma'ariv prayers are elucidated.
Hilchos Shabbos, Part I
The laws of Sabbath beginning with preparing for the Sabbath, the sanctification of the Sabbath, the Sabbath service, the Sabbath rituals are thoroughly studied.
Hilchos Shabbos, Part II
The laws regarding categories of prohibited work on the Sabbath.
Hilchos Pesach
This course researches the laws of the Passover holiday, the prohibition of leavened bread, the Seder, the Matzoh and the ritual foods.
Hilchos Yom Tov

The laws of the festivals and holidays. These laws deal with both Biblical and Rabbinical prohibitions on labor as well as the positive requirements for honoring the holidays and sanctifying the festivals.

Hilchos Chol Hamoed, Ta'anis Tisha B'av

This course covers the laws of the intervening days of the festivals, fast days and the ritual requirements and the prayer services on such days.

Hilchos Rosh Hashana, Yom Kippur

Laws of the Shofar, the Ten Days of Atonement, the New Year rituals and the practices associated with these days of awe.

Hilchos Succah, Purim, Chanukah

A survey of the various laws of these holidays is undertaken.



MUSSAR AND ETHICS

- 601. Mussar and Ethics I 1st term 1 credit
- 602. Mussar and Ethics I 2nd term 1 credit
- 603. Mussar and Ethics II 1st term 1 credit
- 604. Mussar and Ethics II 2nd term 1 credit
- 605. Mussar and Ethics III 1st term 1 credit
- 606. Mussar and Ethics III 2nd term 1 credit
- 607. Mussar and Ethics IV 1st term 1 credit
- 608. Mussar and Ethics IV 2nd term 1 credit
- 609. Mussar and Ethics V 1st term 1 credit
- 610. Mussar and Ethics V 2nd term 1 credit

601. Mussar and Ethics
1st term
1 credit
Students are introduced to the formal study of ethics and Mussar. This course is designed to assist students in developing the skills necessary to begin the study and overall comprehension of Jewish ethics.
No prerequisites
602. Mussar and Ethics
2nd term
1 credit
In this course students will make use of their new skills to continue their study of the classical works of Mussar by translating it into English and interpreting the fundamental principles of ethics and character development.
Prerequisites: Mussar and Ethics 601
603. Mussar and Ethics II
1st term
1 credit
This course is designed to help students foster an awareness of ethical thought in their individual decision process. Students take part in ethical dialogue in order to develop their personal integrity.
Prerequisites: Mussar and Ethics 602
604. Mussar and Ethics II
2nd term
1 credit

In this course students study ethics on a deeper level with a focus on improving negative character traits. Mussar concepts are presented with an emphasis on developing a mindset of positivity.
Prerequisites: Mussar and Ethics 603
605. Mussar and Ethics III
1st term
1 credit
On this level, students will expand their study of Mussar to cultivate the art of personal introspection and analyzing the foundations of ethical and thoughtful behavior.
Prerequisites: Mussar and Ethics 604
606. Mussar and Ethics III
2nd term
1 credit
This course is based on providing the skills of self-awareness and sensitivity to others through the eyes of Jewish ethics. Significance is given to a deeper understanding of the ethical approach on how to respond to real life situations of conflict and resolution.
Prerequisites: Mussar and Ethics 605
607. Mussar and Ethics IV
1st term
1 credit
In this course students study more contemporary philosophical thought such as Chochmah U'Mussar and Da'as Chochmah and understanding their unique interpretation of more current ethical topics.
Prerequisites: Mussar and Ethics 606
608. Mussar and Ethics IV
2nd term
1 credit
This course is designed to develop an advanced understanding of the interpersonal relationships of everyday life.
Prerequisites: Mussar and Ethics 607

609. Mussar and Ethics V
1031st term
1 credit
Using their acquired skills, this course enables the student to apply classical ethical thought to contemporary social and political situations.
Prerequisites: Mussar and Ethics 608
610. Mussar and Ethics V
2nd term
1 credit
Building upon their analytical mastery, students are presented with a sophisticated study of the skills necessary to incorporate Mussar as a life-long pursuit of daily and continuous spiritual and ethical growth and improvement.
Prerequisites: Mussar and Ethics 609



STUDENTS MAY SELECT FROM THE FOLLOWING TEXTS:

Mesilas Yeshorim.
This course emphasizes the study of Mussar in the traditional style, developing an introspective dimension, and understanding the roots of Jewish ethical behavior. The text is the classic study by Rabbi Chaim Luzzatto, and it is studied over the course of two terms, Fall and Spring.
Orchos Tzadikim.
This course encompasses a conceptual approach to an integrated moral outlook. Students study the text in chavrusah groupings and attend weekly Hashkofa Lectures.
Chovos Halevovos.
The study of a systematic Jewish philosophy based on the medieval thinker Bahya Ibn Paqua. Three term sequence. Prerequisites: Two years of Mussar and Hashkofa.
Kol Kisvei Chofetz Chaim
A distillation of the thought of the modern giant of Torah, the Chofetz Chaim, Rabbi Yisroel Meir HaKohen Kagan. Of particular attention, is his classic study on Shmiras Haloshon.
Prerequisite: One year Mussar and Hashkofa.

EN-ROUTE INTERMEDIARY TALMUDIC DEGREE OPTION

Students who are registered in the First Talmudic Degree Program have the option to file for an *en-route* Intermediary Degree. This degree is awarded upon the successful completion of 78 credits with a GPI grade of 3.0 or above.

This en-route degree is specifically designed for students who do not complete their First Talmudic Degree at the Mirrer Yeshiva Central Institute. Students may wish to transfer to other institutions, including schools abroad, before completing their undergraduate education. It is also intended to address other circumstances which may require them to leave the program before earning the five- year



degree.

The award of the Intermediary Degree recognizes that a three- year program of Talmud study with related disciplines, in and of itself, represents a significant and intellectually meaningful academic achievement, that stands on its own. The successful completion of three years of tiered coursework in Talmud, Commentaries, Halacha, Mussar represents the acquisition of foundational skills and content mastery that can serve as the basis for lifelong learning.

To qualify for this degree students must:

1. Be in good standing and have completed 78 credits of undergraduate coursework with a cumulative GPI of 3.0 or higher.
2. Receive permission from the Rosh Yeshiva.
3. Satisfactorily complete the requirements detailed for the first three years of the First Talmudic Degree at Mirrer Yeshiva Central Institute.

SPECIAL PROGRAMS

TUTORING LABORATORY

The tutoring laboratory, a project supervised by the Dean of Men, is available for students who have been recommended for remedial support by their instructor. Once the students are accepted into the tutoring program they are assigned a senior tutor who works on a one to one basis with the student to strengthen specific areas of weakness. These tutors periodically give reports to the Dean of Men on the progress of their students. The Dean of Men will follow the tutoring process, and monitor the pace of the student's advancement. The tutor is also the academic guide and mentor to his student and helps the student to constantly evaluate and modify the program which he has set out for himself. Students who wish to apply for assistance should see the Dean of Men.

HONORS PROGRAM

Students with a grade point index of 3.5 or above and with the recommendation of their Magid Shiur, may apply for an accelerated Honors Program after completing their first year of study. Students accepted to this program will be able to complete undergraduate degree requirements in four years, rather than the conventional five years.

Honors Program participants take an extra course in Talmud each term during the Evening Seder, to complete the equivalent of a year's work in special courses. Students registering for this sequence, study various tractates that are not generally included in the Undergraduate Program. In each of the years of the honors sequence, the student selects a tractate drawn from each of the following four orders of the Talmud: Moed, Kodshim, Taharos, and Zera'im.



STUDENT ACTIVITIES

Students at Mir are encouraged to take part in extracurricular activities. These programs help enhance the total development of students with an emphasis on leadership skills. Student involvement in campus programs and activities contributes to a well-rounded educational experience. These programs and services provide opportunities for students to develop better insight into group processes, to enhance interpersonal and leadership skills and to highlight students' individual talents.

In addition to offering access to recreational facilities in the gymnasium, the college encourages students to join together in planning festive occasions for the holidays. Periodically,

prominent figures in the world of Jewish scholarship and leadership are invited to address the student community on matters of interest to our student body.



OPERATION SEED

For many years Mirrer Yeshiva students have participated in a unique program in co-sponsorship with Torah Umesorah, The National Society of Hebrew Day Schools. This program is designed to upgrade the level of Torah study and religious life in far flung Jewish communities and is commonly known by its acronym, Operation SEED (Summer Education Environmental Development). The program calls for a small group of students to pursue a special study course for several weeks in the summer, providing the host community the inspiring opportunity of participating in lectures, seminars and prayer sessions within the framework of a yeshiva in microcosm. The main emphasis and success of the program lies in a strong interaction with members of the host community, especially the youth, in the form of study periods and religious social functions. Since 1974, groups of Mirrer students, sometimes working jointly with students from other Yeshivos, spent their summer inter-session volunteering in Jewish communities of the Unites States, Canada and Central and South America.

RUSSIAN SPEAKING KOLLEL AND "BIG BROTHER PROGRAM"



Mirrer Yeshiva has strengthened its commitment to the reawakening of the Russian community. Outstanding married Russian students enrolled at Mir are part of a special Russian Speaking Kollel. The goal of this Kollel is to develop high caliber scholars who will be able to assume leadership positions in the Russian community. These students volunteer as tutors and mentors to other members of the



Russian community. Their homes are always open to welcome guests. Through the efforts of the Mirrer Yeshiva Russian Kollel, a very effective outreach instrument has been created.

The “Big Brother Program” is making an important contribution to the reigniting of the “Jewish spark” in the hearts of many young students.

Twice weekly about 50 seventh and eighth graders studying at local day schools congregate in the Main Study Hall of the Mirrer Yeshiva. On a one to one basis they are paired with students of the Yeshiva. From 9:00 to 10:00 each morning, these young students are tutored in Gemora, Chumash and Nach. They are imbued with a stronger sense of Jewish identity and pride. In addition, the private tutoring improves their scholastic abilities and is an incentive and encouragement to strive for excellence.

BLOOD DONOR PROGRAM

Mirrer Yeshiva serves as a site for Bikur Cholim blood donor drives. Several times during the year, our students are given the opportunity to help alleviate the shortage at the blood bank of the Maimonides Hospital by donating blood. Answering to the call “Give Blood” instills in our students a sense of responsibility for others.

All of these activities provide opportunities for the students to translate lofty ethical principles of kindness and compassion into action and augments the personal development and interpersonal relationships of the students.

STUDENT SERVICES

The area of student services has always been considered a top priority at the Yeshiva. This concern encompasses not only special holiday functions but includes a daily focus on the physical, emotional and psychological needs of the students, many of whom consider the Yeshiva their home away from home. This care and

attention to student's needs are the result of a broad concerted effort and of the deep commitment of all staff and faculty members in providing the most conducive environment to the growth and development of each young man. The administration, faculty and adjunct staff at Mirrer Yeshiva are committed to offering a wide range of student services. The Student Council, composed of representatives from all student groups, directs the program of our student government and deals with administration and faculty in all matters affecting students. Student input is considered a major factor in any decision made pertaining to student life on the campus and as a vital force in precipitating change at the Yeshiva. Ongoing discussions are held to take positive steps to ameliorate any problems that may have arisen. The Student Council acts as a liaison between the students and the administration and faculty. Any areas of complaint are brought by them to the attention of the faculty and administration.

STUDENT HEALTH SERVICES

Paramedics, many of them members of Hatzalah, are available at all times to tend to the medical needs of the students and to



administer emergency medical assistance on campus. Doctors are on call when needed. Non-prescription drugs and first aid materials are in immediate access. Student volunteers are always on call to dispense first aid medicines and to handle minor medical problems. Local

community hospitals are located in close proximity to the Yeshiva campus. Students who are not feeling well should approach a designated volunteer or a member of the administrative staff who will be in contact with a local physician or the local hospital. If the administration feels that he would do better at home, the student may be sent home to receive further care.

GUIDANCE SERVICES

The goal of the guidance services is to aid each student in realizing his full potential. Scholars in residence and senior graduate students acting under the supervision of the Dean of Men, help counsel students when the need arises. Close student teacher contact provides the opportunity for early detection of possible problems and enables the faculty member to seek solutions and offer suitable advice.

EMPLOYMENT

Campus employment for students is available through the Federal College Work-Study Program (FCWS) funded by the federal



government. Students perform various duties throughout the school in administrative offices such as the Office of Admissions, the Office of the Registrar, the Bursars Office and the Financial Aid Office, as well as in any of the other departments such as the Kitchen, First Aid Room, Physical Plant and Facilities and as tutors and librarians.

The FCWS Program also offers an excellent opportunity for students seeking community service positions. This aspect of the FCWS Program includes the employment of FCWS students as reading tutors of preschool age children through eighth grade.

JOB PLACEMENT

The administration office and the Dean are actively involved in job placement for students. Schools, synagogues, community organizations and youth centers very often call the Yeshiva for referrals. Candidates and positions are evaluated. Applications are screened and appointments arranged. Many of our students have been placed in permanent positions as principals, teachers, Rabbis, directors, group leaders, religious functionaries, administrators and tutors.

FREE LOAN FUNDS

A number of Free Loan Funds exist which provide interest free loans to students. These funds are completely independent of the Yeshiva and rely on donations from friends and supporters. The Kudowitz Petty Cash Gmach was established to provide students with small loans and ready cash, whenever needed. The TAT fund, whose capital was amassed by asking each student on the threshold of marriage to lend the fund \$100, is an invaluable source of aid to students. TAT an acronym for "Tomchei Torah," support and succor to those learning Torah, offers interest free loans to married students. It also distributes grants for clothing and small stipends to needy students. Very often, students from large and impoverished homes are forced to spend the hot summer months in the sweltering city. TAT provides summer camp scholarships for these students and many times also extends funds to their families. This aid is disbursed in a most discreet and dignified manner, to insure that the dignity and respect of the recipient is maintained. There has been a continuous input of funds from subsequently about to be married students, so that TAT has a sizable amount of money for its operating budget.

ADULT EDUCATION

As a service to the neighborhood Jewish community, a program of adult education courses has been organized. Every night a rich program of stimulating lectures for lay members of the neighboring areas are offered by expert lecturers. Learning sessions are arranged in which advanced students supplement their own course of studies by pairing up with an adult thirsting to upgrade their Torah knowledge. It is an enriching experience for both, and above all provides the student with an invaluable teaching experience. A special series of lectures devoted to spiritual reawakening is given before the High Holidays.



THE GRADUATE PROGRAM

Graduate study at the Mirrer Yeshiva is for the accomplished Talmud scholar who wishes to continue his education in Talmud, Halacha, and related fields. The Graduate Program is designed to prepare scholars who can teach and carry out research at an advanced level. It also offers, by special request, programs leading to ordination (Yoreh Yoreh, Yodin Yodin) to students who have completed the Advanced Talmudic Degree program, and who demonstrate the ability to benefit from an intense program of training in “*P’sak*”, the practical application of Halachic judgment. These programs are geared to Graduate Students who intend to practice Rabbinical Jurisprudence or serve as members of recognized Rabbinical Courts.

Those considering graduate studies should recognize that such study requires a full time commitment. The amount of time spent for preparation, study and research, is far in excess of that required for undergraduate work. Course work is devoted to setting the student on the path of independent scholarship and professional studies. Research is guided by senior faculty and is carried out in chavrusah groups.

In addition to guiding the research, senior faculty measure progress through periodic examinations, and serve as mentors; however, the graduate student is expected to become increasingly independent of the faculty, as he progresses through the graduate program.

We offer graduate programs leading to two different degrees. The first graduate level degree is the Advanced Talmudic Degree and the second is the Talmud Research Degree. Students must complete the Advanced Talmudic Degree in order to qualify for admission to the Talmud Research Degree program.

In certain cases where a student does not have the required prerequisites or their equivalent, the student may request special permission to wave a prerequisite from a Dean or from an instructor in order to take an offered course.

ADMISSIONS REQUIREMENTS

Applicants to the Graduate Program at the Mirrer Yeshiva must present a record of high intellectual achievement, and superior moral character. To be considered for acceptance to the program, applicants must:

- Hold an undergraduate degree from a recognized Talmudic college;
- Demonstrate mastery of Talmud scholarship as reflected in broad content proficiency (Bkius) and analytical talents (charifus);
- Exhibit the ability to deal in a sophisticated fashion with Halacha, based on the works of the Rishonim and Acharonim;
- Display the high moral character that is required of advanced Talmud Scholars, and candidates for the Rabbinat.

Applicants who meet these initial requirements must pass an examination and must be interviewed by the Roshei Hayeshiva to determine their fitness for the program.

TUITION

Annual tuition for graduate students is \$ 13,600.00. Mirrer Yeshiva offers scholarship assistance for qualified students. Generally, such scholarships will cover tuition and also provide the student with a stipend allowance.

To maintain full time status, graduate student must register for a minimum of twelve credits of course work a semester, and maintain a cumulative grade point index of 2.8 or above. Students who wish to obtain a leave of absence may do so by applying to the Roshei Hayeshiva in writing, specifying the reasons for the leave.

THE GRADUATE DEGREES

I. ADVANCED TALMUDIC DEGREE PROGRAM

Three years, 72 credits.

The Advanced Talmudic Degree Program is the gateway to postgraduate study at Mir. All students must complete this program before going on to other postgraduate work. This program is designed to give the student a broad exposure to the various fields of specialty in Jewish Post Graduate Studies. This is also meant to provide the student with a wider perspective of the branches of classical Jewish scholarship, before he focuses narrowly on his specialty. Its broad curriculum of higher Jewish scholarship equips the scholar with a wide range of proficiency in the literature of the Talmud and its interpreters, and provides excellent preparation for the position of a secondary Talmud Teacher, a religious functionary, or a lay leader in the Jewish community.

Courses listed below are required. Students may also take elective courses in consultation with the Rosh Hayeshiva.

First Year:		
I.	Two courses in Graduate Talmud Iyun	10 credits total
II.	Two courses in Graduate Talmud Bkuis	8 credits total
III.	Two courses in Graduate Halacha.	4 credits total
IV.	Two courses in Graduate Mussar & Ethics	2 credits total
Second Year:		
I.	Two courses in Graduate Talmud Iyun	10 credits total
II.	Two courses in Graduate Talmud Bkuis	8 credits total
III.	Two courses in Graduate Halacha.	4 credits total
IV.	Two courses in Graduate Mussar & Ethics	2 credits total
Third Year:		
I.	Two courses in Graduate Talmud Iyun	10 credits total
II.	Two courses in Graduate Talmud Bkuis	8 credits total
III.	Two courses in Graduate Halacha.	4 credits total
IV.	Two courses in Graduate Mussar & Ethics	2 credits total

GRADUATE COURSE MAP

ADVANCED TALMUDIC DEGREE

On this level the course numbering system uses an alpha code to imply the level of the student, while specific courses use numerical codes.

Following are the codes used to describe the course of each specific topic of study.

Course Listing Key to the numbering system:

G100 series is Graduate Talmud Iyun

G200 series is Graduate Talmud Bkuis

G500 series is Graduate Halacha

G700 series is Graduate Mussar

First Year					
First Semester			Second Semester		
G101	Graduate Talmud Iyun	5 credits	G102	Graduate Talmud Iyun	5 credits
G201	Graduate Talmud Bkuis	4 credits	G202	Graduate Talmud Bkuis	4 credits
G501	Graduate Halacha	2 credits	G502	Graduate Halacha	2 credits
G701	Graduate Mussar	1 credit	G702	Graduate Mussar	1 credit
Total 24 credits					
Second Year					
First Semester			Second Semester		
G103	Graduate Talmud Iyun	5 credits	G104	Graduate Talmud Iyun	5 credits
G203	Graduate Talmud Bkuis	4 credits	G204	Graduate Talmud Bkuis	4 credits
G503	Graduate Halacha	2 credits	G504	Graduate Halacha	2 credits
G703	Graduate Mussar	1 credit	G704	Graduate Mussar	1 credit
Total 48 accumulated credits					
Third Year					
First Semester			Second Semester		
G105	Graduate Talmud Iyun	5 credits	G106	Graduate Talmud Iyun	5 credits
G205	Graduate Talmud Bkuis	4 credits	G206	Graduate Talmud Bkuis	4 credits
G505	Graduate Halacha	2 credits	G506	Graduate Halacha	2 credits
G705	Graduate Mussar	1 credit	G706	Graduate Mussar	1 credit
Total 72 accumulated credits					
Degree awarded upon successful completion of 72 credits					

COURSE LISTINGS

First Year:

TALMUD IYUN

G101. Graduate Talmud Iyun
Supervised Research, Talmud and Commentaries, I
This course is an introduction to give students an intensive academic growth opportunity to achieve personal excellence in the analytical process of advanced Talmudic study. The skills gained are that the student will learn to focus on the finer nuances of the printed text and commentaries of the Talmud.
5 credits
Prerequisites: None
G102. Graduate Talmud Iyun
Supervised Research, Talmud and Commentaries, II
After consultation with his mentor, the student will select a Talmud tractate for intensive analysis in a chavrusa arrangement. He will meet for periodical discussions with his mentor, and be examined in his work by the Roshei Hayeshiva. Students will be required to master not only the content and argumentation of the Talmud material, but also to develop a style of rational analysis that is research based.
5 credits
Prerequisites: None

After consultation with his mentor, the student will select a Talmud tractate for intensive analysis in a chavrusah arrangement. He will meet for periodical discussions with his mentor, and be examined in his work by the Roshei Hayeshiva. Students will be required to master not only the content and argumentation of the Talmud material, but also to develop a style of rational analysis that is research based.

Second Year:

G103. Graduate Talmud Iyun
Supervised Research, Talmud and Commentaries
The graduate scholar will study a tractate from one of the six orders of the Shas in depth, mastering the principal commentaries. The Iyun approach also involves a comprehensive analysis of the Rishonim literature. The student will analyze and study an assigned tractate in depth, through chavrusa research.
5 credits per semester
Prerequisites: None
G104. Graduate Talmud Iyun
Supervised Research, Talmud and Commentaries
In this intensive level Talmud course, the student will explore an open minded approach to Talmudic scholarship. Emphasis is focused on the understanding of how there can be multiple solutions to a single question raised in the study of the Talmud. The student will analyze and study an assigned tractate in depth, through chavrusa research.
5 credits per semester
Prerequisites: None

Third Year:

G105. Graduate Talmud Iyun
Supervised Research, Talmud and Commentaries
In this intensive level Talmud course, the student will begin to research broader topics in the Talmud and to begin to comprehend how these same topics are spread across different Tractates, with different aspects of each topic being analyzed and presented distinctly differently in each Tractate. Emphasis is given on the subtle nuances which are found in the various scholarly texts and how these topics interact with each other to give a broad prospective.
5 credits per semester

G106. Graduate Talmud Iyun
Supervised Research, Talmud and Commentaries
This course is designed to organize the complexities contained in each Talmudic topic studied and how to be able to explain difficult and involved concepts into simpler terms that would be understandable in layman's terms. Methodology on explaining topics with clarity and simplicity are explored.
5 credits per semester
Prerequisites: None

The student may select from any of the following list of tractates:

LIST OF TALMUD TRACTATES

01. BABA KAMA
Talmudic civil law; contains laws regarding compensation for injury and/or loss, liability for damage personally caused by the defendant or his agents, and misappropriation through either violence or theft.
02. BABA METZIA
Continuation of civil law; deals basically with claims as to lost articles, wage agreements, labor conditions, deposits, and tenancy; also covered are considerations regarding trade and industry.
03. BABA BASRA
Final portion of civil law deals with claims and rights of purchasers, vendors, partners, neighbors, and heirs and also legal forms of acquiring objects; also discussion of methods for protecting the consumer.
04. PESACHIM
Primarily concerned with obligations for removal of Chometz (leaven) by tenants, landlords, heads of households, and owners of various properties, as well as the specific laws of Passover, the Seder and the Korban Pesach (Passover offering).
05. SUCCAH
Contains the laws regarding proper construction of the Succah (Tabernacle); proper materials and dimensions; also customs and laws governing this holiday.
06. SHABBOS
Basic descriptions of the restrictions and regulations of the Sabbath, as put forth in the thirty nine Av Melachos (acts of work), enumerated in the Torah.
07. ERUVIN
A discussion of the laws of domain; transferring from one domain to another, and extensions thereof.
08. BERACHOS
Prayer as a fundamental medium for religious expression; discussion of time related

	prayers, various prayer services and special blessings.
09.	NEDORIM
	Vows and the obligations they place upon one making them; implication in regard to specific wording, deferment and annulment.
10.	KESUBOS
	The marriage contract and all of its ramifications; obligations, commitments and considerations.
11.	GITTIN
	Procedures for a divorce and regulations concerning its writing; ways and means of establishing signatures, authenticity, and legal effect.
12.	KIDDUSHIN
	The process of betrothal and related regulations and obligations. Comparative study of modes of acquisition employed elsewhere. Marriage by proxy and conditional betrothal.
13.	YEVAMOS
	The laws governing Levirate marriage and Chalitza; which marriages are permitted and which are banned, procedures for establishing halachic protocol for authenticating the death of a spouse.

TALMUD BKIUS

Graduate scholars select a Bkius masechta with the approval of the Roshei Hayeshiva that is to be studied b'chavrusa. This tractate may be, but is not required to be, from the same Mishnaic Seder as the Iyun masechta. The aim of this course is to provide the scholar with an advanced mastery of new fields of Talmudic law and Aggadah.

G201	Graduate Talmud Bkius	First Term.....	4 credits
G202	Graduate Talmud Bkius	Second Term.....	4 credits
G203	Graduate Talmud Bkius	First Term.....	4 credits
G204	Graduate Talmud Bkius	Second Term.....	4 credits
G205	Graduate Talmud Bkius	First Term.....	4 credits
G206	Graduate Talmud Bkius	Second Term.....	4 credits

First Year:

G201. Graduate Talmud Bkius
In this graduate level Bkius course the student will learn to focus on the text and commentaries printed on the page. The student begins to explore how the earlier commentaries and later commentaries are actually resources to explain and deal with the scholarly complications ways during an intensive study of the Talmud.
4 credits
Prerequisites: None
G202. Graduate Talmud Bkius
In this graduate level Bkius course students will begin researching broader topics in the Talmud. They will gain the skills to comprehend how topics are spread across diverse Tractates with different aspects of each topic being viewed in a dissimilar manner in each Tractate. This course will serve to give students an appreciation in how to incorporate and apply a multifaceted broad spectrum of various aspects into one particular theme.
4 credits
Prerequisites: None

Second Year:

G203. Graduate Talmud Bkuis
In this second graduate level Bkuis course the student will gain the skills for independent scholarly learning on an advanced level. This course is designed to organize and analyze the complexities contained in each topic studied in the Talmud in a sophisticated manner.
4 credits
Prerequisites: None
G204. Graduate Talmud Bkuis
In this second graduate level Bkuis course the student will continue to develop their analytical thinking to gain the skills for independent scholarly learning on an advanced level. This course is designed to assist students in further developing their intellectual independence on a higher level.
4 credits
Prerequisites: None

Third Year:

G205. Graduate Talmud Bkuis
In this third graduate level Bkuis course the students are taught the skills on how to develop a focus area in the Talmud. The students will learn how to successfully identify and comprehend the unstated assumptions of each commentary as the approach each particular topic.
4 credits
Prerequisites: None
G206. Graduate Talmud Bkuis
In this third graduate level Bkuis course the students are encouraged to offer their own scholarly novella with the scholarship skills that they have acquired. This course is intended to assist students in developing an advanced academic curiosity and appreciation.
4 credits
Prerequisites: None

HALACHA

G501	Graduate Halacha I	First term.....2 credits
G502	Graduate Halacha I	Second term.....2 credits
G503	Graduate Halacha II	First term.....2 credits
G504	Graduate Halacha I	Second term.....2 credits
G505	Graduate Halacha III	First term.....2 credits
G506	Graduate Halacha II	Second term.....2 credits

These courses introduce the graduate student to the tradition of Chaburah disquisition, which require an increasingly demanding utilization of skills with which they have been taught. Students select various principles in the legal philosophy of the Talmud and make presentations based upon a thorough analysis of the meaning and implication of legal principles. The style of this analysis will vary according to the scholarly bent of the student, but in all instances it includes a survey of related Talmudic texts, Rishonim and the Novella of the Lithuanian Acharonim.

These Halachic courses are based on an advanced close study of the Orach Chaim along with the principal commentaries such as the Mishneh Brurah and the Magen Avrohom. Here, the emphasis is on understanding the halachic principles that are to be drawn from case studies of the Talmud as understood by the major codifiers and their successors.

The student will also be introduced to the intricate Halachic works of the codifiers and their descendents, the Ba'alei Shulchan Aruch. The student in consultation with his mentor selects a course of study. This study will begin with the law and trace backwards to the principles and sources for its derivation. The basic text is that of the Mechaber (the Author), Rabbi Joseph Caro and the Ramoh, Rabbi Moshe Isserliss. Principal commentators that will be studied are the Rif, Rambam, Rosh, Tur, Bais Yoseph, Shach, Taz and Pri

Megodim. Students will also be required to sample the Responsa literature through the anthologies of the Pischei Teshuvah. In addition to introducing the student to the Rabbinic law, these courses will prepare the student to the Halachic process of reasoning.

Students may select any six courses from the descriptions below. The courses taken will be indicated on the student's official transcript.

Orach Chaim
Hanhogas Haboker, Tzitzis
Chapters 1 - 24
In this advanced level Halachic course the students will focus on the laws dealing with the obligations and the ritual practice related to requirements in the early morning. This course will also cover an in depth study of the laws of Tzitzis, which are the tassels worn by observant Jewish men on the corners of their prayer shawl as a constant reminder to fulfill G-d's commandments. Students will study the authoritative rulings of Rabbi Moshe Isserles., Rabbi Yosef Karo, and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos Tefillin, Birchas Hashachar
Chapters 25 - 57
In this advanced graduate course students will focus on the laws of Tefillin, as known as Phylacteries, these are a set of small letter boxes containing parchment scrolls with verses of the Torah. They are worn by Jewish men on their arm and head during weekday morning prayers as a physical reminder of their covenant with G-d. Students will study the Halachic requirements of the parchment, the four portion letter container that hold the chapters and the special prepared leather straps that are used to bind them to the arm and head. This course will also study the precise character of the written Hebrew alphabet as well as the Halachic invalidations that may occur in the Tefillin. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.

Hilchos Krias Shma
Chapters 58 – 88
In this graduate advanced Halachic course the students will study the Shma payer which represents the monotheistic fundamental expression of Jewish faith. The students will also explore the prayers incorporation as a center piece of the prayer service, its specific obligation and under which situations it may be recited. This course will also study the basic concepts of commandments which have special time requirements and the implications for the requirement of such mitzvos for women.
No Prerequisites.
Hilchos N'sias Kapayim, Krias Sefer Torah, Bais Haknesses.
Chapters 127 – 156
In this graduate advanced Halachic course the students will study the laws of the priestly blessings. The writing, preparing, reading and maintaining of the Torah scroll which is a handwritten copy on parchment of the Hebrew bible. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos T'fila
Chapters 89 – 127
In this graduate advanced Halachic course the students will study the laws of ritual prayer and the specific services which are found in the traditional Jewish prayer book – the Siddur. This course will explore not only the act of speaking to G-D but also the experience of connecting with the creator in a meaningful way. Students will study in depth the relevant Talmudic passages of tractate Brochos as well as the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos N'tilas Yoda'im B'tzi'as Hapas, Hanhogas Haseudah.
Chapters 157-181
In this graduate advanced Halachic course the students will study the laws of ritual purification, the correct etiquette for meal time behavior, special blessings, before, during and after meals. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.

Hilchos Birkas Hamazon.
Chapters 182-201
In this graduate advanced Halachic course the students will study the laws of Grace after meals, Birkas Hamazon which is recited as a token of our thanks and appreciation to G-d. This course will explore the full grace which is only recited when partaking of a meal that includes bread, as well as an abbreviated version which is recited after other foods. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos Mincha, Krias Sh'ma, Arvis
Chapters 231-241
In this graduate advanced Halachic course the students will study the laws of the afternoon and evening services which consists primarily of the evening Shma and the Amida - the silent prayer done while standing and the times in which this prayer may be said. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos Berachos
Chapters 202-230
In this graduate advanced Halachic course the students will study the laws of blessings and benedictions. These are short, formalized prayers of thanksgiving and praise which are recited before performing certain commandments, enjoying food or fragrances or on various natural phenomena. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos Shabbos, Part I:
Chapters 242 – 300
In this graduate advanced Halachic course the students will study the laws of Shabbos which is the holy Jewish day of rest at the end of each week. Students will study regarding the preparation for the Sabbath, the sanctification of the Sabbath, the Sabbath prayer services and the special Sabbath rituals. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later

commentators and interpreters.
No Prerequisites.
Hilchos Shabbos, Part II
Chapters 300 – 330
In this graduate advanced Halachic course the students will continue to study the laws of Shabbos, this will include a detailed study of the laws of work and actions which are prohibited on the Sabbath. Students will also analyze the specific application of the Biblical prohibition on creative labor. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
Prerequisites Hilchos Shabbos, Part I.
Hilchos Pesach, Part I:
Chapters 429 -451
In this graduate advanced Halachic course the students will study the laws of Pesach which celebrates the exodus of the Jewish people from Egypt. It is an eight-day festival that begins on the fourteenth day of Nissan, which is during the spring time. This course will examine the laws which deal with the prohibition of the ownership and consumption of leaven bread and associated derivative foods. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
No Prerequisites.
Hilchos Pesach, Part II:
Chapters 451 -478
In this graduate advanced Halachic course the students will continue to study the laws of Pesach. They will examine the highly complexed requirements of the Seder, the special prayer services, the matzo, and the other ritual foods of this festival. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.
Prerequisites Hilchos Pesach, Part I.
Hilchos Yom Tov
Chapters 478 -495
In this graduate advanced Halachic course the students will study the laws of Yom Tov, which are the three major festivals of the Jewish year which include, Passover, Shavous, and Succos. This course will focus on the differences between Yom Tov and the Sabbath which allows some forms of work, particularly those related to preparing food for the holiday

meal. This course will also focus on the special obligation to celebrate holidays with rejoicing and enjoying family and community. Students will study in depth the authoritative rulings of Rabbi Yosef Karo, Rabbi Moshe Isserles and the glosses of later commentators and interpreters.

No Prerequisites.

MUSSAR AND ETHICS

G701	Graduate Mussar & Ethics I	First term	1 credit
G702	Graduate Mussar & Ethics I	Second term	1 credit
G703	Graduate Mussar & Ethics II	First term	1 credit
G704	Graduate Mussar & Ethics II	Second term	1 credit
G705	Graduate Mussar & Ethics III	First term	1 credit
G706	Graduate Mussar & Ethics III	Second term	1 credit

These courses are designed to develop an advanced introspective dimension of the roots of Jewish ethical behavior and its relevance to inter-personal relationships and everyday life. Students are encouraged to utilize the critical analysis skills that they have developed to gain a deeper understanding of the curriculum.

G701. Graduate Mussar & Ethics I

In this first level graduate course, students will examine a range of concepts and ideas in Jewish ethic and how they pertain to an individual's daily life. The course objectives include to explore how biblical ethics and modern day ethics are linked to each other. This course will endeavor to demonstrate a profound understanding of the importance of treating every person in a fair and ethical manner.

1 Credit First term

No Prerequisites

G702. Graduate Mussar & Ethics I

In this first level graduate course, students will explore the concepts of moral philosophy as discussed in classical Mussar and ethics sources. This course will stress the moral rights and obligations of extended family, social and business relationships.

1 Credit Second term

No Prerequisites

G703. Graduate Mussar & Ethics II
In this second level graduate course, students will delve into the concepts of personal and communal moral obligations. This course will analyze the subtle psychological factors that enter into moral judgements, motives and subconscious drives.
1 Credit First term
No Prerequisites
G704. Graduate Mussar & Ethics II
In this second level graduate course, students will analyze human nature one's duties and responsibilities to G-d and to people. The course objectives include demonstrating that Torah thought is a source for philosophy and ethics and to understand one's responsibilities to better themselves and the world around them.
1 Credit Second term
No Prerequisites
G705. Graduate Mussar & Ethics III
In this third level graduate course, students will examine the ethics that are necessary in our society's business world. The course will delve into ethical conflicts and other moral dilemmas which students may have.
1 Credit First term
No Prerequisites
G706. Graduate Mussar & Ethics III
In this third level graduate course, students will hone their skills in research and analysis of the process of continued self-improvement and development. This course will focus on the skills, emotional intelligence and the understanding to lead a more fulfilling life of personal growth.
1 Credit Second term
No Prerequisites



STUDENTS MAY SELECT FROM THE FOLLOWING TEXTS:

CHOVOS HALEVOVOS
The study of a systematic Jewish philosophy based on the text of medieval thinker Bahya Ibn Paqua.
PIRKEI AVOS
This body of Mishnayos provides a wealth of material about the Ethics derived from the teachings of the Oral Tradition as taught on Sinai. It also discusses the transmission through the Mesorah of the Jewish tradition.
OHR YISROEL
This pivotal work by the founder of the Mussar Movement, Reb Yisroel Salanter spells out the basis of its introspective philosophy. This work discusses such issues as piety, belief, and the pursuit of personal improvement.
CHOCHMAH U'MUSSAR
A classical Mussar text by Rabbi Simcha Zisel Ziv of Kelm, tracing the Mussar philosophy throughout the primary sources of Jewish thought: Chumash, Tanach and Medrash.
DA'AS CHOCHMAH
Analysis of the Shmuessen delivered by Reb Yeruchim Levovitz, Mashgiach Ruchni in Yeshivas Mir. Many of these shmuessen are based on deep readings of Medrash and Aggadah, using a scholarly approach to derive Mussar principles.
SHA'AREI TESHUVAH
The complex philosophical analysis of Teshuvah by the medieval scholar Rabbeinu Yona of Geronah is still the definitive work on this topic. Written as a personal statement of regret for his sharp opposition to the conceptual approach of the Rambam.
MESILAS YESHORIM
This course emphasizes the study of Mussar in the traditional style, developing an introspective dimension and understanding the roots of Jewish ethical behavior. The text is the classic study by Rabbi Moshe Chaim Luzzatto and it is studied over the course of the two terms, Fall and Spring.

II TALMUD RESEARCH DEGREE

ADMISSIONS REQUIREMENTS

Seven years, 168 credits.

The postgraduate program is for the exceptional scholar who has completed the Advanced Talmud Degree and wishes to make the world of Talmudic scholarship his life's commitment. This program demands a higher degree of independent work to gain a greater and broader understanding of the progression of the Talmud to the practical legal applications. This experience will be instrumental in helping students sharpen their critical thinking and how to explain complex material to others in a clear fashion. It offers an arduous curriculum of focused Talmud study, which is generally completed in a program of seven years of course work and research. Graduates from this program, may qualify for faculty positions at the Rabbinical College level.

Admission to this program is based on a comprehensive examination in Talmudic and Halachic subjects. While those who complete this degree will be qualified to teach at the highest levels, this is not strictly speaking a teacher training program. The aim of this program is to develop Talmudic scholars and researchers who have mastered the field, and whose creative work stands on its own merit. Whether be it in the form of published scholarship, ongoing research, serving as Magidei Shiur B'rabim - appearing as public lecturers, or any of the other scholarly enterprises of Talmidei Chachomim (Torah Scholars), Lomdei Torah.

Full time status requires the student to spend eight or more hours a day, five days a week, pursuing a program of at least twelve credits of Talmud and related studies. This is accomplished in a variety of formats, including formal lectures and classes, chavrusah study, the presentation of Chaburah lectures, independent study and the development of Chiddushei Torah that are discussed with and evaluated by the Roshei Hayeshiva.

Students in this program are examined each year by the Roshei Hayeshiva. Their work is evaluated in order to be certain that they will be able to carry out the rigorous study called for in this program. Each year, they must be certified as having completed the year with satisfactory progress in order to be permitted to continue.

There are required courses for this program. Students must take a minimum of twelve credits each term and complete 168 credits to qualify for the degree, but they can create their own program from the owing course series.

Under normal circumstances a student should not take two courses in the same series during any one semester. Students in this program may also substitute courses from the other offerings of the Mir Graduate Programs described above with the permission of the Roshei Hayeshiva. Students will be expected to apply the advanced analytical methods that they have mastered to their particular course of study. It is understood that scholars at this level are allowed wide discretion in the program of study that they propose, so long as in the opinion of the Rosh Hayeshiva the course of study outlined offers an internally consistent plan of study and will move the candidate forward toward the goals of this program.



TALMUD IYUN CHABURAH

These courses represent an advanced course of study for Torah scholars who wish to continue their educational program in Talmud with depth and comprehensive analysis of the material. These courses are designed to give the students the ability to master the brief and sometimes cryptic language of the commentaries on the Talmud and to develop advanced skills to analyze text and the nuanced differences that they represent. The goal of this program is to give students the advanced skills and appreciation necessary to continue with a lifelong passion for learning, personal growth and especially independent study.

PGI01. Post Graduate Talmud Iyun Chaburah I
This post-graduate intensive course focuses on analyzing the text of the Talmud, the Rishonim of Rashi and Tosfos in depth. There is a special emphasis on explaining the logic where these commentaries differ in their explanation of the text. In this course students are expected to show an understanding of the tools and methodology derived from the Rishonim on how to properly analyze the logic of the Talmud and to get to the bottom of the Talmudic concepts and the outcomes of each topic.
1st term 6 credits
Prerequisite: None
PGI02. Post Graduate Talmud Iyun Chaburah I
This post-graduate intensive course continues to focus on analyzing the text of the Talmud, the Rishonim of Rashi and Tosfos in depth. Students are expected to demonstrate increased mastery of the Talmudic concepts and of the questions proposed on each page and the distinct resolution of these difficulties. There is a special emphasis on how to analyze and resolve the differences and discrepancies as found in other Halachic rulings and statements from other tractates in the Talmud. This course continues to hone the analytical skills that are especially found in the Tosfos.
2nd term 6 credits
Prerequisite: PGI01

PGI03. Post Graduate Talmud Iyun Chaburah II

This post-graduate intensive course focuses on analyzing the text of the Talmud, the Rishonim, of the Rambam or Maimonides and the Raavad in depth. Students apply the methodology and skills developed in previous courses to thoroughly examine the thought process of these Rishonim and how it relates to actual implementation of the final law. There is a special emphasis on explaining the logic where these commentaries differ in their explanation of the text. The auxiliary commentaries of the Magid Mishna and Kessef Mishna are included in this course's syllabus.

1st term 6 credits

Prerequisite: PGI02

PGI04. Post Graduate Talmud Iyun Chaburah II

This post-graduate intensive course continues to focus on analyzing the text of the Talmud, the Rishonim of the Rambam or Maimonides and the Raavad in depth. Students are expected to demonstrate increased mastery of the Talmudic concepts, of the questions proposed on each page and the distinct resolution of these difficulties. There is a special emphasis on mastering critical thinking and how this logic illuminates the understanding of each sugya or topic.

2nd term, 6 credits

Prerequisite: PGI03

PGI05. Post Graduate Talmud Iyun Chaburah III

This post-graduate intensive course focuses on analyzing the text of the Talmud, the Rishonim of the Rif, Rosh and Ran in depth. There is a special emphasis on explaining the logic where these commentaries differ in their explanation of the text. This course is also designed to offer students an understanding of the development of practical Jewish law and how the Talmud influenced the rulings of the Shulchan Aruch. This course will also reconstruct the hypotheses rejected by these commentaries and to understand why they were dismissed. The skills gained are a continuation of greater growth in independent analysis and development in Talmud study.

1st term 6 credits

Prerequisite: PGI04

PGI06. Post Graduate Talmud Iyun Chaburah III

This post-graduate intensive course continues to focus on analyzing the text of the Talmud, the Rishonim of Rif, Rosh and Ran in depth. Students are expected to demonstrate increased mastery of the Talmudic concepts of the questions proposed on each page and the distinct resolution of these difficulties. There is a special emphasis on mastering critical thinking and how this logic illuminates the understanding of each sugya or topic. This course is also designed to continue giving students an understanding of the development of practical Jewish law and how the Talmud influenced the rulings of the Shulchan Aruch. Students are expected to use their analytical scholarship skills developed from previous courses to explain the original insights of the commentaries and to originate novel insights of their own.

2nd term 6 credits

Prerequisite: PGI05

PGI07. Post Graduate Talmud Iyun Chaburah IV

This post-graduate intensive course focuses on analyzing the text of the Talmud, the Acharonim of the Maharsha, Pnei Yehoshua and Reb Akiva Eiger in depth. There is a special emphasis on explaining the logic where these commentaries differ in their explanation of the text. This course is intended to help students to learn on an advanced level how to detect and satisfactorily resolve basic and apparent logical and contradictory statements in the Talmud.

1st term 6 credits

Prerequisite: PGI06

PGI08. Post Graduate Talmud Iyun Chaburah IV

This post-graduate intensive course continues to focus on analyzing the text of the Talmud, the Acharonim of the Maharsha, Pnei Yehoshua and Reb Akiva Eiger in depth. Students are expected to demonstrate increased mastery of the Talmudic concepts of the questions proposed on each page and the distinct resolution of these difficulties. There is a special emphasis on mastering critical thinking and how this logic illuminates the complexities that are unique to Talmudic statements and how they contribute to the understanding of each sugya or topic.

This course is also designed to continue giving students an understanding of the development of practical Jewish law and how the Talmud influenced the rulings of the Shulchan Aruch.
2nd term 6 credits
Prerequisite: PG107
PG109. Post Graduate Talmud Iyun Chaburah V
This post-graduate intensive course focuses on analyzing the text of the Talmud, the Acharonim of the K'tzos and the Nesivos in depth. There is a special emphasis on explaining the logic where these commentaries differ in their explanation of the text. In this course students utilize their advanced acquired skills to focus on the contrast and comparison of these various approaches and how it applies to the final Halachic rulings in Jewish law.
1st term 6 credits
Prerequisite: PG108
PG110. Post Graduate Talmud Iyun Chaburah V
This post-graduate intensive course continues to focus on analyzing the text of the Talmud, the Acharonim of the K'tzos and the Nesivos in depth. Students are expected to demonstrate increased mastery of the Talmudic concepts of the questions proposed on each page and the distinct resolution of these difficulties. There is a special emphasis on mastering critical thinking and how this logic illuminates the understanding of each sugya or topic. This course is also designed to continue giving students an understanding of the development of practical Jewish law and how the Talmud influenced the rulings of the Shulchan Aruch. This course will give students greater growth in their independent analysis and development in Talmud study.
2nd term 6 credits
Prerequisite: PG109
PG111. Post Graduate Talmud Iyun Chaburah VI
This post-graduate intensive course focuses on analyzing the text of the Talmud, the Acharonim of Reb Chaim Brisker, the Brisker Rav, the Birchas Shmuel and Shaarei Yosher in depth. This course concentrates on the unique methodology of the Brisk style of Talmud study which shifts the focus from textual analysis to a conceptual one. Rather than

analyzing the flow of the discussion on each page this style applies formularized principles to describe the underlying logic in a broad spectrum of cases and categories. There is a special emphasis on explaining the logic where these commentaries differ in their explanation of the text. In this course students utilize their advanced acquired skills to focus on the contrast and comparison of these various approaches and how it applies to the final Halachic rulings in Jewish law.

1st term 6 credits

Prerequisite: PG110

PG112. Post Graduate Talmud Iyun Chaburah VI

This post-graduate intensive course continues to focus on analyzing the text of the Talmud, the Acharonim of the Reb Chaim Brisker, the Brisker Rav, the Birchas Shmuel and Shaarei Yosher in depth. Students are expected to demonstrate increased mastery of the Talmudic concepts of the questions proposed on each page and the distinct resolution of these difficulties. There is a special emphasis on mastering critical thinking and how this logic illuminates the understanding of each sugya or topic with the unique methodology of the Brisker style of study of conceptualizing principles in a systematic approach. This course is also designed to continue giving students an understanding of the development of practical Jewish law and how the Talmud influenced the rulings of the Shulchan Aruch.

2nd term 6 credits

Prerequisite: PG111

PG113. Post Graduate Talmud Iyun Chaburah VII

The goal of this post-graduate intensive course is to ensure that students have properly developed the necessary skills for independent scholarship, intellectual creativity and a thorough understanding of the Halachic process. Building upon the independent study and scholarship skills that the students have developed, students are expected to produce original insights to be delivered in a Chaburah group setting of their peers. The emphasis will be on the progression from the text of the Talmud, the commentaries until the final Halacha. Student Chaburahs are offered on a regular basis and are judged by the faculty for content, delivery, clarity and scope.

1st term 6 credits
Prerequisite: PG112
PG114. Post Graduate Talmud Iyun Chaburah VII
This advanced post-graduate course is a continuation of PG113 Post Graduate Talmud Iyun Chaburah with the independent study and scholarship skills that the students have developed. Students are expected to produce original insights to be delivered in a Chaburah group setting of their peers. The emphasis will be on the progression from the text of the Talmud, the commentaries until the final Halacha. Student Chaburahs are offered on a regular basis and are judged by the faculty for depth, content, delivery, clarity and scope.
2nd term 6 credits
Prerequisite: PG113

POST GRADUATE COURSE MAP 2025 -2026

TALMUDIC RESEARCH DEGREE

First Year					
First Semester			Second Semester		
PG101	Post-Graduate Talmud Iyun Chaburah	6 credits	PG102	Post-Graduate Talmud Iyun Chaburah	6 credits
PG201	Post-Graduate Talmud Chiddush Chaburah	4 credits	PG202	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG501	Post-Graduate Halacha	2 credits	PG502	Post-Graduate Halacha	2 credits
Total 24 Credits					
Second Year					
First Semester			Second Semester		
PG103	Post-Graduate Talmud Iyun Chaburah	6 credits	PG104	Post-Graduate Talmud Iyun Chaburah	6 credits
PG203	Post-Graduate Talmud Chiddush Chaburah	4 credit	PG204	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG502	Post-Graduate Halacha	2 credits	PG504	Post-Graduate Halacha	2 credits
Total 48 accumulated Credits					
Third Year					
First Semester			Second Semester		
PG105	Post-Graduate Talmud Iyun Chaburah	6 credits	PG106	Post-Graduate Talmud Iyun Chaburah	6 credits
PG205	Post-Graduate Talmud Chiddush Chaburah	4 credits	PG206	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG505	Post-Graduate Halacha	2 credits	PG506	Post-Graduate Halacha	2 credits
Total 72 accumulated Credits					
Fourth Year					
First Semester			Second Semester		
PG107	Post-Graduate Talmud Iyun Chaburah	6 credits	PG108	Post-Graduate Talmud Iyun Chaburah	6 credits
PG207	Post-Graduate Talmud Chiddush Chaburah	4 credits	PG208	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG507	Post-Graduate Halacha	2 credits	PG508	Post-Graduate Halacha	2 credits
Total 96 accumulated Credits					

Fifth Year					
First Semester			Second Semester		
PG109	Post-Graduate Talmud Iyun Chaburah	6 credits	PG110	Post-Graduate Talmud Iyun Chaburah	6 credits
PG209	Post-Graduate Talmud Chiddush Chaburah	4 credits	PG210	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG509	Post-Graduate Halacha	2 credits	PG510	Post-Graduate Halacha	2 credits
Total 120 Accumulated Credits					
Sixth Year					
First Semester			Second Semester		
PG111	Post-Graduate Talmud Iyun Chaburah	6 credits	PG112	Post-Graduate Talmud Iyun Chaburah	6 credits
PG211	Post-Graduate Talmud Chiddush Chaburah	4 credits	PG212	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG511	Post-Graduate Halacha	2 credits	PG512	Post-Graduate Halacha	2 credits
Total 144 accumulated Credits					
Seventh Year					
First Semester			Second Semester		
PG113	Post-Graduate Talmud Iyun Chaburah	6 credits	PG114	Post-Graduate Talmud Iyun Chaburah	6 credits
PG213	Post-Graduate Talmud Chiddush Chaburah	4 credits	PG214	Post-Graduate Talmud Chiddush Chaburah	4 credits
PG513	Post-Graduate Halacha	2 credits	PG514	Post-Graduate Halacha	2 credits
Total 168 Credits					
Degree awarded upon successful completion of 168 credits					

These courses focus on the derivation of Talmudic principles from the precise analysis of the text and *Rishonim*. Students carry out intensive research in the commentary literature keyed to the Talmud *Iyun* tractate being studied. In these courses the key *Sugyas* of the *masechta* are studied in depth. Among the sources utilized are the classic *shiurim* and *chiddushei Torah* of the leading *Roshei Yeshiva* of the past 150 years. The goal is to trace clear legal principles from the case studies and debates presented in the Talmud. *Chiddushim* are discussed in *chabura* and with senior faculty. Students are encouraged to keep a journal of their *chiddushim* and periodically present discourses to their peers based on their *chiddushim* and research. These novellas are criticized, debated and refined over the course of the term.

In these series of courses, the prospective *Magid Shiur* prepares *Chaburah* presentations based on his study of the Talmud tractate selected from the list given below.



LIST OF TALMUD TRACTATES

01.	BABA KAMA
	Talmudic civil law; contains laws regarding compensation for injury and/or loss, liability for damage personally caused by the defendant or his agents, and misappropriation through either violence or theft.
02.	BABA METZIA
	Continuation of civil law; deals basically with claims as to lost articles, wage agreements, labor conditions, deposits, and tenancy; also covered are considerations regarding trade and industry.
03.	BABA BASRA
	Final portion of civil law deals with claims and rights of purchasers, vendors, partners, neighbors, and heirs and also legal forms of acquiring objects; also discussion of methods for protecting the consumer.
04.	PESACHIM
	Primarily concerned with obligations for removal of Chometz (leaven) by tenants, landlords, heads of households, and owners of various properties, as well as the specific laws of Passover, the Seder and the Korban Pesach (Passover offering).
05.	SUCCAH
	Contains the laws regarding proper construction of the Succah (Tabernacle); proper materials and dimensions; also customs and laws governing this holiday.
06.	SHABBOS
	Basic descriptions of the restrictions and regulations of the Sabbath, as put forth in the thirty nine Av Melachos (acts of work), enumerated in the Torah.
07.	ERUVIN
	A discussion of the laws of domain; transferring from one domain to another, and extensions thereof.
08.	BERACHOS
	Prayer as a fundamental medium for religious expression; discussion of time related prayers, various prayer services and special blessings.
09.	NEDORIM
	Vows and the obligations they place upon one making them; implication in regard to specific wording, deferment and annulment.
10.	KESUBOS
	The marriage contract and all of its ramifications; obligations, commitments and considerations.
11.	GITTIN
	Procedures for a divorce and regulations concerning its writing; ways and means of establishing signatures, authenticity, and legal effect.

12.	KIDDUSHIN
The process of betrothal and related regulations and obligations. Comparative study of modes of acquisition employed elsewhere. Marriage by proxy and conditional betrothal.	
13.	YEVAMOS
The laws governing Levirate marriage and Chalitza; which marriages are permitted and which are banned, procedures for establishing halachic protocol for authenticating the death of a spouse.	
14.	CHULLIN
A detailed analysis of the laws of Kashrus and of injuries or diseases of an animal or bird which render it unfit for kosher consumption; anatomy of kosher animals and fowls as well as correct methods of slaughtering.	
15.	MIKVAOS
Regulations and problems related to the establishment and maintenance of the ritual mikvah.	
16.	ZEVACHIM
The proper sacrificial order and possible irregularities related to these rites; defects which may interfere with correct performance including proper intentions on part of priests during these performances.	
17.	MENACHOS
Procedures for preparation and dedication of the “meal offering” and “drink offering” in the holy temple; effect of wrongful intentions by priests involved.	
18.	BECHOROS
Primogeniture, rights and responsibilities and all regulations pertaining to the first born; also privileges of the first born related to inheritance and redemption; likewise blemished first born animals.	



TALMUD CHIDDUSH CHABURAH SERIES

In these post-graduate courses, the student is expected to carry out intensive research in the entire expanse of Talmudic literature to develop original perspectives on the principles and concepts. Chiddushim (Novella) are presented and discussed in chaburah and with senior faculty. These courses represent another method of studying the Talmud with a quicker pace learning than the Iyun courses.

Students are encouraged to keep a journal of their Chiddushim and to periodically present discourses based on these Chiddushim and their research before their peers. These novellas are criticized, debated and refined over the course of the term.

Students are examined not only for content mastery, but also powers of creative thought - "*Koach HaChiddush*" - and synthesis.

Students who wish to study other tractates than those listed below, may suggest alternative preferences and design a course of study around their tractates with the approval of the Roshei Yeshiva.

Post-Graduate scholars select a masechta with the approval of the Roshei HaYeshiva that is to be studied b'chavrusa. This tractate may be, but is not required to be, from the same Mishnaic Seder as the Iyun masechta. The aim of this course is to provide the scholar with an advanced mastery of new fields of Talmudic law and Aggadah.

It is therefore designed to give students a broader background in the Talmud. These skills will be helpful when both comparing text and when applying Talmudic sources in related fields. The student will benefit by accumulating a deeper knowledge in all areas of the Talmud over a broad spectrum of topics and areas. These abilities will enable the student to apply these skills to enhancing the intensive Iyun or in depth study of the Talmud.

TALMUD CHIDDUSH CHABURAH

PG201. Post Graduate Talmud Chiddush Chaburah I
In this post-graduate level course the emphasis is to acquire a deeper understanding of the text in a quicker paced study than the Iyun courses. Students are encouraged to follow the development of the underlying deeper ideas inherent in the Talmud and make the appropriate applications to assist in the understanding of the Iyun studies.
1st term 4 credits - usually offered in the fall
Prerequisite: None
PG202. Post Graduate Talmud Chiddush Chaburah I
This post-graduate level intensive course has been designed to place a deeper focus on the varied approaches of the Rishonim and apply their understanding as a resource for understanding the topic in other areas of the Talmud.
2nd term 4 credits - usually offered in the spring
Prerequisite PG201
PG203. Post Graduate Talmud Chiddush Chaburah II,
In this post-graduate level intensive course the students apply the methodology and skills developed in previous courses to explore the intricate nuances and concepts of the topic and continued progress in gaining skills in independent Talmudic analysis.
1st term 4 credits - usually offered in the fall
Prerequisite: PG202
PG204. Post Graduate Talmud Chiddush Chaburah II
This post-graduate level intensive course is to develop a deeper comprehensive panoramic view of the Talmudic topic on hand with a special emphasis on critical thinking
2nd term, 4 credits - usually offered in the spring
Prerequisite: PG203

PG205. Post Graduate Talmud Chiddush Chaburah III
In this post-graduate level intensive course students are expected to show a deeper understanding of the logical development of the arguments behind the text. Students are expected to fluently express with clarity the thread of argument in the resolution of each topic.
1st term 4 credits - usually offered in the fall
Prerequisite: PG204
PG206. Post Graduate Talmud Chiddush Chaburah III
In this post-graduate level intensive course the student is expected to demonstrate advanced analytical and critical independent skills acquired in earlier courses to new Tractates and topics in the Talmud.
2nd term 4 credits - usually offered in the spring
Prerequisite: PG205
PG207. Post Graduate Talmud Chiddush Chaburah IV
In this post-graduate level intensive course, the student will be encouraged to develop their own creative thoughts by analyzing the material with new depth with the skills gained in previous courses.
1st term 4 credits - usually offered in the fall
Prerequisite: PG206
PG208. Post Graduate Talmud Chiddush Chaburah IV,
In this post-graduate level intensive course the students will be asked to reconstruct the hypothesis rejected by the various commentaries and give their own explanations why these ideas and concepts were dismissed. The skills gained represent a continuation of greater growth of independent analysis and study in Talmud.
2nd term 4 credits - usually offered in the spring
Prerequisite: PG207
PG209. Post Graduate Talmud Chiddush Chaburah V,
In this post-graduate level intensive course the students,utilizing the skills learned in previous courses, will be asked to prepare a discourse on a complete topic to demonstrate their ability to engage in independent scholarship in a very advanced manner.
1st term 4 credits - usually offered in the fall
Prerequisite: PG208

PG210. Post Graduate Talmud Chiddush Chaburah V,
In this post-graduate level course students are guided to prepare a lecture to be delivered to their peers and faculty members. These lectures will be judged by the student's fellow colleagues as well as by the faculty for mature scholarship, quality content, delivery, clarity of thought and the breadth of scope.
2nd term 4 credits - usually offered in the spring
Prerequisite: PG209
PG211. Post Graduate Talmud Chiddush Chaburah VI,
This post-graduate course is designed to focus with an in depth understanding of the text. Students learn to keep away from superficial explanations and understanding of the material. The skills gained are a continuation of previous courses with greater growth of independent analysis and development.
1st term 4 credits - usually offered in the fall
Prerequisite: PG210
PG212. Post Graduate Talmud Chiddush Chaburah VI,
This post-graduate intensive course builds upon the earlier courses with greater independent analysis and critical thinking skills. The students are encouraged to employ their own intellectual creativity in order to bring a deeper understanding of the text and their commentators.
2nd term 4 credits - usually offered in the spring
Prerequisite: PG211
PG213. Post Graduate Talmud Chiddush Chaburah VII,
This post-graduate course builds on the scholarship skills acquired in previous courses. It focuses on the use of applying various broad Talmudic sources from other Tractates and applying them in a deep and innovative way to the specific topic being studied.
1st term 4 credits - usually offered in the fall
Prerequisite: PG212

PG214. Post Graduate Talmud Chiddush Chaburah VII,
This advanced post-graduate course is to hone the research and practical skills developed in previous courses that are necessary for independent scholarship and critical analysis. This will ensure a continued lifetime of advanced learning and personal growth.
2nd term 4 credits - usually offered in the spring
Prerequisite: PG213

LIST OF TALMUD TRACTATES

BERACHOS
Seder Zera'im introduces the student to a field of Talmud study quite different from the tractates from Seder Nezikim and Nashim that are studied in undergraduate courses. The topics discussed range from the proper sequence of prayers, to the complex laws of blessings. This course offers a broad philosophical survey of essential Jewish concepts of thanksgiving, prayer and the relationship of Man to his Creator, praying as a fundamental medium for religious expression; discussion of time related prayers, various services and special blessings.
PESACHIM
The extensive and detailed laws of the Passover holiday and the Paschal lamb service. The Hagaddah and the Seder of the Passover festival are also discussed. Obligations for removal of Chometz (leaven) by tenants, landlords, heads of households, and owners of various properties are discussed.
SHAVUOS
A comprehensive compilation and analysis of the various categories of swearing, including such topics as legal testimony, the creation of sworn prohibitions, and the use of the Shvua (the swearing) to reinforce biblical commandments.
MAKKOS
The process of judicial punishment for biblical transgressions including a discussion of the Rabbinical derivation of Biblical law, the Ir Hanidachas and the rules of Eydin Zomemim.
SANHEDRIN
A comprehensive analysis of the process of Jewish justice, the role of courts and their operation. The various kinds of courts and their levels of jurisdiction. The taking of testimony, challenging witnesses, liability of judges. The testing of witnesses. Requirements for serving as a judge.

NAZIR
This tractate is devoted to a detailed analysis of the laws and practices of "Nezirus". Discussion of "Nezirus Shimshon", as well as the more common form of nezirus. The tractate also discusses the special prohibitions that apply to the Nazir with regard to wine, taharah and tumah.
SUCCAH
This course studies the laws regarding proper construction of the Succah (Tabernacle); proper materials and dimensions; also customs and laws governing the Arbah Minim (The four Species) and the Hoshanah custom.
YUMA
The meseches describes and details the full Yom Kippur service, especially the laws regarding the Kohen Gadol (The High Priest) and his service on the Day of Atonement.
ZEVACHIM
The order of the sacrifices that were brought in the Bais Hamikdosh (The Holy Temple). The detailed laws, rituals and customs that defined this practice. This includes the laws pertaining to the defects of order and the health of the animals which rendered such offerings invalid.
SOTAH
The laws of the Sotah woman and the special rights and obligations of her husband. The Sotah ceremony, sacrifice offering and the Mayim Hame'orim.
MENACHOS
The flour offerings that were brought in the Bais Hamikdosh. Full discussion of the preparation and process of redemption of various sacrificial offerings in the event that such redemption becomes either necessary or desirable. A comprehensive legal treatment of the various levels of P'sul on these offerings.
TEMURAH
Transference to religious status whereby both the original animal and the intended transferee are rendered holy; validity of such transferences and the punishment prescribed for such actions; a review of animals not fit for the altar. Sacrificial offerings.
BECHOROS
Primogeniture and first born animals; privileges and regulations, the rights and responsibilities of the first born related to inheritance and redemption. A detailing of procedures for the tithing of cattle and for dealing with blemished first born animals. Laws of property liens.

HALACHA – JEWISH LAW

These intense advanced courses are based on the close study of the Tur Orach Chaim along with the principle commentaries such as the Beis Yosef and the Bach. In addition, the syllabus also includes the Code of Jewish Law - Shulchan Aruch, and the sections of Yoreh Deah and Choshen Mishpat. The Shulchan Aruch is the most widely accepted Code of Jewish Law written and was compiled in the 16th Century by Rabbi Joseph Karo.

These have been selected because they are considered the standard legal code of Jewish law. Here, the emphasis is on understanding the Halachic principles that are to be drawn from the case studies of the Talmud, as understood by the major codifiers and their successors. Students will be required to have their research presented and evaluated by their peers and the Roshei HaYeshiva.



PG501. Post Graduate Halacha Tur Orach Chaim I
In this post graduate intensive course students study a syllabus of topics in Tur Orach Chaim including the various opinions as expounded in the main Rishonim. Students are expected to make an intensive analysis of the Bais Yosef and the progression of Halachic ruling in the Tur as expounded from Talmudic sources. They will be expected to explain the basis for the particular outcome of the final Jewish law or psak.
1st term 2 credits
Prerequisite: NONE
PG502. Post Graduate Halacha Tur Orach Chaim II,
Students select from an approved list of Halachic topics in Tur Orach Chaim. This course will analyze the application of accepted concepts and precedents in order to come to Halachic conclusion. Topics to be included are the guidelines where Shas Hadchak, extenuating circumstances, and hefsed merubah, great financial loss may allow for leniency in establishing the law in specific situations.
2 nd term, 2 credits
Prerequisite: PG501
PG503. Post Graduate Halacha Tur Orach Chaim III,
Halachic analysis of Jewish prayer of the morning prayer service. This course will analyze in a very advanced manner the laws and customs that deal with Jewish prayer, special blessings for occasions and holidays and the associated laws of a sanctuary. The skills gained are a continuation of greater growth of independent analysis of Jewish law.
3rd term 2 credits
Prerequisite: PG502
PG504. Post Graduate Halacha Tur Orach Chaim IV,
Advanced Halachic analysis of Tur Orach Chaim. This post-graduate course will analyze in an advanced manner the various definitions of Kavanah, intent and deep concentration to the meaning and of the commandments in general. This includes the distinction between obligatory intent and less stringent halachic requirements for intent and concentration in various other situations. This course will also explore the difference between a safeik d'oraysah, a doubt regarding a Torah law where we rule stringently as opposed to a safeik d'rabbanan, a doubt

regarding rabbinic law, where we would rule more leniently.
4th term, 2 credits
Prerequisite: PG503
PG505. Post Graduate Halacha Tur Orach Chaim V,
This post-graduate course will analyze in an advanced manner the concepts of Tumah B'zman Hazah which is the deals with the practice of Netilas Yodaim, which is ritual hand washing and tevilah which is ritual immersing of the entire body to remove ritual impurity. The course will explore these laws as derived from the Talmudic sources in the Tractates Yodaim, Chullin, Zevachim, and Mikvaos as explained by the Tur Shulchan Orach, Bais Yoseph and the Bach. The syllabus will include formal procedures and practices of these rituals and acceptable substitutes where these options are unavailable.
5th term 2 credits
Prerequisite: PG504
PG506. Post Graduate Halacha Tur Orach Chaim VI,
This post-graduate course is an advanced Halachic analysis of the laws of the Sabbath. Students will research the specific restrictions of Sabbath law of the four principal domains, the laws of eruv, which discusses enclosing an urban area by a wire boundary to symbolically extend the private domain into public areas. The syllabus will also include the restrictions of Muktzah which is a concept of Jewish rabbinic law to restrict the use of certain objects on the Sabbath and Jewish holidays. Students will also research the difference between the restrictions of Sabbath and the Jewish festivals.
6th term 2 credits
Prerequisite: PG503

STUDENTS MAY SELECT FROM ANY OF THE FOLLOWING TEXTS:

Tur Orach Chaim Hilchos Tefilah
Chapters 89-127
Tur Orach Chaim Hilchos Netilas Yodaim and Hanhagas Haseudah
Chapters 157-181
Tur Orach Chaim Hilchos Shabbos, Part I,
Chapters 242-300
Tur Orach Chaim Hilchos Shabbos, Part II,
Chapters 301-330
Tur Orach Chaim Hilchos Pesach, Part I,
Chapters 429-451
Tur Orach Chaim Hilchos Pesach, Part II,
Chapters 452-478
Tur Orach Chaim Hilchos Yom Tov,
Chapters 495-525
Tur Orach Chaim Hilchos Chol Hamoed,
Chapters 530-549
Tur Orach Chaim, Hilchos Rosh Hashana,
Chapters 581-603
Tur Orach Chaim, Hilchos Yom Kippur,
Chapters 604-724

PG507. Post Graduate Halacha Yoreh Deah I

This post-graduate intensive course will study Yoreh Deah Hilchos Shechita - ritual slaughtering of animals and birds for food in accordance with Kashruth. The syllabus will also study Treifos which ensures that the animal is free of blemishes and defects in order to be considered kosher. Special emphasis is given on the humane treatment of animals without causing them unnecessary pain or distress.

1st term 2 credits

Prerequisite: NONE

PG508. Post Graduate Halacha Yoreh Deah II
This post-graduate intensive course will study Yoreh Deah Hilchos Melicha – ritual salting which is the ritual process of salting meat to extract blood before cooking it. The skills gained are a continuation of previous courses with greater of independent analysis in Jewish law.
2nd term 2 credits
Prerequisite: PG507
PG509. Post Graduate Halacha Yoreh Deah III
This post-graduate intensive course will examine the laws of Yoreh Deah Hilchos Bosur V'Chalov which are the dietary laws which forbid the mixing of milk and dairy. This will also examine the Biblical prohibitions as well as the rabbinic additions. This course will also explore the many applications to the Jewish dietary rules as they apply in contemporary society. The skills gained are a continuation of previous courses with greater of independent analysis and scholarly development in Jewish law.
3rd term 2 credits
Prerequisite: PG508
PG510. Post Graduate Halacha Yoreh Deah IV
This post-graduate course will examine strict Kosher practices which require keeping all utensils and surfaces used for meat to be totally separate from those used for milk products. This course will also examine the various customs of the waiting period after consuming meat before dairy may be eaten. This course will focus on Yoreh Deah Hilchos Taruvos and accompanied by the commentaries of the Tur, Bais Yosef, Taz, Shach and the Pischei Tesuvah. The skills gained are a continuation of previous courses with greater of independent analysis and scholarly development in Jewish law.
4th term 2 credits
Prerequisite: PG509

PG511. Post Graduate Halacha Choshen Mishpat I
This post-graduate course will examine the Hilchos Dayanim which are the laws of judges in the Jewish legal system who are the deciders of the final applications of Halacha. Students will examine the crucial role that judges play in interpreting and applying Jewish law in contemporary situations to uphold justice in accordance to Jewish principles. The students will examine the roles of judges in resolving disputes and for providing guidance to the community in areas of religious and civil law such as marriage, divorce, monetary disputes and communal responsibilities.
1st term 2 credits
Prerequisite: NONE
PG512. Post Graduate Halacha Choshen Mishpat II,
This post-graduate course will study the Hilchos Eydus in depth. This course will examine Jewish law regarding witnesses and the criteria that they must meet to be eligible to testify in a Beit Din or Jewish court. For example, witnesses must not be morally or mentally unstable or too young such as under Bar Mitzvah. The course will also cover the validation of testimony where other witnesses directly contradict their testimony or undermine the witnesses by proving that they could not have witnessed this event. The course will also examine the legal power of a lone witness and the circumstance where their testimony may be accepted in court.
2nd term 2 credits
Prerequisite: PG511
PG513. Post Graduate Halacha Choshen Mishpat III,
This post-graduate course will study the Hilchos Halvaos, the laws of loaning money in Jewish law in depth. Loans are considered an act of kindness to help the disadvantaged. Biblical law forbids usury and taking advantage of a poor person by charging them a fee for a loan. The course will examine the process of Hetar Iskah. This deals with a Jewish religious document that allows a lender and a borrower to restructure a loan as a business partnership agreement that will comply with Jewish law. The skills gained are a continuation of greater growth of independent analysis of Jewish law.
3rd term 2 credits
Prerequisite: PG512

PG514. Post Graduate Halacha Choshen Mispat IV,

This post-graduate intensive course will examine a variety of claims in Jewish court concerning Hilchos Toan V'nitan which deals with claims of plaintiff and defendant and with and Chezkas Metaltilim and Karkaos which deals with the legal financial ownership of all property and possessions. It will analyze the authority of the Beth Din or Jewish rabbinical court to arbitrate commercial disputes such as landlord tenant disputes, real estate partnerships, employment disputes and matrimonial disputes according to Halacha, Jewish law. The skills gained in this course concentrate on independent analysis and critical thinking in the study of Jewish law.

4th term 2 credits

Prerequisite: PG513

STUDENTS MAY SELECT FROM ANY OF THE FOLLOWING TEXTS:

Shulchan Orach Yoreh Deah Hilchos Shechitah

Chapters 1-28

Shulchan Orach Yoreh Deah Hilchos Treifos

Chapters 29-60

Shulchan Orach Yoreh Deah Hilchos Melicha

Chapters 69-78

Shulchan Orach Yoreh Deah Hilchos Basar B'cholov

Chapters 87-97

Shulchan Orach Yoreh Deah Hilchos Taaruvos

Chapters 98-111

Shulchan Orach Choshen Mishpat Hilchos Dayanim

Chapters 1-27

Shulchan Orach Choshen Mishpat Hilchos Eyduyos

Chapters 28-38

Shulchan Orach Choshen Mishpat Hilchos Halvaos

Chapters 39-74

Shulchan Orach Choshen Mishpat Hilchos Toan V'nitan

Chapters 75-96

Shulchan Orach Choshen Mishpat Hilchos Chezkas Metaltilim

Chapters 133-139

Shulchan Orach Choshen Mishpat Hilchos Karkaos

Chapters 140-152

FACULTY

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APPENDICES

APPENDIX A

REFUND AND REPAYMENTS

A student withdrawing from classes may apply for a refund of tuition. Students who are entitled to a refund under the school's refund policy and who receive any SFA funds (excluding Federal Work Study) may be required to refund all or a portion of that refund to the appropriate SFA program according to a formula defined by Federal regulations. If after receiving any financial aid in the form of a cash payment for non-institutional cost, a student then withdraws, drops out or if he is expelled, then the student may be required to repay a portion or all of that aid to the appropriate program.

REFUND POLICY

In accordance with Federal regulations, refunds for financial aid recipients will be calculated in the following manner:

For students who withdraw, before 60% of the semester has been completed, refunds will be calculated using the standard pro rata refund policy required by the U.S. Department of Education. Refund for students who do not receive Title IV Financial Aid will be calculated according to the Institutional Refund Policy.

PRO RATA REFUND POLICY

The pro rata refund is based upon charging tuition to students for the period of enrollment they were in attendance. Thus, these

students will be assessed tuition, fees and room and board charges pro-rated to the completed enrollment period based upon the student's last date of attendance.

A simple equation to explain this process is:

$(\% \text{ of term completed} \times (\text{total aid awarded})) = \text{earned aid}$

$(\text{Total aid awarded}) - (\text{earned aid}) = \text{unearned aid returned to the federal government.}$

For unofficial withdrawals 50% of the total aid awarded is returned to the federal government.

DISTRIBUTION OF REFUNDS AND REPAYMENTS

Below is the schedule of priorities used to allocate refunds of the Title IV funds (other than FWS) used to pay institutional charges. Restoration of monies to Title IV programs will be in the following order:

Federal Direct Loan Program (DL) – unsubsidized Stafford Loan
Federal Direct Loan Program (DL) - subsidized Stafford Loan
Federal Parent Plus Loan
Federal Pell Grant
Federal Supplemental Education Opportunity Grant

If after this order of priorities has been met, any funds remain, they must be allocated in the following manner:

1. Other Title IV Programs
2. State, private or institutional financial assistance programs
3. The student

REPAYMENTS TO FINANCIAL AID PROGRAMS

If any Title IV aid has been disbursed directly to the student, the institution will calculate what portion of the aid was needed for outside educational costs in the period before the student withdrew. Book and miscellaneous supplies are deemed to be purchased at the beginning of each semester, half the amount per semester.

Room and board allowance is calculated pro rata with the total charges divided by the number of months per semester, and the monthly fraction multiplied by the number of total or partial months that the student attended.

If the total of half the books and miscellaneous supplies plus the weekly room and board charges is less than the amount of aid disbursed to the student, the student will owe a repayment. The repayment will be allocated as above, to the Title IV programs according to the portion of Title IV aid disbursed.

For example, if a student completes 15% of the semester (calculated by dividing the number of days up to the withdrawal date by the number of days in the semester), then the student earns 15% of his Title IV aid that could have been disbursed. This means that 85% of the student's scheduled award remains unearned and must be returned to the federal government. However, if the student withdraws after the 60% point of the semester, the student has earned all of his federal aid and therefore none must be returned. After calculating the amount of aid earned, the school must then determine if any unearned aid must be returned to the Federal Government, or if the student is eligible for any additional federal aid.

TREATMENT OF TITLE IV AID WHEN A STUDENT WITHDRAWS

The law specifies how your school must determine the amount of Title IV program assistance that you earn if you withdraw from school. The Title IV programs that are covered by this law are: Federal

Pell Grants, Stafford Loans, Federal Parent PLUS Loans and Federal Supplemental Educational Opportunity Grants (FSEOGs). This law has been taken from a federal government publication:

When you withdraw during your payment period or period of enrollment (your school can define these for you and tell you which one applies) the amount of Title IV program assistance that you have earned up to that point is determined by a specific formula. If you received (or your school or your parent received on your behalf) less assistance than the amount that you earned, you may be able to receive those additional funds. If you received more assistance than you earned, the excess funds must be returned by the school and/or you.

The amount of assistance that you earned is determined on a pro rata basis. For example, if you completed 30% of your payment period or period of enrollment, you earn 30% of the assistance you were originally scheduled to receive. Once you have completed more than 60% of the payment period or period of enrollment, you earn all the assistance that you were scheduled to receive for that period.

If you did not receive all of the funds that you earned, you may be due a post-withdrawal disbursement. If the post-withdrawal disbursement includes loan funds, you may choose to decline the loan funds so that you don't incur additional debt. Your school may automatically use all or a portion of your post-withdrawal disbursement (including loan funds, if you accept them) for tuition, fees and room and board charges (as contracted with the school). For all other school charges, the school needs your permission to use the post-withdrawal disbursement. If you do not give permission (which some schools ask for when you enroll) you will be offered the funds. However, it may be in your best interest to allow the school to keep the funds to reduce your debt to the school.

There is some Title IV funds that you were scheduled to receive that you cannot earn once you withdraw because of other eligibility

requirements. For example, if you are a first-time, first-year undergraduate student and you have not completed the first 30 days of your program before you withdraw, you will not earn any FFEL or Direct Loan funds that you would have received had you remained enrolled past the 30th day.

If you receive (or your school or parent receive on your behalf) excess Title IV program funds that must be returned, your school must return a portion of the excess equal to the lesser of

1. Your institutional charges multiplied by the unearned percentage of your funds, or
2. The entire amount of excess funds.

The school must return this amount even if it didn't keep this amount of your Title IV program funds.

If your school is not required to return all of the excess funds, you must return the remaining amount. Any loan funds that you must return, you (or your parent for a Federal Parent PLUS Loan) repay in accordance with the terms of the promissory note. That is, you make scheduled payments to the holder of the loan over a period of time.

Any amount of unearned grant funds that you must return is called an overpayment. HERA limits the amount of a grant (Pell) overpayment that a student is required to return. For example 668.22(h)(30(ii)(A) of the new regulations states that a student is not required to return the portion of a grant overpayment amount that is equal to or less than 50% of the total grant assistance that was disbursed. For example, a student receives a \$2000 Pell and withdraws prematurely. The school does the R2T4 calculation and determines that the student has a grant overpayment of \$1200. The amount of the overpayment that must be returned is the amount by which the original overpayment (\$1200) exceeds half of the grant funds received (\$1000). Therefore this amounts to \$1200, less \$1000, and would mean a refund of \$200.

The requirements for Title IV program funds when you withdraw are separate from any refund policy Mirrer Yeshiva may have. Therefore, you may still owe funds to the school to cover unpaid institutional charges. Mirrer Yeshiva may also charge you for any Title IV program funds that the school was required to return. The registrar’s office can provide you with the requirements and procedures for officially withdrawing from school.

INSTITUTIONAL REFUND POLICY

<u>For Withdrawal</u>	<u>Percentage of Refund</u>
Before start of classes	100%
During the first two weeks	50%
Between two and four weeks	25%
After fourth week	No Refund

APPENDIX B

CAMPUS SECURITY STATISTICS

July 1, 2024 - June 30, 2025

Number of murders reported to police.....	0
Number of robberies reported to police.....	0
Number of gender related crimes reported to police	0
Number of aggravated assaults reported to police	0
Number of burglarized reported to police	0
Number of motor vehicle thefts reported to police	0
Number of offenses related to liquor	0
Number of offenses related to illegal drugs	0
Number of offenses related to weapons	0

APPENDIX C

DIRECTIONS TO THE MIRRER YESHIVA

1791 -5 OCEAN PARKWAY, BROOKLYN, NY 11223
(BETWEEN KINGS HIGHWAY & AVENUE R)

BY TRAIN

F Train to Kings Highway, walk east 6 blocks to Ocean Parkway, and turn right.
B or Q Train to Kings Highway walk west 10 blocks to Ocean Parkway and turn
Left.

BY BUS

B82 Kings Highway Bus to Ocean Parkway and turn left
B68 Coney Island Bus to Avenue R turn right and walk 5 blocks to Ocean Parkway

BY CAR

From Central & Southern NJ & Staten Island:

Take Verrazano Bridge to Belt Parkway East to Exit 7
(Ocean Parkway). At Avenue R make a right onto the Ocean Parkway access road.

From Eastern Long Island:

The Belt Parkway west to exit 7B (Ocean Parkway North) At Avenue R make a right
onto the Ocean Parkway access road.

From Manhattan:

Take the Brooklyn Battery Tunnel to the Gowanus Expressway. Go to the left lane
exit onto Prospect Expressway, which will become Ocean Parkway. At Avenue R
make a left onto access road.

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