

YESHIVA SHAAR EPHRAIM

MONSEY, NEW YORK

CATALOG

כסלו תשע"ו

Updated January 15, 2016

The 2015-2016 edition of the YSE Catalog supersedes all previous editions. The programs, requirements, and standards specified herein reflect the present policy of YSE. Any subsequent changes in policies, course requirements, fees or financial assistance programs will be publicized through official communications from the school.

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GENERAL INFORMATION

HISTORY

In 1976, Rabbi Ezriel Tauber, a well respected Askan in the Monsey community, known for his many acts of Chesed and Torah projects, established a Kolel for exceptional Yungeleit which he called Kolel Mechon L'Hoyroa. The Kolel was intended to provide a special Makom Torah in which carefully selected Yungeleit could develop their talents to the fullest.

Instead of offering one curriculum, there were actually a number of options offered. Thus one group of Yungeleit studied Choshen Mishpat, while another studied Gemorah and Tosfes. There was an Iyun Kolel and a Bekiyis Kolel. At its peak, Mechon L'Hoyroa had between 40 and 50 Yungeleit.

In 1983, Reb Ezriel decided to extend this program for younger Bucherim Metzuyunim from the age 13 to 17. The reasoning behind this move was that most Yeshivas tended to cater to Baynonim, or Bucherim with average abilities, since the very weak and the very strong Talmidim were usually casualties in a system in which the Rebbeyim focus their attention and energies on the Baynonim, while the Metzuyunim tended to be left alone and are not given much to do. Reb Ezriel wanted to correct this by creating a Yeshiva program expressly for the Mitzuyunim.

Many of the Bucherim from this new program would then go to Switzerland to learn under Harav Kopelman zatzal, or else to Eretz Yisroel. In fact, Rav Kopelman used to say that he was especially pleased with the Bucherim that would come to him from Mechon L'Hoyroa. One of the basic objectives of this program was that the Buchur who went to Mechon L'Hoyroa for four years had Talmudo B'yado, that is, he knew everything that was learned in those four years.

Typically a Buchur who left the Yeshiva after four years went out knowing 450-500 Blatt of Gemorah B'iyin with Tosfes and Meforshim. Also they were tested on this material repeatedly throughout the program. Every Buchur who completed the program was given a silver Becher with his name on it which attested to his knowing roughly 450 Blatt of Gemorah and Tosfes. This was so to speak the "diploma" that was given to each Mesayem of the program. By all measures, this program was very successful.

The classes in the program were intentionally kept small, with the average class size between 8-10 Talmidim, and the curriculum was very challenging. The Magidei Shiur carefully assessed each Talmid to determine his unique strengths, and gave

each Talmid much individual attention so that the particular talents of each Talmid could be realized. To ensure that no promising Talmid would be turned away because of his inability to afford the cost of tuition, Rabbi Tauber single-handedly financed the Yeshiva.

After about six years of running this program and the Kolel single-handedly, Reb Ezriel realized that he was no longer able to shoulder this responsibility. He decided therefore to separate the two programs, that is, the original Kolel, or graduate program, from the Yeshiva program.

It was during this time that he approached Harav Osher Zelig Greenberg shlita, who was on the faculty of the Yeshiva for a number of years, and who earlier was a student himself in the Mechon L'Hoyroa Kolel, to take over the Yeshiva. Harav Greenberg turned to the local Roshei Yeshiva and Rabbonim of Monsey for their opinion, and they issued a unanimous proclamation that the Yeshiva program not be terminated.

They reasoned that such an important Makom Torah that had provided benefits to the community for so many years should not come to an end. They also encouraged Rav Greenberg to take whatever steps were needed to continue the Yeshiva program, including the purchase of the Yeshiva's building from Reb Ezriel, who at that time was planning to move the Kolel to a new building.

After receiving the Haskuma of the Monsey Rabbonim, Rav Greenberg agreed to take over the institution and become its Rosh Yeshiva. He brought in a new administrator of the yeshiva, who introduced an effective tuition and fundraising system that would alleviate the financial pressures that the old institution experienced. Also, mainly for financial reasons, the class size of the Yeshiva Ketana was expanded in the new program to over 30 Bucherim in a Shiur.

Despite the many changes and improvements in the organization and financing of the Yeshiva, the educational objectives of the new Yeshiva remained fundamentally unchanged from the original Yeshiva established by Reb Ezriel Tauber. The new Hanhula was very careful to maintain the very high academic standards of the former Yeshiva.

Even before the full Yeshiva Gedola program was established, the Yeshiva Ketana program also included the first kitah of the Yeshiva Gedola. The reason for this was that the Bucherim in the Yeshiva Ketana generally did not go to Eretz Yisroel to learn until they were close to 18. For this reason, we offered the first year of Yeshiva Gedola as a service to the parents during that period of time. It was not until about 8 years ago, however, that the Yeshiva, responding to community pressure, opened a full Yeshiva Gedola program.

The families of Talmidim who were completing the Yeshiva Ketana program were asked not to send their sons to Eretz Yisroel or elsewhere, but to let them continue learning in the new Yeshiva Gedola program of Shaar Ephraim. The Yeshiva Gedola program was started then with 32 Bucherim. Today the Bais Medrash has over 150 Bucherim, with over 60 Bucherim in the first Kitah of the Bais Medrash.

With the creation of the Yeshiva Gedola, the Yeshiva's name was changed from Mechon L'Hoyroa to the Yeshiva Shaar Ephraim, named after the Rosh Yeshiva's distinguished father-in-law, Harav Ephraim Oshry zatzal. Rav Oshry, who was a prominent Talmid in the Yeshivas of Ponivez and Slobodka in Europe, was a survivor of the Kovna ghetto and concentration camps.

He also authored the well-known Sefer of Shaylos U'tshivos, "Mi-ma'amakim," a collection of responsa on very complex Shaylos that were brought to him during the Holocaust. Subsequently, Rav Oshry also authored an English version of this volume, "Responsa from the Holocaust," as well as another volume entitled "The Annihilation of Lithuanian Jewry."

MISSION

The main mission of the Yeshiva has always been to replace the Gedolim and Bnei Torah that perished in the Holocaust. This is why there is such an emphasis on Yedias Hatorah to make up what was lost. The goal of the Yeshiva is that at the end of the program, a Talmid should remain in the Olam Hatorah, and if he applies himself according to the prescribed learning standards, to become a Buki B'Shas and Poskim. In short, the program seeks to produce outstanding Bnei Torah who will serve the community.

As stated earlier, the basic philosophy of the Mechon L'Hoyroa was completely adopted by the new Hanhula, as well as later with the establishment of the Yeshiva Gedola, Shaar Ephraim. The main purpose and objective of the Yeshiva is to develop Mitzuyunim Muf'lugim concentrating on both learning Gemorah B'iyun Rav al Derech Bekiyus.

A great deal of time and attention is devoted to each individual Buchur so that he can reach his fullest potential as a Ben Torah. Another important part of the Yeshivas's mission is the learning of Shilchan Aruch. While this is not included in the curriculum of the Yeshiva Ketana, it is a major component of the Yeshiva Gedola's curriculum.

Over the years, the Yeshiva has produced distinguished Bnei Torah and has earned an international reputation for excellence. If one inquires in any Yeshiva in Eretz

Yisroel about the reputation of Shaar Ephraim Talmidim, he will get the strongest confirmation of their Hatzlocha.

The Yeshiva is especially strong in Chelek Ha'bekiyus and in Chelek Ha'iyin. In the morning Seder, there is a strong emphasis in Chelek Ha'iyin, and in the other Sedurim in Chelek Ha'bekiyus. With this focus on in-depth learning, the Hanhula hopes to prepare Talmidim for positions as Rabbonim, Dayunim and Mechanchim.

Although the overwhelming majority of the Bnei Hayeshiva are from Chassidishe homes, that is not say that only Chassidishe Bucherim are admitted. At times, the Yeshiva has admitted very fine Bucherim from non-Chassidishe families as well.

ACCREDITATION STATUS

The Yashivas "First Talmudic Degree" have been accredited as of December 20, 2016 by the Association of Advanced Rabbinical and Talmudic Schools (AARTS). That agency is recognized by the U. S. Department of Education as the only national accrediting body of Yeshivas and Rabbinical Seminaries in this country.

NON-DISCRIMINATION POLICY

All qualified men of the Orthodox Jewish faith are eligible for admission to Yeshiva Shaar Ephraim without regard to age, race, color, national origin or physical handicap. The Yeshiva is also an equal opportunity employer and is in compliance with Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, Section 504 of the Rehabilitation Act of 1973 and the Americans with Disability Act of 1992.

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

Present facilities are fully accessible to the handicapped student, and every effort will be made to accommodate any handicapped student who is admitted to the institution.

NEW YORK BOARD OF REGENTS

Under New York State Law, a corporation formed for religious and educational purposes which does not confer academic degrees requiring program registration by the State Education Department requires no State approval or credential in order to exist or to perform postsecondary education functions. Yeshiva Shaar Ephraim falls

into this category and is therefore not subject to the evaluation of the New York State Board of Regents.

THE CAMPUS

The Monsey campus is on a large parcel of land with frontage on both Acer Court and Maple Avenue in Monsey, NY. Currently the campus consists of three separate buildings: the Yeshiva Gedola building (176 Maple Ave.) with the main Bais Medrash for the undergraduate program; the Yeshiva Ketana building (5 Acer Court); and the dormitory building (180 Maple Ave.).

The Yeshiva recently purchased an adjacent lot to its campus, with plans to construct a new building that will provide a larger Bais Medrash for the Yeshiva Gedola. This building will be at 178 Maple Ave. Once the new building is completed, the Yeshiva will move out of 176 Maple Ave. which is now rented by the Yeshiva.

The Yeshiva Ketana building, which is the main structure on the Shaar Ephraim campus, also houses the Rosh Yeshiva's office and the administrative offices of the undergraduate program. This building also houses the dining area for the Yeshiva Gedola and two modern, up-to-date kitchens, one for dairy food preparation and the other for meat.

Each kitchen has an institutional stove and oven. There is also a walk-in refrigerator and walk-in freezer. The kitchens are clean, well kept and organized. Adequate quantities of food and meal preparation supplies are held in the storage room near the kitchens.

The campus also includes a dormitory facility, with four students per room. Staff offices are also used when needed for student meetings with their Magid Shiur and other staff members. Since the Hanhula is always open to student suggestions or requests, these may be raised and discussed during faculty or staff meetings.

LIBRARY

The library collection totals over 15,000 volumes and is housed at this time in the Bais Medrash in open bookcases from which the Seforim are easily accessible. When the new Bais Medrash building will be built, there will also be a separate

Otzar devoted to the library in addition to the Seforim in the Bais Medrash. This additional space will provide quiet study space for in-depth learning and research.

In the opinion of the Hanhula, the library is an integral part of our educational program, and therefore must include the basic reference works that are needed by both the Bucherim and faculty in meeting the requirements of the curriculum. For this reason, the Hanhula has a very liberal policy of acquisitions and welcomes suggestions of new materials to purchase for the library.

The basic collection includes the standard works found in postsecondary Yeshivas, such as Shas Bavli and Yerushalmi, Rambam, Tur, Shulchan Aruch, Mikruas Gedolos, Rav Shilchan Aruch, Mishne Brira, etc. The Seforim are organized by general subject matter, that is, Halucha Seforim are kept together, Misser and Chassidis Seforim are kept together, etc., and by the period of the author, that is Rishonim are kept separate from Achronim. Also, the Seforim on the Mesechta that is being learned are kept together as well.

In addition, in the shelves reserved for research volumes, Seforim are placed in alphabetical order of their titles. This approach makes it easier to identify the desired volume and also makes it easier to return the Seforim to their proper place on the shelves.

Although the students' library needs are well served even by the present library system, the Yeshiva is looking forward to its move to the new Bais Medrash building, at which time the library will be expanded to include a wider range of works.

Students are also encouraged to use the library collection for additional research relative to their topics of study. Also, the faculty encourages the Talmidim to make use of the library by distributing daily Mareh Mekomos and various Shaylos B'Halucha that require student research.

ADMISSIONS

Admission to the Yeshiva Shaar Ephraim is open to male members of the Orthodox Jewish faith without regard to color, race, national origin or handicap. The decision to admit an applicant will be based upon his intellectual ability, academic preparation and personal, ethical development. Priority will be given to applicants who have demonstrated a serious dedication to learning as well as a noticeable achievement in their learning.

Applicants to the Yeshiva Shaar Ephraim should contact the Yeshiva's administrative office and request an application for admission to the Bais Medrash program. All

applicants to the Yeshiva Gedola, either for the First Talmudic degree or the Intermediary Degree of Talmudic studies, must meet the following minimum qualifications:

Gemorah: The ability to independently comprehend Gemoroh text as well as the completion of 150 blatt of Gemorah with Rashi.

Chimash: Fluency in Chimash and Rashi and completion of the entire Chimash, with familiarity of parts of Nach.

Language: The ability to read and write classical Loshon Kodesh and a working knowledge of the Aramaic language found in Gemorah.

Once the application is fully completed and returned to the office, it is reviewed by the director of admissions, who will then contact the applicant's previous Yeshiva and verify the information on the application. He will contact the references listed on the application, especially the faculty at previous schools of attendance, as well as the Shul that the applicant and his family attend, in order to determine if the Buchur is suitable for the Yeshiva.

After this initial screening, the director of admissions will schedule an appointment with the applicant to meet with the Rosh Yeshiva who will interview the Buchur. In addition to the interview, the applicant will be tested on his previous studies to see if he is capable of succeeding in the Yeshiva's rigorous program of study that includes being tested on hundreds of Dafim of Gemorah.

Once the applicant is approved for admission by the Rosh Yeshiva, he is sent an official letter of admission by the Yeshiva.

STUDENT RECORDS AND FERPA

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

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

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

whom the request was submitted, that official shall advise the student of the correct official to whom the request should be addressed.

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

If the school decides not to amend the record as requested by the student, the school will notify the student of the decision and advise the student of his right to a hearing regarding the request for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

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

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

A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility. Upon request, the school discloses education records without consent to officials of another school in which a student seeks or intends to enroll.

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

Students may contact the FERPA staff at the following address:

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

DRUG AND ALCOHOL POLICY

The Yeshiva is committed to maintaining a drug-free campus. Counseling for drug abuse is available to students, faculty and employees through the CounterForce program of Torah Umesorah, the National Society of Hebrew Day Schools.

ACADEMIC REGULATIONS

GRADING POLICY

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

An average of C, or 2.0 or better is expected to be maintained at all times. Students falling below this average may be placed on academic probation.

Grades and GPA equivalencies are as follows:

A	Excellent	4.0
A-		3.7
B+	Good	3.3
B		3.0
B-		2.7
C+	Average	2.3
C		2.0
C-		1.7
D	Poor	1.0
F	Failing	0.0
I	Incomplete	Not counted in GPA
W	Withdrawn with Permission	Not counted in GPA

SATISFACTORY ACADEMIC PROGRESS

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

Quantitatively, a student must make sufficient progress through the academic program to complete the normal five-year undergraduate program within a time period of not more than seven years, as follows:

Year: 1 2 3 4 5 6 7

Credits: 20 40 60 80 100 120 150

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

ATTENDANCE

Although formal attendance is not taken, students are required to attend all classes on a regular basis. Excessive unexcused absences may result in denial of credit, disciplinary action or suspension at the discretion of the Menahel.

BEHAVIOR

The Bais Medrash program represents a high-level academic community based on Halucha, mutual respect for one's fellow students and for Jewish tradition. The student enrolled in Yeshiva Shaar Ephraim is expected to behave according to the rules and values defined in Halucha.

ACADEMIC PROBATION

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

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

INCOMPLETES AND WITHDRAWALS

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

the student's GPA. If the required coursework is not completed satisfactorily by that time, the grade I will be changed to F, which is included in the GPA.

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

REPETITIONS

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 GPA.

Course credit is generally not offered twice for repetition of a course. However, a student may enroll in a course, with faculty approval, that he had already taken if it is subsequently offered with a significantly modified curriculum.

REMEDIAL COURSES

There are no non-credit remedial courses offered at Yeshiva Shaar Ephraim.

APPEALS

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

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

TRANSFER CREDITS

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

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

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

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

ACADEMIC CALENDAR

The academic calendar of Yeshiva Shaar Ephraim is based on the Jewish Luach, and spans a 10 month period encompassing two semesters.

Fall Semester:	Oct 14, 2015 - Apr 27, 2016
Spring Semester:	May 9, 2015 - Aug 19, 2016

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

Chanukah	Dec 11 - 13, 2015
Purim	Mar 23 - 25, 2016
Pesach	Apr 10 - May 8, 2016
Shavuos	Jun 12-13, 2016

FINANCIAL INFORMATION

TUITION

Tuition for Yeshiva Shaar Ephraim students is based on a full program of courses for each of two semesters per year. The Yeshiva only enrolls full-time students. For the 2015-2016 academic year, the annual tuition fee is \$11,200. The dormitory fee, which includes meals, is \$1,800.

FINANCIAL AID

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

Considerations in determining financial assistance are the student assets and income, or if he is a dependent, his parents assets, income and expenses, and the estimated academic expenses of attending the program. A student's financial need is determined by subtracting the student and parent's contribution from the total cost of education.

INSTITUTIONAL SCHOLARSHIPS

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

REFUND POLICY

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

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

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

STUDENT SERVICES

COUNSELING

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

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

TUTORING

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

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

STUDENT COMPLAINTS

If a student questions or objects any action taken by the faculty or administration of a disciplinary, academic or other nature, he may contact the Menahel to discuss the matter. Every complaint or grievance by a student will be given serious consideration. The Yeshiva assures its students that no adverse action will be taken against any individual filing such a complaint.

If the student is not satisfied with the response of the Menahel, or if he feels that the institution has not properly responded to his inquiry, he may contact in writing the school's accrediting agency, AARTS. That agency may be contacted at:

Accreditation Commission
Association of Advanced Rabbinical and Talmudic Schools
11 Broadway, Suite 405
New York, NY 10004
(212) 363-1991
FAX: (212) 533-5335

The Commission will review any student complaint that relates to its accrediting standards and take appropriate follow-up action.

All complaints pertaining to institutional quality, as they relate to AARTS published standards, will be sent the chief executive officer of the school for comment. This comment will be forthcoming within 10 days, and then sent to the original complainant. If necessary, the chairman of the Accreditation Commission will set up an informal meeting between the complainant, the institution, and the chairman.

Should the problem not be resolved within 30 days of filing the original complaint, a formal Accreditation Commission subcommittee will be established within 14 days of the expiration of the 30 day period, to resolve the matter. This body will investigate the matter, make findings of fact, and develop a recommendation which will be reported to the Commission as a whole within 60 days of the establishment of the subcommittee.

A copy of this report will be forwarded to the complainant and to the chief executive of the school. Both will be invited to submit written comments to the Accreditation Commission which will then act at its next regularly scheduled meeting. The Accreditation Commission maintains a record of student complaints received, or made available to it.

DORMITORY

The dormitory is supervised by a Mashgiach, whose main function is to resolve any questions or complaints by students, such as requests for a different room. He is also responsible to check on the safety of the students, and reports to the building manager if there are any cleaning and maintenance issues or any needed repairs.

ACADEMIC PROGRAM

OVERVIEW

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

The core of the Yeshiva's program revolves around the study of Gemorah, which comprises the bulk of the student's day. The Yeshiva focuses on both Iyun and Bekiyus learning. The first Seder of the day involves Iyun learning, in which students are exposed to intensive, in-depth analysis of each portion of Talmudic text, together with the commentaries of the principal Rishonim and Achronim on the Mesechta studied. The second Seder is much more focused on Bekiyus and thereby enabling the student to cover more ground in his study of Gemorah.

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

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

In this way, the student of Gemorah not only becomes exposed to additional applications of legal concepts, case law and logical reasoning, but over time he becomes more skilled in the "language" and the "style" found in the Gemorah. This will enable him to advance to the graduate level of study and ultimately prepare him for independent, lifelong study of Gemorah.

Among the important areas to which the student will be exposed in the program are the languages of Hebrew and Aramaic in oral and written uses, as well as general communication skills as used in the Shiurim by the faculty.

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

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

Other departments enhance the central Talmudic theme. While Gemorah is generally studied on a theoretical or esoteric level, Halucha, or Jewish Law, is commonly studied at the undergraduate level as applied law.

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

DEGREE REQUIREMENTS

Yeshiva Shaar Ephraim offers its students a choice of two undergraduate degree programs. The main program is a five-year program leading to a First Talmudic degree. This degree requires the successful completion of the Yeshiva's 120-credit academic program, with the following components:

Gemorah Iyun	60 credits
Gemorah Bekiyus	40 credits
Halucha	<u>20 credits</u>
	120 credits

For students who have completed the first three years of this degree program, there is also an option of sitting for a special exam that will qualify them for the Intermediary Degree of Talmudic studies. This degree requires the successful completion of the first three years of the Yeshivas's First Talmudic degree program, or 72-credits, with the following components:

Gemorah Iyun	36 credits
Gemorah Bekiyus	24 credits
Halucha	<u>12 credits</u>
	72 credits

EXPLANATION OF COURSE NUMBERS

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

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

- 1 = Talmud
- 2 = Halucha
- 3 = Mussar/Chassidus

The second digit refers to the year of study (1-5). The third digit of Talmud courses indicates whether the course is Gemorah Iyun (1) or Gemorah Bekiyus (2). The fourth digit of Talmud courses refers to the specific Mesechta that is studied that semester.

Generally, the Yeshiva studies the following Mesechtas, although this list of Mesechtas is subject to change by the Hanhola.

- (01) Bava Metzia
- (02) Bava Basra
- (03) Kesibis
- (04) Gittin
- (05) Chulin
- (06) Sukkah (Bekius)
- (07) Sanhedrin (Bekius)
- (08) Pesachim

Finally, the letter A or B, following the course number, refers to the semester in which the course was offered, with A being the fall semester and B the spring semester.

DEPARTMENT OF TALMUD

COURSE LISTINGS

111 A and B - Introductory Gemorah Iyun

6 credits each

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

112 A and B - Introductory Gemorah Bekiyus

4 credits each

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

121 A and B - Beginning Gemorah Iyun

6 credits each

Students continue to develop their analytical abilities in preparation and review of the text, with much guidance from faculty.

122 A and B - Beginning Gemorah Bekiyus

4 credits each

Independent study of Gemorah with guidance available as needed, using the basic commentaries of Rashi and Tosefos.

131 A and B - Intermediate Gemorah Iyun

6 credits each

Emphasizes the development of the skills characteristic of the serious student of Gemorah. Students are expected to demonstrate their mastery of the complexity of "Pilpul" (advanced Talmudical reasoning and analysis) and are encouraged to participate in the senior Chaburos as observers.

132 A and B - Intermediate Gemorah Bekiyus

4 credits each

At this point the student pursues his Bekiyus studies largely unsupervised. He maintains his own pace and aims to cover as much of the Mesechta as possible within the limitations of each semester.

141 A and B - Senior Gemorah Iyun

6 credits each

Students continue their study of Gemorah B'Iyun and hone their skills in being able to express original Chidishim and writing their Divrei Torah. With a fourth year in Gemorah Iyun, they have now achieved a greater Kinyan in Gemorah, Rashi and Tosefes.

142 A and B - Senior Gemorah Bekiyus**4 credits each**

As a result of the student's Bekiyus Sedurim, he has now become familiar with an impressive portion of Shas, and can proceed with his learning independent of a Shiur. He continues to supplement his Bekiyus learning with Achronim that were not studied in previous years.

151 A and B - Advanced Gemorah Iyun**6 credits each**

Students are now expected to be capable of studying entirely on their own. The Shiurim by the Rosh Yeshiva and his interaction with students are designed to prepare the student for graduate level study. Chaburos, or group seminars, are scheduled each week, giving the student the opportunity to present and defend his conclusions.

152 A and B - Advanced Gemora Bekiyus**4 credits each**

Students continue their study of Gemorah Bekiyus with additional Achronim.

DEPARTMENT OF HALUCHA**COURSE LISTINGS**

The Department of Halucha (Jewish Legal Codes) offers courses on principles and applications of Jewish law. The lower grades learn different sections in Orach Chaim, such as Hilchos Shabbos, and the upper grades learn Yoreh Deiya. Students are tested every week or second week on everything they learned in Shulchan Aruch. When they complete a major section in Shulchan Aruch, such as Hilchos Miktza, or Bishul V'hatmuno, they go out to be tested by local Rabbonim and Dayunim.

2110 A and B- Introductory Halucha**2 credits each****2210 A and B - Beginning Halucha****2 credits each****2310 A and B- Intermediate Halucha****2 credits each****2410 A and B- Senior Halucha****2 credits each****2510 A and B - Advanced Halucha****2 credits each****DEPARTMENT OF MUSSAR/CHASIDUS****COURSE LISTINGS**

The application of ethical and philosophical systems to seek out ultimate truth is an important element of Jewish knowledge and learning. The study of traditional

philosophy exposes the student to a world-view through fundamental principles of Mussar, Chasidus and Jewish ethics. The Mussar/Chasidus courses are an important component of the Shaar Ephraim program, but are not credit bearing.

3110 A and B - Introductory Mussar/Chasidus

3210 A and B - Beginning Mussar/Chasidus

3310 A and B - Intermediate Mussar/Chasidus

3410 A and B - Senior Mussar/Chasidus

3510 A and B - Advanced Mussar/Chasidus

The following texts are representative of the classical works studied in these courses:
Mussar: Kav Hayashar, Orchos Tzadikim, Mesilas Yesharim, Chafetz Chaim (Shmiras Haloshon). Chasidus: Noam Elimelech, Be'er Mayim Chaim, Bnei Yisoschar, Kedushas Levi, Sediru Shel Shabbos, Avodas Yisroel, Yismach Yisroel.

SAMPLE PROGRAM

Intermediary Degree of Talmudic studies

Year 1

First Zman

11101A	Introductory Gemorah Iyun	6 credits
11201A	Introductory Gemorah Bekiyus	4 credits
2110A	Introductory Halucha	2 credits
3110A	Introductory Mussar/Chasidus	

Second Zman

11101B	Introductory Gemorah Iyun	6 credits
11201B	Introductory Gemorah Bekiyus	4 credits
2110B	Introductory Halucha	2 credits
3110B	Introductory Mussar/Chasidus	

SAMPLE PROGRAM

Intermediary Degree of Talmudic studies

Year 2

First Zman

12102A	Beginning Gemorah Iyun	6 credits
12202A	Beginning Gemorah Bekiyus	4 credits
2210A	Beginning Halucha	2 credits
3210A	Beginning Mussar/Chasidus	

Second Zman

12102B	Beginning Gemorah Iyun	6 credits
12202B	Beginning Gemorah Bekiyus	4 credits
2210B	Beginning Halucha	2 credits
3210B	Beginning Mussar/Chasidus	

Year 3

First Zman

13103A	Intermediate Gemorah Iyun	6 credits
13203A	Intermediate Gemorah Bekiyus	4 credits
2310A	Intermediate Halucha	2 credits
3310A	Intermediate Mussar/Chasidus	

Second Zman

13103B	Intermediate Gemorah Iyun	6 credits
13203B	Intermediate Gemorah Bekiyus	4 credits
2310B	Intermediate Halucha	2 credits
3310B	Intermediate Mussar/Chasidus	

SAMPLE PROGRAM

First Talmudic Degree

Year 1

First Zman

11101A	Introductory Gemorah Iyun	6 credits
11201A	Introductory Gemorah Bekiyus	4 credits
2110A	Introductory Halucha	2 credits
3110A	Introductory Mussar/Chasidus	

Second Zman

11101B	Introductory Gemorah Iyun	6 credits
11201B	Introductory Gemorah Bekiyus	4 credits
2110B	Introductory Halucha	2 credits
3110B	Introductory Mussar/Chasidus	

Year 2

First Zman

12102A	Beginning Gemorah Iyun	6 credits
12202A	Beginning Gemorah Bekiyus	4 credits
2210A	Beginning Halucha	2 credits
3210A	Beginning Mussar/Chasidus	

Second Zman

12102B	Beginning Gemorah Iyun	6 credits
12202B	Beginning Gemorah Bekiyus	4 credits
2210B	Beginning Halucha	2 credits
3210B	Beginning Mussar/Chasidus	

Year 3

First Zman

13103A	Intermediate Gemorah Iyun	6 credits
13203A	Intermediate Gemorah Bekiyus	4 credits
2310A	Intermediate Halucha	2 credits
3310A	Intermediate Mussar/Chasidus	

SAMPLE PROGRAM

First Talmudic Degree

Second Zman

13103B	Intermediate Gemorah Iyun	6 credits
13203B	Intermediate Gemorah Bekiyus	4 credits
2310B	Intermediate Halucha	2 credits
3310B	Intermediate Mussar/Chasidus	

Year 4 - Gemorah Option

First Zman

14104A	Senior Gemorah Iyun	6 credits
14204A	Senior Gemorah Bekiyus	4 credits
2410A	Senior Halucha	2 credits
3410A	Senior Mussar/Chasidus	

Second Zman

14104B	Senior Gemorah Iyun	6 credits
14204B	Senior Gemorah Bekiyus	4 credits
2410B	Senior Halucha	2 credits
3410B	Senior Mussar/Chasidus	

Year 5 - Gemorah Option

First Zman

15104A	Senior Gemorah Iyun	6 credits
15204A	Senior Gemorah Bekiyus	4 credits
2510A	Senior Halucha	2 credits
3510A	Senior Mussar/Chasidus	

Second Zman

15104B	Senior Gemorah Iyun	6 credits
15204B	Senior Gemorah Bekiyus	4 credits
2510B	Senior Halucha	2 credits
3510B	Senior Mussar/Chasidus	

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Rabbi Moshe Greenberg

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Menahel:
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