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YESHIVA GEDOLAH RABBINICAL COLLEGE

*1140 Alton Road,
Miami Beach, Florida 33139
(305) 653-8770, #2001 Fax: (305) 653-6790*

ACADEMIC BULLETIN

September, 2023

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**Celebrating 42 Years of Service
Founded 1972, Miami Beach, FL
An affiliate of the Tomchei Tmimim Yeshiva System, Est. 1897**

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This bulletin supersedes all earlier versions and remains in effect until replaced, or amended by a special bulletin supplement.

*The Trustees reserve the right to change or modify the academic requirements, degrees, tuition fees and regulations.
It is the responsibility of students to remain informed of such changes.*

Academic Calendar Year

Fall Semester 2023

Registration and Orientation	11 Elul, August 28
Classes Begin	12 Elul, August 29
High Holiday Recess	6 Tishrei, September 21
Classes Resume	02 Cheshvan, October 17
End Fall Semester	09 Shevat, January 19 2024

Spring Semester 2024

Classes begin	15 Shevat, January 25
Passover Recess	3 Nissan, April 11
Classes Resume	29 Nissan, May 7
End of Semester	26 Sivan, July 2

The public can request the AARTS Handbook by contacting the organization by email, regular mail or telephone.

Association of Advanced Rabbinical and Talmudic Schools
Telephone: (212) 363-1991
Fax: (212) 533-5335
Email: office@aarts-schools.org

Governance

OFFICERS AND DIRECTORS Yeshiva Gedolah Rabbinical College, Inc.

Rabbi Abraham Korf.....President
Rabbi Benzion Korf.....Executive Vice President
Yosef Sossonko.....Secretary
Rabbi Yehuda Leib Schapiro.....Treasurer
Stuart Mirmelli.....Officer

EXECUTIVE OFFICERS Yeshiva Gedolah Rabbinical College

Rabbi Abraham Korf.....Dean
Rabbi Yehuda Leib Schapiro.....Rosh Yeshiva, Head of Faculty
Rabbi Benzion Korf.....Administrator, C.E.O., C.F.O.
Mrs. Ayelet Bortunk.....Registrar
Mrs. Melissa KorfAssistant Registrar
Mr. Stuart Mirmelli, Esq.....General Counsel, Scholarship Committee Head
Rabbi Obadiah Schochet.....Comptroller

The governing body of the Yeshiva is the Board of Directors. Financial matters and policies emanate from the Finance Committee, which is an advisory board. Academic governance rests with a committee of the faculty (Va'ad Hahanhala), Co-Chaired by the Dean and Rosh Yeshiva.

Students are considered to be in the position of a classic master-disciple relationship with the faculty. As such, they have no voice in the governance process, and are expected to submit to the instructions and discipline of the faculty in all academic and personal matters during the course of their residencies and degree candidacies.

FINANCE COMMITTEE

Mr. Yossi Bortunk..... President, M & E Foods
Mr. Abraham Shaulson.....President, Millenium Capital
Mr. Menachem Korf.....Ex-officio

FACULTY*

Rabbi Abraham Korf, *Dayan*.....Dean, Senior Lecturer
Rabbi Yehuda Leib Schapiro, *Dayan*.....Rosh Yeshiva, Senior Lecturer in Talmud
Rabbi Chaim Stern.....Menahel
Rabbi Menachem Mendel Krasnjanski.....Rosh Yeshiva, Adjunct Lecturer in Talmud
Rabbi Joseph Abrahams, Mashpia.....Lecturer in Chassidic Thought
Rabbi Shmuel Winter, Mashpia.....Lecturer in Chassidic Thought
Rabbi Bentshe Korf.....Mashgiach
Rabbi Yaakov Roth.....Assistant Mashgiach
Rabbi Yisroel Liberow.....Maishiv
Rabbi Leibel Lipskier.....Maishiv
Rabbi Sholom Bonnardel Mashpia
Rabbi Chaim Potash Mashgiach/ Dorm Counselor
Rabbi Yossi Hertz Mashgiach/ Dorm Counselor

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*Faculty biographies appear in Appendix A.

**Rabbi and Dayan reflect the Classical First and Post-graduate Rabbinical degrees, respectively. The First Rabbinical degree (*Yoreh Yoreh*) authorizes its recipient to teach and issue decisions in general areas of Jewish Ecclesiastical law. The Second degree (*Yadin Yadin*) qualifies its recipient as a Juris-consultant and Rabbinical Judge (Dayan).

~ MISSION AND PHILOSOPHY ~

The challenge of our time is to spread the knowledge of Torah and Mitzvos, particularly through the education of our young, until each and every Jew will attain the level of:

Know the G-d of your father and serve Him with a perfect heart . . .
Chronicles I, 28:9

And the fulfillment of the prophecy:

They shall know Me, small and great, and the earth will be filled with the knowledge of G-d, as the waters cover the sea."

Isaiah, 11:9

*--Rabbi Menachem Mendel Schneerson
Seventh Lubavitcher Rebbe*

MISSION STATEMENT

I. To provide our students with a solid foundation in the biblical, post-biblical and rabbinic literature in the original languages. The training of rabbinic scholars is our primary objective, as the knowledge and perspective the student acquires will serve as a solid foundation for his future, regardless of the profession he chooses or his personal goals. While many of our graduates will either go on to teach these same subjects at the elementary, secondary and post-secondary levels, or enter the Orthodox rabbinate or even choose a secular occupation, they will be well prepared academically to enter any field of their choosing or to continue advanced rabbinical studies. As scholars, many will serve among the lay leadership as they engage in secular occupations.

Students are also imbued with a commitment to Jewish social and pastoral service, based on the *Mishnaic* dictum of Hillel the Elder: "What is hateful unto you do not unto your neighbor; this is the entire Torah, all the rest is commentary."

II. To train students in the Chabad¹ methods of *avodas ha-tefilah* and *tikun ha-middos*, and to provide them with a firm background in Chabad Chassidic literature and the Chabad Chassidic contribution to the broader study of Jewish mysticism, especially the Lurianic and Cordoverian Schools of thought.

III. Ultimately, as enunciated by the Lubavitcher Rebbe, to educate the general Jewish community, formally and informally, about Judaism and its precepts. In past years, even non-observant Jews often could boast a classical Jewish education, at least through the *Cheder* or *Talmud Torah* level. Today, however, many Jews are unable to read the Hebrew alphabet, much less understand the translation of simple words and liturgical passages. To this end, the Yeshiva provides outreach programs, as well as formal and informal courses for non-matriculated students. We provide access to rabbinic and Talmudic scholarship for adult students who lack a background in Hebraic subjects. Additionally, our rabbinical students conduct informal programs to educate the local community about the tenets of classical Judaism and Chassidism.

¹ Throughout this Self-study, the Terms 'Chabad-Lubavitch', 'Chabad' and 'Lubavitch' are used interchangeably.

The outreach mission varies by the constituencies served. For the Orthodox community, this outreach effort means education in the tenets of *Chassidism* and the study of mystical texts of the Chabad School. For the non-observant, the emphasis is on the precepts of Judaism, taught in an accepting and non-judgmental manner. These efforts (which are discussed throughout the Self-Study) include, but are not limited to, classes with local *ba'alei batim* in the yeshiva, community lectures, and holiday visitations. Perhaps the greatest direct impact on the community is made by the weekly Friday afternoon *mivtzoym* visits to local Jewish businessmen and professionals. These outreach activities provide invaluable practical training for the rabbinical students. Their objective is similar to for-credit Practicum and Internship Programs offered by universities around the country.

Additionally, it has been a traditional part of our operation to provide access to programs of rabbinic study for adult students who lack a background in Hebrew subjects. To this end, an affiliate, Yeshiva Torah Ohr, opened in 2008 in North Miami Beach. While not an arm of Yeshiva Gedolah, both are under the umbrella of Friends of Lubavitch of Florida, and engage in many joint projects. This program is dedicated to students who lack a strong background in yeshiva studies. Students who succeed at Yeshiva Torah Ohr can then apply for admission to the Yeshiva Gedolah.

~MISSION STATEMENT/BACKGROUND~

The Yeshiva Gedolah was charged by the Lubavitcher Rebbe with fulfilling these missions not only for the benefit of its students, but also for the wider Jewish community. The Yeshiva, thereby, admits students from around the world, focusing on the Southeastern United States, Caribbean and South America, and directs its public education and outreach programs to the residents of these areas.

For those unfamiliar with yeshiva study, it should be reiterated that, although any yeshiva's mission is to train rabbinic scholars, it is not necessarily the primary goal to produce practicing clerics. Much like the classical curriculum of the great European universities, a rabbinical curriculum of Talmud, Traditional Commentaries and Legal Codes is considered to be sine-qua-non for every educated Jew. Until recent times, an educated Jew meant one who was versed in the classical literary tradition of Judaism. Thus, our emphasis is on the training of scholars, not clergy.

Because of the unique role of the Lubavitch Yeshiva in training students to be not only rabbinic scholars, but practitioners of the tenets of Chabad *chassidism*, there is necessarily a strong connection between our mission and curriculum.

The founder of our parent institution, Yeshivas Tomchei Tmimim-Lubavitch, established the curriculum and methodology for the Yeshiva Gedolah of Greater Miami. Modeling his program after the Lithuanian yeshiva curriculum of the late 19th century, Rabbi Sholom Dov Ber Schneersohn (1860-1920) instituted that the study of Chassidic thought and avodah should be part of the rabbinical curriculum, especially for adherents of Chabad Chassidism. Accordingly, the study of Chassidic literature represents approximately one third of the curriculum. The validity of this connection between mission and curriculum is a qualitative one, which does not readily lend itself to empirical testing. However, the fact that many of our graduates engage in public service, educational pursuits, and clerical occupations tends to indicate that there is an association between curriculum and mission, but the administration is unable to measure it in standardized testing.

It was against this backdrop of Talmudic scholarship that Rabbi Sholom Dov Ber Schneerson founded the Tomchei Tmimim Yeshiva system. The study of Talmud (Gemorah), the Responsa of leading jurists (Poskim) and Bible (i.e., Pentateuch, Prophets and Scriptures) were the core of his system, with two-thirds of each weekday devoted to these subjects (Nigleh in Chabad terminology). The remaining third of the study day was devoted to the study of Chabad Chassidic thought. On the Sabbath, the study system is reversed: two-thirds Chassidic texts, one-third Nigleh.

Rabbi Schneersohn established this schedule and other guiding texts for the Tomchei Tmimim Yeshiva, especially in his Kuntres Eitz HaChayim (1904), which is considered the guiding manuscript for study in all Lubavitch yeshivas. It also describes the mission of the Tomchei Tmimim network of schools. Inasmuch as our yeshiva is part of this network, it is necessarily the background upon which our mission is formulated. This manuscript has been translated into English, and is available for review online at: http://www.sie.org/library/article_cdo/aid/2234426/jewish/The-Tree-of-Life-Kuntres-Eitz-HaChayim.htm.

~INSTITUTIONAL HISTORY

The Yeshiva Gedolah Rabbinical College of Greater Miami was founded in September of 1972 and opened its doors the following year. The initial student body consisted of eleven students from the Central Yeshiva *Tomchei Tmimim*-Lubavitch in New York, all selected by the Lubavitcher Rebbe. Rabbi Yehuda Leib Schapiro, a leading graduate of the parent school, was selected as the first Rosh Yeshiva. The college was initially located in a small, stucco house. In spite of its woefully inadequate facilities, the enrollment steadily increased until it reached 30 students in the 1980's from around the United States, Canada, Israel, Latin America and the former Iron Curtain countries. At the end of the 90's enrollment fluctuated between 30 and 55 Bochurim. Many applicants have been rejected because of the limited physical space, but the Yeshiva has generally been able to maintain a high faculty-student ratio of less than 10:1.

In October, 1974, the Yeshiva moved to its \$2 million facility in Miami Beach, opposite Flamingo Park. From 1978 through 1984, the Yeshiva operated a postsecondary-level preparatory program (New Directions-Yeshivas *Tiffere Bochurim*) in an adjacent facility. Its students were primarily college graduates and transfer students who lacked sufficient Hebraic knowledge and Talmudic study skills to be admitted to the Yeshiva's regular course of study. Students who completed that program transferred to the regular rabbinical program or to other rabbinical programs in the United States and Israel.

In 1984, Rabbi Abraham Korf, upon assuming the position of Dean, combined the Yeshiva Gedolah and Landow Yeshiva/Lubavitch Educational Center under the corporate umbrella of Friends of Lubavitch Florida Inc, which had hitherto exercised only general, supervisory authority. Friends of Lubavitch of Florida is the ecclesiastical supervisory authority for all Lubavitch institutions in the State of Florida.

In 1987, Rabbi Joseph Abrahams, formerly the *mashpia* and senior lecturer in Chassidic thought at Yeshiva *Tomchei Tmimim*-Lod (Israel), was selected to teach here.

In February 1998 the Yeshiva Gedolah Rabbinical College was separated from its parent company (Friends of Lubavitch of Florida, Inc.) and was incorporated as a Not-for-Profit Corporation under the name of Yeshiva Gedolah Rabbinical College.

Additional faculty was added and changed over the ensuing years.

The Yeshiva's many graduates serve as deans, lecturers, congregational rabbis and educators at Lubavitch and other Orthodox institutions around the world. Some have entered business or sought advanced training in other professions.

CHABAD AND CHASSIDISM

~ A BRIEF HISTORY ~

Rabbi Israel Ba'al Shem Tov (1698-1760) known by his acronym BeShT, is considered the founder of the Chassidic movement. The Besht believed that Judaism in the 17th century has reached its spiritual nadir. The masses lived in ignorance, reviled by a small group of scholarly elite. As a member of a circle of mystics, he helped perpetuate the teachings of the Lurianic School of Kaballah in the face of official disapprobation. The uplifting vision of Lurianic thought had been forgotten by many, especially after its perversion during the Sabbatean heresy. Materially, the Jews of Poland, Byelorussia and the surrounding areas were recovering from economic ruin and widespread hopelessness, a result of the Chmielniki massacre 50 years earlier (considered to be the largest single massacre of Jews, until the Holocaust).

Far from being an innovator, the Besht based his program on two planks: love of one's fellow man, and the service of G-d with joy. Both principles were firmly rooted in the Pentateuch, Hagiographa and post-Biblical literature, but had ceased to be guides for daily practice. After the upheavals of pseudo-messiahs Sabbatai Zvi and Jacob Frank, the Besht sought to restore the yearning for future redemption to its rightful place, within the framework of Jewish Ecclesiastical law, and to thereby hasten the Messiah's coming. Like Isaac Luria, (HaAri Ha-Kodesh), the Besht believed man could hasten the messianic redemption through a greater commitment to G-d and immersion in the Torah. He taught that conduct toward one's fellow man, as well as prayer, must be with joy. Several of the Besht's letters remain, but his teachings are primarily incorporated in the writings of his disciple, Jacob Joseph of Polonnoye, and the writings of his disciples' disciples.

The Besht was succeeded by the Maggid of Mezeritch (1704-1772) after whose death Chassidism split up into courts around Eastern Europe, each led by a different Rebbe (grand rabbi). Rabbi Schneur Zalman of Liadi (1745-1813) was a leading disciple of the Maggid, and was appointed, along with Rabbi Menachem Mendel of Vitebsk (Horodoker), to organize the Chassidic communities of Lithuania and White Russia (now Belarus), which were the leading areas of Talmudic scholarship and a growing hotbed of anti-religious, "Enlightenment" activity. After Menachem Mendel's emigration to the Holy Land, Schneur Zalman (*Der Alter Rebbe*) assumed the leadership of the Lithuanian and White Russian Chassidim. He then began expounding the doctrine he called "Chabad" (Habad, in formal systems of transliteration). An acronym for *Chochmah* (wisdom), *Binah* (understanding) and *Da'ath* (knowledge), the Chabad school of thought taught that the intellectual faculties must govern the emotions in Divine service. Accordingly, the study of theological and ethical literature was given a prominent position in Chabad, long before the advent of the *Mussar* movement. The study of Talmud and legal codes must be supplemented by the study of G-d, His creation and His greatness. Many have mistakenly labeled Chassidism and Chabad as pantheistic. A more careful study, however, shows that Chabad is panentheistic: nothing exists but G-d, and all creation is but an aspect of G-d.

The second Chabad Rebbe, Dov Ber Schneuri, (1773-1827), brought his court to the town of Lubavitch, and the leaders of the movement were henceforth known as the Lubavitcher Rebbes. Rabbi Aaron of Strosselye, a disciple of Schneur Zalman, created his own court nearby after a doctrinal split, but Dov Baer's teachings are considered authoritative in the movement. Aaron favored "ecstaticism" in prayer, which was viewed with disfavor by the movement's mainstream. Dov Baer's successor, Rabbi Menachem Mendel (1789-1866) was granted the hereditary title of Honored Citizen by the Tsar. Besides being a noted Talmudic scholar and kabbalist, Menachem Mendel advocated the creation of Jewish agricultural settlements to solve the overcrowding and difficult economic conditions for the Jews, whose residences were legally confined to the Pale of Settlement. He also served on Count Unvarov's commission and opposed the county's thinly veiled efforts to convert the Jews under the guise of educational improvement.

After Menachem Mendel's death, several rival factions established Chassidic courts, which co-existed with the court in Lubavitch until the fifth generation. Rabbi Shmuel (1834-1882), his successor, was the senior Chassidic leader in Russia at the time, and the attacks against Chassidism in the nascent, *haskalah* press were directed against him. His successor, Rabbi Sholom Dov Baer (1860-1920), expanded the movement to outlying

provinces of the Russian Empire, including the stranded Jewish communities of Bukhara (Tajikistan) and Georgia (Gruzhia), and the Lubavitcher movement today has thousands of adherents descended from these non-Ashkenazi communities. Sholom Dov Baer was known as the "Maimonides of *Chassidus*" for his voluminous published lectures, which sought to expound Chabad thought in the light of the classic philosophical problems posed by the Lurianic and Cordoverian schools.

Until Sholom Dov Baer (the "Rebbe Rashab") founded Yeshiva *Tomchei Tmimim* in 1897, most students took private tuition at synagogue study halls and sought private ordination, as was then the custom. Before *Tomchei Tmimim*, yeshiva students ate as guests with local families under the *essen taig* system. The Rebbe Rashab believed the yeshiva should undertake to provide room and board at its own expense. Because of this, and the inclusion of Chassidic thought in the curriculum, students flocked to Lubavitch. The administration had to telegraph congregational rabbis around Russia asking them to discourage students from coming to Lubavitch until they received an acceptance letter. His son and successor, Yosef Yitzchok (Joseph Isaac) Schneersohn ("Rebbe Rayatz"), served as Executive Director of *Tomchei Tmimim*.

Though Chabad had gained a following around Eastern Europe by the close of the 19th century, the real expansion was to come after the 1917 revolution. Practicing Jews were targeted for discrimination more than other religious groups in the new Soviet Union, largely owing to the Trotsky-inspired Yevsektsia, a band of anti-religious Jews who made up the Jewish section of the Interior Ministry. *Tomchei Tmimim* went underground and moved from city to city to escape discovery. Yosef Yitzchok was arrested several times. In 1927 he was eventually sentenced to death, only to have his sentence commuted after an international outcry led by the German Foreign Office and U.S. Senator William Borah, then Chairman of the Senate Foreign Relations Committee. The Rebbe Rayatz was allowed to leave the Soviet Union, and went on to establish *Tomchei Tmimim* Yeshivas in Riga, Latvia, and later Otvosk, a suburb of Warsaw. Chabad and *Tomchei Tmimim* experienced vast expansion and development during this first period of exile. *Ha-Tamim*, a noted journal of articles on Jewish law and *Chassidic* thought and history, was published up until the Second World War. In 1929 and 1930, the Rebbe visited Palestine and the United States. Newspaper accounts from the time told of thousands who came to welcome the man they hailed as the most eminent rabbi ever to have visited the United States. Similar scenes were repeated at train stations in Philadelphia, Baltimore, Boston and Detroit. During the visit, the Rebbe was accorded an audience with President Herbert Hoover, who was asked to intervene on behalf of Russian Jewry.

After the Nazi invasion of September, 1939, Polish Jewry was ghettoized, but certain Lubavitcher immigrants to the United States and their descendants had by then attained positions of political influence. New York State Senator Philip Kleinfeld (later State Justice Kleinfeld) used his Democratic Party connections to persuade the Postmaster General and Secretary of State Cordell Hull to intervene on behalf of the Rebbe. By linking the Rebbe's release to U.S. participation in the negotiations of the Intergovernmental Commission on Refugees (Evian), the Nazis were persuaded to dispatch a Wehrmacht officer to escort the Rebbe and members of his entourage to Latvia, where they sailed to Stockholm and thence to New York. It was during this process that the Lubavitch movement received recognition as a religious hierarchy after an extensive investigation and a formal legal opinion from the Counselor of the U.S. Department of State.

Once in the United States, the Rebbe Rayatz moved his headquarters to 770 Eastern Parkway in Brooklyn, then one of New York's more elegant neighborhoods. He founded Central Yeshiva *Tomchei Tmimim* with a small core of American students of Lubavitcher descent, who were augmented by a number of refugee students after the War. He also founded *Merkos L'Inyonei Chinuch* (Central Organization for Jewish Education) to promote traditional Jewish education, and *Machne Israel*, the Lubavitcher social services arm.

Rabbi Menachem Mendel Schneerson succeeded the Rebbe Rayatz after this passing in 1950. A direct descendant of the third Rebbe, the Rebbe was born in Nikolayev, Russia in 1902, the son of the renowned mystic and kabbalist Rabbi Levi Yitzchok Schneerson. Growing up he was tutored privately by his father and eventually married Chaya Moussia Schneersohn, the third daughter of the Rebbe Rayatz. After serving as an aide to his father-in-law, he studied at the University of Berlin, and after 1933, at the Sorbonne, where he qualified as an

electrical engineer. He corresponded extensively with Talmudic sages of his era, and was particularly close to Rabbi Joseph Rosen, the Rogachover Gaon and *nazir*. After his 1940 arrival in the United States, he worked as an engineer at the Brooklyn Navy Yard until his 1943 appointment as director of his father-in-law's educational organizations. After his elevation to Rebbe in 1950, he began to offer complex and learned discourses on Talmudic law, Jewish mysticism and *Chassidic* thought at special *Chassidic* gatherings called *farbrengens*. His mystical teachings focus on the direct relationship between the Jew and G-d that transcends *sefer hishtalshaluth*. Several volumes of his talks include studies of the medieval Biblical expositor Rabbi Solomon Ishaki of Troyes (Rashi) and Rashi's method of literal interpretations. Another area extensively explored by the Rebbe in published writings is the Redemption and its conception in the *Prophets*, the Talmud, Maimonides and the *Zohar*.

In 1967, the Rebbe called for a campaign to promote the precept of phylacteries, which was followed in 1972 by other campaigns promoting ritual and ethical observance. Later, in a universalistic overture, he called for gentiles to observe the Noachide laws, considered by Judaism to be the bottom-line ethical standards for all humankind. The expansion of the *Tomchei Tmimim* yeshiva network was another feature of the Rebbe's work, for which he has been honored by several joint resolutions of Congress. Though only the yeshivas created during his two predecessors' tenure may carry the name *Tomchei Tmimim*, the network now includes more than 25 affiliate postsecondary rabbinical seminaries and colleges that subscribe to the *Tomchei Tmimim* system.

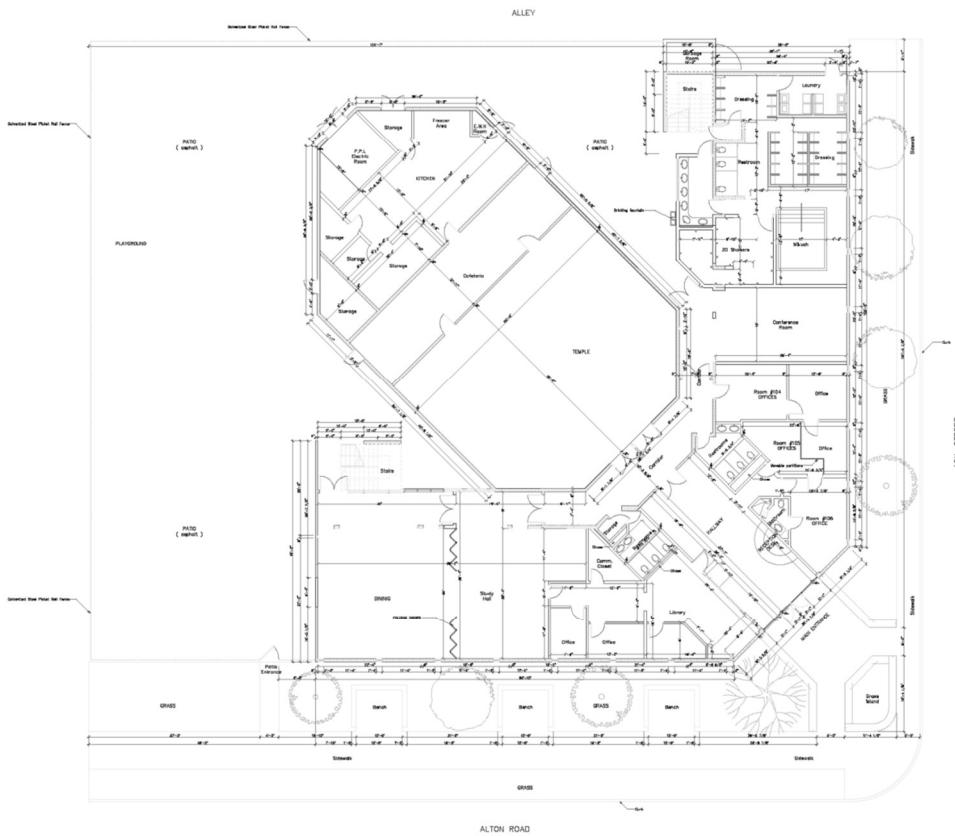
~LOCATION AND FACILITIES~

The Yeshiva is housed in a newly renovated building along with Lubavitch Educational Center Klurman Mesivta, in the heart of fashionable South Beach, located opposite 36-acre Flamingo Park. The Yeshiva's facilities include a *Beis Medrash* (study hall) with seating and study areas for each student, a specialized library of Hebraica and Judaica, a "Shiur Room" (lecture hall), two offices for faculty, an office for the student body, dining hall and *mikvah* on the ground floor. The third floor holds the dorm facilities. There are two staircases at either end of the building, leading to the second and third stories. All rooms have windows for sunlight, allowing for plenty of illumination. The facility is equipped with central air conditioning, 100-ton capacity system. There are 24 rooms on the third floor. Rooms are beautifully furnished with beds, dressers, and chairs. The students are responsible for providing their own linens, blankets and toiletries, except for hand soap, which is provided by the yeshiva. The third floor has two large public bathrooms and a shower room with twelve showers. Three coin-operated washers/dryers are located on the first floor and are available for the specific use of the students.

The building accommodates 35 parking spaces which are allocated to faculty and visitors. Three meals each day are provided by the Center's dining and kitchen facilities. As a religious facility, in addition to being grandfathered in, the Yeshiva is exempt from Federal Handicapped and special facilities laws.

The yeshiva is located in Miami Beach about a 20 minute drive from Miami International Airport, costing about \$25 by taxi, about \$15 by Uber.

MAP OF THE FACILITY



LIBRARY

A representative collection of the entire range of Biblical and rabbinic literature, the Yeshiva's library collection consists of approximately 7,500 volumes. Virtually all are in Hebrew, Aramaic and Yiddish. Its primary strength is in the Chassidic literature of the Lubavitch movement, and in this area it is regarded as the largest of its type south of the Library of Congress. Talmudic commentaries and Jewish legal codes, medieval and modern, constitute the collections next most important category, and it is the Yeshiva's policy that the library possess all major commentaries to the current Talmudic tractate under study. The Responsa collection is likewise strong. Representative holdings in *Midrashic* literature, *Kaballah*, Jewish philosophy and ethics round out the collection. Reference materials include the major Talmudic and *halachic* concordances, dictionaries and encyclopedias, as well as translations of the Talmud and other literature in Modern Hebrew and English. The Library is an important resource for the research needs of Orthodox rabbis in the Greater Miami area.

The Yeshiva adds approximately 100 volumes to its collection each year, in each of the categories. For advanced research needs that cannot be met by the Yeshiva's collections, students are referred to the generalized Hebraic collection of the Central Agency for Jewish Education in Miami, which is open to the public. Through this organization, students can access the computerized RLIN and OCLC systems and arrange inter-library loans from the larger rabbinic collections of New York, Washington, Philadelphia and Cincinnati.

Virtually the entire student body visits the Brooklyn court of the Lubavitcher Rebbe for the High Holy Days, the Feast of Tabernacles, and other *Chassidic* holidays. There, students may access either the 25,000 volume, specialized collection of the Lubavitch Youth Organization, where they may obtain borrowing privileges, or the 10,000 Hebraica library of Central Yeshiva *Tomchei Tmimim*-Lubavitch (our parent institution). During these holiday visits, students may avail themselves of the rare manuscript materials of the 100,000-plus volume library of *Agudas Chasidei Chabad* (our ecclesiastical parent), the New York Public Library's Jewish Division, YIVO Institute for Jewish Research or other Hebraica collections. The *Agudas Chasidei Chabad* Library (non-circulating) and the Lubavitch Youth Organization Library will provide microfilm or paper reproductions upon request. Experience has shown, however, the Yeshiva's collection is sufficient for the research needs of most undergraduates and graduate students.

PUBLICATIONS

The Yeshiva expects its upperclassmen and graduate students to engage in original research on topics in Talmud, Jewish Law, Biblical exegesis, Jewish Philosophy and Chassidic thought. The Yeshiva publishes serials of original articles, notes, and novella, not dissimilar in form to a law review. Titles published have included *Kuntres Sha'are Yeshiva Gedolah* (articles and notes), *H'aroth ha-Timimim ve-Ana'sh* (rabbinic notes and textual criticism), *Kovets 'Inyane Torah* (novella and Jewish law) *Likut Hidushim u-Biurim* (novella and articles in Jewish law and *Chassidic* thought on individual Talmudic tractates), and *Piske Halacha u-Minhag* (Jewish Law and custom).

~DEGREE, DIPLOMA AND CERTIFICATE OFFERINGS~

DEGREES OFFERED

BACHELOR OF HEBREW LETTERS IN RABBINIC STUDIES (B.H.L.R.)

This is the Yeshiva's standard degree for rabbinical students. Matriculating students must possess high school level ability in Talmud study (the ability to read simple Talmudic passages, and textual commentaries, in the original Hebrew-Aramaic). The entering student will be expected to have studied at least 150 pages of Talmud. This degree requires 140 semester credits to complete. At least 40 credits must be completed in residence. Degree requirements include four, year-long courses in Talmud, Talmudic commentaries and Chassidic thought. The balance shall consist of electives from these and other areas. Transfer credit from recognized Rabbinic and Talmudic schools may be accepted, subject to validation on the oral entrance examination.

BACHELOR OF HEBREW LETTERS (B.H.L.)

The Bachelor of Hebrew Literature without designation is reserved for graduates of our New Directions Program, or for those who submit more than 60 semester hours of general academic transfer credit. Exceeding a university-level degree in Jewish Studies in depth and intensity, though focusing on Rabbinic literature, this degree program is designed for the student who does not plan graduate level work in Talmud. It requires 140 semester hours of credit. Degree requirements include at least two, year-long courses in Talmud, Commentaries and Chassidic Thought and Literature, plus at least 10 credits in Jewish Law. The balance of the unclassified degree program consists of electives. General academic credit of a liberal arts character may be freely transferred into this program. Non-rabbinic transfer credit must come from an institution recognized by the Council on Postsecondary Accreditation. At least 40 credits must be completed in residence.

MASTER OF HEBREW LETTERS (M.H.L.)

This degree is awarded for study representing one academic year of work beyond the baccalaureate level. This is an individualized program that must be completed in accordance with an agreement the student executes with the supervising faculty. The M.H.L. requires 30 semester hours of graduate level credit. Advanced *Beis Medrash* study, a thesis or project (pastoral or educational) will typically constitute the core of the program. Theses will be expected to contain a significant contribution to Jewish knowledge or a significant reordering of existing knowledge. Theses will be appropriately indexed and microfilmed at the student's expense. The M.H.L. is also awarded to ordination recipients at the time they receive ordination on the basis of at least 30 graduate hours of course work in fulfillment of the ordination requirements. A shorter thesis (*pilpul* or *ha-arah*) is required for M.H.L. candidates receiving the degree in conjunction with ordination.

MASTER OF THEOLOGY IN HASIDIC THOUGHT (M.Th.)

The requirements for this degree are identical to the Master of Hebrew Letters, but are designed for students concentrating their research work in Chassidic thought and Literature.

DOCTOR OF HEBREW LETTERS, *HONORIS CAUSA*

This honorary degree is awarded to those who, in the opinion of the faculty and directors, have made exceptional scholarly or other contributions to the Yeshiva, *Chassidism*, or the Jewish people.

RABBINICAL DIPLOMAS (BY EXAMINATION)

The Yeshiva offers its Ordination as a diploma rather than as a degree unto itself. Recipients of the First level of Ordination will have earned the B.H.L. or its equivalent, and will receive the M.H.L. concurrently with Ordination.

FIRST RABBINICAL DIPLOMA - *YOREH YOREH*

This diploma is awarded to those who pass an oral and/or written examination in selected areas of Jewish law. It confers on its recipient the title Rabbi (*Rav u-manhig*), and allows the recipient to officiate at most ritual occasions and to render decisions in most of the ritual areas of Jewish law. The syllabus shall consist of *Shulhan Aruch*, *Yoreh Dayah*, *Hilchos Basar v'Cholov*, *Ta'aruvos*, *Trefos* and *Melilah* with selected *hosafos* from *Orach Chayim*. This includes commentaries printed on the folio page of the Romm, Vilna edition, as well as in the *Arba'ah Turim*.

SECOND RABBINICAL DIPLOMA - YADIN YADIN

This is a diploma in Rabbinic Jurisprudence, awarded to the recipient who has passed a rigorous examination in Jewish civil law, the ecclesiastical laws governing marriage, divorce and certain ritual areas. It, along with completion of the Practicum in Rabbinic Jurisprudence, qualifies the degree holder as a Rabbinic judge (*Dayan*). The syllabus shall consist of selections from *Shulchan Aruch*, *Choshen Mishpat* and *Eben ha-Ezer* with *hosafos*. Students will be expected to have studied commentaries that appear on the folio page of the standard Romm, Vilna editions, along with the *Arba'ah Turim*.

RABBINICAL DIPLOMA, HONORIS CAUSA

This is an honorary Rabbinical diploma conferring the title *Moreinu* (literally, "Our Teacher"). It is granted to rabbis and scholars, who in the opinion of the faculty and directors, have demonstrated exceptional scholarship or service to the Yeshiva, *Chassidism* or the Jewish people. As an honorary diploma, it does not, in and of itself, confer upon the recipient the right to render opinions in matters of Jewish law, or to officiate on ritual occasions.

All degrees may be issued with honors upon the recommendation of the faculty without fulfilling the full requirements. The last year of BHL must be completed in residence, or at an affiliated school. Exceptions may be made by the Rosh Yeshiva or Executive Director based on special circumstances or testing.

RELIGIOUS VOCATIONAL CERTIFICATES (BY EXAMINATION)

RABBINICAL CERTIFICATE IN RITUAL SLAUGHTER AND EXAMINATION

This certificate, attained by passing an examination in the portions of the dietary laws governing slaughter and inspection of animals, satisfies the requirements for ritual slaughterers. The applicant must also pass a separate artisan's examination that can be arranged with an acceptable practicing ritual slaughterer. The Yeshiva's examination shall be based on the test of *Simlah Chadasha*, and appropriate selections from Rabbi Joseph Caro's *Shulchan Aruch* with folio commentaries as they appear in the Romm, Vilna edition.

RABBINICAL CERTIFICATE IN DIETARY SUPERVISION (UNDER DEVELOPMENT)

This professional certificate is awarded after an examination on the dietary laws (somewhat simpler than the first Rabbinical Diploma examination). The applicant must submit proof that he has completed a *Practicum* with a rabbi or organization that supervises the production of kosher foodstuffs.

RABBINICAL TEACHER'S CERTIFICATE (UNDER DEVELOPMENT)

This certificate is issued to students who have completed more than 60 hours of instruction in a Rabbinical program, and who can submit documented proof of at least 100 supervised contact hours of classroom teaching experience. A recommendation from the supervising teacher is required. This certifies the professional abilities of teachers to instruct elementary, middle school and high school students in *Pentateuch*, *Prophets*, *Mishnah*, *Talmud* and Jewish Law in the Lubavitch school system. The diploma is restricted to the levels of instruction noted on its face.

TEACHER'S CERTIFICATE IN JEWISH STUDIES (UNDER DEVELOPMENT)

This certificate is designed for outside, non-matriculating students who pass a written examination in Jewish knowledge and submit proof of at least 200 hours supervised classroom teaching experience. It is designed primarily for female, in-service teachers in the Lubavitch school system. The examination covers Jewish knowledge and pedagogical methods. It is administered under the supervision of the Yeshiva Gedolah faculty in an external setting. The diploma is limited to the levels of instruction noted on its face.

CERTIFICATE IN JEWISH FUNERAL DIRECTION (UNDER DEVELOPMENT)

This certificate is offered to external, non-matriculated students, male and female, who complete an examination in the areas of Jewish ritual law governing the dying, death, corpse preparation, funeral rites, liturgy, and cemetery administration. It qualifies the holder to serve on a *Chevrah Kadisha* (Jewish Burial Society). Certificate holders wishing to practice as funeral directors must also satisfy the licensing and educational requirements of State or Local regulatory authorities.

~ADMISSIONS~

APPLICATION PROCESS

Applicants for admission should contact the Rosh Yeshiva before submitting an application for admission, for the purpose of discussing admissions requirements. All admissions decisions are based on a personal interview with the applicant, as well as an examination in Talmud. Students should display a willingness to adhere to the moral standards and ritual obligations set forth in Jewish law, and have an interest in *Chassidism*. A preliminary interview may be conducted over the telephone or in person. Preliminary interviews, admissions interviews and Talmud examinations may be held periodically in New York. The Yeshiva may delegate a recognized rabbi to conduct the interview and examination for foreign or out-of-town applicants, but the student's final acceptance for degree candidacy rests solely with the faculty. Applicants for graduate degree candidacy shall present a baccalaureate degree or First Rabbinical diploma. Graduate students are admitted on the basis of an interview and the presentation of these credentials.

ADMISSIONS REQUIREMENTS

For admission to the Yeshiva's undergraduate programs, the student should have studied at least 50 pages of Talmud with the commentaries of Rabbi Shlomo Yitschaki of Troyes, Rashi, as well as displaying a general competence in the *Pentateuch* with Rashi. He should have some exposure to the *Tosafists*, and be competent in the laws and customs of *Shulchan Aruch*, Section *Orach Chayim*. The typical applicant has studied Pentateuch and Prophets in Hebrew from the elementary grades, and began Talmud study (in Aramaic) before 8th grade, as part of a Yeshiva high school program. For the entrance examination, the applicant shall prepare one *sugya* of Talmud, usually 2 to 3 folio pages, to be agreed upon by the faculty. Standard folio commentaries should also be studied. Students who display minor deficiencies in the entrance examination, as determined by the faculty based on the above criteria, may be admitted as a regular degree candidate if the faculty believes the student can derive educational benefit from the program.

Applicants who do not possess a solid reading knowledge of Biblical and Rabbinic Hebrew, and a familiarity with Aramaic will be referred to a preparatory program. The Yeshiva operated a preparatory program up until the early 1980s, and reinstated the program in 2010 with the name *Torah Ohr* (described at the end of the catalogue). Notwithstanding these criteria, the Yeshiva will admit undergraduates on the basis of a high school diploma or equivalent (GED) and transcript, or college transcript. Such admissions shall not require a determination of ability to benefit beyond conclusive documentation of high school completion or successfully completed postsecondary courses. The Yeshiva may request additional information to confirm the validity of a high school diploma. If the Yeshiva suspects that there is an issue with the documentation, it will contact the issuing institution to verify the validity of the Diploma/Transcript.

GOOD STANDING

Students who maintain at least a C average will be considered in good standing. Students whose averages fall below this will be subject to academic probation, and will have to show significant improvement. Once deficiencies have been corrected, and the grade average rises above a C, the student will be removed from academic probation. Students remaining on academic probation, who do not show substantial improvement, as determined by the faculty, will be subject to academic dismissal. Dismissals may be appealed to the Dean in an informal procedure. Academically dismissed students may apply for readmission after one year has elapsed and they have shown a solid record of achievement at another rabbinical college, or have matured in the faculty's eyes.

ACADEMIC PROGRESS

Students who remain in good standing and successfully complete the required minimum number of credits each semester for undergraduate, graduate, full-time or part-time status will be deemed to be making satisfactory academic progress. Class ranking shall be as follows: Freshman: less than 45 semester hours; Sophomore: more than 45, but less than 90 semester hours; Junior: more than 90, but less than 135 semester hours; Senior: more than 135 semester hours.

TRANSFER STUDENTS

Students from other rabbinical colleges and general purpose universities are welcome to apply for admission and should submit transcripts of work done elsewhere. Transcripts will be assessed individually, and credit may be awarded by the Registrar on the advice of the faculty. Transfer work must have been done at an institution accredited at the college level. Accreditation should come from an agency recognized by the Council on Postsecondary Accreditation (COPA). The Yeshiva may award credit from recognized rabbinical colleges, but the student may be asked to validate his competency and achievement in a special examination. Credit from affiliate institutions, whose curriculum and standards are known to

the faculty, may be accepted without restriction. Students are advised that courses taken elsewhere may count toward elective credit, but may not satisfy the Yeshiva's specific course requirements.

VISITING STUDENTS

Space permitting, students at other institutions who can meet the prerequisites for admission are invited to apply. Regular fees will apply for credit-seeking students. Auditors may be admitted upon payment of a \$100 per semester fee.

SPECIAL ADMISSION STATUS

In 2010 the Yeshiva reinstated its preparatory program (outlined at the end of the catalog). It infrequently accepts students as degree candidates who cannot meet the normal admissions requirements, but who show promise of attaining the required standards within one year. Such students are either referred to our preparatory program or will receive individual tutoring by the faculty, upperclassmen and graduate students. Exceptions will be granted in unusual circumstances (e.g., documented hardship) where courses may be worked out, with faculty preparing courses and providing qualified instructors to work with a student in his place of residence. This is in accordance with our mission to provide every Jew an opportunity to study his religion and heritage. If the hardship does not allow for physical attendance, special accommodations will be attempted. Special tutorial credit may be awarded these students for the first year in lieu of credit for the mandatory Talmudic commentaries courses.

PART-TIME STUDENTS

The Yeshiva requires that its degree candidates who are part-time students be in attendance in the Beis Medrash for at least five hours of supervised study, excluding Fridays, Saturdays and Sundays. Exceptions to this policy will be granted infrequently to educational staff members of organizations in the Lubavitch movement. Other exceptions will be granted only in unusual circumstances (e.g. documented hardship). Applications for exceptions should be directed in writing to the Dean, whose ruling shall be final. Part-time students who are degree candidates cannot constitute more than 20% of the student body.

SPECIAL STUDENTS

Students who wish to take individual courses at the Yeshiva may do so as special students. They will not be admitted to degree candidacy until they fulfill the prerequisites for admission. The Yeshiva is committed to its mission of broadening access to programs of rabbinic study and, therefore, does not limit the amount of credit that may be earned under this status. It is, however, not intended as a substitute for the regular admissions process.

HONORS PROGRAM

The Yeshiva hosts a specialized group of 10 students who are sent here for two years of study from our parent institution, Yeshiva *Tomchei Tmimim* Lubavitch, in Brooklyn. These students are admitted to the honors program and are expected to demonstrate superior achievement in their studies, and to regularly contribute to the Yeshiva's publications program. Students from this program will be awarded their degree(s) with honors upon completion of the degree requirements. Honors students will be expected to tutor other students, assist in faculty research, or undertake at least 10 hours each week of community service or community educational activities.

~NOTICES~

AUTHORITY TO OPERATE AND GRANT DEGREES

The Yeshiva Gedolah Rabbinical College of Greater Miami (hereinafter, the Yeshiva) was founded in 1972 as the postsecondary division of Oholei Torah School. It operates under the auspices of Friends of Lubavitch Florida, Inc., the ecclesiastical governing body for the Lubavitch movement in Florida. Friends of Lubavitch Florida, Inc., is a not-for-profit corporation, chartered by articles of incorporation originally granted by the Florida Secretary of State in 1968. In February 1998 the Yeshiva Gedolah Rabbinical College separated from its parent company (Friends of Lubavitch of Florida Inc.) and was subsequently incorporated as a Not-for-Profit Corporation named Yeshiva Gedolah Rabbinical College. As an ecclesiastical institution, Yeshiva Gedolah of Greater Miami holds a license to operate, granted by the State of Florida and the State Board of Independent Colleges and Universities. As such, it is authorized to conduct organized programs of postsecondary study leading to degrees of an ecclesiastical character, rabbinical diplomas and certificates in religious vocations.

ACCREDITATION

The Yeshiva is part of the network of affiliated schools and rabbinical academies founded by the *Merkos L'Inyonei Chinuch*, Central Organization for Jewish Education (Est. 1943). The Yeshiva is accredited by the Association for Advanced Rabbinical and Talmudic Schools (AARTS). This organization is recognized by the Council on Postsecondary Education (COPA) and the U.S. Department of Education, to accredit Rabbinic and Talmudic Schools. Several of the Yeshiva's affiliate institutions are accredited by AARTS. Our Israel affiliates are recognized by the Israeli Ministries of Education and Religions, and students there receive government stipendiary aid. The Yeshiva's mission and curriculum are virtually identical to that of its affiliates. The Association for Advanced Rabbinical and Talmudic Schools (AARTS) is located at 11 Broadway Suite 405, New York NY 10004, and its phone number is (212)-363-1991.

LIBERAL ARTS

Almost all of the Yeshiva's curricular offerings consist of liberal arts courses, except for the *Practicum* and education offerings. The Yeshiva curriculum focuses on the study and interpretation of ancient texts in their original languages, almost all of which can be classified under the general headings of humanities and, to a lesser extent, social and natural sciences. The Yeshiva is committed to multiculturalism within the Jewish tradition. Texts studied include those from the Ashkenazi, Sephardi, Judeo-Arabic and other disparate cultures of Judaism, ancient and modern. A significant portion of the texts studied originate from Africa, the Middle East, Eastern and Western Europe and Persia.

WRITING REQUIREMENT

Degree candidates must demonstrate competence in writing and composition in one language before being awarded an undergraduate degree. Languages that may be selected for this requirement: Modern or Rabbinic Hebrew and Yiddish. The requirement may be fulfilled through the submission of an article, note or essay to the faculty for review under this rule. It shall be graded on coherence, grammar, style and content, and the faculty will certify satisfaction of this rule in writing to the Registrar. Students who have published notes and articles in recognized journals or periodicals may be exempted from this requirement upon submission of an original example of their published work along with a letter requesting exemption. Students may petition to fulfill their writing requirements in another language.

OUR TAX-EXEMPT STATUS

Yeshiva Gedolah Rabbinical College holds a letter from the Internal Revenue Service confirming its status as a Chapter 501(c)(3) corporation whose purpose is religious, educational and charitable, as defined in the Internal Revenue Code.

OUR EQUAL OPPORTUNITY POLICY

Qualified men of the Jewish faith are admitted to the Yeshiva Gedolah of Greater Miami without regard to race, color, national origin or handicap. The Yeshiva Gedolah of Greater Miami is an equal opportunity employer, and it is the policy of the Yeshiva to afford equal educational opportunities to qualified persons, regardless of race, ethnicity, or physical handicap.

OUR STUDENT PRIVACY POLICY

The Yeshiva Gedolah of Greater Miami adheres to federal and state regulations governing student privacy and records, as provided in the Family Educational Rights and Privacy Act (the so-called "Buckley Amendment") and applicable state law that tracks the federal statute. The Yeshiva will not release student information without the student's consent, except as provided by law. Unless directed to the contrary in writing, however, the Yeshiva will release "directory information," which consists of the student's name, class, participation, student activities, home address, honors and degrees received. To prevent release of directory information, students must file a written request to the Registrar at least 30 days before the beginning of the fall semester. Students, or parents of minor students, may inspect their educational records upon submission of a written request.

OUR DRUG ABUSE POLICY

The Yeshiva is in compliance with Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972 and Section 504 of the Rehabilitation Act of 1973. The Yeshiva also complies with Section 1213 of the Higher Education Act of 1965, as amended by the Drug Free Schools and Communities Amendments of 1989 (Public Law 101-226). The Yeshiva hereby notifies its faculty, students and staff that the illegal manufacture, distribution, possession or use of a controlled substance, or alcohol, is prohibited on any property owned or used by the Yeshiva or Friends of Lubavitch of Florida, or in conjunction with its educational activities. Such illegal use shall constitute a violation of the Yeshiva's standards of conduct and shall subject the violator to internal disciplinary sanctions which may include censure, suspension, expulsion, or possible referral to authorities for prosecution, in accord with the principles of Jewish ecclesiastical law Halacha. Such internal sanctions may be imposed as Dean's discipline or through an ecclesiastical panel convened under the dictates of *Shulchan Aruch*, Section *Choshen Mishpat* (Code of Jewish Law, Chapters on ecclesiastical procedure). Federal and state laws impose sanctions for illegal substance and alcohol abuse which range from fines and probation to imprisonment. The illegal use of controlled substances and alcohol can pose serious health risks. The Yeshiva does not offer alcohol or drug counseling, treatment, rehabilitation or re-entry programs for employees or students. However, referrals may be made to Jewish Recovery Center, an affiliate of Friends of Lubavitch of Florida. Such referrals may be part of disciplinary sanctions imposed on violators. The Yeshiva shall conduct a biennial review of this policy to gauge effectiveness and ensure that disciplinary sanctions are consistently enforced. Students are advised that convictions for alcohol and illegal substance abuse must be reported to the U.S. Department of Education, and may result in denial of federal student aid.

TUITION AND FEES (2023-2024)

Registration Fee:	\$300.00 (non-refundable)
Annual Tuition:	\$9000.00 (see Refund Policy)
Annual Room & Board:	\$9500.00 (see Refund Policy)
Transcript Fee:	\$25.00 (additional copies \$10)
Yud Shvat trip:	\$350.00

Return of Unearned Title IV Funds

A student who fails to complete the program of study in which they were enrolled, and who receives federal student financial assistance authorized under Title IV of the Higher Education Act (HEA), i.e.,

Federal Pell Grants, (YG does not disburse loans, as such reimbursement does not include the loan policies) and who, on or after October 7, 2021, withdrew or was terminated from the institution during the first 60% of any payment period or period of enrollment. (Payment periods are defined as a semester) will have award refunds to the Us Department of Education calculated as follows.

Eligible Title IV aid recipients who fail to complete over 60% of a payment period or period of enrollment are considered to have not earned all of the federal aid that may have previously been awarded for that payment period or period of enrollment. Accordingly, a required calculation will be performed to determine the portion of the unearned federal student aid that must be returned to the U.S. Department of Education. This calculation will be done before a tuition refund calculation is performed in accordance with the institution's refund policy. In many cases, the Return of Unearned Title IV Funds calculation will result in the student owing tuition and fees to the institution that would otherwise have been paid with federal student aid. This policy may also result in the student owing a refund of unearned federal aid to the Department of Education.

Yeshiva Gedolah Rabbinical College confirms attendance in each course that every student is registered, at the beginning of each semester. Attendance is confirmed again at the 60% point of the semester. The process of confirmation of attendance enables the school to determine whether or not the student who withdraws without giving official notification has attended 60% of the semester. A student who gives official notification, the date of withdrawal is the date that the student indicates in his notice or the date of notification, whichever is earlier. A student who is not in attendance at that 60% point is determined to have withdrawn at the midpoint of the semester. A careful inquiry will be made on a student who fails to complete all coursework for a semester to determine if the student withdrew from classes or if he actually earned failed grades. If a student receives D grades for all of his courses, the registrar will determine whether or not the student completed the semester. This is done via communication with the appropriate faculty members. Each faculty member who issued a failing grade will confirm if the student received an unearned or earned D grade.

Example of Return of Unearned Funds Calculation

Payment Period Length	1 Semester
Title IV Federal Aid Awarded for Payment Period	\$3,000.00

Days of Semester completed will be computed and divided by percentage, and that percentage will be considered earned with the rest refunded.

In this brief example \$3,000 of federal financial aid was awarded to a student for a 450 hour period of training. The student withdrew after completing only 150 of the intended 450 hour period representing completion of only 33% of the payment period. Having completed only 33% of the payment period results in only 33% of the federal aid being earned by the student. The remaining 67% of the aid that has not been earned must be returned to the U.S. Department of Education. In this case \$2,000 (67%) of the original aid awarded must be returned. A similar calculation is performed for all federal aid recipients who withdraw from school before completing 60% of the period of time for which monies were awarded. Once a student has completed over 60% of a payment period, all of the federal aid that has been awarded for that period is considered to be fully earned.

ORDER OF RETURN

If the calculation results in the need to return funds to the Title IV programs, funds will be returned to the various federal financial aid programs according to the following order:

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

RETURNING UNEARNED AID

Within 30 days of determining that a student who withdrew must repay all or part of a Title IV grant, the school will notify the student that he must repay the overpayment or make satisfactory arrangements to repay it. The student may sign a repayment agreement with the school or with the US Department of Education or pay the overpayment to the school. If a student fails to pay or sign a repayment agreement with the school or with the US Department of Education, the school will report the overpayment to NSLDS and refer it to the Default Resolution Group for collection. All payments to the Department will be made within 45 days of the calculation.

POST WITHDRAWAL DISBURSEMENTS

Students who withdraw in the middle of the semester will have an R2T4 calculation performed to determine if they earned more funds than had already been disbursed at the time of withdrawal. If a student earned more funds than funds disbursed at the time of withdrawal, he qualifies for a post withdrawal disbursement and will be offered those funds. The post withdrawal disbursement will be made within 180 days of the date the school determines that the student withdrew. The school will credit a student's account with a post withdrawal disbursement of Title IV funds without the student's permission for current charges for tuition, fees, room and board up to the amount of the outstanding charges. The school will credit the charges within 180 days of the date of determination of withdrawal. Any Grant amount of a post withdrawal disbursement that is not credited to the student's account will be made as soon as possible, but not later than forty-five days after the date of determination of withdrawal.

Refund Policy

As a not-for-profit institution whose mission largely consists of the training of clergy and religious functionaries, the Yeshiva has adopted what it believes is a fair and equitable tuition and refund policy. Refunds of pre-paid tuition will be made on a pro-rata, monthly basis if a student withdraws for any reason. Thus, a student who withdraws before the commencement of a calendar month will be refunded any fees for tuition, room and board that he has prepaid for the coming and all subsequent calendar months. The refund will be calculated by dividing the total amount of tuition paid by the total calendar months of the school year. If a student has already attended classes during the calendar month in which he withdraws, the paid fees apportioned for that month will be deemed accrued and will be retained by the Yeshiva. Refund checks may be issued payable to the student and to any other parties which paid on the student's behalf no later the 14 days if it is a result of a R2T4 calculation. Application, registration and graduation fees are assessed to partially cover the cost of the extensive record-keeping the Yeshiva must do to comply with federal, state and accrediting agency regulations. Administrative staff time is expended on the application, registration and graduation processes as soon as the fees are tendered. These fees are thus considered accrued when received and are non-refundable.

ACADEMIC STANDARD

All theory, practical, and clinic exams and services will be graded using the following scale:

Credit Hours

The Yeshiva awards credit on a semester hour system. Full time students will enroll in at least 12 hours of courses each semester, part-time students in 6 hours of courses. For graduate students, 9 hours shall be considered full-time and 5 hours part-time.. Summer session credit may be received for practicum, internship or directed study work, or for summer sessions attended at other institutions. Each semester hour represents one clock hour of student contact per week, either in courses, supervised or directed study, or *practicums*. In practice, students are generally required to complete all their study in a supervised study hall environment—the *Beis Medrash* from 7:30 a.m. to 9 p.m. Each semester is linked to the Jewish lunar calendar, which governs religious life cycles, and consists of about 17 weeks.

Grading System

A student's grade point average is calculated by dividing the total quality points by the number of semester hours attempted. Quality points are derived by multiplying the semester hour designation for each course by the quality points earned (A=4; B=3; C=2; D=1; F=0). Calculated for each semester, the result is the semester Grade Point Average. The cumulative GPA includes all semesters in attendance at the Yeshiva plus all course work transferred in.

A	Excellent
B	Above Average
C	Satisfactory
D	Unsatisfactory

Students must maintain an academic average of at least C (2.0) or higher to meet the standards of this policy.

Evaluation Periods

Progress will be evaluated at the end of each semester. Students who meet the 67% attendance standard and the 75% academic standard will be considered to be making satisfactory progress until the next monthly evaluation. Students, eligible for probation, who fail to meet either of the standards, will be placed on probation until the next evaluation. Students, ineligible for probation, who fail to meet either of the progress standards will be considered as not making satisfactory progress.

Probation

If it is determined that a student failed to meet either of the two progress standards, the student may be placed on probation until the next evaluation period. During periods of probation, a student is considered to be lacking in satisfactory academic progress. The student will then be advised regarding his/her progress, and on what requirements need to be met for the student to bring himself/herself out of probation. A student will be eligible for a maximum of three consecutive probationary periods during which he/she must improve attendance or academics in order to meet the school's minimum standards. After the third consecutive probation, a student will not be eligible for additional consecutive periods of probation. If at the end of the third consecutive probationary period the student has still failed to meet either or both of the progress standards, the student will be considered as not making satisfactory progress. Students considered as not making satisfactory progress will lose eligibility for federal financial assistance and may be terminated from the institution.

Satisfactory Academic Progress (SAP) Policy

Students are required to maintain satisfactory progress throughout their training in order to be in compliance with institutional policy and to remain eligible for HEA, Title IV federal student financial assistance. Satisfactory progress is measured in both quantitative terms (attendance), as well as qualitative terms (academics/grades). Students must meet the school's attendance standard and the academic standard on a cumulative basis (start date to evaluation date) to be considered as making satisfactory progress unless the student is on probation as defined in this policy.

Attendance Standard

Students must attend at least 67% of the hours they are scheduled to attend based on the student's enrollment agreement. For example, during a typical month, full time students meeting this provision must attend at least 80 hours, while part time students must attend at least 40 hours. Since the number of school days may differ slightly from month to month, a student's attendance progress will be officially measured as a *percentage* of scheduled hours rather than as a defined *number* of hours.

Academic Standard

All theory, practical, and clinic exams and services will be graded using the following scale:

Credit Hours

The Yeshiva awards credit on a semester hour system. Full time students will enroll in at least 12 hours of courses each semester, part time students in 6 hours of courses. For graduate students, 9 hours shall be considered full-time and 5 hours part-time. In addition to these requirements, regular undergraduate rabbinic students will be required to enroll in 18 hours of courses each fall and spring semester. Summer session credit may be received for practicum, intern or directed study work, or for summer sessions attended at other institutions. Each semester hour represents one clock hour of student contact per week either in courses, supervised or directed study, or practicums. In practice, students are generally required to complete all their study in a supervised study hall environment - the Beth Medrash from 7:30 a.m. to 9 p.m. Each semester is linked to the Jewish lunar calendar, which governs religious life cycles, and costs of about 17 weeks.

Grading System

A student's grade point average is calculated by dividing the total quality points by the number of semester hours attempted. Quality points are derived by multiplying the semester hour designation for each course by the quality points earned (A = 4; B =3; C=2; D=1; F=0). Calculated for each semester, the result is the semester Grade Point Average. The cumulative GPA includes all semesters in attendance at the Yeshiva plus all course work transferred in.

A	Excellent
B	Above Average
C	Satisfactory
D	Unsatisfactory

Students must maintain an academic average of at least C (2.0) or higher to meet the standards of this policy.

Incompletes: An incomplete will not count against the cumulative GPA, until a grade has been assigned. Students are expected to meet with instructors to make necessary arrangements to complete any incomplete coursework within six (6) weeks from the start of the semester. FASAP will then be recalculated when the incomplete has been replaced with the appropriate grade.

Repeated Coursework: Repeated coursework counts into attempted credit calculations and the most recent grade counts into the cumulative or career GPA. Any course that was passed in a prior term and is being retaken for a higher grade may only be repaid once with financial aid. Courses that were D's and are being retaken can be repaid with financial aid until passed.

Remedial Coursework: Remedial coursework (both credit and non-credit) is eligible for federal aid but does not apply towards degree completion calculations. These courses do increase the number of credits you have attempted and, therefore, are a part of the Quantitative FASAP calculations.

Withdrawals: Students who do a voluntary withdrawal from all classes during any given semester and receive a (W) on their permanent record are placed on Financial Aid Warning for their next term of enrollment. Involuntary Withdrawal/Admin Withdrawal where a student will receive all failing grades are immediately placed on FASAP Probation or Suspension; depending upon status for current semester.

Federal Regulations require that a Return of Title IV Funds (R2T4) calculation be completed on all students who receive Title IV aid and withdraw at any time during any semester. If subsequent calculations show the student did not complete 60% of the semester, the student will return that portion of the Title IV aid that was not earned. All types of withdrawal will result in a "W" on the student's transcript and "0" earned credits for FASAP calculations. Withdrawals are counted toward attempted credits and the 150%.

Evaluation Periods

Progress will be evaluated at the end of each semester. Students who meet the 67% attendance standard and the 75% academic standard will be considered to be making satisfactory progress until the next monthly evaluation. Students, eligible for probation, who fail to meet either of the standards, will be placed on probation until the next evaluation. Students, ineligible for probation, who fail to meet either of the progress standards will be considered as not making satisfactory progress. Should it be determined by the faculty that the student should be placed on probation, the Menahel will meet with the student, and inform him of this. The Menahel will document it for the student's file and provide a copy to the registrar and Rosh Yeshiva.

Probation

If it is determined that a student failed to meet either of the two progress standards, the student may be placed on probation until the next evaluation period. During period of probation, a student is considered to be making satisfactory academic progress. The student will then be advised regarding his/her progress, and on what requirements need to be met for the student to bring himself/herself out of probation. A student will be eligible for a maximum of one probationary period during which he/she must improve attendance or academics in order to meet the school's minimum standards. After the probation, a student will not be eligible for additional periods of probation. If at the end of the probationary period the student has still failed to meet either or both of the progress standards, the student will be considered as not making satisfactory progress. Students considered as not making satisfactory progress will lose eligibility for federal financial assistance and may be terminated from the institution.

Maximum Timeframe

At each evaluation time a student will be assessed as to whether they can complete the program within a period of 150 percent of the published length of the program.

Initial SAP Status

Generally, most students who enroll in the school are considered to be making satisfactory progress during their initial evaluation period, or first month of training. Students who are returning to school after a temporary interruption are reinstated under the same SAP status as they had prior to their departure. A temporary interruption is an interruption in training of not more than 180 days, including but not limited to, approved leaves of absence.

Appeals

Students placed on Probation or dismissed may appeal to the Dean in an informal procedure. The appeal must be on the basis of an injury illness, the death of a relative, or other special circumstances. His appeal must explain why he failed to make satisfactory progress and what has changed in his situation that will allow him to make satisfactory progress at the next evaluation. If the appeal is accepted, the dean will determine if the student should be able to

meet the SAP standards by the end of the subsequent payment period, he will be placed on probation without an academic plan.

Progress will be reviewed at the end of that one payment period, as probation status is for one payment period only. If it is determined, based on the appeal, that the student will require more than one payment period to meet progress standards, the student will be placed on a probation and an academic plan developed for the student. The students' progress will be reviewed at the end of one payment period as is required of a student on probation status, to determine if he is meeting the requirements of the academic plan. If the student is meeting the requirements of the academic, the student will be eligible to receive Title IV aid as long as the student continues to meet those requirements and is reviewed according to the requirements specified in the plan.

Reinstatement of Federal Financial Aid

Federal student financial aid is suspended when a student is considered as not making satisfactory progress. Aid will be reinstated when the student improves his/her attendance or academics to a level such that minimum standards have been met. If the student begins a payment period not making satisfactory progress, but reverses that designation before the end of that payment period, the student will be eligible for federal aid for that payment period. Federal aid for any payment periods that occur within a period of unsatisfactory progress will be permanently forfeited.

Academic Progress

Students who remain in good standing and successfully complete the required minimum number of credits each semester for undergraduate, graduate, full-time or part-time status will be deemed to be making satisfactory academic progress. Class ranking shall be as follows: Freshman - less than 45 semester hours; sophomores - more than 45 but less than 90 semester hours; Juniors - more than 90 but less than 135 semester hours; Seniors - more than 35 semester hours.

Transferability of Credit

The Yeshiva Gedolah of Greater Miami adopts the following "Statement of Principle" from the Association of Advanced Rabbinical and Talmudic Schools:

"A student having successfully completed a four-year accredited program of Rabbinical and Talmudic studies has satisfied the general objectives of a liberal education equivalent to those associated with the usual baccalaureate levels. The student has reached a level of intellectual development and mastered a body of knowledge that is entirely comparable in scope and depth to that of a liberal arts college program. While this training has been different from that which is conventional, this student is equipped with the qualities of mind and with the tools of scholarship which promise high success in graduate or professional programs of study."

At least 25 percent of the credits or hours required for completion of a program must be earned through instruction taken at the institution awarding the credential.

This standard shall not apply if any of the training was taken at accredited institutions as defined in Section 1005.01 (1), F.S., while the student was a member of the armed forces. (published March 5, 2014 Page 15 of 44)

Units or credits applied toward the award of a credential may be derived from a combination of any or all of the following:

1. Units or credits earned at and transferred from other postsecondary institutions, when congruent and applicable to the receiving institutions program and when validated and confirmed by the receiving institution.
2. Successful completion of challenge examinations or standardized tests demonstrating learning at the credential level in specific subject matter areas.
3. Prior learning, as validated, evaluated and confirmed by qualified instructors at the receiving institution.

Transfer credit from affiliated institutions are considered as if earned at Yeshiva Gedolah. Credits from other schools are evaluated by the Rosh Yeshiva or Menahel and then given an accepted amount of credit.

A student must take at least 2/3 of the courses toward a degree in house in order to qualify, or the last year of the course at YGRC in order to qualify. Students who are registered and attending with a study abroad or contractual agreement are considered as if they are attending YGRC.

Additional credits will be accepted from its affiliated network of Lubavitch Yeshiva's. Other credits must be approved by examination of the Faculty. Accepted credits count for the attempted credit calculations and the most recent grade counts into the cumulative or career GPA

The Yeshiva makes no recommendation how transfer credits should be awarded by other institutions, nor does it make representations as to the acceptability of credits to specific programs at other institutions. The Yeshiva's curriculum includes a rigorous course of study that demands, as a prerequisite for admission, reading fluency in several ancient languages, knight dialects, plus Yiddish. Ancient texts written in various scripts are studied. The Yeshiva does believe, however, that the level of academic rigor and depth of material studied far exceeds that of conventional Judaic studies programs.

FINANCIAL AID

The Yeshiva does at present have in place a participation agreement with the United States Department of Education that would allow its students to benefit from government financial aid programs. The Yeshiva does not have an agreement with the State of Florida for aid. Scholarships are available for other students who reside outside of the service area. Scholarships and institutional financial aid programs are administered by the Registrar, in conjunction with the Scholarship Committee. No student will receive an acceptance letter for admission until financial or scholarship arrangements have been made. The registrar advises students on available scholarships. The Yeshiva has opted not to make use of the Federal Loan Programs for its students.

The registrar maintains a separate tuition file for each student. This file contains a ledger card showing the award and crediting of scholarship funds, as well as payments of tuition and fees and entries reflecting all other financial transactions between the student and the Yeshiva.

Federal Student Financial Aid is usually received bi-annually and applied to the student ledger lowering his tuition.

OVERSEAS STUDY PROGRAM

The Yeshiva conducted an overseas study program in conjunction with its affiliates during the late 1970s and early 1980s. A formal program is no longer in effect, though students may study at affiliate institutions and have credit transferred into their Yeshiva degree programs upon submission of an official

transcript, or achievement of credit in an examination. The Yeshiva reserves the right to restrict any credit transferred for any reason.

FOREIGN STUDENTS

The Yeshiva, is authorized by the Department of Homeland Security, to grant I-20 certification to non-immigrant students. Such certification will be granted in compliance with federal law to bona fide students only.

GRADE REPORTING

Yeshiva Gedolah will disclose records to the parents of the student if they are on the registration application or if they claim the student as a dependant. The application is considered an indication the the student is a dependant and as such consents to the disclosure of records

Curricula vitae of the full-time and major adjunct faculty follow.

Yeshiva Gedolah Rabbinical College Faculty

- Rabbi Abraham Korf, Dean

Born in the Ukrainian city of Kharkov in 1932, Rabbi Korf studied in underground yeshivas as a refugee in Uzbekistan during the Nazi invasion. Escaping Soviet anti-religious oppression in 1946, Rabbi Korf studied at the Lubavitcher yeshivas in Munich (for displaced persons) and in Brunoy, France, until his admittance to the Central Yeshiva *Tomchei Tmimim* - Lubavitch (CYTTL) in New York. At that time he was one of seven honors students in Talmud and Codes. He received his first and second combined rabbinical degrees (*Yoreh Yoreh, Yadin Yadin* in 1952, qualifying him as a jurisconsult and rabbinical judge (*dayan*) and in 1954 was awarded a Ph.D. in Rabbinic Studies of the highest order, with honors in the fields of Rabbinic Law and Talmudic Studies by the illustrious Rabbi Yisroel Piekarsky, o.b.m.

Rabbi Korf served as a personal emissary of the Lubavitcher Rebbe to Israel after the terrorist raid on the Lubavitch settlement of Kfar Chabad. He was sent by the Rebbe to Miami in 1960 to create Lubavitch schools in an effort to combat assimilation in a fast-growing Jewish community. Rabbi Korf founded the Oholei Torah School in 1967, before turning over its administration to Rabbi Sholom Ber Lipskar. He has published more than 50 articles on Talmud and Jewish law in the specialized journals of the Lubavitcher movement, and serves as a member and rabbinical judge with the Orthodox Rabbinical Council (ORC) of Greater Miami. Rabbi Korf holds the office of President on the Board of Directors of the Yeshiva Gedolah and has served as Dean of the Yeshiva Gedolah since its inception in 1973. He has also served as Principal of the Oholei Torah Educational Institute of Brooklyn, New York from 1959 to 1960. Rabbi Korf is also a pulpit rabbi of *Beis Hamedrash Levi Yitzchok* in Miami Beach.

- Rabbi Yehuda Leib Schapiro, *Rosh HaYeshiva*

Rabbi Yehuda Leib Schapiro was selected by the Lubavitcher Rebbe to serve as academic dean (*Rosh HaYeshiva*) when the yeshiva opened its doors in 1973. A graduate of Central Yeshiva *Tomchei Tmimim* - Lubavitch (CYTTL), Rabbi Schapiro received his first and post-graduate rabbinical degrees in 1971. He has published extensively on Talmudic subjects and

Jewish ecclesiastical law, and has served as editor of *Kinus Torah*, the semi-annual review of articles and notes published by the graduate division of CYTTL. Rabbi Schapiro co-edited *Keser Shem Tov* (Kehot Publication Society, New York), an important compendium of *chassidic* teachings. While an undergraduate, he was one of the *chozrim* in the court of the Lubavitcher Rebbe. He is a leading student of Rabbi Yoel Kahan, a prominent lecturer and ideologist of the Lubavitch movement. A member of the Orthodox Rabbinical Council of Greater Miami, Rabbi Schapiro is an expert in the laws of *mikva'oth*, serves as a jurisconsult, rabbinical judge, and pulpit rabbi of Congregation Beis Menachem of Miami Beach.

- Rabbi Bentzion (Bentche) Korf, *Mashgiach*

Born in Brooklyn New York, Rabbi Korf studied at the Educational Institute Oholei Torah in New York. He did his student internship (*shlichus*) in Manchester England and went to Paris to study *semicha* under the late Rabbi Hillel Pevzner, Chief Rabbi of Paris, o.b.m. at the Yeshiva *Tomchei Temimim* in Brunoy. He was ordained in 1997, in 1998 he served as Head Counselor of Camp Gan Israel of Montreal, a large Lubavitch overnight camp with over 350 campers. Rabbi Korf continued his studies in the *Kollel Avrechim* in New York under Rabbi Yosef Heller, from March 1999 to August 2000. As *mashgiach* he maintains a one-on-one relationship with each student and fosters growth in learning and *yiras shomayim*. Rabbi Korf involves himself with the safety and health of the students, both mentally and spiritually. He arranges the school-wide *chavrusa* program, pairing students with each other.

Rabbi Korf joined the Yeshiva Gedolah as Menahel/masghiach in 2001.

In 2018 Rabbi Korf relinquished the Menahle position and remained as Mashgiach

- Rabbi Joseph Abrahams, *Mashpia*

Born in Philadelphia in 1937, Rabbi Abrahams was ordained in 1963 by the CYTTL, where he was one of seven honors students in Talmud and Jewish law. He did postgraduate work under the late Rabbi Shlomo Hayyim Kesselman, considered the leading Lubavitcher Chassidic thinker of his day, at Yeshivath *Tomchei Tmimim* in Lod in Israel. In 1965, he was elevated to the position of *mashpia* (counselor and lecturer in *chassidic* thought) at the Lod affiliate, and served there until his 1987 appointment in Miami. He briefly served as a lecturer in Talmud and Codes at Lubavitcher branch yeshivas in Rishon Le-Tzion, Israel in 1964, where he served

alongside Rabb Chaim Shaul Brook, a famous Chabad *chossid* and *mashpia*. Rabbi Abrahams has published more than 100 articles and notes in scholarly journals of the Lubavitcher movement, and has written extensively on the concept of Redemption in Maimonidean thought.

He joined the Yeshiva in 1988.

- Rabbi Yaakov Zvi Roth, Adjunct Mashgiach – Night Seder

Rabbi Yakov Tzvi Roth was born in 1947 in Kisvarda, Hungary. Living in Hungary under the communist regime, he had a very limited Jewish Education. In 1965 he emigrated to the U.S. completed high school and went on to the University of Minnesota, majoring in History. In 1968, he transferred to Tel Aviv University in Israel, and half way through the year, he transferred to the Yeshiva *Tomchei Temimim* in Kfar Chabad.

While there, he studied primarily under Rabbi Schneur Zalman Gafni. He also had the opportunity to study under Rabbi Shlomo Chaim Kesselman. In 1969, he returned to the U.S. continuing his studies at Yeshiva *Hadar Hatorah*, studying under Rabbi the late Rabbis Yisroel Jacobson and Sholom Doveber Vishedsky. He also studied under Rabbi Yakov Goldberg. Though he came to Torah and *Yiddishkeit* later in life, Rabbi Roth had the good fortune to meet and study under many rabbis and *chassidim* who were of the “original stock,” who had studied at the original *Tomchei Temimim* Yeshiva in Lubavitch, Belorussia.

In 1972, a year after getting married, he and his wife moved to Miami Beach. He became a teacher in the newly founded Oholei Torah School (eventually to become Lubavitch Educational Center) and has taught second and third grades ever since. In 2012 Rabbi Roth joined the Yeshiva Gedolah as Adjunct *Mashgiach* of Night Seder. He brings with him a unique flavor and warmth, as well as a unique story, and as one of the earlier *ba'alei teshuva* of the Chabad movement, he is able to personally relate to the students' inner struggles. His many years as an educator bring insight and unmatched experience into dealing with different types of students.

Rabbi Roth joined the yeshiva as Adjunct Mashgiach of Night Seder in 2012.

- Rabbi Chaim Stern, Menahel

Rabbi Chaim Stern born in Jerusalem, studied in the famed Yeshiva Toras Emes of Jerusalem, Yeshivas Tomchei Temimim Of Montreal, Yeshivas Hatemimim of Upstate New York and Yeshivas Tomchei Temimim of Morristown.

Rabbi Stern received his Rabbinical ordinance (Semicha) in 2007 from the known author and Posek Rabbi Gavriel Zinner.

In years 2009-2010 Rabbi Stern served as a Shoel Umeshiv in Mesivta Lubavitch of Chicago. In 2011 was a Magid Shiur in the Mesivta of Postville IA. In 2012 was a Mashpia for Shluchim in Caracas Venezuela.

Rabbi Stern also served as the Learning Director in Camp Gan Israel Montreal in 2011 and as the Director of the Masmidim in 2012.

In 2014 Rabbi Stern was hired to teach in Klurman Mesivtas 8th grade.

In 2015 Rabbi Stern was hired and served as the Mashgiach and Magid Shiur of the Yeshiva Gedola.

In 2018 Rabb Stern tool over the Position of Menahel from Rabbi Bentche Korf

- Rabbi Menachem Mendel Krasnjansky, Magid Shiur

Rabbi Menachem Mendel Krasnjansky born in Melbourne Australia. At age 14 he studied abroad in Monsey New York, at age 16 in the famed Yeshiva Toras Emes of Jerusalem.

At age 17 in Yeshivas Ohr Elchonon Chabad in Los Angeles under the renowned Rosh Yeshiva Harav Ezra Schochet Shlit”a.

At age 18 in Chovevei Torah of Brooklyn New York under the Renowned Rosh Yeshiva Harav Yisroel Labkowsky Shlit”a.

At age 19 in the famed Yeshiva Oholei Torah. He was then sent on Shlichus to Lubavitch Mesivta of Chicago IL, the following year (2010/11) he was hired as a Shoel Umeishiv and Magid Shiur in the Mesivta.

Rabbi Krasnjanski received his Rabbinical ordination, *Semicha*, from Harav Dovid Schochet of Toronto Ontario, Rabbi Baruch Hertz of Chicago IL and Harav Yiroel Meir Lau former chief Rabbi of Israel. He then studied in Central Tomchei Temimim Lubavitch 770 Brooklyn NY.

In 2013 he studied at Kolel Menachem under Harav Heller Shlit"ta.

Rabbi Krasnjanski served as Rosh Yeshiva in Yeshivas Ohr Menachem Poconos PA for the years 2014-2016. Rosh Yeshiva Melbourne Australia Cheder Levi Yitzchak Mesivta 2017-2019

In 2019 Rabbi Krasnjanski was hired by Yeshiva Gedolah to serve as a Mashpia and Magid Shiur.

- Rabbi Shmuel Winter, Mashpia

Rabbi Shmuel Chaim Winter was born and raised in Brooklyn NY, where he studied in the Educational Institute Yeshiva Oholei Torah through his Primary, Middle and High School Years. He attended the Yeshiva Gedolah of London England for Two Years, then went back to Oholei Torah for a final Year.

He did his student internship (Shlichus) in Postville IA. Rabbi Winter studied Semicha at the Central Lubavitch Yeshiva Tomchei Temimim of Brooklyn NY, under the guidance of Harav Shneur Zalman Labkowsky and was ordained in 2014. He continued to study in the Central Yeshiva until his marriage in 2017.

He then studied in the Kolel in Brooklyn under Rabbi Heller.

Rabbi Winter is a sincere Yerei Shomayim who has a lasting impact on the students he encounters. His position in Yeshiva is to speak to the students about their spiritual growth. He joined the Yeshiva in 2018.

~AFFILIATES~

The Yeshiva is affiliated with the following *Tomchei Tmimim* rabbinical colleges and allied institutions:

Central Yeshiva *Tomchei Tmimim* - Lubavitch, Brooklyn, New York*
Rabbinical College of America, Morristown, New Jersey*
Talmudical Seminary Oholei Torah, Brooklyn, New York*
Yeshiva College/Yeshiva Gedolah, Sydney, Australia
Yeshiva College/Yeshiva Gedolah, Melbourne, Australia
Yeshiva Gedolah of Venezuela, Caracas, Venezuela
Yeshiva Gedolah, Manchester, U.K.
Yeshiva Gedolah, London, U.K.
Yeshiva Gedolah, Buenos Aires, Argentina
Yeshiva Gedolah of New Haven, New Haven, Connecticut
Yeshiva Gedolah, Johannesburg, South Africa
Yeshiva Colegial, Petropolis, Brazil
Yeshivat Chabad, Rishon Le-Tzion, Israel**
Yeshivat Chabad, Migdal Ha-'Emek, Israel**
Yeshivat Chabad, Nahalat Har Chabad, Israel**
Yeshivat Chabad, Tsefat (Safed), Israel**
Yeshivat Tomchei Tmimim, Kfar Chabad, Israel**
Yeshivat Chabad, Kiryat Gat, Israel**
Yeshivat Tomchei Tmimim, Lod (Lydda), Israel**
Yeshivat Torat Emet, Jerusalem, Israel**
Yeshivat Or Ha-Tmimim, Kfar Chabad, Israel**
Yeshivat Ahei Tmimim/Lubavitz Yeshiva, Brookline, Massachusetts
Yeshivat Tomchei Tmimim, Brunoy, France
Yeshivat Tomchei Tmimim, Moscow, Russia
Yeshivat Ohr Elchanan Chabad, Los Angeles, California
Beth Rivka Teachers Seminary, Kfar Chabad, Israel**
Beth Rivka Teachers Seminary, Brooklyn, New York

* Accredited by Association of Advanced Rabbinical and Talmudic Schools (AARTS).

** Recognized by the Israeli Ministry of Religions, Ministry of Education and Ministry of the Interior.

~COURSES AND CREDITS~

EXPLANATION OF THE COURSE NUMBER DESIGNATION

The course code designations can be understood using the following system.

The letters preceding the course numbers indicate the Department offering the course:

T = Talmud
JL = Jewish Law
CT = Chassidic Thought
B = Bible study

The department of Talmud has an additional first digit to all courses, indicating, that this subject is the major subject taught. Hence an additional Digit, “1” indicating importance and weight given to this matter.

The next digit (first by the other courses) indicates the actual course, 1 is Talmud, 2 is law, 3 is Chassidus, 4 is Bible.

The next two digits indicate the course level (year):

10 = Shiur Aleph
20 = Shiur Bais
30 = Shiur Gimel
40 = Shiur Daled
50 = Shiur Hey

A = First semester B = Second Semester.

COURSES AND CREDITS

Degree offered BHL (Bachelor of Hebrew Letters)

YEAR 1

Semester 1

T	1110 A	Introductory Talmud Intensive	6 credits
JL	210 A	Introductory Law	4 credits
CT	310 A	Introductory Chassidic Thought	4 credits
B	410 A	Introductory Bible	1 credit

Semester 2

T	1110 B	Introductory Talmud Intensive	6 credits
JL	210 B	Introductory Law	4 credits
CT	310 B	Introductory Chassidic Thought	4 credits
B	410 B	Introductory Bible	1 credit

YEAR 2

Semester 1

T	1120 A	Beginning Talmud Intensive	6 credits
JL	220 A	Beginning Law	4 credits
CT	320 A	Beginning Chassidic Thought	4 credits
B	420 A	Beginning Bible	1 credit

Semester 2

T	1120 B	Beginning Talmud Intensive	6 credits
JL	220 B	Beginning Law	4 credits
CT	320 B	Beginning Chassidic Thought	4 credits
B	420 B	Beginning Bible	1 credit

YEAR 3

Semester 1

T	1130 A	Intermediate Talmud Intensive	6 credits
JL	230 A	Intermediate Law	4 credits
CT	330 A	Intermediate Chassidic Thought	4 credits
B	430 A	Intermediate Bible	1 credit

Semester 2

T	1130 B	Intermediate Talmud Intensive	6 credits
JL	230 B	Intermediate Law	4 credits
CT	330 B	Intermediate Chassidic Thought	4 credits
B	430 B	Intermediate Bible	1 credit

YEAR 4

Semester 1

T	1140 A	Senior Talmud Intensive	6 credits
JL	240 A	Senior Law	4 credits
CT	340 A	Senior Chassidic Thought	4 credits
B	440 A	Senior Bible	1 credit

Semester 2

T	1140 B	Senior Talmud Intensive	6 credits
JL	240 B	Senior Law	4 credits
CT	340 B	Senior Chassidic Thought	4 credits
B	440 B	Senior Bible	1 credit

YEAR 5

Semester 1

T	1150 A	Advanced Talmud Intensive	6 credits
JL	250 A	Advanced Law	4 credits
CT	350 A	Advanced Chassidic Thought	4 credits
B	450 A	Advanced Bible	1 credit

Semester 2

T	1150 B	Advanced Talmud Intensive	6 credits
JL	250 B	Advanced Law	4 credits
CT	350 B	Advanced Chassidic Thought	4 credits
B	450 B	Advanced Bible	1 credit

Course Programs

In reviewing the yeshiva's educational program, it should be remembered that, as in all *yeshiva gedolah's* throughout the world, the central subject of study is Talmud (*Gemarah*) with its commentaries. In addition, *halachic* codes and commentaries (themselves an outgrowth of the Talmud and its accompanying literature) are studied during the course of the day.

Students who successfully complete the courses by earning at least 145 semester credits (through course work or achievement), are granted a Bachelor of Hebrew Letters in Rabbinics (B.H.L.).

Study of Chassidus

What distinguishes the Yeshiva Gedolah—and all Chabad-Lubavitch yeshivas, is the inclusion of *ChabadChassidic* philosophy (known as *Chassidus*) as an integral part of daily studies (close to one-third). It should be noted that the daily study schedule is extended considerably to ensure that sufficient time is devoted to Talmudic and *halachic* studies. Therefore, even as we include time for the study of *chassidus*, we ensure that there is no deterioration of standards in comparison to other yeshivas. This can be easily evaluated by comparing Torah essays written by our students with essays by students in other yeshivas, and also by noting the interactions between students of the Yeshiva Gedolah and other yeshivas non-Lubavitch yeshivas. This comparison shows that not only is there no deterioration in learning standards caused by the time spent in the study of *chassidus*, but also that the study of *chassidus*, with its deep philosophical and analytical approach, enhances the student's capability to define and analyze Talmudic subject matter, which are an integral part of Talmudic study. There has been no change in this fundamental attitude.

A further benefit to adding *chassidus* to the program is that having courses from diverse disciplines of thought greatly enhances the students' experience, and allows for broadened horizons and creative ways of thinking. Having *chassidus* as an essential part of our program is also a great benefit is as it relates to our assessments, because it allows for more opportunities to assess for "knowledge transfer." (See further in this chapter under assessments.)

Class Levels

To achieve our aims, undergraduate study at Yeshiva Gedolah is divided into four levels. It should be noted that many of its students transfer from other post-secondary rabbinic programs with one or two years of *Beis Medrash* study. The Yeshiva Gedolah's curriculum is virtually identical to the curriculum at Lubavitcher yeshivas elsewhere, including others accredited by AARTS.

Class Levels and Curricula - Talmud, Chassidus and Jewish law

The courses at each level are treated separately in this report and are divided into two areas: "*Nigleh*" (Talmud, Halacha *Jewish Law*, and Scripture) and "*Chassidus*" (*chassidic* philosophy).

For "*Nigleh*," the four undergraduate class levels are as follows:

Kitah Aleph

Introductory Talmud Intensive

T 1110 A Credits 6

The first exposure to the Talmud for students of limited background. Familiarization with a typical page; sample controversies, the elements of textual analysis; introduction to the commentary of Tosfos. Talmud is studied with the commentaries of *Rashi* and *Tosafos* in a *blatt shi'ur* format.

Prerequisite: NONE

T 1110 B Credits 6

This course is a continuation of **T 1110 A**. Students continue to become familiar with the Talmud and acquaint themselves with analyzing the commentary of Tosfos.

Prerequisite: Introductory Talmud Intensive T 1110 A

Kitah Beis

Beginning Talmud Intensive

T 1120 A Credits 6

At this level, which is also a *blatt shi'ur*, students are introduced to the earlier commentaries, the *Rishonim*, especially the *Rosh*, *Ran*, *Rambam Rif* and *Rashba*.

Prerequisite: Introductory Talmud Intensive T 1110 B

T 1120 B Credits 6

This course is a continuation of *T 1120 A*. Students begin library research; independent study under Roshei Yeshiva guidance and supervision. Analytic study of tractate selected for the year.

Prerequisite: Beginning Talmud Intensive T 1120 A

Kitah Gimmel

Intermediate Talmud Intensive

T 1130 A Credits 6

Introduction to the later commentaries “Achronim” such as *Shitah Mikubetzes*, *P'nei Yehoshua*, *K'tzos Hachoshen* and *Nesivos Hamishpot*. These commentaries take apart the subject matter in depth with practical application

Prerequisite: Beginning Talmud Intensive T 1120 B

T 1130 B Credits 6

At this level students are deemed capable of tackling the Talmudic text on their own, as well as the *Rishonim* and *Acharonim*. Students attend a once-a-week general lecture, along with the *Kitah Dalet* level students. *Kitah Gimmel* focuses on the relationship among the *Rishonim* and *Acharonim* and students are taught, anticipating developing their own *pilpulim*, how questions of the *Acharonim* are often answered by a careful reading of the *Rishonim*.

Prerequisite: Intermediate Talmud Intensive T 1130 A

Kitah Dalet

Senior Talmud Intensive

T 1140 A Credits 6

Students at this level, while participating in the general lecture with *Kitah Gimmel*, concentrate on the commentaries of the *Achronim*. Students begin writing their own *pilpulim* and notes in Talmud and Jewish Law at this level under the guidance of the *Rosh HaYeshiva*.

Prerequisite: Intermediate Talmud Intensive T1130 B

T 1140 B Credits 6

Students are expected to function at the senior level of a conventional Beth Medrash. Every student will present at least one Pilpul (Talmudic Thesis) during the term and will be judged on the basis of originality as well as facility with the tractate. Students who successfully complete this level by earning at least 145 semester credits (through course work or achievement), are granted a Bachelor of Hebrew Letters in Rabbinics (B.H.L.).

Prerequisite: Senior Talmud Intensive T 1140 A

Kitah Hey (Graduate Level)

Advanced Talmud Intensive

T 1150 A Credits 6

Students are guided to see how the practical *Halachah* is formulated from the disparate texts of the Talmud's, *Rishonim* and *Acharonim*. Hence, *Rambam*, *Tur* and *Shulchan Aruch* are a primary focus at this level. Acquiring sufficient knowledge in these works is preparation for studying toward rabbinical ordination at the first level, which involves completing the *Yoreh Dayah* sections of the *Shulchan Aruch*.

Prerequisite: Intermediate Talmud Intensive T 1140 B

T 1150 B Credits 6

At this level students generally pursue independent study of *Yoreh Dayah* under the guidance of the *Rosh HaYeshiva*. Students remain at this level until they complete the full five examinations in *melichah*, *ta'aruvos*, *basar ve-halav*, *trefos* and *hosafoth* (from *Orach Chayyim*, especially *Hilchos Shabbos*). This can take from six months to two years, depending on the student. Students who complete 30 semester hours

beyond the Kitah Dalet level submit a manuscript of publishable quality (pilpul or note) and pass their examinations in Yoreh Dayah are automatically awarded the Master of Hebrew Letters. [From our review of the catalogues of major rabbinical seminaries (which we have on file for reference), the award of this degree concurrent with ordination appears to be common practice. Here, as elsewhere, it is awarded on the basis of the 30 graduate-level semester hours completed after the baccalaureate level, and the completion of ordination.]

Prerequisite: Advanced Talmud Intensive T 1150 A

Class Levels and Curricula - Chassidic Thought and Literature

The program in Chassidic Thought follows the same undergraduate, four-class scheme: (The primary program of Talmud and Jewish Law is described above.)

Kitah Aleph

Introductory Chassidic Thought

CT 310 A Credits 4

Students at this level are introduced to the formal study of Chabad chassidic thought through the work of Rabbi Menachem Mendel (the “Tzemach Tzedek”) called Derech Mitzvosechah. Students study the sections "Shoresh Mitsvas ha-Tefilah" and "Mitzvath ha-Emanath Elokus" from this text. The aim at this level is to introduce students to the Kabbalistic system of R. Isaac Luria, upon which Chabad chassidism is based.

Prerequisites. NONE

CT 310 B Credits 4

Students are taught to contrast the views of the medieval Jewish philosophers with the Lurianic and Cordoverian schools, and are introduced to the cosmological systems of these thinkers. Most importantly, students are taught how to approach anthropomorphism in Jewish mystical thought. Most students who have studied *Tanya* and key discourses in *Likkutei Torah* and *Torah Or* (R. Schneur Zalman) reach this level. But as in *nigleh*, the aim is to teach students a method of study. Therefore, the presence or absence of prior study in *chassidic* thought does not pose a difficulty.

Prerequisite: Introductory Chassidic Thought CT 310 A

Kitah Beit

Beginning Chassidic Thought

CT 320 A Credits 4

Students study Rabbi Sholom Dovber Schneersohn's *Sefer Ha-Ma'amarim* 4659 (1899), particularly the series of discourses beginning with "Rosh Hashanah that falls on the Sabbath." At this level students study the concept of Divine Unity, which constitutes a major theme in Chabad thought.

Prerequisite: Introductory Chassidic Thought CT 310 B

CT 320 B Credits 4

The implication of unity and its relation to *Seder Histalshaluth* and a physical world comprised ostensibly of many parts is explored in depth.

Prerequisite: Beginning Chassidic Thought CT 320 A

Kitah Gimmel

Intermediate Chassidic Thought

CT 330 A Credits 4

Rabbi Sholom Dov Ber Schneersohn's *Sefer Ha-Ma'amarim*, 5666 (1906)—primarily the series beginning "This month . . ."—is studied. This series considers in depth key concepts in Chabad and Lurianic thought, especially *Or Ayn Sof*, *'Olam ha-Atsilus* and *Ma'alas ha-Neshamos*. At this level, students are taught how to study *chassidic* thought on an "eyuna" level.

Prerequisite: Beginning Chassidic Thought CT 320 B

CT 330 B Credits 4

Those students who display aptitude are guided toward the process of writing a *pilpul* in *chassidus*. A *pilpul* in *chassidus* varies considerably from one in *nigleh*. It is perhaps analogous to the difference between writing a paper in math as opposed to a paper in social studies. It is not for everyone, and is usually only done under the direct guidance of the *mashpia*. At this early stage, a paper in *chassidus* would consist of organizing and consolidating existing information, searching for common themes and explaining existing ideas, rather than developing original ideas.

Prerequisite: Intermediate Chassidic Thought CT 330 A

Kitah Dalet

Senior Chassidic Thought

CT 340 A Credits 4

Rabbi Sholom Dov Ber Schneersohn's *Sefer ha-Maamarim*, 5672 (1912) is studied. This key text continues the Rebbe Rashab's in-depth restatement of Chabad thought. At this level, students study on their own under the general supervision and guidance of the *mashpia*.

Prerequisite: Intermediate Chassidic Thought CT 330 B

CT 340 B Credits 4

Students at this level who express an interest in in-depth study of *chassidic* thought are encouraged to engage in individual research and writing.

It should be noted that a teacher may chose a different specific text if he feels that it would be better suited to the students in his class. The goals of any given level would remain the same (similar to a professor of literature who might choose a different text to teach the same principles).

Prerequisite: Senior Chassidic Thought CT 340 A

In addition to what is studied at these four levels, students incorporate the study of other Chabad *chassidic* texts as part of their elective curriculum. Guided independent study of other texts usually includes the Lubavitcher Rebbe's *Likutei Sichos* and his *ma'amarim*, and the discourses of the previous Rebbe, as well as the key writings of R. Schneur Zalman.

Department Of Jewish Law

The study of the classic codes of Jewish law is essential to the appreciation of the way in which these codes emanate and evolve from the Bible and Talmud to practical daily application. If the student is to grow socially and intellectually, knowledge of the codes is critical. The codes provide authoritative directives for moral and ethical conduct, as well as the basis for all conduct of Jewish Courts of Law, Halachic jurisprudence and rabbinic decisions.

The first two semesters introduce the student to the classic legal works. While concentrating on daily and holiday procedures, the student is taught to trace the development of the corpus of law from its sources in the Bible, Mishna and Talmud. The basic text is the *Kitzur Shulchan Aruch*, an abridged Code

of Law. Subsequent courses are based on the Shulchan Aruch HaRav. The emphasis is on the application of judicial principles to contemporary problems, particularly to technical and social innovations, etc.

Introductory Jewish Law

JL 210 A Credits 4

Introduction to the body of Jewish law as excerpted in the Kitzur Shulchan Aruch. Historical background of the development of the law, its relation to and derivation from the Bible, the Mishna and the Talmud.

Daily rituals.

No Prerequisites.

JL 210 B Credits 4

This course is a continuation of JL 210 A. Study of the Kitzur Shulchan Aruch with emphasis on practical application. Sabbath and holiday customs. By the end of the course, students should be able to consult this material independently.

Prerequisite: Introductory Jewish Law JL 210 A

Beginning Jewish Law

JL 220 A Credits 4

On this level, the student is introduced to the language and general subject matter of the text, of the Shulchan Aruch HaRav authored by the Baal HaTanya, and is expected to study sections of the text to gain a general comprehension of the material.

Prerequisite: Introductory Jewish Law JL 210 B

JL 220 B Credits 4

This course is a continuation of JL 220 A. The student continues to study the language and general subject matter of the text, of the Shulchan Aruch HaRav, to gain a general comprehension of the material.

Prerequisite: Beginning Jewish Law JL 220A

Intermediate Jewish Law

JL 230 A Credits 4

The students continue to study the text of the Shulchan Aruch HaRav. On this level, they are expected to study various categories of the text with an eye towards their practical daily application.

Prerequisite: Beginning Jewish Law JL 220B

JL 230 B Credits 4

This course is a continuation of 230A.

Prerequisite: Intermediate Jewish Law JL 230A

Senior Jewish Law

JL 240 A Credits 4

The student continues to the study the text of the Shulchan Aruch HaRav, in greater depth and discusses their application with peers and teachers.

Prerequisite: Intermediate Jewish Law 230B

JL 240 B Credits 4

This course is a continuation of 240A

Prerequisite: Senior Jewish Law 240A

Bible class Credits 1 for each semester

Bible classes are based on the portion “*Parsha*” of the week studied with the classic *Rashi commentary*.

This study was instituted by the Chabad Rebbe’s and is called Chitas. All levels are similar, and testing is done on this.

No Prerequisites

~DEPARTMENT OF TALMUD~

The Talmud has been the foundation of all Jewish scholarship over the past two millennia. This vast work covers, in varying degrees of intensity, virtually every area of life. Its statements are carefully considered, its logic solid, and its understanding of humanity and its environment profound and permeating. All succeeding scholarly texts since the final redaction of the Talmud over 1500 years ago have been based upon Talmudic principles and subject matter.

It is for this reason that the Talmud has always been the basic text of study at all Yeshivas. At most Yeshivas, including Yeshiva Gedolah, concentration on a specific area of knowledge is accomplished through study of one particular Talmudic tractate by the entire Yeshiva simultaneously, utilizing the so-called Aspiral approach. All classes study the same tractate at any given time, the difference lying in the level of study, rather than in the subject matter. Thus, the first-year student will begin his studies in the same tractate as the fifth-year student, with the lectures being geared to differing degrees of profundity. While the senior student may spend most of his time in independent research, the beginner will spend much of it attending lectures.

The level of study depends upon the depth of involvement in the enormous body of commentary that has been composed over the centuries to clarify and expound upon the text and to extend its principles to other areas.

The tractate *Chullin* is studied in conjunction with the *Yoreh Deah* Code and is not a subject of study for the entire Yeshiva.

The following Talmud Tractates are part of the undergraduate curriculum:

- A. **SHABBOS**. The Sabbath. Restrictions related to proscribed work efforts and their source, along with in-depth study of all regulations regarding the Sabbath, including extension to problems that emanate from changes in society and technological advances.
- B. **PESACHIM**. Laws of Passover, leaven, the Seder, and Passover offering, concepts of ownership and relinquishment of rights, responsibilities for removal of leaven as related to status; tenant, landlord, head of household and watchmen.
- B. **KESUBOS**. The marriage contract; obligations and commitments incurred therein, specifically in relation to financial considerations and promises made prior to marriage. Family structure; the status, role, and rights of women in society.
- D. **YEVAMOS**. Study of Levirate marriage and *Chalitzah*, consanguinity, general anthropological structure of Jewish society permitted marriage partners, etc. Privileges and obligations of *Kohanim*; procedures involved in ascertaining death of an individual; the *Agunah*.
- E. **KIDUSHIN**. Procedures whereby women become betrothed and related regulations and obligations; comparative study of modes of acquisition employed elsewhere; marriage by proxy and conditional betrothal.
- F. **GITTIN**. Traditional divorce with primary emphasis on the "Get" (divorce document); technical aspects regulating its legality; review of legal documents and methods of establishing authenticity of signatures on such documents; related regulations.
- G. **BABA KAMA**. Talmudic Civil Law, Part I. compensation for injury or loss; redress and liability through injury or misappropriation, damages by defendant, personally or by any chattels or agencies; misappropriation also reviewed in its broad sense whether through violence or theft.
- H. **BABA METZIA**. Talmudic Civil Law, Part II, dealing primarily with claims related to joint transactions, from finding lost articles to wage agreements; considerations relating to trade and industry, usury, labor conditions and responsibilities, deposits and tenancy play important part.
- I. **BABA BASRA**. Talmudic Civil Law. Part III; claims of right of way, claims and rights of partners, neighbors, purchasers, venders and heirs, legal forms of protecting consumer; deeds and legal documents relating to business also treated.

- J. **CHULLIN**. A study of the animals and birds considered suitable for consumption and detailed analysis of diseases and injuries rendering them unfit for food; principal dietary laws; methodology of the slaughter of animals; anatomy and physiology of the cow.

~ELECTIVES~

Electives are available each semester for students to receive extra credits through completion of the course to be chosen from the following:

Additional Credits

The YGRC Summer electives programs consist of:

- Student Educators providing Judaic instruction in summer camps
- Rabbinical substitution/Pastoral services in various communities
- Any other program that furthers the knowledge and practical application of the subjects they learned throughout the year

The Summer Elective program is based on the Talmudic dictum: "גדולה שימושה יותר מלימודה" – The serving of a teacher is greater than the actual learning." The translation from literal learning, into practical application, is a transition that requires hands on training. As such, YGRC recognizes programs that teach their students the practical application of their study as a method of furthering its student's knowledge, and credits are awarded for this.

The types of programs recognized (other than bona fide Yeshiva study programs, which credits would be awarded based on hours studied) are,

- **Student Educators providing Judaic instruction in summer camps.**

This constitutes teaching of Talmud, Chumash, Shulchan Aruch and Chassidus for four hours a day, 5 days a week. The teaching is on a grade level of 4th grade and higher in accordance with the Gan Israel curriculum. = 5 CREDITS

- **Rabbinical substitution/Pastoral services in various communities.**

Leading a community for four shabbatot, prayers and at least 6 communal lectures, responding to questions. = 3 CREDITS

- **Rabbinical Service**

Following a Rabbi in actual Rabbinical ministrations, Halachic duties, such as ritual slaughtering, Dinei Torah (rabbinical court cases), circumcisions and all practical Rabbinical duties. = 7 CREDITS

Any other programs not mentioned here would need to be evaluated and approved by the Rosh Yeshiva for credits to be awarded. A maximum of 7 credits can be awarded for a two month summer program. An additional method of obtaining credits, is through the student composing a Talmudic, or Chassidic thesis. Each thesis is worth between 5 to 15 credits depending on the rating of the Rosh Yeshiva.

PREPARATORY AFFILIATE "BA"AL TESHUVA" PROGRAM - YESHIVA TORAH OHR

In 2010 the Yeshiva reintroduced its preparatory affiliate program under the name Yeshiva Torah Ohr, headed by Rabbi Emanuel Storfer and located in North Miami Beach. Students who wish to continue in their rabbinic studies and who are deemed potentially capable of joining the Yeshiva Gedolah, can be accepted as full-degree-seeking students upon determination of the faculty. The Yeshiva works closely with Yeshiva Torah Ohr, reviewing its curriculum and providing courses and lectures for the program.

PROGRAM OBJECTIVE

Our objective is to provide a deep understanding of Torah teachings, through a meaningful experience of traditional Jewish lifestyle. If the applicant is an undergraduate or graduate student with minimal or no background in Torah learning, this program is suited for him. The Miami Torah Experience offers such students the opportunity to explore the contemporary relevance of Torah study and Jewish observance in a relaxed atmosphere in North Miami Beach, Florida.

The program is designed to combine intense academic study with opportunities for cultural, physical and recreational activities. Both a student's body and soul will benefit from a blend of structured classes, tutorials, student-faculty forums and guest lecturers, complemented by music, water activities and sports.

PROGRAM CURRICULUM

The program curriculum includes introduction to Talmud, Jewish law, *Chumash* and *Chassidic* thought. In addition to the structured courses, the program provides ample opportunities for a student to pursue his particular learning style. Faculty and staff will be available for tutorials, private consultations and informal discussions. Distinguished guest lecturers will periodically address the student body on topics of special interest.

FACULTY

The professors, mentors, and administrators of the Miami Torah Experience are scholars dedicated to sharing the deeper meaning of Judaism with groups of serious students who can, in turn, come to appreciate the depth and value of a Torah-true lifestyle. YTO Director Rabbi Immanuel Storfer has successfully lead the Ivy League Torah Study Experience and is passionate about offering this opportunity. Joining him will be noted scholars and lecturers, including Rabbis Manis Friedman, Avraham Korf, Leib Schapiro, Sholom Ber Lipskar, Yosef Marlow and Mendy Fellig.

Complaint Process

If a Student has a complaint that the immediate faculty are not dealing with, the student may send an email to the Dean of the Institution (Rosh Hayeshiva) at rabbirtzaleib@gmail.com or the Executive Director at Bkorf@lecfl.com and ask for them to address the issue.

*If a student is still not satisfied, he may contact the Accrediting office at Association of Advanced Rabbinical and Talmudic Schools Telephone: (212) 363-1991 Fax: (212) 533-5335
Email: office@aarts-schools.org*

The following is the State complaint process:

1. Students must first go through the institutional complaint process listed in the institution's website under grievance and/or complaint process.
2. If the student is not satisfied with the outcome, he/she may file a complaint with the state agency that governs the institution (see lists of state agencies under Contact Directory).
3. If the student is not satisfied with the outcome he/she may appeal the complaint to the Council by sending an email to FLSARainfo@fldoe.org.

Requirements

1. Complaint must be filed within two years of the incident about which the complaint is made.
2. Complete the institutional and state agency complaint process prior to submitting complaint to the Council.
3. Complaint must be a formal assertion in writing that the terms of SARA, or of laws, standards or regulations incorporated by SARA, are being violated by a person, institution, state, agency or other organization or entity operating under the terms of SARA.
4. You are a student of a FL-SARA approved institution. See list of approved institutions. (The student is a **distance education student living outside-of-the-State of Florida** at the time that the incident occurred.

If you are not a student, but have a concern about any of the above, you may submit a complaint.

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