

**Yeshivas Maharit D'Satmar**

**◆ Student Catalog ◆**

**2014-15**

Yeshivas Maharit D'Satmar  
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Yeshivas Maharit D'Satmar reserves the right to change policy, tuition and fees, including cancellation or deletion of any course described in this Catalog at the discretion of the institution. Any substantive changes will be incorporated as addenda to the Catalog.

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## **Historical Overview**

Yeshivas Maharit D'Satmar is one of the many institutions based on the teachings of the legendary Satmar Rebbe, Rabbi Yoel Teitelbaum of blessed memory. Following the Holocaust, Rabbi Yoel Teitelbaum who was the Grand Rabbi in Satmar, Hungary, arrived on these shores and established the Satmar community in Williamsburg, Brooklyn. The new movement gave strength and vitality to the broken Jewish Hungarian refugees, reaffirming their connection to their traditions of the past while enabling them to carry forward into the "new world". Rabbi Yoel Teitelbaum's values and way of life are now well established in America, as well as in other countries around the globe. The Satmar community of Williamsburg expanded and in the 1970's established a secluded community in Monroe, NY.

This new community was based on the principles of the Torah of their fathers: to learn its sacred laws and live by its ideals. The settlement is completely set up with its own school system, Kashruth and outreach organizations. The Satmar Chassidim continue to dress in the ways of their forebears, speak the Yiddish language, and live behind an opposing wall of segregation from the immorality and immodesty which is rampant in today's society.

Rabbi Yoel Teitelbaum was also known as the "VaYoel Moshe", after the books he authored under that name. He was adamant in the belief that Torah should be studied through the old method of emphasis on a broad knowledge of the texts and the established commentaries rather than through the pursuit of speculation and analysis that may compromise the latter. The "VaYoel Moshe" also emphasized that the learning should be "Shmmtza Alibah D'Hilcheseh", meaning, to study the Gemorah/Talmud and arrive at the practical Halucha (laws).

Rabbi Yoel Teitelbaum instituted this method from the onset of the educational system, seeking to instill the yoke of Torah and fear of Heaven in the children from a young age. In 1988, Rabbi Yoel Teitelbaum's students began establishing a new educational infrastructure, pursuing the model of the "VaYoel Moshe". The goal was and is to raise the next generation to live with Torah Ethics and carry the ideals of the Satmar Chassidus into the future. In 2010, this was furthered by the creation of Yeshivas Maharit D'Satmar for the college-level students of the community.

## **Mission**

The mission of Yeshivas Maharit D'Satmar is based on the overall goals of the VaYoel Moshe: to rebuild from the ashes of the Holocaust, a strong form of Chassidic Judaism in America, just as it was in Hungary. One of the basic elements of the Chasidis is the principle of warmth and love for others, and for life itself.

Yeshivas Maharit D'Satmar aims to prepare its students for a life of Torah, not only based on intellect, but also by encompassing their thoughts and actions as well. The study of Missar is therefore a fundamental part of the Yeshiva's curriculum. Missar brings one to form proper life decisions, and to strive higher in between both Man and G-d and Man and Man.

Another fundamental part of the curriculum is Gemara/Talmud. Learning the traditional texts brings an understanding of the world we live in. All wisdom is based in Torah, and thus students develop knowledge in many areas, such as biology, math and human nature. In addition, students gain analytical thinking skills, and learn to organize complex concepts and look for the logic in a Talmudic dispute.

The third fundamental of the Yeshiva's curriculum is Halucha. Students study the complexities of Jewish law that have been delved into for centuries. For students who continue on to be future Rabbis and Dayanim of the community, this inherent knowledge will be the foundation of their graduate work. Even students that eventually enter the work force will use this basic knowledge on an everyday basis, for this knowledge is a requisite map to live their lives as Orthodox Jews. Furthermore, the Torah values that Halucha conveys stresses one should act as a moral and ethical citizen in every situation.

Practical application of a lifestyle of kind acts is as important as the academic lessons taught in the Yeshiva. Students are encouraged to portray these lessons in a real sense by forming charity campaigns to help the needy, bake matzos for the community, act as Gabbai or organize the books in the Yeshiva's library, among other things.

Finally, Yeshivas Maharit D'Satmar instills holiness into its students along with every lesson. The Satmar Rebbe saw the importance of imbuing sanctity into the everyday life of his Chassidim. He taught them to separate themselves from the temptations of the surrounding world, and elevate themselves to feel pride in leading a life distant from today's culture, a life dedicated to self-improvement, and learning from the great leaders of the past.

### **Board of Directors**

|                   |                |
|-------------------|----------------|
| Abraham Lieberman | President      |
| Moshe Schwartz    | Vice-President |
| Yehuda Steiner    | Secretary      |
| Joel Braver       | Treasurer      |
| Yitzchok Tyrnauer | Trustee        |
| Yuda Blum         | Trustee        |

### **Administration**

|                    |                         |
|--------------------|-------------------------|
| Joel Braver        | Chief Financial Officer |
| Moses Jacobowitz   | FAA, Administrator      |
| Moshe Schwartz     | Registrar               |
| Tovye Mair Indig   | Kitchen services        |
| Jacob Pollak       | Plant Manager           |
| Yermie Smilowitz   | Fundraising             |
| Menashe Tannenbaum | Security                |
| Shulem Falkowitz   | Security                |

## **Faculty**

|                         |               |
|-------------------------|---------------|
| Rabbi Israel Moskovitz  | Rosh Yeshiva  |
| Rabbi Morris Kaufman    | Rosh Kollel   |
| Rabbi Isaac Meisels     | Magid Shiur   |
| Rabbi Herman Berkowitz  | Magid Shiur   |
| Rabbi Abraham Reichman  | Magid Shiur   |
| Rabbi Joel Mendlowitz   | Magid Shiur   |
| Rabbi Jona Rottenberg   | Magid Shiur   |
| Rabbi Shmiel Blum       | Magid Shiur   |
| Rabbi Nusen Schwartz    | Magid Shiur   |
| Rabbi Moshe Spitzer     | Magid Shiur   |
| Rabbi Abraham Biener    | Shoel Umeshiv |
| Rabbi Oscar Freund      | Shoel Umeshiv |
| Rabbi Azriel Blumenfeld | Mashgiach     |
| Rabbi Chaim Ehrental    | Mashgiach     |

## **Availability Of Full Time Employee To Assist Enrolled And Prospective Students**

Yeshivas Mahrit D'Satmar has designated Rabbi Moses Jacobowitz *Financial Aid Administrator*, as the full time employee available to assist enrolled and prospective students in obtaining information on financial aid programs available, criteria for eligibility, and procedure for applying for financial aid, cost of attendance, retention rates, completion and transfer rates, institutional security and crime statistics, and all required disclosures and information, as required by 668.42, 668.43, 668.45 and 668.46 of the Code of Federal Regulations. He can be found in the administrative offices during regular business hours.

## **Direction to Yeshivas Maharit D'Satmar**

475 County Rt. Monroe, NY 10950

From the George Washington Bridge:

Take George Washington Bridge toward Cross Bronx Expy/W 178 St.

Keep left at the fork to continue toward I-95 S/George Washington Bridge.

Take exit 74 toward Palisades Parkway.

Take exit 18 on the left toward US-6 W/NY-17/I-87.

At the traffic circle, take the 2nd exit onto US-6 W.

Take the NY-17 S ramp to NY-32/Suffern/Newburgh.

Continue straight onto NY-32 N.

Turn left onto Nininger Rd.

Turn right onto County Rt. 105. Continue to follow County Rt. 105. Destination will be on the right.

## **Campus and Facilities**

The Yeshivas Maharit D'Satmar campus has two separate locations. The main campus is on a 4.5-acre property at 475 County Route 105, Monroe, New York. Located in this quiet suburb, it imbues students with an exclusively conducive atmosphere for growth and undistracted learning.

The two-story Yeshiva building, encompassing 6,000 square feet, is a modern facility equipped with central air conditioning. On the lower level, there is a large dining room, three lecture rooms, and a mechanical room. The upper level consists of a 2,400 square foot Bais Medrosh graced with a beautiful Aron Kodesh. It has a high ceiling, large windows, and desks for each pair of Chavrisas (learning partners), contributing to a comfortable learning environment. Located right off the Bais Medrosh, the library is easily accessible to students for learning. There is also a coffee room and a coatroom on this floor, for the student's use. The Menahel's office and a faculty room are close by as well.

A separate dormitory building on campus is used for those students from other cities. However, the campus is close enough for daily transportation to the Kiryas Yoel community, and the majority of students are encouraged to return home each day. The two-story dormitory currently houses only ten students, but will eventually accommodate up to forty students in its eight separate units, with beds, closets, and a dresser in each room. A 1,000 square foot modern Mikveh building is conveniently located on premises, and is kept clean by a maintenance staff.

The second location is situated within the community on 8 Van Buren Street, Monroe, New York. The older students in levels four and five can easily walk there and be available, if necessary, for their families. The learning in this location focuses more on practical Halucha, applicable to the daily life of every Jew. The 1,200 square foot building houses a Bais Medrosh, library, and two lecture rooms, as well as a coffee room, lounge and coat room. In this location, there are presently approximately forty students, but the premises can accommodate as many as a hundred students. Both locations were recently renovated and meet all code and safety requirements.

## **Student Life**

Students do not stay in the Yeshiva for Shabbos, but go home to their families. However, in the summertime, the entire yeshiva – including students and faculty – relocate to the Catskill Mountains for two weeks. There, in the fresh country setting, they learn, relax and enjoy the respite that the facility offers.

Throughout the course of the year, students coordinate and are involved in a full schedule of outreach activities. This provides an outlet, as well a break from their studies. Designed to give students a sense of accomplishment and a means in which to develop good character while they assume responsibility for others, the range of these activities is broad.

Students participate in planning and arranging various Yeshiva celebratory functions or commemorative events. Gifted students write articles and research papers for the student directed publication called Neta Shashuim.

One elite group of older students serves as peer counselors. If they know of a fellow student undergoing difficulties, they discreetly arrange to cheer him and boost his spirits. Quietly and without fanfare, they offer a friendly shoulder as they build up his confidence. If a student requires assistance in his learning, they also offer to learn with him or even go so far as to raise funds to hire a tutor.

Various groups of students are also actively involved in praying for the sick or learning as a merit for a deceased person who may have left no children to do so, as the tradition calls for. Students take on responsibilities for the Yeshiva in the form of helping in the library, by organizing and placing books on the shelves and making repairs. During prayer service, they collect pledges for new book purchases. Other students serve as Gabbaiim during prayer service.

In another venue, students participate in a Bikur Cholim group that arranges visits to sick and homebound colleagues. During such a typical visit, students will make conversation, tell stories and sing for the patient. Sometimes they also will study briefly with the patient. In addition to this, they regularly telephone the patient and pray for his recovery.

Yet another outreach activity is the Keren Chasanim, a fund for needy grooms. Students regularly collect contributions by making rotating rounds in local synagogues in order to provide the underprivileged with a stipend to furnish an apartment, pay for essentials, and even finance a wedding. Charity drives such as this are also made to help the sick, the orphaned, the widowed and others in precarious situations. Moreover, the students help fund a free-loan society that offers short term assistance to the needy.

### **Counseling**

Faculty members go out of their way to assist students by guiding, counseling and administering private instruction, when necessary. This is done during regular hours as well as by devoting private time.

### **Library**

Yeshivas Maharit D'Satmar's library is divided between the two locations. There are approximately 7,500 volumes split into approximately 4,500 volumes on the main campus with an additional approximately 3,000 volumes in the second location. Each division's collection is suited to its curriculum.

The lower level of Yeshivas Maharit D'Satmar focuses on basic Gemara/Talmud; therefore its library contains multiple editions of Shas, the Mishna, Geonim and Rishonim. These important commentaries clarify the complex Talmud for the understanding of today's young students. The

Halucha collection and Shaylos Uteshuvos act as guides in the practical Halucha program for the students in both locations. There is a range of books on Missar and Chassidus, as well as the books authored by Rabbeini Yoel (the “VaYoel Moshe”), containing his teachings on many aspects of philosophy - including scholarship, questions, lectures, education and kind acts.

In both locations, Gabbaim keep the books organized, and recommendations for purchase of new volumes are well regarded. While there are no computers or other technological devices in the libraries as per advice of leading Rabbis, a student can search in a digital Otzar Hachochma in the administrative offices. The books of Kotzvei Rishonim, are popular and helpful among the students.

### **Textbooks and Required Materials**

Yeshivas Maharit D’Satmar offers a highly specialized program of study in Talmud and related subjects. All textbooks are readily available for use on open stacks in the study hall and school library. Students who wish to purchase their own copies of the texts studied may purchase them from one of the local Judaic bookstores stores in the area. Many students prefer to have their own Gemarah which costs between \$20-\$50, depending on the publisher and addition, and a Kovetz Miforshim which costs between \$25 and \$45. Most texts used in the program are reprints of the Talmud and other classical texts that do not have ISBN numbers. Below are the addresses of three local Judaica store:

Kiryas Joel Seforim Store  
15 Garfield Rd. Unit 104  
Monroe, New York 10950

Doren Judaica & Seforim Store  
2 Eahal Ct,  
Monroe, NY 10950

Gen Hseforim Store  
12 Meron Dr.  
Monroe, NY 10950

### **Accreditation**

Yeshivas Maharit D’Satmar is accredited by the Association of Advanced Rabbinical and Talmudic Schools (AARTS) to offer a First Talmudic degree. AARTS is located at 11 Broadway, Suite 405, New York, NY 10004.

## **New York State Approval**

Yeshivas Maharit D'Satmar does not offer programs leading to academic degrees authorized by the New York State Board of Regents. In our opinion, the studies offered by the Yeshiva, although different in kind, are equivalent in duration, intensity, depth of knowledge and quality of scholarship to degree programs presently approved by the Board of Regents.

The credits offered by Yeshivas Maharit D'Satmar measure a student's progress toward the undergraduate degree in Talmudic Studies offered by the institution. Under New York State law, a corporation formed for religious and educational purposes which does not confer academic degrees requiring program registration by the State Education Department does not require State approval or authority in order to exist or to perform its postsecondary education functions. Yeshivas Maharit D'Satmar falls into this category and therefore is not subject to evaluation by the Board of Regents.

## **Non-Discrimination Policy**

Admission to Yeshivas Maharit D'Satmar is open to qualified men of the Orthodox Jewish faith without regard to age, race, color, national origin or physical handicap. Yeshivas Maharit D'Satmar is an Equal Opportunity Employer and is in compliance with Title VI of the Civil Rights Act of 1964, Title IX of the Education Amendments of 1972, Section 504 of the Rehabilitation Act of 1973, the Americans with Disabilities Act of 1992, and the Higher Education Act of 1965, as amended, and any applicable law pertaining to student Financial Aid programs.

Beyond equal access, opportunity, and accommodation, Yeshivas Maharit D'Satmar is committed to the understanding, sensitivity, patience, encouragement, and support that are so vital to guaranteeing to all qualified students, the same educational experience and environment as well as the equal opportunity to learn and study at the institution.

While the present facilities are not fully accessible to the handicapped student, every effort will be made to accommodate any handicapped student who is admitted to the institution.

## **Admission Requirements**

Admission to Yeshivas Maharit D'Satmar is open to all qualified applicants who are interested in pursuing the Yeshiva's rigorous and challenging academic program. Acceptance to Yeshivas Maharit D'Satmar is based on a number of factors. The applicant must be a High School graduate with the following minimum academic background. Bible: a completion of the Pentateuch and its basic commentaries. Talmud: a minimum completion of 150 folios. Legal Codes: Competence in Halacha (laws) and Minhagim (customs) of the laws in Orach Chaim and a personal commitment to keep them. The applicant's previous academic performance in these areas as well as his potential for successful integration into the Yeshiva will be taken into consideration. A recommendation from the applicant's previous Rosh Yeshiva is not required but will generally be beneficial.

The applicant for admission must first schedule an interview with the Rosh Yeshiva or the Rosh Kollel. At the time of the interview, the applicant will be orally examined to determine his level of Talmudic scholarship and the potential for growth in the academic program. The applicant may be asked for an oral reference from a member of the academic community to determine his scholastic ability and quality of character. Upon acceptance, the student will be assigned a level that best reflects his previous work as applied to Yeshivas Maharit D'Satmar's program.

In order to initiate the admissions process and schedule an interview by the Hanhala, applicants should contact the Rosh Yeshiva or the Rosh Kollel either at home or in the Yeshiva:

Rabbi Israel Moskovitz, Rosh Yeshiva  
49 Throop Ave # 1-B  
Brooklyn, NY 11206  
(718) 387-7954

Rabbi Morris Kaufman, Rosh Kollel  
8 Van Buren Drive #201  
Monroe, NY 10950  
(845) 783-8389

Yeshivas Maharit D'Satmar  
3 Leipnik Way #302  
Monroe, NY 10950  
Telephone: (845) 782-1380 Fax :(845) 782-5169

### **Transfer Credits**

At the discretion of Yeshivas Maharit D'Satmar, credits may be awarded for the satisfactory completion of courses taken at another post-secondary Talmudic Studies institution. To be eligible for transfer credits, the course or courses taken at the other institution must have a grade of C (2.00) or higher. When applying for admission to Yeshivas Maharit D'Satmar, transfer students should present an official transcript of all courses completed at the other institution, or arrange to have an official transcript of the institution sent to the Yeshiva.

Yeshivas Maharit D'Satmar will evaluate whether the courses taken at the other institution meets the Yeshiva's criteria for transfer. The credits assigned may be used in determining the student's course registration and financial aid. Credit by examination may be granted to students based on the examination the Rosh Yeshiva administers to each incoming student. Students will be placed at the appropriate academic level and granted the credits by examination that will place them on par with the class.

### **Tuition and Fees**

|                 |             |
|-----------------|-------------|
| Annual Tuition: | \$10,500.00 |
| Transportation: | \$300.00    |
| Room and Board: | \$4,800.00  |

### **Financial Aid**

Yeshivas Marhit D'Satmar has applied for Title IV eligibility. Once approved, the institution will be able to offer the Federal programs listed below and will apply for TAP eligibility. Until then, Yeshivas Maharit D'Satmar makes every effort to assist students and their families who have difficulty meeting the tuition and other fees of the institution. This scholarship assistance is available to students with acceptable academic standing and a high degree of financial need. For more detailed information on scholarship assistance, students are advised to contact Rabbi Moses Jacobowitz.

Normally, these awards are granted in the case of entering students who would otherwise be unable to attend a postsecondary institution. Scholarship awards are renewable each year for the full five-year program on the basis of continued financial need and acceptable academic progress.

Once the institution is approved, any student who has difficulty in meeting his educational costs at Yeshivas Maharit D'Satmar should meet with the Rabbi Moses Jacobowitz, to learn about the options available to him, which may include grants, scholarships, and deferred payment plans.

The Financial Aid Office will make a determination as to the expected amount to be paid by the student and his family and assess what federal aid, if any, may be available to the student.

Financial aid packages that may be offered to students include grants and work-study jobs. The institution may also offer financial assistance in the form of institutional scholarships to needy students as long as scholarship funds are available. Eligibility for federal programs is determined by an evaluation of the student's financial need, based strictly on the formulas developed by the Department of Education.

A student's financial need is determined by subtracting the contributions expected from the student and his parents from the total cost of education. The total financial aid awarded a student usually cannot exceed the student's need. This process is explained in greater detail below.

In order to qualify for Federal financial aid programs a student must:

- be enrolled in an eligible program
- be a U.S. Citizen, permanent resident of the U.S., or eligible non-citizen
- utilize all assistance funds for education-related expenses
- have fulfilled Selective Service registration requirements
- maintain satisfactory progress toward completion of a program of study
- be a high school graduate
- sign a certification statement that he does not owe a refund to any Title IV program, and is not in default on any Title IV loan.

### **Applying For Financial Aid**

To apply for financial aid, a prospective student should complete a “Free Application for Federal Student Aid (FAFSA) available from the Financial Aid Office. Additional forms may be required for state grants.

Students may be required to supply additional documentation, such as IRS Tax Transcripts and/or verification worksheets, to verify the information supplied on the FAFSA. Awards are made for one academic year at a time, and are not automatically renewable. Students must reapply each year before the appropriate deadline.

### **Financial Aid Need**

Title IV federal program eligibility is based on a process called “need analysis”. The following is a brief explanation of need analysis.

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

If the student is determined to be dependent on his parents, a parental contribution is assessed. This is the amount that the parents are expected to pay, based on their income and available assets. Allowances are made for expenses such as living allowance based on family size, taxes paid, and the number of children in college.

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

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

The student’s budget or cost of education is calculated based on tuition and fees plus a standard allowance for living expenses, which depends on whether the student lives on-campus, with his parents, or has other arrangements.

The Expected Family Contribution is then subtracted from the student’s total budget. The result is known as the student’s “need”. This concept of need is the foundation of financial aid. Students exhibiting need, who apply on time will probably be awarded aid.

## **Application Deadline**

Applications for Pell Grants may be processed until June 30, 2015. However, students are urged to submit their applications by January 2015. Failure to meet the deadline may delay the processing of a student's application. More important, the funds for some programs are limited and will be distributed with priority given to those students who have met the deadline.

Please note that students are required to update certain types of information that they have entered on their application, i.e. dependency status, household size, and number of family members enrolled in post-secondary education. Be sure to discuss any such changes with the Director of Financial Aid.

## **Federal Aid Programs**

The Federal Pell Grant Program provides grants to undergraduate students. These grants do not have to be repaid. This program is an "entitlement" which means that each eligible student who attends an eligible institution and applies on time may receive a Federal Pell Grant. Grants vary from \$585 to \$5730, based on the "Expected Family Contribution" generated by a federally mandated formula.

Financial aid disbursements in the Federal Pell Program are scheduled at the beginning of each semester, provided all paperwork has been submitted and is complete. A student generally receives one half of his scheduled award during the first semester and the second half during the second semester. Students whose paperwork is completed during the second semester may be paid retroactively for the first semester.

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

The Campus-Based Programs are a group of programs funded under Title IV. The campus based programs in which the institution hopes to participate are:

FSEOG - Federal Supplemental Educational Opportunity Grants

FWS - Federal Work Study

In these programs, fixed sums are allocated to each school based on its size and other factors. The institution then analyzes the need of all eligible financial aid applicants whose paperwork is completed in a timely manner, and determines an equitable distribution of the funds available in a process known as "packaging". Thus, students who apply after initial packaging deadlines (as posted in school) may be too late to receive any funds from these programs.

The Federal Work Study Program is an employment program. Funds are allocated to schools as part of the campus-based programs as explained above. Eligible students are offered part-time employment. The Financial Aid Office, in conjunction with the academic staff, determines through an interview if a student is eligible for employment, based on his abilities to fulfill his academic responsibilities with the added burden of employment. Employment is also contingent on student qualifications of the positions available.

### **NY State Tap Grants – Description**

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

To be eligible for TAP, a student must:

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

The Maximum yearly TAP award is \$5165. Award amounts are determined by:

- Academic year in which first payment of TAP or any state award is received
- Type of postsecondary institution and the tuition charge
- Combined family NYS taxable income, Federal, State or local pension income and private pension and annuity income, if applicable.
- Financial status (dependent or independent)
- Other family members enrolled in college

Yeshivas Maharit D'Satmar will disburse any TAP funds due to the student as soon as possible, but not more than 45 days after the institution has credited the award to the student's account.

Instead of disbursing funds due to the student, the Seminary may credit them toward a future term if the student authorizes the credit in writing. They may also credit TAP payments toward charges the student has incurred for a future term. That term must already be underway when the school receives the payment, and the balance for that term must exceed the amount deferred for that term based on anticipated receipt of a TAP award. An authorization form will be made

available to students at the time of registration which will remain in effect for the duration of his study.

### **Withdrawal Procedure**

Any student who must withdraw while the semester is in progress should inform the Rosh Yeshiva, preferably, in writing. The official date of withdrawal is the date that the student indicates in his notice or the date of notification, whichever is earlier.

### **Refund Policy**

Any student who cancels enrollment prior to the start of the semester is eligible for a full tuition refund.

Students who withdraw from school will have adjustments made to institutional charges. They will be calculated on a monthly pro rata basis until up to 60% of the semester. (This 60% date will be calculated based on the number of days in the semester using the federal procedure.) For example, if a student withdraws when 40% of the semester has been completed, the institution will retain 40% of the institutional charges for the semester. Based on the amount of the adjustments and amounts of tuition paid, students may be entitled to a refund of tuition paid.

### **Return to Title IV**

For all students who withdraw during a semester, the institution performs an R2T4 calculation utilizing the Return to Title IV software provided by the U.S. Department of Education.

The withdrawal date used to calculate the Title IV refund will be determined as follows:

For 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.

For a student who withdraws without giving official notification, the date of withdrawal is the last documented date of attendance in class or at an academically related activity. If none is documented, the withdrawal date is determined to be the midpoint of the semester.

Each semester, there is a one-time enrollment confirmation roster generated by the registrar's office and circulated to the faculty to be completed at the point in time when 60% of the semester has passed. This roster 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 is not in attendance at that 60% point is determined to have withdrawn at the midpoint of the semester.

Generally, if a student officially withdraws before 60% of the semester has passed, he will be able to retain a prorated portion of the financial aid awarded. If he withdraws after 60% of the semester has passed he will most likely be able to retain all of the financial aid he has been

awarded. Students who withdraw after the 60% point will still have a Return to Title IV calculation performed to determine if they qualify for post withdrawal disbursements.

If the calculation on the U.S. Department of Education's R2T4 system 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 Perkins loans
- (ii) Federal PLUS loans received on behalf of the student
- (iii) Federal Direct PLUS received on behalf of the student

Any funds that need to be returned to a lender will be returned by the school on behalf of the student. The student will receive notification that the funds have been returned. The student already provided authorization for this return of funds when applying for a loan.

If unearned funds remain to be returned after repayment of outstanding loan amounts, the remaining excess will be returned in the following order:

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

Refunds and returns of Title IV funds will be made within forty-five days of the date of determination that a student has withdrawn. Credit balances to students will be made within fourteen days from the date that a credit balance from federal student aid occurs as a result of the refund calculation.

### **Academic Calendar 2014-2015**

Fall Semester: October 26, 2014 - March 27, 2015

Spring Semester: April 19, 2015 - October 12, 2015

### **Academic Regulations**

#### **Satisfactory Academic Progress**

In order to maintain eligibility for Title IV Aid programs, students must meet the following Satisfactory Progress standards.

All matriculated students pursuing an approved program at Yeshivas Maharit D'Satmar are required to maintain satisfactory academic progress toward graduation, which in this institution is defined as being in good academic standing as detailed below. Students admitted and enrolled at Yeshivas Mahait D'Satmar must attend on a full time basis.

The SAP standards required for students receiving Title IV federal financial aid are one and the same for all matriculated students at Yeshivas Mahait D'Satmar. Satisfactory academic progress at Yeshivas Mahait D'Satmar has two principal components: a qualitative standard and a quantitative standard:

- Qualitative Standard

In pursuit of graduation, the student must achieve a cumulative grade point average (GPA) of 2.0 (the equivalent of a “C” average) or better. Students’ records are evaluated at the end of each semester and are expected to maintain a minimum cumulative GPA of at least 2.0.

Semester grade point averages shall be calculated according to the following numerical equivalents:

|    |            |
|----|------------|
| A  | 4.0        |
| A- | 3.7        |
| B+ | 3.33       |
| B  | 3.0        |
| B- | 2.7        |
| C+ | 2.3        |
| C  | 2.0        |
| C- | 1.7        |
| D+ | 1.3        |
| D  | 1.0        |
| W  | Withdrawal |
| I  | Incomplete |
| F  | 0.0        |

- Quantitative Standard

A student must make sufficient progress through the academic program to complete the 140 credit, five-year undergraduate program, within a time period of not more than twelve semesters, with a maximum attempted credit ceiling of 209 credits.

Full time students must successfully complete 67% of the normal attempted credits per semester and must make sufficient progress to complete the normal five-year program in six years. The chart below illustrates the maximum completion time with the number of credits students must earn by the end of each semester:

| Semester              | 1  | 2  | 3  | 4  | 5  | 6   | 7   | 8   | 9   | 10  | 11  | 12  |
|-----------------------|----|----|----|----|----|-----|-----|-----|-----|-----|-----|-----|
| Credits Earned        | 12 | 24 | 36 | 48 | 60 | 72  | 84  | 96  | 108 | 120 | 132 | 140 |
| Max Credits Attempted | 18 | 36 | 54 | 72 | 90 | 108 | 126 | 144 | 162 | 180 | 198 | 209 |

At the end of each semester, students’ academic files are evaluated to determine if the students are making satisfactory academic progress. As part of the evaluation a student’s earned credits are divided by the student’s attempted credits to determine if the student is progressing through the five-year academic program at a pace sufficient to complete the program within the

maximum time frame. If the number of credits earned divided by the number of credits attempted is 67% or greater and the student has earned at least the number of credits that appears in the chart above that corresponds to his semester of attendance, he is determined to be making satisfactory progress.

### **Federal Financial Aid Warning And Academic Probation**

For continued eligibility for federal financial aid program, if a student who had been making satisfactory progress, falls below the satisfactory progress standards, he will be given a financial aid warning during which time he maintains federal financial aid eligibility. The warning period will last for one semester. During the federal financial aid warning period, the Rosh Yeshiva will counsel the student and attempt to improve the student's performance by providing various student services that might include special tutoring, a new study plan or a scheduling accommodation. If after this federal financial aid warning period satisfactory progress standards are still not met, the student will be notified that he will be terminated from financial aid. He will be notified that he has the option of appealing his lack of satisfactory academic progress. Procedures for filing an appeal are described in the section below. If the student successfully appeals the lack of satisfactory progress after the financial aid warning he will be placed on academic probation for one semester.

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

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

### **Reinstatement**

When it is determined, by examining his progress for the semester, that a student who was not making satisfactory progress has improved his average and attained sufficient credits to bring his total to the appropriate number for the semesters completed, the student will be notified that he may once again receive aid from Title IV programs.

### **Incompletes And Withdrawals**

If a student has not completed all required course work, he may have up to six months, at the discretion of the instructor, to complete the work. If it can be determined that, without passing

this course, the student will be in compliance with Satisfactory Progress standards, the incomplete will not be considered to affect his average or his satisfactory progress in that interim. If it is determined that, without passing this course the student will not be in compliance with satisfactory progress standards, the student's faculty advisor will meet with the Rosh Yeshiva to discuss the situation. If they are able to determine that the student is making efforts in good faith to complete the missing work, they may allow him to retain the status of satisfactory progress in the interim.

Students who withdraw or fail to complete a course, and obtain the Dean's approval for the withdrawal may have the course recorded as Withdrawn Without Penalty. This grade will not be counted in the student's GPA. However, the course(s) will be counted towards the student's number of credits attempted. Students who withdraw or fail to complete a course without the Dean's approval will receive a failing grade for the course and the grade will be counted in the student's GPA. The course credits will also be counted as credits attempted.

### **Transfer Credits And Satisfactory Progress**

Transfer credits are not included in the GPA calculation; however the credits accepted are counted toward both the number of attempted credits and the number of credits earned by the student.

### **Appeals Process; Mitigating Circumstances**

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

The Rosh Yeshiva's decision will be conveyed to the student in writing within ten days of filing a written appeal.

### **Repetitions**

All repeated courses are counted in the number of student's attempted credits, but cannot be counted towards full time enrollment status for the semester in which the repeated course is taken, unless the student is retaking a course in which he received a failing grade.

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

## **ESL/ Non-Credit Remedial Courses**

Yeshivas Maharit D'Satmar does not offer any ESL or non-credit remedial courses.

## **Grounds for Dismissal**

Students who do not adhere to Yeshivas Maharit D'Satmar's academic standards or standards of conduct, including a serious breach of character or moral conduct as defined by the Shulchan Aruch, may be considered for dismissal. It should be noted dismissals are extremely rare in the institution as every effort is made initially to admit students of the highest character and academic standing.

Any student dismissed from Yeshivas Maharit D'Satmar will not be permitted to register for any additional courses. The student may however submit a formal appeal of the decision to the Administrator of the Yeshiva. In the event the student is re-admitted, he will be placed on probation for one semester, during which time he must satisfy any conditions specified in his reinstatement.

## **Grading Point System**

The grading of academic performance followed at Yeshivas Maharit D'Satmar is based on a combination of criteria. These include a careful evaluation by the faculty of the student's growth in learning based on first hand interaction with the student, the student's participation and contribution to the Shiur, progress in Chavrusa study, oral and written exams and overall Hasmoda.

The following letter grades are used at Yeshivas Maharit D'Satmar, even though the grades themselves are only a proxy measure of the student's quality of work:

|     |                           |     |
|-----|---------------------------|-----|
| A   | Superior                  | 4.0 |
| A-  | Excellent                 | 3.7 |
| B+  | Very Good                 | 3.3 |
| B   | Good                      | 3.0 |
| B-  | Above Average             | 2.7 |
| C+  | Average                   | 2.3 |
| C   | Fair                      | 2.0 |
| C-  | Fair/Poor                 | 1.7 |
| D   | Poor                      | 1.0 |
| F   | Failing                   | 0.0 |
| INC | Incomplete                |     |
| WP  | Withdrawn without Penalty |     |

The Grade Point Average is calculated by dividing the total number of quality points earned for all courses by the number of credit hours attempted. Credit hours with a grade of Incomplete and Withdrawn Without Penalty not included in the determination of the grade point average, although those hours with a grade of Fail are included.

## **Attendance**

By design, Yeshivas Maharit D'Satmar program relies heavily on keeping regular Sedorim in the learning process. This includes attendance of the Shiurim and the daily learning sessions. Excessive tardiness or unusual absences are not acceptable, and may result in a grade reduction, loss of course credit or other disciplinary action.

## **Good Academic Standing For NY State Grant Programs**

To maintain eligibility for NY state aid grants (TAP), students must be in Good Academic Standing which is defined as accumulating a minimum number of credits and achieving a specified GPA each term. The requirements are based on the schools minimum requirements.

The chart below illustrates these minimum requirements:

| Semester                                      | 1 | 2   | 3   | 4   | 5   | 6   | 7   | 8   | 9   | 10  |
|---|---|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| Minimum Credits that student must have Earned | 0 | 6   | 15  | 27  | 39  | 51  | 66  | 81  | 96  | 111 |
| With at least a GPA of ....                   | 0 | 2.0 | 2.0 | 2.0 | 2.0 | 2.0 | 2.0 | 2.0 | 2.0 | 2.0 |

For NY state aid programs i.e. TAP there is no financial aid warning period. Students who do not meet satisfactory progress standards will lose their eligibility for state aid. There is a one-time waiver of good academic standing that may be used by students receiving state grants. This waiver is only issued in situations where there are extenuating circumstances that contributed to the drop in good academic standing i.e. illness of the student or death in the student's family. To apply for this waiver, the student must make a written request to the Rosh Yeshiva and supply third party documentation i.e. a doctor's note. There is also a C average waiver for students who fail to meet the required GPA average. These waivers are handled on a case by case basis and a request for the waiver which includes supporting documentation must be provided to the Rosh Yeshiva.

## **Conduct**

Yeshivas Maharit D'Satmar's standards for proper behavior are based on traditional codes of Ethics and Halucha. The student is expected to behave at all times as a member of the larger community. Any lapse in a student's behavior whether on or off campus, may result in disciplinary action, including suspension. All decisions related to student conduct are made by the Administration and the Rosh Yeshiva in consultation with the faculty.

## **Placement Disclaimer**

Yeshivas Maharit D'Satmar is an academic institution and does not provide vocational training nor guarantee employment or placement to students who complete its programs.

## **Academic Program**

Yeshivas Maharit D'Satmar offers a 140 credit five-year undergraduate academic program leading to the First Talmudic Degree. The academic program is divided into three departments: Talmud, Legal Codes/Halucha, and Ethics/Missar and Philosophy/Chasidis. The first three years the focus is mostly on Talmud although the students also study Legal Codes and Ethics and Philosophy. The next two years the focus is mostly on Legal Codes although the students also study Talmud and Ethics and Philosophy.

The degree requires the successful completion of 140-credits; the following is a breakdown by level and semester:

### *Introductory Level*

|                       | <u>Fall Semester</u> | <u>Spring Semester</u> |
|-----------------------|----------------------|------------------------|
| Talmud Intensive      | 6 credits            | 6 credits              |
| Talmud Survey         | 4 credits            | 4 credits              |
| Legal Codes/Halucha   | 2 credits            | 2 credits              |
| Ethics and Philosophy | 2 credits            | 2 credits              |
| Sub Total:            | <u>14 credits</u>    | <u>14 credits</u>      |
| Total:                | <u>14 credits</u>    | <u>28 credits</u>      |

### *Beginning Level*

|                       | <u>Fall Semester</u> | <u>Spring Semester</u> |
|-----------------------|----------------------|------------------------|
| Talmud Intensive      | 6 credits            | 6 credits              |
| Talmud Survey         | 4 credits            | 4 credits              |
| Legal Codes/Halucha   | 2 credits            | 2 credits              |
| Ethics and Philosophy | 2 credits            | 2 credits              |
| Sub Total:            | <u>14 credits</u>    | <u>14 credits</u>      |
| Total:                | <u>42 credits</u>    | <u>56 credits</u>      |

Intermediate Level

|                       | <u>Fall Semester</u> | <u>Spring Semester</u> |
|-----------------------|----------------------|------------------------|
| Talmud Intensive      | 6 credits            | 6 credits              |
| Talmud Survey         | 4 credits            | 4 credits              |
| Legal Codes/Halucha   | 2 credits            | 2 credits              |
| Ethics and Philosophy | 2 credits            | 2 credits              |
| Sub Total:            | <u>14 credits</u>    | <u>14 credits</u>      |
| Total:                | <u>70 credits</u>    | <u>84 credits</u>      |

Senior Level

|                       | <u>Fall Semester</u> | <u>Spring Semester</u> |
|-----------------------|----------------------|------------------------|
| Legal Codes/Halucha 1 | 6 credits            | 6 credits              |
| Legal Codes/Halucha 2 | 6 credits            | 6 credits              |
| Ethics and Philosophy | 2 credits            | 2 credits              |
| Sub Total:            | <u>14 credits</u>    | <u>14 credits</u>      |
| Total:                | <u>98 credits</u>    | <u>112 credits</u>     |

Advanced Level

|                       | <u>Fall Semester</u> | <u>Spring Semester</u> |
|-----------------------|----------------------|------------------------|
| Legal Codes/Halucha 1 | 6 credits            | 6 credits              |
| Legal Codes/Halucha 2 | 6 credits            | 6 credits              |
| Ethics and Philosophy | 2 credits            | 2 credits              |
| Sub Total:            | <u>14 credits</u>    | <u>14 credits</u>      |
| Total:                | <u>126 credits</u>   | <u>140 credits</u>     |

**Frequency of Course Offerings**

Students enrolled at Yeshivas Maharit D'Satmar take the maximum number of courses offered each term at their grade level and progress toward their degrees in the timeframe outlined in the

sample curriculum. Course offerings for each semester take into account the needs of all students, and courses are offered with enough frequency to enable students to graduate within the normal time frames.

### **Textbooks And Required Materials**

All required texts can be found in the library and are available at all times for student use. However, students may acquire personal copies if they wish. No other materials are required.

### **Department of Talmud**

As noted earlier a fundamental part of Yeshivas Maharit D'Satmar's curriculum is the Talmud courses. The learning of the traditional texts brings an understanding of the world we live in. All wisdom is based in Torah, and thus the students develop knowledge in many areas such as biology, math, and human nature. In addition, the students gain analytical thinking skills, and learn to organize complex concepts and look for the logic in a Talmudic dispute.

In addition, as noted earlier Rabbi Yoel Teitelbaum was adamant in his belief that Torah learning should be studied in the old method of a broad knowledge of the texts and the established Meforshim (commentaries). Furthermore he emphasized the learning of Talmud should be "Shmmtza Alibah D'Hilcheseh" meaning to arrive at the practical Halucha (laws). Another concept of this philosophy is the Rishonim (lit. the "early" commentaries) are like a "bridge to far for us to cross". We therefore need the Achronim (lit. the "later" commentaries) to explain or assist with understanding the text, clarify difficult concepts, and to make accessible the analysis of the Gemorah and Rishonim. A further point is because the emphasis is on broad knowledge there is a need for constant review to master the material and then be able to quote or paraphrase it.

To train the students to study the Talmud in the method of Rabbi Yoel Teitelbaum, there are two Talmudic courses: Talmud Intensive and Talmud Survey. The Talmud Intensive course focuses on explaining the text of the Talmud with the leading Rishonim and Achronim. The students are taught to think through the ideas and principles discussed, and to have a clear understanding of the "give and take" (Shaklah Vetarya) of the text. This serves to sharpen the students mind, analytical skills and how to apply general principles and concepts to new and unfamiliar bodies of knowledge. Furthermore the instructor will show the students how to conclude the Sigya (topic) with the practical Halucha. This course covers about 20 "blatt" folios of Talmud a semester.

The Talmud Survey courses are designed to accomplish another aspect of Rabbi Yoel Teitelbaum's philosophy, which is to learn at a quick pace and gain a broad knowledge of the text and the established Meforshim (commentaries). In this course the emphasis is not as much on sharpening the mind as it is on mastery of the material. There is a lot of time spent on reviewing the text again and again and weekly tests. The goal is that every student should become knowledgeable in a substantial amount of folios of Talmud.

The same Tractate is studied on all levels, to facilitate sharing of ideas between students at various levels. The Talmud is traditionally studied with a Chavrusa, a study partner. Under the Chavrusa system, students' study in pairs so they may proceed at their own pace, engage in discussions and review together all aspects of the subject matter.

A brief summary of the subject matter in the Talmud courses is provided for the convenience of the reader unfamiliar with Talmudic study. It should be understood, however, these short descriptions do not reflect the depth, detail, and complexity of the study involved. The specific Tractates in the curriculum are selected from the following list.

### **Talmud Text Listing:**

**(01) SHABBOS** - The Sabbath; related restrictions and their source, in depth study of all regulations regarding the Sabbath, including problems that emanate from changes in society and technological advances.

**(02) 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 watchman.

**(03) SUCCA** - Laws of the Festival of Booths, construction of Booths and their requirements. The four symbolic species (Lulov, Esrog, Hadassim, Arovos).

**(04) BEITZA** - Laws of prohibited activities on Holidays, differing from the Sabbath. Objects not to be moved.

**(05) 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.

**(06) NEDARIM** - Laws of object-related vows and resultant obligations, annulment of vows, jurisdiction of parent and spouse over person making vow.

**(07) GITTIN** - Traditional divorce with emphasis on Get (divorce document); technical aspects regulating its legality. Review of legal documents and methods of establishing authenticity of signatures on such documents; related regulations.

**(08) KIDDUSHIN** - Process of betrothal and related regulations and obligations. Comparative study of modes of legal status employed elsewhere. Marriage by proxy and conditional betrothal.

**(09) BABA KAMA** - Talmudic Civil Law, Part I. Compensation for injury or loss, redress and liability through injury or misappropriation, damages by the defendant, personally or by any

chattels or agencies. Misappropriation also reviewed in its broad sense, whether through violence or theft.

**(10) 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, interest.

**(11) BABA BASRA** - Talmudic Civil Law, Part III. Claims of right of way, claims and rights of partners, neighbors, purchasers, vendors and heirs, legal forms of acquisition of partners; seller's liability for value of his wares and deeds in terms of consumer protection. Deeds and legal documents relating to business also treated.

**(12) MAKKOS** - Judicial corporal punishment and transgressions resulting therein. Contradictory witnesses, cities of refuge for involuntary manslaughter.

**(13) CHULLIN** – A detailed analysis of the dietary laws; injuries and diseases of an animal or bird which render it unfit for kosher consumption; anatomy of kosher animals and fowls as well as correct methods of slaughtering.

**(14) MIKVAOS** – Detailed discussions of architectural requirements for ritual baths, dimensions and other specifications.

### **Explanation of the Talmud Numbering System**

The Talmud courses number designations can be understood using the following system:

The Talmud courses numbers are as follows: the first digit (1) indicates the course is Talmud the second digit (1-3) indicates the year of study. The third digit indicates whether it's Intensive (1) or Survey (2). The fourth and fifth digit (01-14) indicates the Tractate being studied. The letters A and B following the course number refer to the semester of study. (The Legal Codes courses numbers are explained below.)

### **Talmud Courses Listing-Talmud Intensive**

**111\*\* A**                                      Introductory Talmud Intensive                                      **6 Credits**

In the first introductory course of in-depth study of Talmud, students are guided in making the transition from their high school training to the Bais Medrash-level study, including acclimation to learning with a Chavrusa (study-partner) and preparation for a Shiur (lecture). The course is designed to acquaint students with analyzing the primary commentaries of Rashi and Tosefos and some of the other Rishonim.

*No Prerequisites.*

**111\*\* B**                                      Introductory Talmud Intensive                                      **6 Credits**



**112\*\* A**                                      Introductory Talmud Survey                                      **4 Credits**

In the first introductory course of Talmud Survey, the students are guided to learn at a quick pace and gain a broad knowledge of the text and the established Meforshim (commentaries). There are daily lectures and time set aside for review, the students are encouraged to review the material many times.

*No Prerequisites.*

**112\*\*B**                                      Introductory Talmud Survey                                      **4 Credits**

In the first introductory course of Talmud Survey, the students are guided to learn at a quick pace and gain a broad knowledge of the text and the established Meforshim (commentaries). There are daily lectures and time set aside for review; the students are encouraged to review the material many times.

*Prerequisite: 112\*\* A*                                      *Introductory Talmud Survey*

**122\*\* A**                                      Beginning Talmud Survey                                      **4 Credits**

In this course the basic skills of rapid textual reading are further developed. The students continue to cover significant amounts of text with various commentaries to broaden their knowledge. Continues review and weekly tests assist the student to master the material so that he will be able to quote or paraphrase it.

*Prerequisite: 112\*\*B*                                      *Introductory Talmud Survey*

**122\*\* B**                                      Beginning Talmud Survey                                      **4 Credits**

In this course the basic skills of rapid textual reading are further developed. The students continue to cover significant amounts of text with various commentaries to broaden their knowledge. Continues review and weekly tests assist the student to master the material so that he will be able to quote or paraphrase it.

*Prerequisite: 122\*\* A*                                      *Beginning Talmud Survey*

**132\*\* A**                                      Intermediate Talmud Survey                                      **4 Credits**

In this course the students continue to cover significant amounts of text. At this point even through there is a daily lecture and weekly tests the student pursues his studies largely unsupervised. During the regular study session there are always faculty members supervising and are available to answer any questions or difficulties.

The more gifted students have an option to attend a special Shiur from the Rosh Yeshiva during the lunch break. This learning session is designed to finish the Tractate being studied. This is a voluntary extra learning session and no additional credits are awarded for those who attend.

*Prerequisite: 122\*\* B*                                      *Beginning Talmud Survey*

**132\*\* B**                                      Intermediate Talmud Survey                                      **4 Credits**

In this course the students continue to cover significant amounts of text. At this point even through there is a daily lecture and weekly tests the student pursues his studies largely unsupervised. During the regular study session there are always faculty members supervising and are available to answer any questions or difficulties.

The more gifted students have an option to attend a special Shiur from the Rosh Yeshiva during the lunch break. This learning session is designed to finish the Tractate being studied. This is a voluntary extra learning session and no additional credits are awarded for those who attend.

*Prerequisite: 132\*\* A*

*Intermediate Talmud Survey*

### **Department of Legal Codes/Halucha**

The Talmud discusses case law however it does not necessarily present the final ruling, nor does it comprehensively address modern day applications of the Law (Halucha). Thus, it is extremely important for students in a postsecondary Yeshiva to devote part of their time to Legal Codes in order to become more knowledgeable in the practical aspects of Halucha and to enable them to better participate in the day-to-day laws and practices of our community.

Halucha or Jewish Legal Codes is a robust and structured Biblically based legal system. It includes laws, regulations, and practical applications of case law covering the entire gamut of Jewish living with civil, criminal, and ritual components. The study of Halucha can be on many different levels and depths. It can be studied from the source in the Talmud or by studying “Kitzur Seforim” (literally short books) which just states the practical law. There is also the study of the Tur which is a comprehensive work divided into four main sections covering all laws applicable in today’s times. The authoritative Shulchan Aruch or book of Legal Codes, which constitutes the final culmination of the Talmudic debate epitomized in legal decisions, is based on the Tur. The Shulchan Aruch includes the authoritative judgments of Rabbi Joseph Caro, Rabbi Moshe Isserliss and the glosses of later commentators and interpreters.

The study of Halachic Law is a specialty requiring extensive study and cannot be completed in an undergraduate program. However Yeshivas Maharit D’Satmars’ Halucha/Legal Codes courses will give the student the foundation and groundwork needed to later succeed in Halachic graduate programs. Another advantage of the Legal Codes courses is the Halucha (laws) is studied with an emphasis on practical application. Even the students, who will later enter the work force, will use this basic knowledge on an everyday basis.

As was noted the first three years the emphasis is on Talmud and the following two years the emphasis is on Halucha. It should also be noted a student has the opportunity after the fall semester of year three to join the more intense Halucha program for the spring semester. For this reason the Intermediate courses will be listed twice with different amounts of credits.

The Halucha courses on the first three levels are mostly based upon the Shulchan Aruch and some of the leading commentaries such as the Magan Avrohom, and Shach. However the higher levels, which study Halucha in depth, study the Tur with the commentary of the Bais Yosef as well as the other leading commentaries. They then study the Shulchan Aruch with the commentaries of the Magan Avrohom, Shach, Taz and others. These great sages comment upon and provide deep analysis of the Shulchan Aruch. They also study what’s known as “Shaaylos U’Teshuvos” Seforim. These volumes are a compilation of questions addressed to Rabbinic authorities throughout the ages and the answers they gave. From studying these books the students learn the process of Halachic decision-making.

A brief summary of the subject matter in the Halucha courses is provided for the convenience of the reader unfamiliar with Halucha study. It should be understood, however, these short descriptions do not reflect the depth, detail, and complexity of the study involved. The specific Halucha curriculum studied on the higher levels is selected from the following list.

### **Legal Codes/Halucha Text Listings**

**(01) Hilchos Krias Shma U'tefila** - Laws regarding the recitation of the "Shma Yisrael" prayer and other daily prayers.

**(02) Hilchos Netilas Yadayim** - Laws of the ritual washing of one's hands.

**(03) Hilchos Birchas Hapairos** - Laws concerning the recitation of blessings before eating various fruits and vegetables.

**(04) Hilchos Birchas Hamozon** - Laws concerning the recitation of the Grace after meals.

**(05) Hilchos Muktzeh** - The laws regarding which objects may not be moved or even touched on the Sabbath.

**(06) Hilchos Bishul** - Laws regarding the prohibition of cooking, baking or heating on the Sabbath.

**(07) Hilchos Hotzaah** - Laws regarding the carrying of objects in various domains (private, public, etc.) on the Sabbath.

**(08) Hilchos Borair, Sochait** - Laws concerning the Sabbath prohibitions of "separating" or "selecting" one object from another.

**(09) Hilchos Tefilas Shabbos V'kiddush**- Laws of the Sabbath prayers and the "Kiddush" ceremony.

**(10) Hilchos Ribbis** - Laws regarding usury.

**(11) Hilchos Tzitzis** - Laws relating the Mitzva of "Tzitzis" on one's four-cornered garment.

**(12) Hilchos Basar V'chalav** - Dietary laws concerning mixtures of meat and dairy foods.

**(13) Hilchos Melaben** - Laws relating to laundering or otherwise cleaning something on Shabbos.

**(14) Hilchos Tfillen** - The laws of Tfillen, when the Mitzva begins and ends in the day, which days are exempt from the Mitzva, and how the Brachos are to be recited over the two parts of the Tefillen.

**(15) Hilchos Mayim Achronim** - The laws relating to washing one's hands following meal that included bread.

**(16) Hilchos Seudah** - Principles of etiquette and appropriate behavior when one partakes of a meal. The blessings made over wine in the course of a meal, or over dessert served at any time during a meal.

**(17) Hilchos Pesach** - The requirements of Bedika and Bitul Chometz prior to Pesach. The Mitzva of eating Matzah on the first two nights of Pesach. The Seder requirements and practices.

**(18) Hilchos Brachos** - Laws concerning the recitation of various classes of Blessings, including blessings over food, blessings upon witnessing certain events, etc.

**(19) Hilchos Refuah** - A summary of which health-related practices are prohibited on the Shabbos. Special leniencies in the case of Tzaar or life-threatening situations.

**(20) Hilchos Hatliyan B'karka V'hashmaos Kol** - These are laws pertaining to the earth, it's environment and causing noise on Shabbos. Such as walking on the grass or dragging a bench etc.

**(21) Hilchos Taarivus** - Laws of how to deal with situations where Isur mixes with Heter.

**(22) Hilchos Dosh** - Laws regarding the prohibition of all operations where food is separated from its natural container on Shabbos.

**(23) Hilchos Boneh** - Laws regarding the prohibition of building and assembling activities on Shabbos.

**(24) Hilchos Melicha** - Laws of salting and koshering meat.

**(25) Hilchos Nidah** - Laws regarding ritual impurity associated with the reproductive cycle, childbirth and related topics.

**(26) Hilchos Shabbos** - Some of the laws relating to Shabbos restrictions.

**(27) Hilchos Shechita, Treifas** – The laws of injuries and diseases of an animal or bird that render it unfit for kosher consumption as well as the correct methods of slaughtering.

The Legal Codes/Halucha courses number designations can be understood as follows:

The first digit (2) indicates the course is Legal Codes the second digit (1-5) indicates the year of study. The third digit (0) on the first three levels is always the same since there is only one session a day and the course is non-sequential. The third digit on the Senior and Advanced levels indicates whether it's the morning session (1) or afternoon session (2). In addition on the Senior and Advanced levels the fourth and fifth digit (01-27) indicates the Halucha text being studied. The letters A and B following the number (all levels) refers to the semester of study.

### **Legal Codes/Halucha Courses Listing**

**210 A**                      Introductory Legal Codes                      **2 Credits**

In the introductory course of Halucha/Legal Codes, the students are guided in making the transition from learning Halucha in a cursory fashion to in depth study. Since most of their prior learning of Halucha was in Orach Chaim they need to acclimate to learning Yoreh Deah on a deep level.

*No Prerequisites.*

**210 B**                      Introductory Legal Codes                      **2 Credits**

In the introductory course of Halucha/Legal Codes, the students are guided in making the transition from learning Halucha in a cursory fashion to in depth study. Since most of their prior learning of Halucha was in Orach Chaim they need to acclimate to learning Yoreh Deah on a deep level.

*Prerequisite: 210 A                      Introductory Legal Codes*

**220 A**                      Beginning Legal Codes                      **2 Credits**

In this course the students are already familiar with the style of writing and in depth method of studying Halucha. They can now continue studying the Shulchan Aruch albeit on a deeper level. The famously intricate Hilchos Taarivus or another intricate yet important section of Halucha is selected for this course.

*Prerequisite: 210 B                      Introductory Legal Codes*

**220 B**                      Beginning Legal Codes                      **2 Credits**

In this course the students are already familiar with the style of writing and in depth method of studying Halucha. They can now continue studying the Shulchan Aruch albeit on a deeper level. The famously intricate Hilchos Taarivus or another intricate yet important section of Halucha is selected for this course.

*Prerequisite: 220 A                      Beginning Legal Codes*



**251\*\* B**                      Advanced Legal Codes 1                      **6 Credits**

On this level the student is expected to be able to analyze a Shaayloh's many elements and parts. Using his knowledge of Halucha and the guiding principles gleaned from the commentaries and contemporary Poskim (Halachic Authorities) as well as the "Shaaylos U'Teshuvos" Seforim he should be able to answer a Haluchic inquiry.

*Prerequisite: 251\*\* A                      Senior Legal Codes 1*

**Legal Codes Afternoon Session (Senior and Advanced Levels)**

**232\*\* B**                      Intermediate Legal Codes 2 [Option 2]                      **6 Credits**

The afternoon Halucha course acclimates the student to studying in depth Halucha for a second learning session a day. The afternoon course will focus on another aspect of Halucha, which is applicable immediately in the students' everyday life. For example Hilchos Shabbos or "Taharas Hamishpacha". Although these courses are on a higher level and at greater depth than the shorter Halucha courses, it won't yet be on the level or intensity of the higher-level courses.

*Prerequisite: 230 A                      Intermediate Legal Codes*

**242\*\* A**                      Senior Legal Codes 2                      **6 Credits**

In this course the students will study other chapters or Haluchas then in the morning session. Although the basic method of study will be the same the students will begin making comparisons and applying the fundamental principles to similar cases. This stage is very important to be able to answer a Haluchic inquiry.

*Prerequisite: 230 B                      Intermediate Legal Codes*

**242\*\* B**                      Senior Legal Codes 2                      **6 Credits**

In this course the students will study other chapters or Haluchas then in the morning session. Although the basic method of study will be the same the students will begin making comparisons and applying the fundamental principles to similar cases. This stage is very important to be able to answer a Haluchic inquiry.

*Prerequisite: 242\*\* A                      Senior Legal Codes 2*

**252\*\* A**                      Advanced Legal Codes 2                      **6 Credits**

In this course the student will continue to study other chapters and Haluchas. Besides the obvious benefit of knowing more Halucha, this knowledge will serve to help him understand the underlying principals. He will then feel more confident and competent to compare case laws and give a Haluchic opinion.

*Prerequisite: 242\*\* B                      Senior Legal Codes 1*

**252\*\* B**                      Advanced Legal Codes 2                      **6 Credits**

In this course the student will continue to study other chapters and Haluchas. Besides the obvious benefit of knowing more Halucha, this knowledge will serve to help him understand the underlying principals. He will then feel more confident and competent to compare case laws and give a Haluchic opinion.

*Prerequisite: 252\*\* A                      Senior Legal Codes 1*

As noted earlier the students who want to continue on to be future Rabbonim and Dayanim of the community, this inherent knowledge will be the foundation of their graduate work. However, even the students, who will later enter the work force, will use this basic knowledge on an everyday basis. Since he will be familiar with many of the fundamental Halucha (laws) he needs to know to live as an Orthodox religious Jew. Furthermore the Torah values they convey to the student are wherever you will be; you should act as a moral and ethic citizen.

### **Department of Ethics/Missar and Philosophy/Chasidis**

Primary to Yeshivas Maharit D'Satmar's mission is the development of the student in both character and moral fiber. It is axiomatic to us that morality can only be defined in a spiritual framework. Otherwise the constant changing of the mores and values of the day would be considered morality. Therefore morality can only be based on values of a Higher being as it was given to us in the Holy Torah. The study of Missar, or Ethics and Chasidis or Philosophy, is part of the curriculum for it forms the basis for character development and moral values.

Furthermore the study of Missar and Chasidis (Ethics and Philosophy) is central to the development of the Jewish scholar. Practical application of self-analysis and self-evaluation is stressed with an eye toward the development of self-motivation, maturation of character, persistence, leadership involvement, concern for others, as well as the growth of self-confidence.

Accordingly, Yeshivas Maharit D'Satmar's courses in the Philosophy of Chasidis are conveyed through the study of the works of Chassidic masters, in particular, the VaYoel Moshe, Rabbeini Yoel. As was noted these volumes expand on and explain in detail the unique philosophy of Rabbi Yoel Teitelbaum. The Yeshiva was founded and continues to be led by his students. Since the student body consists of students from the Satmer community the study of these volumes is of utmost importance.

In addition Yeshivas Maharit D'Satmar's courses in Missar (Ethics) expose the students to some of the classical literature in Ethics, including the Chovos Halevovos, the Orchos Tzaddikim, and the Shaarei Tshuvah. As noted above Missar brings one to form proper life decisions, and to strive higher in both Bein Adam LeMakom and Bein Adam LeChaveiro. Besides for the periods each day devoted to the study of Ethics and Philosophy, there is an Ethical lecture, delivered by a member of the faculty each week.

The following is a brief summary of the Missar classics studied (besides VaYoel Moshe) as part of the Ethics/Philosophy curriculum at Yeshivas Maharit D'Satmar.

### **Ethics/Missar Text Listings**

**Chovos Halevovos** (Duties of the Heart) - by R. Bachya Ibn Pekuda (Saragossa, Spain early 11<sup>th</sup> century) presenting the ethical teaching of Judaism and its fundamental beliefs in a systematic pattern.



**330 B** Intermediate Ethics and Philosophy **2 Credits**  
 At this level the student studies the text in greater depth and discusses the ideas contained within with peers and teachers in order to further develop his own character and solidify his world outlook.

*Prerequisite: 330 A Intermediate Ethics and Philosophy*

**340 A** Senior Ethics and Philosophy **2 Credits**  
 At this level the student is expected to have widespread familiarity with many of the concepts and ideals expressed by the text. He continues to develop his character and to develop his Middis as is befitting a member of the Chassidic community.

*Prerequisite: 330 B Intermediate Ethics and Philosophy*

**340 B** Senior Ethics and Philosophy **2 Credits**  
 At this level the student is expected to have widespread familiarity with many of the concepts and ideals expressed by the text. He continues to develop his character and to develop his Middis as is befitting a member of the Chassidic community.

*Prerequisite: 340 A Senior Ethics and Philosophy*

**350 A** Advanced Ethics and Philosophy **2 Credits**  
 At this level the student is expected to have mastered many of the concepts and ideals expressed by the text as evidenced by his character development. He now has the basis and outlook to continue to keep striving higher in both Bein Adam LeMakom and Bein Adam LeChaveiro.

*Prerequisite: 340 B Senior Ethics and Philosophy*

**350 B** Advanced Ethics and Philosophy **2 Credits**  
 At this level the student is expected to have mastered many of the concepts and ideals expressed by the text as evidenced by his character development. He now has the basis and outlook to continue to keep striving higher in both Bein Adam LeMakom and Bein Adam LeChaveiro.

*Prerequisite: 350 A Advanced Ethics and Philosophy*

**Sample Curriculum**

YEAR 1 - First Semester

|        |                                |           |
|--------|--------------------------------|-----------|
| 111##A | Introductory Talmud Intensive  | 6 credits |
| 112##A | Introductory Talmud Survey     | 4 credits |
| 210A   | Introductory Legal Codes       | 2 credits |
| 310A   | Introductory Ethics/Philosophy | 2 credits |

YEAR 1 - Second Semester

|        |                                |                   |
|--------|--------------------------------|-------------------|
| 111##B | Introductory Talmud Intensive  | 6 credits         |
| 112##B | Introductory Talmud Survey     | 4 credits         |
| 210B   | Introductory Legal Codes       | 2 credits         |
| 310B   | Introductory Ethics/Philosophy | <u>2 credits</u>  |
|        |                                | <b>28 credits</b> |

YEAR 2 - First Semester

|        |                             |           |
|--------|-----------------------------|-----------|
| 121##A | Beginning Talmud Intensive  | 6 credits |
| 122##A | Beginning Talmud Survey     | 4 credits |
| 220A   | Beginning Legal Codes       | 2 credits |
| 320A   | Beginning Ethics/Philosophy | 2 credits |

YEAR 2 - Second Semester

|        |                             |                   |
|--------|-----------------------------|-------------------|
| 121##B | Beginning Talmud Intensive  | 6 credits         |
| 122##B | Beginning Talmud Survey     | 4 credits         |
| 220B   | Beginning Legal Codes       | 2 credits         |
| 320B   | Beginning Ethics/Philosophy | <u>2 credits</u>  |
|        |                             | <b>28 credits</b> |

[Option Two Year 2 – Second Semester]

|        |                             |                  |
|--------|-----------------------------|------------------|
| 221##B | Beginning Legal Codes 1     | 6 credits        |
| 222##B | Beginning Legal Codes 2     | 6 credits        |
| 320B   | Beginning Ethics/Philosophy | <u>2 credits</u> |
|        |                             | [14 credits]     |

YEAR 3 - First Semester

|        |                                |           |
|--------|--------------------------------|-----------|
| 131##A | Intermediate Talmud Intensive  | 6 credits |
| 132##A | Intermediate Talmud Survey     | 4 credits |
| 230A   | Intermediate Legal Codes       | 2 credits |
| 330A   | Intermediate Ethics/Philosophy | 2 credits |

[Option Two Year 3 – First Semester]

|        |                                |                  |
|--------|--------------------------------|------------------|
| 231##A | Intermediate Legal Codes 1     | 6 credits        |
| 232##A | Intermediate Legal Codes 2     | 6 credits        |
| 330A   | Intermediate Ethics/Philosophy | <u>2 credits</u> |
|        |                                | [14 credits]     |

YEAR 3 - Second Semester

|        |                                |                   |
|--------|--------------------------------|-------------------|
| 131##B | Intermediate Talmud Intensive  | 6 credits         |
| 132##B | Intermediate Talmud Survey     | 4 credits         |
| 230B   | Intermediate Legal Codes       | 2 credits         |
| 330B   | Intermediate Ethics/Philosophy | <u>2 credits</u>  |
|        |                                | <b>28 credits</b> |

[Option Two Year 3 – Second Semester]

|        |                                |                  |
|--------|--------------------------------|------------------|
| 231##B | Intermediate Legal Codes 1     | 6 credits        |
| 232##B | Intermediate Legal Codes 2     | 6 credits        |
| 330B   | Intermediate Ethics/Philosophy | <u>2 credits</u> |
|        |                                | [14 credits]     |

YEAR 4 - First Semester

|        |                          |           |
|--------|--------------------------|-----------|
| 241##A | Senior Legal Codes 1     | 6 credits |
| 242##A | Senior Legal Codes 2     | 6 credits |
| 340A   | Senior Ethics/Philosophy | 2 credits |

[Option Two Year 4 - First Semester]

|        |                          |              |
|--------|--------------------------|--------------|
| 141##A | Senior Talmud Intensive  | 6 credits    |
| 142##A | Senior Talmud Survey     | 4 credits    |
| 240A   | Senior Legal Codes       | 2 credits    |
| 340A   | Senior Ethics/Philosophy | 2 credits    |
|        |                          | [14 credits] |

YEAR 4 - Second Semester

|        |                          |                   |
|--------|--------------------------|-------------------|
| 241##B | Senior Legal Codes 1     | 6 credits         |
| 242##B | Senior Legal Codes 2     | 6 credits         |
| 340B   | Senior Ethics/Philosophy | <u>2 credits</u>  |
|        |                          | <b>28 credits</b> |

[Option Two Year 4 - Second Semester]

|        |                          |           |
|--------|--------------------------|-----------|
| 141##B | Senior Talmud Intensive  | 6 credits |
| 142##B | Senior Talmud Survey     | 4 credits |
| 240B   | Senior Legal Codes       | 2 credits |
| 340B   | Senior Ethics/Philosophy | 2 credits |

YEAR 5 - First Semester

|        |                            |           |
|--------|----------------------------|-----------|
| 251##A | Advanced Legal Codes 1     | 6 credits |
| 252##A | Advanced Legal Codes 2     | 6 credits |
| 350A   | Advanced Ethics/Philosophy | 2 credits |

[Option Two Year 5 - First Semester]

|        |                            |           |
|--------|----------------------------|-----------|
| 151##A | Advanced Talmud Intensive  | 6 credits |
| 152##A | Advanced Talmud Survey     | 4 credits |
| 250A   | Advanced Legal Codes       | 2 credits |
| 350A   | Advanced Ethics/Philosophy | 2 credits |

YEAR 5 - Second Semester

|        |                            |                   |
|--------|----------------------------|-------------------|
| 251##B | Advanced Legal Codes 1     | 6 credits         |
| 252##B | Advanced Legal Codes 2     | 6 credits         |
| 350B   | Advanced Ethics/Philosophy | <u>2 credits</u>  |
|        |                            | <b>28 credits</b> |

**Total Credits = 140**

**Complaint Procedures**

*Filing a Complaint Internally*

Any student wishing to file a complaint or an appeal of a decision made by the Yeshiva should submit it in writing to the Administrator, who will consider all relevant information concerning the complaint, including extenuating circumstances such as illness in the immediate family or other unusual situations.

The Administrator will consult with faculty members and other students as appropriate. The complaint will be investigated, and the student will be informed in writing within 30 days of the resolution of the complaint. No person directly involved in the complaint issue will make the final determination of the complaint.

AARTS Complaint Procedure:

All students also have the right to submit complaints to AARTS, the agency which accredits Yeshivas Maharit D'Satmar. A written complaint can be sent to: Association of Advanced Rabbinical and Talmudic Schools (AARTS) 11 Broadway, Suite 405, New York, NY 10004, with the title: Student Complaint – Yeshivas Maharit D'Satmar. AARTS can also be contacted at Tel. 212.363.1991, or FAX: 212.533.5335.

Filing a Complaint with the State

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

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

How to File a Complaint:

1. The student should first try to resolve the complaint directly with the institution by following the internal complaint procedures provided by the institution. An institution is required to publish its internal complaint procedure in a primary information document such as the catalog or student handbook. The Education Department suggests that the complainant keep a copy of all correspondence with the institution.
2. If a student is unable to resolve the complaint with the institution or believes that the institution has not properly addressed his concerns, he may contact the Postsecondary Complaint Registry to request a complaint form. The Registry may be contacted at:

New York State Education Department  
Postsecondary Complaint Registry  
One Park Avenue, 6th Floor  
New York, NY 10016  
Telephone: 212-951-6493

3. The completed Registry form should be signed and sent to the above address, and should indicate the specific resolution being sought and any efforts that have been made to resolve the

complaint through the institution's internal complaint processes. Copies of all relevant documents should be included with the form.

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

5. The Department will make every effort to address and resolve complaints within 90 days of receipt of the complaint form.

#### Complaint Resolution:

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

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

#### **Notification of Students Rights under FERPA**

The national Family Educational Rights and Privacy Act (FERPA) affords students the following legal rights with respect to their educational records:

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

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

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

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

for amendment. Additional information regarding the hearing procedures will be provided to the student when notified of the right to a hearing.

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

One exception, which permits disclosure without consent, is disclosure to school officials with legitimate educational interests. A school official is a person employed by the school in an administrative, supervisory, academic or research, or support staff position (including law enforcement unit personnel and health staff); a person or company with whom the school has contracted (such as an attorney, auditor, or collection agent); a person serving on the Board of Trustees; or a student serving on an official committee, such as a disciplinary or grievance committee, or assisting another school official in performing his or her tasks.

A school official has a legitimate educational interest if the official needs to review an education record in order to fulfill his or her professional responsibility.

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

4. The right to file a complaint with the U.S. Department of Education concerning alleged failures by Yeshivas Maharit D'Satmar to comply with the requirements of FERPA.

Such complaints may be sent to:

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

### **Summary of Civil and Criminal Penalties for Violation of Federal Copyright Laws**

Copyright infringement is the act of exercising, without permission or legal authority, one or more of the exclusive rights granted to the copyright owner under section 106 of the Copyright Act (Title 17 of the United States Code). These rights include the right to reproduce or distribute a copyrighted work. In the file-sharing context, downloading or uploading substantial parts of a copyrighted work without authority constitutes an infringement. Penalties for copyright infringement include civil and criminal penalties. In general, anyone found liable for civil copyright infringement may be ordered to pay either actual damages or "statutory" damages affixed at not less than \$750 and not more than \$30,000 per work infringed. For "willful" infringement, a court may award up to \$150,000 per work infringed. A court can, in its discretion, also assess costs and attorneys' fees. For details, see Title 17, United States Code, Sections 504, 505. Willful copyright infringement can also result in criminal penalties, including imprisonment of up to five years and fines of up to \$250,000 per offense. For more information, please see the website of the U.S. Copyright Office at [www.copyright.gov](http://www.copyright.gov).

## DIRECTIONS

### ***From Monsey:***

1. From W Maple Ave/County Hwy-64, turn left onto Highview Rd/County Hwy-64. Continue to follow County Hwy-64.
2. County Hwy-64 becomes County Hwy-89 N Airmont Rd.
3. Merge onto 1-87 N/New York Trwy N.
4. Keep right to take 1-87/New York Trwy N toward US-6/NY-17/Harriman.
5. Take the NY-32/NY-17 S exit, Exit 16 toward Central Valley/US-6 E/Bear Mtn/West PT/Harriman.
6. Turn slight left onto Nininger Rd/County Hwy-105.
7. 475 County Rt. Is on the right

### ***From Williamsburg:***

1. From Williamsburg St E, merge onto 1-278 E/Brooklyn Queens Expy E/Queens Midtown Expy N via the ramp on the left toward Triboro Br/La Guardia Airport.
2. Merge onto 1-278 E/Brooklyn Queens Expy E/Queens Midtown Expy N via the ramp on the left toward Triboro Br/Manhattan/Bronx.
3. Keep left to take 1-278 E toward Triboro Br/Manhattan/Bronx.
4. Merge onto 1-87 N/Major Deegan Expy N via Exit 47 on the left toward Albany.
5. Take the 1-95/US-1/Cross Bronx Expy exit, Exit 7N-S toward Trenton/New Haven.
6. Merge onto 1-95 S-US S/Trans-Manhattan Expy W/Alexander Hamilton Bridge W via Exit 75 on the left toward Trenton/George Washington Bridge.
7. Keep left to take 1-95 S toward G Washington Br UPPER LEVEL (Crossing into New Jersey).
8. Keep right to take 1-95 (Local) S toward NJ-4/Hackensack.
9. Merge onto State Rt 4/NJ-4 W via Exit 72A toward Paramus.
10. Merge onto State Rt 17/NJ-17 N toward Mahwah.
11. Merge onto 1-287 N toward 1-87 NY Trwy (Crossing into New York).
12. Merge onto 1-87 N/NY Trwy N via the exit on the left toward Albany.
13. Keep right to take 1-87 N/NY Trwy N toward US-6/NY-17/Harriman.
14. Take the NY-32/NY-17 S exit, Exit 16 toward Central Valley/US-6 E/Bear Mtn/West PT/Harriman.
15. Turn slight left onto Nininger Rd/County Hwy-64.
16. Take right onto Bakertown Rd/County Hwy-105.
17. 475 County Rt. Is on the right

Yeshivas Maharit D'Satmar  
475 County Route 105  
Monroe, NY 10950

