KOLLEL TORONTO כולל טאראנטא

INSTITUTE FOR ADVANCED JUDAIC STUDIES

Dean Of Students
Institute For Advanced Judaic Studies

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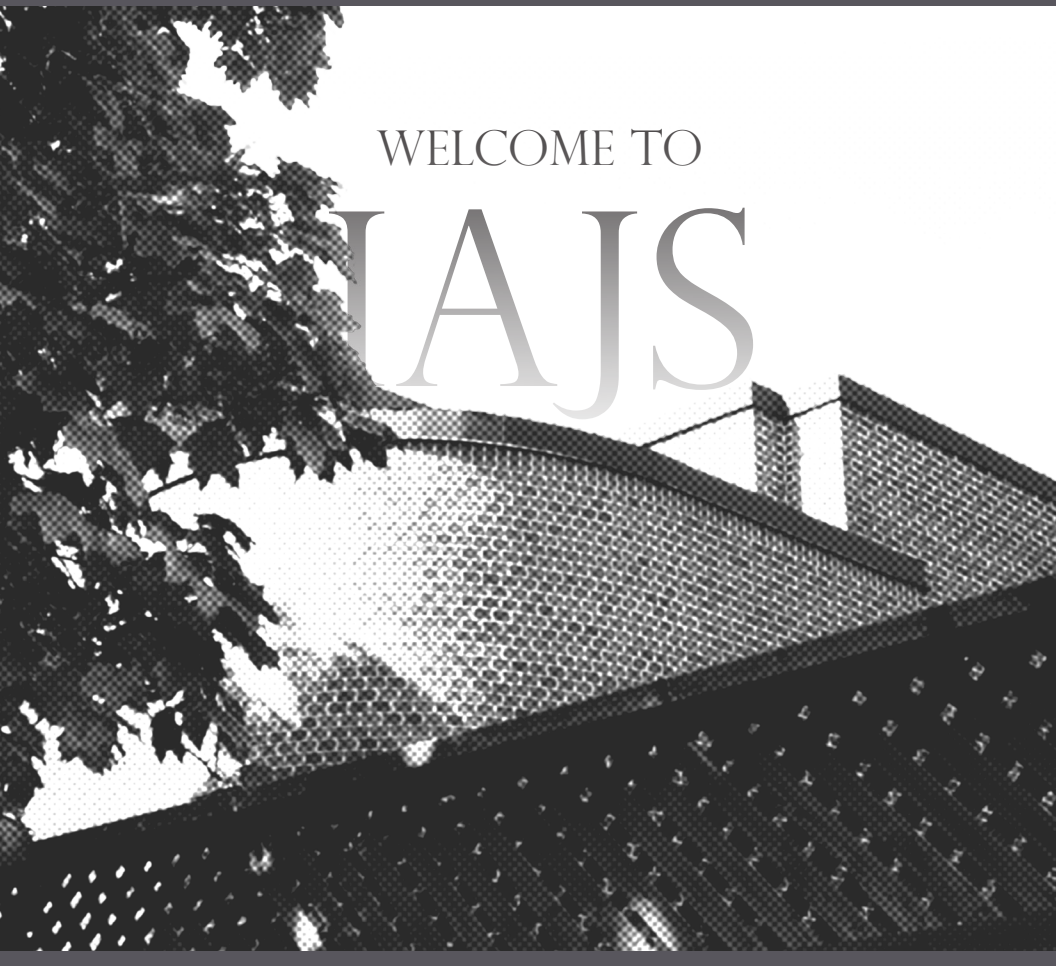
ACADEMIC CALENDAR

2026 - 2027



WELCOME TO IAJS

This calendar will introduce you to our school – its history, its goals and the programs we offer.

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INTRODUCTION

The Institute for Advanced Judaic Studies (IAJS) was founded in Toronto in 1970. It was established to provide post-secondary education in the vast field of classical Jewish scholarship.

Classical Jewish scholarship includes the study of the Bible and the Talmud – with their exegetical commentaries, corresponding legal Codes, rabbinical responsa, Halacha, Jewish philosophy and ethics. The rigorous curriculum is designed to develop students who will not only be dedicated to life-long learning, appreciation and understanding of the required texts, but will exemplify their commitment to the ethical and religious tenets of Judaism.

By means of the curriculum, our institute seeks to motivate students to think independently; ask significant questions; investigate, analyse and weigh ideas; draw logical conclusions, and present sound arguments.

The study of Torah and Talmud, with all its ramifications, is the guiding light for the observant Jew. Within the framework of the Jewish faith, the study of these sacred texts is the core of the Institute's inter-disciplinary approach to academic investigation. A major focus of the academic program is the study of contemporary issues involved in the practical implementation of Halacha within the context of Canadian society. The Institute trains students in the application of critical and analytical thought to action, and prepares them to assume positions as highly knowledgeable and committed rabbinical or lay leaders.

Initially, the IAJS housed an advanced graduate program (called the""). Many graduates of this program went on to leadership and teaching positions in schools, seminaries and synagogues throughout Canada and elsewhere.

Under the statutes of the Province of Ontario, in Section 4 of Bill Pr95 of the 36th Legislature – passed by the Legislative assembly on December 18, 1997 – IAJS received accreditation. The bill states that "The Institute may grant diplomas and certificates and the degrees of Bachelor of Judaic Studies, Bachelor of Talmudic Law, Master of Judaic Studies, Master of Talmudic Law."

HISTORICAL BACKGROUND

The concepts of classical Jewish scholarship and its patterns of study date back to antiquity. They emerged from schools that existed in Biblical times in the land of Israel. And throughout the ages, they were shaped, tested, and enriched in the Talmudic academies that flourished in Sura and Pumbedisa in Babylonia; in the Islamic world during the Middle Ages; in Italy, Spain, France, Germany and the Ottoman Empire; and, more recently, in Poland, Lithuania and Central Europe.

In the late nineteenth and early twentieth centuries, when the mass migration of Jews to the American continent began, the centres of Jewish scholarship in Europe provided the religious communal leaders needed by a growing North American Jewish population. As the need for rabbis, teachers and scholars grew, these posts were often filled by men who crossed the ocean to serve along with their North American Jewish brothers.

Toward the close of the nineteenth century and during the early decades of the twentieth century, schools for Jewish study at the elementary and secondary levels were beginning to flourish in Canada and the United States. However, there was little opportunity for advanced Judaic scholarship. The few Jewish schools of higher learning were small and, without exception, staffed by European-born or European-trained scholars. These scholars were the only Torah authorities in America qualified to participate in the functioning of a Beth Din or to adjudicate matters of personal status in accordance with Talmudic law. Except for a handful of rabbinical students, whose training was largely geared toward the practical aspects of pastoral activities, there were few students pursuing creative Torah scholarship.

By 1943 it was evident that the centuries-old European academies of Jewish learning, headed by intellectual giants and reinforced by thousands of disciples, had been wiped off the face of the earth. The surviving scholars and Judaic leaders had been dispersed to the far corners of the world. There was a desperate need for men of profound Jewish learning to head and staff new schools of higher Jewish studies. American Jews urgently needed to train rabbis and prepare teachers for Jewish communities, which were sorely in need of spiritual guidance.

It was precisely at this dark hour that Rabbi Aaron Kotler, of sainted memory, arrived in North America. With his unparalleled knowledge and his profound spirit, he created a revolution in American Jewish Orthodoxy. This led to a post-war renaissance of authentic Jewish religious and scholarly life – an achievement that had been deemed impossible before his initiative.

Starting with only thirteen students who had been rescued from the decimated European Jewish community, Rabbi Kotler built Beth Medrash Govoha into an institute of learning renowned throughout the Jewish world. Its sphere was multifaceted: It became an institute of advanced Talmudic scholarship for the gifted rabbinical scholar; a training ground for excellence in dedicated communal leadership; and the model for countless institutes of Jewish learning throughout North America – including our Toronto Institute for Advanced Judaic Studies.

Shortly after Rabbi Kotler's death in 1963, his son Rabbi Shneur Kotler, a recognized scholar and Talmudic authority and Professor of Talmud at Beth Medrash Govoha, was appointed as his successor. Rabbi Shneur Kotler carefully cultivated a growing body of scholars-in-residence who, in turn, made possible the Chabura [see below] system. By means of this system, young scholars were given the opportunity to study almost any area in the wide spectrum of Talmudic studies under the guidance of accomplished Talmidei Chachamim [masters of Halacha and its literature].

Rabbi Kotler developed Beth Medrash Govoha into a vibrant learning centre with a sphere of influence spanning the North American continent and beyond. BMG which is located in Lakewood, NJ, is presently the largest such college in North America with a student span of close to 10,000. In the early 1970's, Beth Medrash Govoha developed an innovative program for the establishment of "daughter" graduate schools in various Jewish communities. Rabbi Kotler called them "Community Kollels." IAJS of Toronto was the first protoype community "Kollel" and the forerunner of all those that were established across North America. In 2012 there were close to 100 such Institutions.

FEATURES OF IAJS

AFFILIATIONS

Beth Medrash Govoha and the IAJS

Tracing its origins to the Beth Medrash Govoha and its graduate school, The Rabbi Aaron Kotler Institute for Advanced Learning in Lakewood, New Jersey, IAJS closely follows the academic model of this world-renowned university of traditional Jewish learning. Our Institute maintains a close relationship with Beth Medrash Govoha, its parent institution, and is continually invigorated through the maintenance of their educational and spiritual bonds.

To set up a community kollel, certain steps are implemented: First, the administrator sets up groups and classes in basic Judaic studies for men and women, as well as more advanced programs in Judaic studies. The next step is the establishment of a small graduate-level school where the student continues his studies under the guidance of one or two scholars-in-residence, while forming a close relationship with the host community. Once the community is involved in kollel life, it assumes the burden of the financial upkeep of the institution. Along with his pursuit of intensive studies, the kollel scholar (and often his spouse, as well) turns his attention to community leadership. In addition to providing Torah instruction at various levels, he initiates educational outreach programs and provides community service in the areas of Kashruth and other religious needs of the Jewish public.

Urged by the Toronto community in 1970 to assume responsibility for the establishment and academic administration of a graduate school, a group of twelve Beth

Medrash Govoha graduate fellows, led by two scholars-in-residence, established Toronto's Kollel Avreichim, also known as the Institute for Advanced Judaic Studies – IAJS. Since its inception, the Institute has supplied pulpit Rabbis, Principals and lecturers of Talmud to many schools and colleges in Ontario, and has also sent educators to the USA and Israel. At present, approximately 60 full-time scholars and an equal number of part-time scholars are enrolled in IAJS.

Yeshivas Mordechai Hatzaddik - A father and son program during Purim festivities.

At the same time, IAJS serves as a community Torah centre, maintaining a broad and energetic program of adult education that generates an interest in and awareness of the manifold areas of Jewish scholarship – above and beyond the parameters of the lay community's experience. The success of the Toronto Kollel has inspired the establishment of similar community kollels in various cities throughout Canada, the United States, Mexico, as well as in Melbourne, Australia, and Israel.

IAJS is involved in at least twenty community projects. In addition to its ongoing programs and courses geared to people of all ages and varying levels of knowledge, IAJS offers the traditional Jewish community special lectures, seminars, and the use of its educational resource material.

RESEARCH ACTIVITIES

The scholars at IAJS have also proved themselves to be prolific authors. They have published many research items on a yearly basis, in addition to the seven volumes of the Hamaayan Research Publication, and the newest publication Maayan Hashabbos. IAJS has recently added a weekly publication called "Hearos", which gives scholars an oppurtunity to publish research insights and share them with fellow scholars.

Although many concise, literal translations of the Talmud have been published, there has been a need for a more in-depth English edition. Recently, a broad, descriptive translation of the entire Talmud and its basic commentaries has been published. This expanded, comprehensive English version of the Talmud will enable serious students to plumb the depths of Talmudic knowledge that until now were accessible only to those who could clearly understand the Aramaic text and the Hebrew commentaries. Beth Medrash Govoha scholars and alumni occupy an important role in this Herculean work.

Equally important are the scholarly papers, treatises and responsa that are published in Torah journals and special editions of a scholarly nature. Beth Medrash Govoha scholars and alumni participate in these projects on an ongoing basis. IAJS considers its academic mandate to be essentially the

same as that of Beth Medrash Govoha and its Rabbi Aaron Kotler Institute.

ACADEMIC FACILITIES

The Institute's modern campus is located at 515 and 519 Coldstream Avenue in Toronto. The building houses classrooms, three book libraries, a tape and CD library, two computer resource online libraries, an online audio library and meeting rooms for student-teacher conferences, a computerized administrative office, a kitchen and a dining room. By far, the most impressive area of the main building is its 3,000-square-foot Beis Midrash study hall. There are four apartment buildings owned by IAJS housing scholars in residence within walking distance.

Beis Midrash

The Beis Midrash serves as the focal point of the Institute's academic activities. It is filled daily with full- and part-time students, and provides a setting conducive to the IAJS system of study. Within this hall, students labor over the various Talmudic tractates and other texts, and toil at understanding them and applying them in the modern context. The IAJS system comprises the following educational strategies:

1. Supervised Peer Learning (Chavrusa)

Each IAJS student is paired with a chavrusa (a compatible peer). They discuss the text and try to analyze and extract its legal, ethical and philosophical principles.. The dialogue generated by this form of learning is the hallmark of "Yeshiva" [school of Talmudic study] education. This one-on-one give-and-take results in a learning experience that

is not only enjoyable but also hones the students' analytical skills. The Talmud itself praises study in "chavrusa" (pairs or groups) for the obvious advantages that accrue through animated discussion, crystallization, debate and defense of concepts that would otherwise remain vague and nebulous ideas that defy expression in clear language and precise formulas. Chavrusa time is supervised by a senior lecturer whom the students can call upon for help in deciphering complex passages.

The Shiur

Once each student has prepared the basic text with a peer (chavrusa), the students attend a lecture given by a member of the rabbinical faculty. This lecture is called a shiur. The shiur is an interactive experience delivered in a dialectic fashion. Questions are raised and solutions are put forward, often leading to lengthy debates that may not be resolved for days. Each shiur is given in a classroom or in the main Beis Midrash.

2. Independent Study Presentations (Chabura)

As in many post-secondary institutes of traditional Jewish learning, an important part of the teaching at IAJS is the "Chabura" system, an arrangement that finds groups of students pursuing the text on a common level and pace, according to their background and level of sophistication in Talmudic research. Students take turns at presenting their findings in a seminar and defending their material in the group. Each Chabura focuses on a specific area of study, maintaining its own pace and regimen under the leadership of its Rosh Chabura (Chabura leader). The IAJS provides

opportunities to study virtually any area of the Talmud in the intellectually charged atmosphere created by the IAJS community of scholars.

LIBRARIES

The Main Library

The main library of IAJS contains 10,000 books, maps and magazines – all the necessary and relevant reference works for study and research in our program areas. These books are mainly in Hebrew and are housed in the Beis Medrash, the adjoining public library and in the downstairs lecture room and library, which are accessible to students at all times.

Rabbi Yaakov Hirschman, Rosh Kollel (Dean), giving an entry level lecture.

The head librarian, in charge of all aspects of the library, is assisted by student librarians. New books are acquired

with the help of students and community members (many of whom contribute volumes in memory of departed loved ones). Most of the books that have been purchased in recent years have been used to augment the existing Talmudic library. Both students and faculty members make suggestions as to which books should be purchased. An efficient indexing system enables students to locate volumes with ease.

Other Libraries

The Weinstock English Library collection contains approximately 6,000 titles on a broad array of topics. The Sol Weitz Audio and CD Library has over 5,000 titles containing scholarly discourses on Talmud, history, and mussar [ethics]. These two libraries are open to members of the public who choose to become library members.

The Kollel offers part time study-programs.

The Markin Computer Library is a research resource. It contains the Bar Ilan University Library and OTZAR with tens of thousands of legal responsa, as well as a complete Talmudic and Biblical encyclopedia. The Weitz Kol Halashon audio library is connected to the internet and renews all titles every evening. It is a resource for downloading close to 100,000 lectures on any possible topic.

FACULTY

IAJS is fortunate to have a staff of exceptional Torah scholars committed to the academic and spiritual growth of its students. They teach by personal example, and inspire students to continually strive to reach new heights in their endeavours. The following is a list of our full-time and adjunct faculty members:

Full-time Faculty

Rabbi S.E. Miller (Ord. 1960, A.R.C. 1969, Ph.D (J) 1992) — Rosh Kollel and Dean of Faculty.

Rabbi J.M. Hirschman (Ord. 1956, A.R.C. 1965, Ph.D (J) 1992) — Rosh Kollel and Dean of Studies.

Rabbi N. Hofman (Ord. 1974, A.R.C. 1978, Ph.D (J) 1993) — Dean of Students.

Rabbi D. Ehrentreu (Ord. 1982, A.R.C. 1983, M (J) 1997) –– Senior Lecturer in Judaic Studies.

Rabbi W.S. Reich (A.R.C. 1979) — Senior Lecturer in Talmudic Law.

Rabbi A. Miller (A.R.C. 1992) — Associate Lecturer in Talmudic and Legal Codes.

Rabbi D. Pam (Ord. 1971, A.R.C. 1985) –– Associate Lecturer in Judaic Studies.

Adjunct Faculty

Adjunct Faculty members are involved in research and teaching. Their presence adds overall breadth to the IAJS program.

J. Posen — B.A. (York) 1982, LL.B. (Osgoode Hall) 1985, Ph.D. (J) (Maimonides), 1992, Dean of Maalot Academy.

J.S. Ostroff — B.Sc. (Rand) 1976, M.A.Sc. (Toronto) 1979, Ph.D. (Toronto) 1987, Associate Professor of Computer Science, (York University).

P. Moldaver — B.A. (Queens) 1964, Ph.D. (Strasbourg) 1966, Ord. (Gateshead) 1973, Senior Lecturer of Judaic Studies (Maalot).

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ADMISSIONS CRITERIA AND IAJS POLICIES

ELIGIBILITY

Students who have completed Yeshiva (religious) high school and are currently enrolled in a post-secondary (Beis Midrash) program may apply for admission at any time. To apply, students must:

- Complete a standardized admissions application
- Submit complete scholastic records of their prior education from a recognized Yeshiva high school, Ontario secondary school or equivalent

- Include two recommendations - verbal or written
- Attend a personal interview and voluntarily accept to comply with the exacting standards of the Institute
- Be committed to a lifestyle in accordance with Halacha.

RECOMMENDED SECONDARY SCHOOL PROGRAM FOR GENERAL ADMISSION

Although academic requirements may vary in different secondary schools, certain courses are especially beneficial in preparing students for post-secondary education. We recommend that a student's secondary school program include specific subjects at the advanced level.

Students without certain recommended courses may be admitted to the Institute but will be required to take additional courses to meet the core requirements for graduation. This modification may result in an extended course of study.

ADMISSION CRITERIA FOR BACHELOR OF JUDAIC STUDIES

Applicants from Ontario Secondary Schools to be considered for admission, students must have:

An Ontario Secondary School Diploma (OSSD) or equivalent, with a minimum average of 70% and the proper advanced-level courses – including six Ontario Academic Courses (OACs), one of which must be an English OAC. All students must sign a student contract upon registration as per regulations. See appendix for a copy.

Applicants from Other Canadian Provinces

Applicants from Canadian provinces and territories, except Quebec, will be considered for admission upon the presentation of a grade 12 senior matriculation diploma, which is considered equivalent to the OSSD with six Ontario Academic credits. Applicants from Quebec are required to complete one year of General CEGEP to be eligible for admission to year one. In addition, where provincial examinations are administered the average of school awarded grades and provincial examination grades will be used to determine admission eligibility.

Intense learning sessions are what attract students from all around the continent to the Kollel.

Applicants from the United States

Applicants from the United States will be considered for admission upon the presentation of an academic diploma from an accredited high school or other educational institution (accredited by AARTS), which is at least the

equivalent of the OSSD.

Satisfactory scores on college entrance examinations such as the American College Test (ACT), the Scholastics Aptitude Test (SAT), or the Preliminary Scholastic Aptitude Test (PSAT) are required for admission. Scholarship eligibility is based solely upon the reported average for the last full-time year of high school study – usually first-term results of grade 12 and final-term results of grade 11.

Applicants from Other Countries

Applicants from other countries will be considered for admission upon the presentation of an academic program from an accredited high school or other educational institution that is the equivalent of the OSSD.

For those students educated in countries using the British system of education, depending on the certificate held, the following minimum admission requirements are:

- A General Certificate of Education (GCE) with passes in five subjects, at least two of which must be at the advanced level. No subject may be represented more than once.
- An overall average of "C" must be attained in the five subjects. Grades of "D" or lower, or grades of 7, 8, or 9, will not be accepted.

Language Requirement

Applicants whose native language is not English must demonstrate proficiency in English with the ability to pass the IELTS exam with a score above 6.5 or CAEL with a score above 70. Alternatively: attendance at a secondary

school (academic studies) in an English speaking country (i.e. Canada, U.S., U.K., Australia, New Zealand, parts of South Africa) full-time for at least three years.

Other Requirements

For United States Citizens/Legal Residents:

Students may apply for a student visa at any Canadian port of entry. A student must have proof of U.S. citizenship or have a U.S. alien resident card; be in possession of a letter of acceptance from IAJS; have evidence of sufficient funds for all tuition and accommodation; and be in good health and of good character. Prior to crossing the border, students are strongly encouraged to contact the Canadian consulate nearest them to ensure they are aware of the current requirements and costs of student visas.

For International Students:

Students need to apply for a student authorization with the Canadian Embassy, High Commission, or Consulate in their respective countries. No student will be permitted to enter Canada without presenting the required documents (authorization and student visa) to immigration officials at the port of entry. Application for student authorization and a student visa should be made as early as possible to ensure sufficient time for processing these documents.

Other Certificates

Applicants seeking admission on the basis of certificates not included in the above schedules are required to submit their certificates to the Admissions Office for

evaluation. The subjects studied and the grades secured must also be submitted. When these certificates are in a foreign language, official translations must accompany them.

Admission as a Mature Student

Graduates of secondary schools are eligible for admission if, in the opinion of the Institute, they have demonstrated superior achievement and aptitude.

An applicant who does not meet the standard admissions criteria may be considered for admission as a mature student provided the following conditions are met:

- The applicant will be at least 20 years of age during the regular academic year.
- The applicant has not attended school on a full-time basis for at least two years.
- The applicant can demonstrate that he has potential for academic success at the university level by providing proof of completed high school subjects, letters of reference, and college entrance test scores and/or transcripts.

Any applicant admitted as a mature student will, as a rule, be placed on probation. Successful academic performance will generally remove the mature student from probationary status.

STUDENT REGULATIONS

Personal Conduct

IAJS expects its students to adhere to a course of conduct compatible with Torah principles. As such, students are

expected to uphold the highest ideals of Jewish conduct in their dealings with each other, and with others outside of the Institute.

Academic integrity is a distinctive hallmark of the IAJS academic program, and accordingly, students are held to strict standards of honesty with respect to examinations and independent research.. Attendance at IAJS is a privilege that may be forfeited by anybody whose conduct is considered contrary to the traditions, policies and regulations of the Institute.

Smoking is prohibited anywhere in the Institute.

Academic Performance

Students who are not progressing satisfactorily in their studies may be placed on probation. If improvement is not seen, the Dean of Students will notify the student that dismissal is under consideration. Other grounds for dismissal are: a student's abuse of IAJS rules and discipline, or a serious breach of religious or moral conduct as defined by the Shulchan Aruch. (It should be noted that dismissals are rare.)

A student who disagrees with the notification of probationary or unsatisfactory status, lack of satisfactory progress, or similar issues may appeal in writing to the Dean of Students, who will meet with the faculty and student advisors to consider the case. The Dean's decision will be conveyed to the student in writing within ten days of his filing a written appeal.

Students who transfer from other institutions may submit academic transcripts for evaluation. In general, studies

that are not equivalent to those at IAJS cannot be considered for credit. Although credit is frequently granted for previous Talmudic study, or for other courses comparable to those at those at IAJS, cases must be evaluated individually to ascertain whether the level and type of study is analogous to that required to complete the curriculum at IAJS. Since IAJS programs are intensive, it is possible that courses at other institutions may not be accepted for credit.

It is the responsibility of each student to show dedication to the academic program. All students are expected to maintain satisfactory levels of academic achievement. Student progress will be determined by a variety of methods, including oral examination, evaluation of class work, and submission of written research. The instructor in each course will advise the students as to the level of work that is expected and the method of examination. A student falling below acceptable levels will be offered tutorial assistance; but consistent sub-standard achievement will result in denial of credit and the requirement to repeat a course. Upon request, students will be issued course transcripts showing grades achieved in each semester. Academic performance that is substantially below the acceptable levels may result in dismissal from IAJS.

Settling in at the Kollel is easy.

Students at IAJS must complete the required credits at the end of each semester with no less than a C average. Generally, the student's academic record is evaluated at the beginning of each semester, in order to determine that he has maintained a C or higher average during the past semester. A student consistently maintaining a C or higher average, who drops below a C average for one semester, will be placed on probation for one semester as stipulated by the school's academic policy. To re-establish good standing, the student must consult with the Dean of Students, who will design a study plan to assist the student in raising his grades.

The main Kollel building.

Students who fail to complete all assigned course work may be allowed up to six months to meet the requirements for the course, during which time the grade will be noted as "Incomplete." However, students who withdraw from a course and have the approval of the Dean for the withdrawal may have the course recorded as "Withdrawn with Permission" and the grade point average will not be affected.

A student who has a complaint should submit it in writing only to the Dean of Students. The complaint will be investigated and the student will be informed in writing within 30 days of the resolution of his complaint. The person directly involved in the complaint will not make the final determination regarding the issue.

The privacy of all student academic and financial records is protected against unwarranted disclosure. The IAJS may make directory information (name, address, telephone number, dates of attendance, degrees earned, etc.) available without the express consent of the student. Students must notify the school in writing if they wish to deny such access to outside parties.

Students have the right to inspect their educational and financial records, by appointment, during regular business hours.

IAJS is an academic institution. Although many courses are geared toward training one's skills and upgrading teaching skills, it does not guarantee employment or placement to students who complete its programs. However, any student requiring assistance with position placements may contact the administrator and set up an appointment in order to facilitate gaining a position.

IAJS is committed to the understanding, sensitivity, patience, encouragement and support that are so vital in guaranteeing all qualified students a positive educational experience and environment as well as the equal opportunity to learn and study at the institution.

Attendance Policy

Students are expected to attend all classes in which they are enrolled. Attendance and participation in classes and seminars will be a factor in determining the student's final grade. Excessive unexcused absences may be grounds for dismissal.

ACADEMIC PROGRAM

INTRODUCTION

IAJS places the study of the Talmud at the core of its curriculum. The Talmud is the key to all classical Jewish studies as well as the most challenging part of these studies. It contains a vast body of information about Jewish law, history, commerce, philosophy and ethics. The Talmud is made up of two components: the Mishna and the Gemara. The Mishna is case law presented in concise Hebrew. The Gemara, written mostly in Aramaic, is the dialectical analysis of the Mishna, with excursions into legal, ritual, grammatical and philosophical areas of inquiry.

The Talmudic dialectic, as embodied in the Gemara, may be compared to an inquiry in pure science. The ultimate purpose is to seek out the truth underlying a given text or concept. Therefore, equal weight is attached to both theoretical and practical matters. The Talmudic dialectic takes nothing for granted within the context in which it works. It is only satisfied once an analysis or proof approaches absolute certainty. One has to prove a matter conclusively, point by point. The entire structure is not acceptable until each step has been shown to be sound. The axioms of this dialectic or logic are the variety of facts and issues as presented in the Bible and Mishna. The rules of inference are a carefully selected set of

hermeneutic principles (such as the 13 principles of the 2nd -century Rabbi Yishmael) for deriving new facts, deducing theories (svoras) or arranging the facts into a coherent whole (sugyas). It takes many years of intensive study, not only to master the Talmudic dialectic, but also – and more important – to apply it to daily life.

The vast body of post-Talmudic literature elucidates the more difficult and complex Talmudic passages and

Geared for learning, study partners are an essential part of the studying process.

concepts. It also organizes and codifies applicable laws, and derives frameworks for solutions to future Halachic issues. Thus, to gain proficiency in reading the Talmudic text, students have to acquire comprehension of the issues elucidated in each folio, and develop the ability to analyze textual material. These goals are realized through mastery of the major classical commentators (Rishonim), such as Rashi, Tosafos, Ramban, Rashba, and Ritva as well as the major codifiers; for example, the Rif, Rambam (Maimonides) and Rosh.

LEARNING PARADIGM

To facilitate student progress in Talmud, IAJS follows the traditional post-secondary Yeshiva learning pattern: A different tractate of the Talmud is studied in each semester. The entire student body studies this same tractate. The study is divided into two components: an intensive component (iyun) and a survey component (be'kius).

The intensive component (iyun) delves deeply into a relatively limited part of the tractate in great depth. The survey component (be'kius) covers much more ground in order to build up a store of related general knowledge and concepts. In each successive year, the full-time student masters additional skills and information in the Talmudic literature.

The academic year consists of two semesters, each of approximately 4 months' duration (depending on the Jewish Holidays). Most courses are also offered in the summer semester. The three semesters are:

- Fall semester: September - December
- Winter semester: January - April
- Summer semester: May - August

Courses offer three credits, six credits or nine credits. (See Table 1 on page 18) Courses usually take two semesters to complete. A three-credit course corresponds to approximately 40 hours of instruction and supervised peer learning. The required courses are time-intensive. Consequently, students should allocate significant review time in addition to the official hours of instruction.

PART-TIME STUDENTS

Part-time students will be evaluated by our faculty on the basis of the above norms, modified according to the students' presence and participation in IAJS studies.

Overview of the Three-Year BJ Curriculum

Year 1

The first year serves as a bridge between the high-school Yeshiva program and a more advanced level of study. Students should acquire proficiency in the Hebrew and Aramaic readings and the structure and style of Talmudic argumentation. In addition, students should become well versed in some of the classical commentaries (Rishonim) such as Rashi, Tosefos and Ritva. At this level, students engage in supervised peer learning (chavrusa) and participate in lectures (shiur). In addition, they are taught how to prepare and present a topic in the seminar (chabura) setting.

Year 2

In their 2nd year, students are required to master the deductive process in full and become proficient in the elicitation of conclusive decisions from the text. Students explore the complete range of commentaries (Rishonim and Achronim). In addition to presenting independent work in a chabura, students learn how to research a new topic and present their findings in written form, thus satisfying the requirements of Talmudic investigation (chidushei Torah).

Year 3

In their 3rd year, students master the process of deducing the Talmud's final legal conclusions. To achieve this level, they must have a thorough knowledge of the interpretative stances and codes of the early codifiers such as Maimonides, the Rif and the Rosh; and also be proficient in the decisive Halacha as presented in the Shulchan Aruch and later codifiers. Students must be able to undertake independent investigation of unexplored areas and present their results as a mini-thesis (ma'aracha). At this level, students also receive training under qualified Halachic decisors (shimush b'-pesak).

To further clarify Talmudic concepts, students will take a course called "Legal Codes." In this course, they delve into later authoritative legal codes that pertain to the Talmudic tractate currently being studied. These include the Shulchan Aruch (with the commentaries of the Shach, Taz, Magen Avraham and Pri Megadim), the Chaye Adam, Shulchan Aruch HaRav and Mishna Berura in a separate course.

BACHELOR OF JUDAIC STUDIES

To graduate with a Bachelor of Judaic Studies (BJ) degree, a student must satisfy the requirements as specified in Table 1 below. In all, the student must obtain 90 credits. Of these credits, 63 are required and 17 are electives, taken in any order.

Table 1: Required and Elective Courses - 90 credits required for BJ:

YEAR 1	REQUISITE COURSES	
Course #	Subject	Credits
100	Talmudic Modes of Reasoning	9
110	Mishna & Gemora Survey I	6
120	Legal Codes I	3
130	Studies in the Pentateuch (Chumash) with Rashi and Targum	3
	ELECTIVE COURSES	
140	Ethics: Avot	3
141	Maimonides: Shemoneh Perakim	3
150	Studies in the Prophets	3
160	Understanding Prayer and Meditation	3

YEAR 2	REQUISITE COURSES	
Course #	Subject	Credits
200	Talmudic Methodology	9
210	Mishna & Gemora Survey II	6
220	Legal Codes II	3
230	Pentateuch with Nachmanides	3
	ELECTIVE COURSES	
240	Philosophy: Faith & Trust	3
299	Special Topics	3
270	History of the Jews in the Classical Era	3
271	History of the Jews in the Medieval Era	3
272	History of the Jews in the Modern Era	3
241	Writings of Luzzato: Mesillat Yesharim	3

YEAR 3	REQUISITE COURSES	
Course #	Subject	Credits
300	Talmudic Methodology Advanced Talmud	9
310	Mishna & Gemora Survey III	6
320	Practicum in Halacha	3
330	Pentateuch with Mikraot Gedolot	3
	ELECTIVE COURSES	
380	Biblical Grammar	3
390	Rabbinical Mathematics & Astronomy	3
350	Bible: Proverbs	3
370	The Destruction of European Jewry	3
340	Philosophy of Man: Nefesh HaChayim	3

INSTITUTE FOR ADVANCED JUDAIC STUDIES

COURSE DESCRIPTIONS

Requisite Courses

IAJS100 Talmudic Modes of Reasoning
IAJS200 Talmudic Methodology
IAJS300 Advanced Talmud
Credits: 9 per course

Duration: 120 hours of lectures and supervised peer learning. Additional time is spent in chaburas.

The following study process is implemented by all students for any given Talmudic tractate in IAJS100, IAJS 200 and IAJS 300:

A segment of Talmud from one of the following tractates is usually selected: Shabbat, Eruvin, Pesachim, Rosh Hashana, Yoma, and Chulin. The student studies the segment, folio by folio (amud), in a supervised peer-learning environment (chavrusa), incorporating the major classic commentaries. First the student must analyze the text on the folio and isolate the core of what is affirmed or denied and the reason behind the affirmation or denial, until he masters the fundamental concepts and methodological principles in that segment (the peshat).

The next step is trying to find the deeper explanations behind the given legal concept (the sevora). This enables the student to understand why the Halacha (the final law) is concluded as it is. The Talmudic dialectic must be used in all phases of the analysis, so that the student can comprehend the underlying assumptions and consequences of the legal principles implicit in the text.

Finally, in the lecture (shiur), the instructor will help the students correct and deepen their understanding of both peshat and sevora.

The student must ultimately demonstrate mastery of this dialectic on every folio he studies. Students are also taught how to prepare and present a topic in the chabura setting.

Second-year (Talmudic Methodology) and third-year students (Advanced Talmud) must obtain additional knowledge and skills as follows:

- In the 2nd year, students are required to master the deductive process in full, and the elicitation of conclusive decisions from the text. The complete range of commentaries (Rishonim and Achronim) is explored. At this level, in addition to presenting independent work in a chabura, students also learn how to investigate a new topic which must then be presented in written form satisfying the requirements of Talmudic investigation (chidushei Torah).
- Third-year students must master the process of deducing the final legal conclusions from the Talmud, through a mastery of the interpretative stances and codes of the early codifiers such as Maimonides, the Rif and the Rosh as well as the final Halacha as presented in the Shulchan Aruch. They must be able to undertake independent investigation of areas and present their results as a mini-thesis (ma'aracha). At this level, students receive training under qualified halachic decisors (shimush b'-psak).

IAJS110 Mishna & Gemora Survey I
IAJS210 Mishna & Gemora Survey II
IAJS310 Mishna & Gemora Survey III
Credits: 6 per course

Duration: 80 hours

The Mishna & Gemora Survey sequence of courses (be'kius) allows the student to cover more ground than the intensive (i'yun) analytical courses (IAJS100/200/300). The student studies other segments or other tractates related to the intensive courses, in order to build up a broader base of facts and concepts. Students must always obtain an understanding of the peshat (see IAJS100). They study and discuss the substance and essence of the Talmudic text in supervised peer-learning (chavrusa) sessions followed by a lecture (shiur). Rashi or Ra'av are the basic commentaries used in the Survey courses.

- First-year students (IAJS110) cover approximately 30 folios.
- Second-year students (IAJS210) cover 50 folios.
- Third-year students ((IAJS310) cover 75 folios.

IAJS120 Legal Codes I
IAJS220 Legal Codes II
IAJS320 Practicum in Halacha III
Credits: 3 per course
Duration: 40 hours

The Talmudic sequence of courses (IAJS100/200/300) provides the student with the ability to explicate and analyze the early codifiers such as Maimonides, the Rif and the Rosh. These three courses are intended to develop the students' ability to understand the subsequent legal codes and the application of these codes in the modern context. This includes advanced analysis of the Sabbath laws, the laws of kashrut, the laws of daily living, and the laws of the festivals. In each year, the student masters segments of the following

texts:

- First-year students (IAJS120) study the Chaye Adam, Chochmas Adam and Mishna Berura.
- Second-year students (IAJS220) study selections from the Shulchan Aruch, with primary commentaries such as the Shach and the Taz.
- Third-year students (IAJS320) study advanced commentaries of the Shulchan Aruch; for example, the Pri Megadim. They also learn how to investigate a legal question in the voluminous Responsa literature, and obtain some "internship" experience with a qualified legal decision in applying the law to actual cases.

IAJS130 Studies in the Pentateuch
IAJS 230 Pentateuch with Nachmanides
IAJS 330 Pentateuch with Mikraot Gedolot
Credit: 3 per course
Duration: 40 hours.

Students study the Pentateuch [5 books of Moses – Genesis, Exodus, Leviticus, Numbers and Deuteronomy]. Topics include the Creation, early man, the deluge, Noachide history, the early history of the Patriarchs, the Redemption and the Decalogue, concepts of holiness, the sojourn in the desert, and judicial, legal and civil institutions – including the prophets, priests, Sanhedrin and the monarchy. Students learn how to recognize the gamut of Biblical exegesis and its components; compare different commentaries and approaches to the tractate, and apply the ethical and philosophical implications of the text to contemporary living.

- First-year students (IAJS130) study the Biblical text in Hebrew, together with the Aramaic commentary (Targum Onkelos) and Rashi. Students learn to distinguish what

exegetical problems Rashi had with the text, how Rashi resolved the problem, and the legal or ethical implications of Rashi's interpretive stance. A comparison between the Targum and Rashi is made. The super-commentaries on Rashi, such as Mizrachi, Gur Aryeh and Sifsei Chachamim, are also examined.

Age is not a partition, students are invited to draw knowledge from any source available.

- Second-year students (IAJS230) study the text with the help of the commentary of Nachmanides. Students compare Nachmanides and Rashi, particularly with respect to their different approaches in (a) Aggadic (allegorical) anecdotal material, (b) chronological order of the stories in the text, and (c) the explanation and grammar of obscure Hebrew words. Students also study philosophical differences between Nachmanides and Maimonides, especially the philosophical aspects of the text.

- Third-year students (IAJS330) study further commentaries as found in the Mikraot Gedolot (Ibn Ezra and Seforno), but also include later commentaries such as

that of the Ohr Hachayim.

Elective Courses

AJS140 Ethics: Avot
Credits: 3

This course delves into Jewish thought and ethics as reflected in the Mishnaic tractate Avot ("Ethics of the Fathers"). References are drawn from major medieval and modern commentaries and Jewish thinkers (Maimonides, Rabbenu Yona, Bartenura, Maharal, and Kehati). Students analyze major Torah themes. Among the topics studied are: the chain of Jewish tradition and its role in Jewish society; the teachers-student relationship; peer relationships; professional ethics; morality vs. legality; personal growth; child development; the relationship between political institutions and the individual; reward and punishment, and the significance of Torah study. Students assess the relevance of the moral and ethical principles delineated in the text and apply their findings to contemporary social issues and personality development. Suggested reading: Ruach Chayim (Chayim Volozyner), Rabbeinu Yona (Yonah Gerondi).

AJS141 Maimonides: Eight Chapters
Credits: 3

In this course, students, study the thought and philosophy of Maimonides as reflected in his introduction to the Mishna called Shemoneh Perakim ("Eight Chapters"). This work talks about the soul of man. It investigates the soul's powers and the medical treatment of its diseases; the primary sources of virtues and vices; and techniques for directing the powers of the soul toward a single goal. Other topics

included in this book are the difference between a virtuous person and a content person; the vision of the prophets, and Man's inborn dispositions.

AJS150 Studies in the Early Prophets
Credits: 3

This course offers a detailed study of selected chapters, mainly from the books of Joshua, Samuel and Ruth. Concepts explored are: territorial conquest; the role of the nation of Amalek in Jewish Law; political institutions and the monarchy; the role of the king, using Saul and David as prototypes of early monarchs; prophets vis-a-vis judges; the relationship between ancient Israel and its neighbours.

Veteran scholars at the Kollel.

AJS 160 Understanding Prayer and Meditation
Credits: 3

This course focuses on the function and objectives of prayer, and details various aspects of prayer. It examines the Biblical and Rabbinical duties of prayer, the difference between prayer and offerings; the 18 blessings (Shemoneh Esrei) as meditation, and the role of each blessing. It also discusses the philosophical issues surrounding prayer; especially, the question, How can prayer help, seeing as it, involves a change of mind on the part of G-d? Suggested readings: Hirsch Siddur; The World of Prayer (Munk).

AJS240 Philosophy: Faith and Trust
Credits: 3

The medieval philosopher Bachya Ibn Pekuda's "Duties of the Heart," including commentaries on this masterpiece, is the focus of this course. Particular attention is given to the Fourth Gate on bitachon [trust in G-d], including the distinction between trust and related concepts such as faith, with particular focus on the psychological consequences of this attribute. Students explore the various forms of trust – including trust in ourselves, in society, and in government. They also examine the concepts of reward and punishment, reflection, introspection, and the emotion of love.

AJS299 Special Topics
Credits: 3

Special seminars are often presented by visiting or guest lecturers. Students have the opportunity to participate in workshops that are not otherwise available. Topics will be announced on the bulletin board at the beginning of the academic year.

IAJS270 History of the Jews in the Classical Era
Credits: 3

The history of the Jews in the late Biblical and post-Biblical era of classical antiquity; namely, the encounter with Babylonia, Persia, Greece and Rome (400 B.C.E. - 750 C.E) is the focus of this course, with particular attention to the relationship between Jewish history and trends in world history. Topics included are: the Destruction of the First Temple and Its Rebuilding, the Expulsion to Babylonia, the Oral Law, the Story of Purim in Persia; the Spread of Greek and Hellenistic Culture, the Jews of Alexandria, the Septuagint, the Polemic and Seleucid Empires; Sadducees and other Sects; Tax Collection and the Division of Power; Chanukah; the Hasmoneans and their Dynasty; the Roman Empire and the Jews; Aristobulus, Hyrcanus and Antipater; The End of the Second Commonwealth; Response to Exile; The Rise of Christianity; Yavneh, Betar and Bar Kochba; Rabbi Akiva and the Aftermath of Bar Kochba's Defeat. The Decline of Rome. The Development of the Talmud. The Era of Byzantium; Islam and the Jews; the Geonim. Suggested reading: Echoes of Glory (B. Wein)

IAJS271 History of the Jews in the Medieval Era
Credits: 3

Students learn about Jews in medieval times (750 CE - 1650 C.), focusing on the relationship between Jewish history and trends in world history. Topics explored are: The Middle Ages and the Two Great Empires – Islam and Christianity; The Jews of Spain; The Jews of Western Europe and the House of Rashi; Life in the Middle Ages; Poetry, Liturgy And Prayer; Maimonides and the Wise Men of Provence; The Crusades and the Black Death; Kabbalah, the

Renaissance and the Reformation; The Development of the Shulchan Aruch and the Move to Codify the Law. Suggested reading: Herald of Destiny (B. Wein)

IAJS272 History of the Jews in the Modern Era
Credits: 3

This course gives students a new slant on relatively recent history. It's the history of the Jews from 1650 C.E - 1980 C.E, with a focus on the relationship between Jewish history and trends in world history. Topics include: Messianic Movements; Shabtai Tzvi and the Chmelnicki Pogroms; Heretics and Excommunication; Enlightenment and Reform; Moses Mendelssohn; Orthodoxy's Response; Rabbi Hirsch and the Chatam Sofer; the Rothchilds and Moses Montefiore; Napoleon; Torah Scholarship; the Vilna Gaon and the Yeshivas; the Chassidic Movement and the Baal Shem Tov; the Reaction to the Chassidic Movement: Mitnagdim; the Expansion of the Yeshivas Mir, Telz, Slobodka and Radin;. the Haskala; the Pale of Settlement; Russian Anti-Semitism and the Role of the Czars; the Mussar Movement; Emigration to America; Political Zionism; Social Revolution and the First World War; the Balfour Declaration; Assimilation; Hitler and the Second World War; the Founding of the State of Israel; the Six-Day War and the Yom Kippur War. Suggested reading: Triumph of Survival (B. Wein).

IAJS241 Writings of Luzzato: Mesillat Yesharim
Credits: 3

Students examine the text of the influential moralistic work "Path of the Just," written by the eighteenth -century Rabbi Moshe Chayim Luzzato. His work is based on a famous Talmudic passage in tractate Avodah Zarah that

delineates the qualities of character a person must obtain for ethical development and personality formation. Topics include human purpose and free will; the traits of caution, enthusiasm, innocence, abstinence, purity, piety, humility, self esteem, and the passion for holiness.

IAJS380 Biblical Grammar
Credits: 3

Students must acquire an excellent grasp of the fundamentals of Hebrew grammar in order to read Biblical and Mishnaic texts with precision. This course covers all aspects of grammar: nouns (including nouns in the construct state), adjectives, verbs, adverbs, prepositions, ordinal and cardinal numbers, vowels and syllables. Students learn the conjugation of verbs in different tenses and moods using the kal, nifal, pual, hiphil, hufal and hitpael models. Students also learn the special rules for vav hahipuch, vav hachibur, heh hayediah, shevana, shevanac, dageshkal and dageshchazak. Suggested reading: Leshon Chaim (Moshe Karaz).

IAJS390 Rabbinical Mathematics and Astronomy
Credits: 3

To understand Maimonides' Hilchos Kiddush HaChodesh in Mishneh Torah, students must be proficient in the principles of mathematics and astronomy. These include: the Biblical calendar, the Hebrew intercalated calendar, astronomical calculations pertaining to the appearance of the new moon, celestial coordinates, the ecliptic plane, horizon coordinates, plane and spherical trigonometry, the sun's mean longitude, the metonic cycle, the conjunction of the moon and the sun, the fixed calendar, the solstices and equinoxes, the orbits of the moon and the earth around the sun,, and

the lunar crescent. Suggested reading: A Glimpse of Light (J. Schamroth).

IAJS350 Bible: Proverbs
Credits: 3

This course offers a detailed, verse-by-verse analysis of one of the great sources of Biblical wisdom – the book of Proverbs. This wisdom is often conveyed in parables. Medieval commentaries as well as the commentaries of the Vilna Gaon and the Malbim are used. Themes include the attributes of the ethical personality, the shaping and breaking of character traits, man's negative and positive instincts, models of self-actualization, and laws governing the proper exercise of the faculties. The course includes an analysis of the proverbs according to their grammatical forms, their metaphors and interpretations (mashal and melitza), and also according to their ability to convey profound or obscure concepts in an intelligible fashion.

IAJS370 The Destruction of European Jewry
Credits: 3

People wonder how one of the most civilized countries was able to perpetrate a Holocaust against the Jewish people during the World War II. This course analyzes the various factors and forces that led to this horrendous period in Jewish history. Themes include: the suitability of the use of the term "holocaust," an historical analysis, the deeper Nazi motives, the suffering of the righteous, the claim that G-d was absent, the human response, idols of the enlightenment, confronting the moral dilemma, racial persecution, the Jewish and world rescue efforts, the survivors, scholarship and subjectivity, documenting the historical records, and the rebuilding of

Orthodoxy in the post-Holocaust Era. Suggested readings: Shoah (Y. Schwartz and Y. Goldstein), ArtScroll, 1990. Sparks of Glory (M. Prager), ArtScroll, 1985; Pe'er Hador, (S. Hacohen), 1975.

IAJS340 Philosophy of Man: Nefesh HaChayim
Credits: 3

This course is suitable for the advanced Talmudic student. Based on the book written in the middle of the nineteenth century by Rabbi Chaim Volozyner, one of the most prominent disciples of the Vilna Gaon., this course discusses the five levels of the soul – elemental, social, religious, transcendental and absolute; and delves into the mystical writings of the Zohar. Themes include the nature of the spiritual world – its link to man via the soul, and its effect on prayer, practice of mitzvoth, and Torah learning; and G-d's transcendence and immanence and their consequences for man. The course includes a study of the misunderstood meaning of Tzimtzum.

GRADUATE STUDIES – THE KOLLEL PROGRAM

While the undergraduate program provides the student with a basis in Talmudic studies and offers him the skills necessary to continue his Talmudic studies on his own, the graduate program is geared towards developing the student into a Talmudic scholar. After demonstrating considerable proficiency in analyzing the complex Talmudic passages, graduate students spend the bulk of their time in independent research. The graduate program refines the student's abilities in the various areas, and prepares him for a career in one of the related Judaic studies fields, such as teaching, serving as a community Rabbi or serving in a Beis Din as a posek.

To obtain a Bachelor of Talmudic Law or a Master of Talmudic Law, a student must complete two years of study following successful completion of the Bachelor of Talmudic Studies (BT) program. For the Master of Talmudic Law degree, students must also write a thesis containing original research. These two graduate degrees are offered in the context of the Kollel Program:

ACHIEVEMENT ASSURANCE

Credits earned at the Kollel are reviewed by a third party organization, ECE, which will translate the credits into their U.S. equivalent, for those who wish to carry on studying elsewhere.

The Kollel Program

The Kollel program has been offered by the IAJS since its founding in 1971. In any one year, the Kollel program's student body consists of about 30 married scholars and requires full-time attendance at the Institute for all three terms of each year for three daily sessions: Morning, afternoon and evening. Applicants are given an interview and must pass a rigorous examination before they are accepted into the program. The Kollel program of study is basically equivalent to the Bachelor of Judaic Studies (BJ), but includes a broader and more in-depth range of Talmudic studies. In addition to the tractates listed for the regular Bachelor of Judaic Studies program, students acquire mastery of tractates in the orders of Nashim and Nezikin with the corresponding Legal Codes.

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GLOSSARY OF HEBREW TERMS

Chavrusa	*A peer study partner*
Acharonim	*The leading Rabbis from the 16th century (approx.) to the present day.*
Beis Midrash	*Study hall; main study hall of a kollel or yeshiva*
Beth Din	*A Court of Jewish Law*
Bitachon	*Trust in G-d*
Gemara	*An extensive commentary on the mishna that forms the major part of the Talmud.*
Halacha	*Practical applications of Jewish Law*
Kashrut	*The laws pertaining to the consumption of Kosher food. Also, the kosher status of religious artifacts; for example, phylacteries (tefillin).*
Kollel	*Rabbinical institute of higher Judaic studies*
Mishna	*The 63 tractates of the Oral Law*
Pentateuch	*The Five Books of Moshe; that is, the Written Torah.*
Posek	*A Rabbinical Decisor.*
Rishonim	*The leading Rabbis from the years 1250 to 1500 of the Common Era.*
Shemoneh Esrei	*Literally, "18". This series of 18 blessings is recited three times daily.*
Shiur	*Lesson; usually refers to the main lecture given in a yeshiva or kollel*
Talmud	*The Oral Law handed down to Moshe at Sinai. It was finally presented in written firm circa the 1st century of the Common Era. The Talmud comprises two parts: the mishna (a brief presentation of the themes) and the gemarah (an extensive commentary on the mishna). There are two versions of the Talmud: The Babylonian Talmud and the Jerusalem. The former is more widely studied.*
Torah	*The Five Books of Moshe handed down at Sinai.*

Tosafos	*Literally, "Additions" or "Supplements. These additional Talmudic commentaries, composed by many scholars in different schools throughout the 12th and 13th centuries, are printed in the outer margins of the pages of the Talmud.*
Tzimtzum	*A Kabbalistic concept referring to (the contraction of the Divine light in order to create a "space.")*
Yeshiva	*A Jewish, religious school or learning centre.*

STUDENT SUPPORTS

The Kollel/I.A.J.S. Office offers support to students by contacting the Kollel/I.A.J.S. Office in writing at 515 Coldstream Ave. Toronto, ON M6B 2K7 or by phone at 416 789 1853. Please ask for the Dean of Students.

STUDENT HOUSING:
The Kollel/I.A.J.S. owns a series of apartment/residential buildings located close to the main campus, managed and owned entirely by the Kollel.

COUNSELLING:
The Kollel/I.A.J.S. offers direct referral to Relief, a counselling organization in Toronto.

RELIGIOUS SUPPORT:
The centre of the Jewish hub in Toronto is the Kollel itself. From within the Kollel, one is able to find numerous avenues for religious and social community organizations.

HEALTH CARE:
An insurance plan has been setup for every student at the Kollel/I.A.J.S.. Local health care plans can be accessed through the Kollel's resources.

INTERNATIONAL STUDENTS:
Students are able to utilize the Kollel's resources (computers, faxes, phones, clerical staff, etc.) to facilitate communication with the consulate of their country of origin.

CAREER COUNSELLING:
Is provided by the Kollel/I.A.J.S., as well as referrals for potential employment.

ORIENTATION PROCEDURE FOR INTERNATIONAL STUDENTS

After registering with the registrar and signing the student contract at the main administration office, 519 Coldstream Ave., the student will be directed to Rabbi Aharon Miller an associate Dean and student liason officer who will connect the student with a *chavruta* (permanent study partner). There is an orientation and welcoming committee headed by Rabbi Shaya Mintz who will assist with the housing possibilities and weekend meal invitations. If the student arrives with a family then the committee will assist with living and orientation plans. Generally, the student is expected to set up all the arrangements before arriving in Toronto.

INTELLECTUAL PROPERTY POLICY

1. What is intellectual property?

Intellectual property is the product of intellectual or creative activity that can be protected under the law to some extent. There are various forms of legal protection, but the two which are most likely to be relevant in the IAJS (hereafter "Institute") environment are copyright and patents.

Copyright protects original literary, musical, dramatic, or artistic works in a variety of forms, including written materials and computer software. Copyright does not protect ideas, but rather the expression of such ideas. It prevents anyone from copying, publishing, translating, or broadcasting a work without the copyright owner's permission. In Canada, the usual term of copyright consists of the author's lifetime, the

entire calendar year of his or her death, and an additional 50 years. Although copyright comes into existence automatically when the work is created, authors may signal their claim by marking the work ((C) [author's name], [year of publication]) and, in addition may register the copyright with the Copyright Office. The Canadian Copyright Act provides that the author of a work is the first owner of copyright. However, it provides that where a work is created by an employee in the course of his or her employment, in the absence of an agreement to the contrary, the employer is the first owner of the copyright.

Patents protect inventions are creations or discoveries, which are new, not obvious and useful. It applies to devices, chemical compounds, new uses. What makes an invention "new" is that it has not been disclosed publicly prior to the filing of a patent application. If it has been disclosed in an article, a seminar or even in a conversation not covered by a confidentiality agreement before that filing, it will not qualify for a patent in most countries. A patent prevents anyone else from using the invention without the patent owner's permission for approximately 20 years. After the patent expires, anyone is able to use the invention without a requirement to obtain the former patent owner's permission.

2. What are Institute's Policies regarding intellectual property?

The two policies are: the Copyright Policy and the Inventions Policy.

The Copyright Policy applies to all works in which copyright subsists, except for computer software not designed for instructional purposes. Under the Copyright Policy, a student would normally retain copyright in works that they create,

with two exceptions.

(a) The Institute holds copyright in works created in the course of the student's employment by the Institute or which are otherwise commissioned by the Institute under a written agreement with the student.

(b) Where the student retains copyright, the Institute may be entitled to a share of revenue from the student's commercialization of the work if the Institute has made extraordinary resources available to support the creation of the work, such as a direct investment of funding or the purchase of special equipment. A student wishing to commercialize such a work should disclose it to the Office.

The Inventions Policy applies to all inventions, whether or not patentable, and includes all computer software not designed for instructional purposes, research data or research tools, and all proprietary information associated with any of these items. Under the Inventions Policy, students would normally own an invention that they invent jointly with the Institute at first instance, with two exceptions.

(a) The IAJS owns inventions that are created under the direction of a faculty or staff member specifically with the object of making the invention, that are created in the course of employment by an administrative or support staff member, or that are otherwise commissioned by the Institute under a written agreement with the inventor.

(b) If an inventor owns an invention jointly with the Institute, the inventor normally has a choice: the inventor may offer the invention to the Institute for commercialization or may take personal ownership of the invention and undertake

its commercialization and protection at their own expense.

STUDENT COMPLAINT PROCEDURE

General Overview

Kollel Toronto - Institute for Advanced Judaic Studies is committed to the prompt and equitable resolution of student conflict issues to the satisfaction of both the student and the Institute. The Student Complaint Procedure is designed to provide students with both an informal and formal process whereby a student may request the review and resolution of a concern if satisfactory resolution has not been reached by way of the daily problem-solving activities between staff and students which, in most cases, result in immediate resolution. The student has the right to present his/her case and be accompanied, at all times during the process, by an individual of his/her choice. In addition, the student can ask the individual who accompanies him/her to present the case on his/her behalf.

Students are encouraged to address any concerns immediately; please do not let a minor problem develop into a major one. Should you have any problems or concerns during your training period, we encourage you to discuss them promptly with the party directly involved. Should the resolution to your issue require further involvement, a meeting will be arranged with the Dean of Students as part of the college's formal complaint procedure.

Formal Complaint Procedure

1. In the case where a student is unable to achieve a satisfactory resolution using the informal direct discussion

approach recommended above, the student can request that a more formal complaint procedure be launched. To do so, a student must complete and sign an original Student Complaint Form provided by the Institute's main office, recording his/her concern and documenting the student's desired resolution. The student must submit the original form and one signed copy to the Dean of Students who will co-sign the forms, return the original to the student and keep the copy in the student's academic file.

2. The Dean of Students will arrange to meet with the student within two working days of the date of the written complaint. If, as a result of that meeting, the student and the Dean of Students decide to implement a mutually agreed to complaint resolution plan, then that decision, the reason for the decision, and a description of the resolution plan must be recorded by the Dean of Students on the student's original complaint form. The original form must be co-signed by the student and the relevant party in the form. The original must be returned to the student and a copy must be filed in the student's academic file.

3. If the student and the Dean of Students reach a mutually agreed to resolution in step 2 above then the plan must be implemented and the Dean of Students must follow up to ensure the resolution plan satisfactorily resolves the concern.

Upon mutually satisfactory resolution of the student concern, the Dean of Students will meet briefly with the student to close the concern and record in the original Student Complaint Form a confirmation that the concern has been satisfactorily resolved. The student and the Dean of Students will sign the declaration also located on the student

complaint form. The original form will be given back to the student and a copy will be filed in the student's academic file.

Review Process

1. Where a student concern has arisen that could not be resolved to the student's satisfaction, through the formal procedure outlined above, the student may initiate an appeal. The student must complete and sign a Request for a Review of the original Student Complaint Form setting out the reasons why the formal procedure resolution was unsatisfactory. The student will again keep the original form and a copy will be submitted to an Dean of Students.

2. The Dean of Students will form a Student Complaint Committee to investigate the student's concern and meet with the student within two (2) working days of the request for a review to discuss resolution. The committee will consist of a minimum of 3 people, from the institute teaching faculty.

3. The Committee will report to the student by completing and signing the Student Complaint form within five (5) days of the conclusion of its resolution investigation process. The written report will include a summary of the investigation findings and the committee's complaint resolution decision including the reasons for arriving at that decision.

4. The student will be given the original signed copy of the student complaint form. A copy of the student complaint form will be retained in the student's academic file.

5. The institute will retain this file on site for possible annual inspection.

TUITION REFUND POLICY

Refund entitlement is calculated on the total fees due under the contract, less the registration fee. Where total fees have not yet been collected, the institution is not responsible for refunding more than has been collected to date and a student may be required to make up for monies due under the contract.

Generally, a student is not obligated to pay for tuition until that student completes the program outlined in the student contract. Since the policy of the Kollel is not to take money in *en avant,* there are no funds deposited with the Kollel to initiate a refund. Should funds be transferred to the Kollel at the time of registration, money is held in a trust account until either the student has posted for a refund or the student is no longer eligible for a refund.

When monies have been deposited with the Kollel for upcoming enrollment, the student may be applicable for a refund given the following conditions are met; Not more than 30% percent of instruction has been obtained by the student. Services such as housing and other living amenities provided by the Kollel and benefited the student will be deducted on a pro-rated basis.

Where a student is deemed not to have met the institutional and/or program specific minimum requirements for admission, the institution must refund all fees paid under the contract, less the applicable non-refundable application or registration fee. Refunds owing to students must be paid within thirty (30) calendar days of the institution receiving written notification of withdrawal and all required supporting documentation, or within thirty (30) calendar days of an institution's written notice of dismissal.

STUDENT CONTRACT

KOLLEL TORONTO כולל טאראנטא
INSTITUTE FOR ADVANCED JUDAIC STUDIES

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Instructions to Students:
A contract is to be completed by all students enrolling in a college program. The contract sets out program details, terms and conditions of enrollment. The contract must be signed by the applicant and by an authorized career college staff member prior to the program start date. The college is required to provide to the student, prior to signing a contract, 1) an outline of the content of the program; 2) a breakdown of the duration of the program by subject; 3) a program cost breakdown and payment schedule and; 4) a copy of the college's policies, rules and regulations, and a copy of the Tuition Refund Policy. All sections of this contract must be completed. The signed contract must be copied to the student file and the original provided to the student within five days of commencing the program.

SECTION 1: Applicant Information

1. Name of student:_____

Mailing address:_____

Student registration #:

Postal code: | Telephone: | SIN:

2. ***Education / Experience***:

Public school attended / location:_____ Grade achieved:_____

Post secondary education:_____

Work experience: _____

Name of standardized test : (If prerequisite verification is not provided) | Results:

Note: Applicants are required to provide verification of prerequisites and such verification is to be placed in the applicants student file .

3. ***Contact Person***:

In case of emergency, school is to contact:

Name of person:_____ Telephone #:_____

Name of doctor:_____ Telephone #:_____

Does student have any medical condition, disabilities or allergies which will restrict their participation in this program?

YES:___NO:___

If yes, briefly explain:

SECTION 2: Program Information

Program name:_____ Program prerequisite_____

Start date:_____ End date:_____

Total hours of instruction _____ Total days of instruction _____

Total days of work-term _____

FEES:

Fee	Cost - Year 1	Cost - Year 2 (if applicable)	Cost - Year 3 (if applicable)	Cost - Year 4 (if applicable)
Tuition Cost (including registration fee)				
Books / Text / Materials				
Equipment				
Other (give details)				
TOTAL COST	$	$	$	$

Tuition Payment Plan

Equipment Student Uses During Program:

SECTION 3: Terms and Conditions

Terms of payment and interest:_____

College Rules and Policies:

_____

_____

_____

Program Completion Requirements: (details on attendance, pass marks and work terms, etc..)

_____

_____

_____

SECTION 4: Declaration

I hereby certify that:
1. The student has been, prior to signing this contract, provided with; a) an outline of the content of the program; b) a breakdown of the duration of the program by subject; c) a program cost breakdown; d) a copy of the college's policies, rules and regulations; e) a copy of Tuition Refund Policy
2. This contract has been fully explained to the applicant and the applicant has acknowledged full understanding of all terms, conditions, policies, rules, and regulations associated with the fulfillment of all contractual obligations of both parties.
3. I understand that the Minister of Education will undertake periodic audits of colleges files to ensure that all student contracts meet the requirements of the Act and Regulations.
4. I understand this contract is subject to the Ontario college regulations.
5. A student having graduated from the program will receive their certificate / diploma no later than 30 days following the registered end date.

_____
Name of operator / college official (print)

_____
Signature of operator / College official

Dated at_____ this _____ day of _____in the year_____

SECTION 5 : Declaration - Applicant

I hereby certify that:
1. I have been, prior to signing this contract, provided with; 1) an outline of the content of the program; 2) a breakdown of the duration of the program by subject; 3) a complete program cost breakdown; 4) a copy of the college's policies, rules and regulations and; 5) a copy of the Tuition Refund Policy.
2. I fully understand and agree to the terms, conditions, policies, rules and regulations of the College which are described in the body of this contract or as attached annexes to this contract.
3. I understand that by signing this contract I have not been guaranteed employment upon completion of the program requirements.
4. I understand this contract is subject to Ontario college regulations.
5. I understand that financial assistance in the form of a loan may be available and it is my responsibility to repay the loan as determined by the lender.

_____
Name of Applicant (print)

_____
Signature of Applicant

Dated at _____ this _____ day of _____in the year_____

February 2013