



YOU HAVE 525,600
MINUTES IN ISRAEL.

HOW WILL YOU SPEND THEM?

TAKE 10 MINUTES NOW TO LEARN ABOUT

AMUDIM





LOOK BEYOND THE “WHAT” TO EXPLORE THE “WHYS” AND “HOWS”

In a world which allows for unprecedented encounters and exchange on a global scale, Amudim is a new kind of Shana ba-Aretz experience that opens exciting intellectual and spiritual horizons by offering:

- An innovative style which empowers each student to bring her own voice to Torah learning.
- Seamless harmonization of traditional and modern scholarship.
- A derekh ha-limmud, the necessary toolbox for lifelong independent Torah study.
- The Land of Israel itself as a Beit Midrash, with classes regularly taking place off-campus—at the Bible Lands Museum, Israeli colleges, and the National Library.
- Special weekly seminars which introduce students to the eclectic world of Jewish scholarship that exists exclusively in Israel.
- Honest conversation about essential and existential issues such as the existence of God, free will, the afterlife, the problem of evil and suffering, the composition of Torah texts, and the interaction between Judaism and modern values and ethics.
- One-of-a-kind tiyulim, internships, and extracurriculars that bring the values of Amudim to life.
- A warm thoughtful environment that inspires steadfast Shmirat ha-Mitzvot and love of Torah.



חֲכָמוֹת פְּנִתָּה בֵּיתָה חֲצֵבָה עֲמוּדִיָּה שְׁבָעָה
LEARN MORE ABOUT OUR 7 PILLARS



Explore Jewish ideas with nuance, depth and intellectual honesty.

A NEW APPROACH TO LEARNING

With the understanding that students today enter a classroom with much broader exposure to information and appetite for knowledge than they did even a decade ago, Amudim offers a new way of learning that speaks to modern expectations and sensibilities and ultimately leads to significant and sustainable growth in Torah. Amudim's approach is:

EXPANSIVE

Catering to the most inquiring minds, Amudim, in addition to traditional sederim and shiurim, offers out-of-the-box courses and activities led by world renowned scholars and artists, geared toward in-depth exploration of fundamental questions of religion and Torah and an appreciation for the thought processes and complex negotiations that have taken place within Jewish thought and culture throughout the ages.

EVIDENCE-BASED

Learning at Amudim is based on the premise that the Jewish religious experience begins and ends with text, and that all conclusions must be textually-justified. Utilizing classical sefarim, visual, aural and other types of texts, the process of interpretation stands at the core of how we learn. In this way, Amudim students are simultaneously empowered to advance their own understandings while situating themselves within the mesorah.

META

It is one thing to read a Rashi; it is another to read it in historical context, compare and contrast it to other texts, ascertain how the ideas in it unfolded over time, analyze authorial decisions and, in general, dialogue with it. Amudim's classes take a higher perspective, looking beyond the content of Jewish texts to processes: How do these texts work and how are they meant to be understood?

STUDENT-CENTERED

Amudim promotes independent thought and decision-making, asking students to interact personally with texts, even on tiyulim—constantly observing, summarizing, inferring, critiquing, questioning and challenging. Teachers are facilitators rather than knowledge-dispensers, and with an eye towards experiential learning, students are asked to engage in peer-review, intellectual exchange and team-teaching.





There is a lot of creativity to learning at Amudim, as students formulate their own interpretations, draw comparisons, apply theory and uncover meaning.

SAMPLE OF COURSES

SEDER AND SHIUR

Each day at Amudim is structured around traditional sedarim in Talmud, Tanakh, and Halakhah, during which time our Beit Midrash resonates with a kol Torah, as students study be-havruta in anticipation of an in-depth, analytical shiur.

THEORIES OF GOD

Does God exist? Is it epistemologically justified to believe that God exists? These two questions are addressed in this class through analyses of teleological, cosmological and ontological approaches to the existence of God. Examining Jewish and non-Jewish philosophical approaches to the topic, students are introduced to arguments based on evidence, the absence of evidence, practicality, rationality and faith.

TORAH IN THE ACADEMY

One day each week, we study at an institute of higher learning, all in Hebrew, where leading scholars and rabbis blend traditional Talmud Torah with modern scholarship.

MUSEUM TANAKH

An exciting and innovative Tanakh class held at the Bible Lands Museum, where the latest archaeological discoveries provide a lens through which we can view Torah narratives and their commentaries.

BODY, BEAUTY, GENDER AND DRESS

What does it mean to be beautiful and who determines it? What or who determines how people dress? In this class, we consider the halakhic, historical, psychological, social, political and legal ramifications of beauty and dress across cultures, and specifically within the Jewish context. Students articulate their own positions regarding dress.

AMUDIM AND YESODOT

Learn how to learn. This class introduces the variegated devices and processes used today in the study of Tanakh, Talmud and Halakhah and that are available to the modern lamdanit, including the approaches of "Iomdus," Nechama Leibowitz, "Torat Eretz Yisrael," academia and more.

SCIENCE AND RELIGION

Focusing on rabbinic responses to the theory of evolution, we ask what the fields of science and religion, both of which make claims regarding knowledge and experience, can tell us about truth.

JEWISH ETHICS

Together we explore: What is the relationship between religion and ethics? Does Judaism recognize an ethic beyond the Torah? How has a Jewish ethical attitude developed from Tanakh onward? How may we contend with halakhot that ostensibly conflict with our moral sensibilities?

HALAKHIC METHODOLOGY

Inviting students into the halakhic discourse, we examine how historical, analytical, judicial and social components make their way into the great works of our sages, and come together to form what we know as an halakhic decision.

PHILOSOPHY OF PRAYER

This special hour is devoted to reflecting upon big questions such as: What is the goal of tefilah? Do we expect to change God's mind with our prayers? What is the purpose of a standardized text for tefilah?



A WEEK AT AMUDIM

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY
8-9 Tefillah & Breakfast	8-9 Tefillah & Breakfast	8-9 Tefillah & Breakfast	8-9 Tefillah & Breakfast	8-9 Tefillah & Breakfast
9-10:15 Hilkhot Kashrut (Dr. Schick)	8:30-9 Meaning of Prayer (N. Buechler)	9-10 Travel to Heikhal Shlomo	8:30-9 Meaning of Prayer (N. Buechler)	8:30-9 Philosophy of Prayer (Dr. Goldstein)
10:30-1:30 Gemara (Dr. Schick & R. Duker)	9-10:15 Jewish Ethics (Dr. Goldstein)	10-1:30 Herzog College Classes	9-10:15 Hilkhot Kashrut (Dr. Schick)	9-10:15 Theories of God (Dr. Goldstein)
1:30-3:30 Lunch & Break	10:15-10:45 Va'ad (E. Dunoff)	1:30-3:30 Lunch & Break	10:30-1:30 Gemara (Dr. Schick & R. Duker)	10:30-1:30 Gemara (Dr. Schick & R. Duker)
3:30-4:15 Seder Tanakh: Trei Asar (N. Schrager)	10:45-11:45 Hilutz Atzamat: Krav Maga (O. Alexander)	3:30-4:15 Halakhic Method Seder (R. Rosensweig)	1:30-3:30 Lunch & Break	1:30-5 Lunch & Internships
4:15-4:30 Minha	11:45-12:45 Lunch & Break	4:15-4:30 Minha	3:30-4:45 Body, Beauty, Gender & Dress (Dr. Goldstein)	5-6 Hilkhot Shabbat (R. Duker)
4:30-5:30 Tanakh Shiur: Trei Asar (N. Schrager)	12:45-1:30 Travel to Museum	4:30-5:30 Halakhic Method Shiur (R. Rosensweig)	4:45-5 Minha	6-7 Religious Zionism (R. Goldstein)
5:45-7 Shiur Klali & Inyanei de-Yoma (R. Duker)	1:30-2:45 Hassidic Thought (R. Dr. Shore)	5:45-7 Mishpat Ivi (R. Pear)	5-7 Introduction to Aggadah (G. Fine)	7-8 Dinner
7-8 Dinner	2:45-3 Minha	7-8 Dinner	7-8 Dinner	8-9 Sugyot in Baba Batra (R. Baruch)
8-9 Sugyot in Baba Batra (R. Baruch)	3-4:15 Museum Tanakh (Rabbanit Herzog)	8-9 Sugyot in Baba Batra (R. Baruch)	8-9 Amudim Seminar	9-10 Night Seder (R. Baruch)
9-10 Night Seder (R. Baruch)	4:15-5 Travel back to Amudim	9-10 Night Seder (R. Baruch)	9-10 Night Seder (R. Baruch)	
	5-6:15 Midrash Agnon (R. Saks)		9-10 Night Seder (R. Baruch)	
	6:15-7 Sihah (R. Goldstein)			





With one foot firmly planted in the world of Torah and mitzvot, and the other in the dynamic and eclectic world of Jewish scholarship in Israel, each member of the Amudim faculty has a wealth of knowledge and experience and is uniquely poised to look at Torah from multiple angles, address big questions at the forefront of students' minds, press students to "think higher" and facilitate independent thought.

FACULTY AND STAFF



DR. JULIE GOLDSTEIN
Rosh HaMidrasha, Director

Dr. Julie Goldstein's teaching experience includes NYU, Ma'ayanot High School, JLIC at UCLA, and nearly two decades of Jewish communal and adult education lectures. Dr. Goldstein received an MA in Jewish philosophy at YU and a joint PhD in medieval history and Judaic Studies at NYU. In 2013-14, she was a Golda Meir postdoctoral fellow at The Hebrew University and a research fellow at The Global Research Institute at Tel Aviv University. Dr. Goldstein has received a number of awards, including fellowships from Cardozo's Center for Jewish Law and Civilization and The Memorial Foundation for Jewish Culture. She lives in Beit Shemesh with her husband, Rabbi Uri Goldstein, and five children.



RABBI IAN PEAR
Dean

Rabbi Ian (Chaim) Pear is the founder of the Shir Hadash Center which, in addition to serving as Amudim's home, also functions as a synagogue, educational institute and Israel advocacy center. Rav Pear received his smikha from YU, holds a JD from NYU School of Law, an LLM from Hebrew University's Law School (Mishpat Ivri Division) and a BA in Law and Politics from Georgetown University's School of Foreign Service. He is the author of three books, two on Israel, and an expert on Judaism and the environment.



RABBI JONATHAN DUKER
Rosh Beit Midrash, Director of Programming, and Ra"m

Rabbi Jonathan Duker earned his BA and MA in Jewish History from YU and received his rabbinical ordination from Rabbi Zalman Nehemia Goldberg and Yeshivat Chovevei Torah. He is a lecturer of Jewish Thought and Talmud for Matan in Beit Shemesh and the author of *The Spirits Behind the Law: The Talmudic Scholars* (Urim). Rabbi Duker lives in Beit Shemesh with his wife Susan and their four children.



DR. SHANA SCHICK
Ra"m

Dr. Schick is a fellow of the Center for Israel Studies at YU and teaches in learning institutions and midrashot in both Israel and abroad, including Drisha Institute in NY. In 2011, she became the first woman to be awarded a PhD in Talmudic Literature from Bernard Revel Graduate School at YU where she also completed an MA in Bible. She completed and spent several additional years learning in the Graduate Program in Advanced Talmud at YU. She is the author of *Intention in Talmudic Jurisprudence: Between Thought and Deed*.



ORNA ALEXANDER
KRav Girls



R. BENJAMIN BARUCH
Yeshivat HaKotel



NEDIVA BUECHLER
Administrative Coordinator



ELIZABETH DUNOFF-BRONSTEIN
Student Life Coordinator



GILA FINE
Editor-in-Chief of Maggid Books



R. URI GOLDSTEIN
Mashgiah Ruhani;
Director of Overseas Program
at Yeshivat HaKotel



LEAH HERZOG
Matan; Formerly Ma'ayanot
High School



R. DOV LAIMON
Sofer St"am and Teacher of
Scribal Arts, Pardes



R. PROF. MARTIN LOCKSHIN
Prof. Emeritus at
York University



DR. RACHEL PEAR
University of Haifa, Vrije
University



PETA JONES PELLACH
Kiverstein Institute, Elijah
Interfaith Institute



R. YONATAN ROSENSWEIG
Kehillat Netzach Menashe,
Midreshet Lindenbaum



R. JEFFREY SAKS
Founder of ATID,
Editor of *Tradition*



NAOMI SCHRAGER
Educational Director at
Lookstein



R. DR. ELIEZER SHORE
The Hebrew University



R. PROF. JEFFREY WOOLF
Bar Ilan University

THE AMUDIM SEMINAR

A weekly encounter with the most creative and dynamic thinkers in the incomparable world of Jewish intellectual life in Israel. Past presenters have included:



RAB. RACHELI FRANKEL
Director of the Hilkhata
Institute, Matan



R. DR. JOSHUA BERMAN
Bible Department,
Bar-Ilan University



R. DR. YOEL FINKELMAN
Curator, Judaica
Collection in the
National Library



R. YOSEF HADANE
Chief Rabbi,
Ethiopian-Israeli
Community



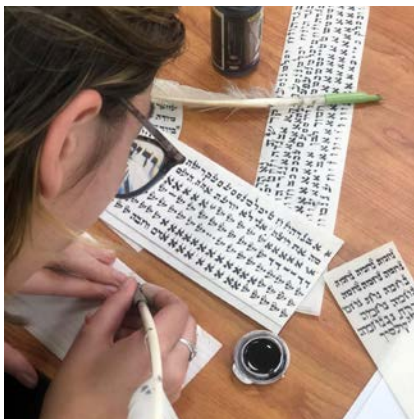
SIVAN RAHAV MEIR
Israeli Journalist and
Lecturer



R. YOSEF ZVI RIMON
World-Renowned
Posek and Author

INDIVIDUALITY

Our students' most important asset is...
Themselves! At Amudim, diversity is celebrated as students carve their own paths, make Torah their own and pursue interests outside the classroom.



SAFRUT SEMINAR

In what is a once-in-a-lifetime opportunity, our students study the halakhot and art of safrut with a professional sofer Stam.

HILUTZ ATZAMOT

Fostering healthy mind, body and spirit, weekly Hiltz Atzamot sessions take you out of the Beit Midrash and into the great outdoors, offering boot camps and classes in Krav Maga and boxing. "Think Higher" and work to your potential in every aspect of the Amudim experience!



INTERNSHIPS AND HITNADVUT

Each week, our students are paired with a professional who is making a difference in Israeli society and working in fields of interest to them. Taking time for Jewish communal service or to contribute to Israeli society puts the knowledge, skills and values acquired at Amudim in dialogue with the world outside of its walls.



"The longer I'm at Amudim, the more I realize how much more there is to know. We use both sources and our own minds to draw conclusions. I came to Amudim knowing how to think, but here I'm learning how to think well."

—Avigayil, Woodmere

"We spend our days doing 'frum academia,' exploring literally any topic and ultimately the world with a Jewish lens—through Gemara, Tanakh, philosophy, logic, art, history, literature—and whatever we can pull out of the encyclopedic brains of our teachers. I finally feel like I'm becoming a well-rounded person."

—Zoie, Atlanta

INTROSPECTION

Amudim's mission to teach a Torat Chayim and nurture a Torah personality is geared at helping each student internalize and process what she is learning and understand how it can be incorporated into her life.

SHABBATOT AND HAGIM THE WAY THEY WERE MEANT TO BE

At Amudim, many of the hagim—Yom Kippur, Simhat Torah, Hanukah, Purim, Yom Ha'atzmaut, Yom Yerushalayim, and Shavuot—are celebrated together, allowing students to experience beauty, flavor and intensity of hag in Israel while being joined by Rabbeim and teachers who deliver special shiurim, participate in panel discussions or lead student-centered activities and hagitot throughout the day.

Three different types of Shabbat schedules allow students to get the most out of Shabbat in Israel as well.

- IN SHABBATOT: Once every three weeks, the entire midrasha spends Shabbat together in Jerusalem.
- OUT SHABBATOT: "Free" Shabbatot where students are encouraged to visit friends and relatives or explore new places in Israel for Shabbat and to recharge their batteries.
- SHABBATONIM: The entire midrasha spends Shabbat together in cities throughout Israel, encountering and interacting with people from walks of life other than our own.





The Amudim experience fosters healthy mind, body and spirit, providing opportunities for exploration, recreation, and physical fitness.

CAMPUS

Our Beit Midrash, library, classrooms, and eating areas are located in the beautiful Shir Hadash Center, nestled among trees, parks and many local attractions in the Germany Colony/Talbiyeh area. The neighborhood is renowned as a dynamic and vibrant center of Jewish life and learning, and with the Old City about a 20-minute walk, easy access to other locations where Amudim classes are held, internship locations and other hotspots, Amudim students have the opportunity to be part of life in modern Jerusalem.



DORM APARTMENTS

Instead of common dorm life, students are provided a home to live in all year round. With staff on premises, students live in beautifully furnished apartments with dining and living rooms, spacious bedrooms, outdoor space and a kitchen, even though the Midrasha provides 3 meals a day.

Sharing a home and experiences of daily living, students form deep bonds with each other. At the end of a day, students can unwind with a ride on one of our bikes or on the couch with friends, playing games or sharing a cup of tea or a laugh.

Students feel that they have a home during breaks, at night and on Shabbat. Having a home in Israel rather than a bunk in a dorm gives our students a sense of belonging and security.

LOCAL ATTRACTIONS:

- The Old City
- First Station
- Emek Refaim
- Beautiful Parks
- Bike Paths
- Cultural Centers
- PM's and President's Houses
- Museums and Libraries
- Top Medical Facilities
- And more...



EVERY APARTMENT HAS:

- Living Room
- Bedrooms
- Outdoor Space
- Dining Room
- Kitchen
- Air-Conditioning
- Refrigerator and Microwave
- Laundry Machines
- Bicycles
- A Sukkah



Amudim inspires students to value the Land of Israel's spiritual dimensions, the roles it plays in Jewish history and Jewish identity, and to truly experience contemporary life in Israel.

UNFORGETTABLE TIYULIM

Tiyulim at Amudim take students across the length and width of Israel and are well-orchestrated so that students get the most fun, excitement, exhilaration and meaning out of every step they take.

From the desert and beaches of Eilat to the lush mountains of the Golan to the subterranean archives at The Hebrew University, our Tiyulim are designed to provoke discussion of:

- The religious significance of the Land of Israel and the physical connection to our homeland.
- The role of sacrifice in Jewish texts and within our contemporary experience.
- Nature, beauty, science and religion.
- How historical conditions impact Jewish thought---past and present.
- Jewish sects and denominations and living in a fractured world.
- Ancient texts and their transmission through the ages.
- Politics, military service and Israel advocacy.

There is nothing like a tiyul ba-Aretz!





AMUDIM

THINK HIGHER



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