Dear Reader,

In the pages that follow, you will find a comprehensive guide to understanding *The Gett* by Liba Vaynberg. The information I have compiled can help you pull deeper meanings from the plot, connect history and fiction, and begin to understand what is at stake for these characters. This play distinctly follows the seven days of creation and many traditions and beliefs of the Jewish people throughout big moments in their lives. Knowing the history behind these aspects will help you to draw new meaning from the text. This text is steeped in storytelling tradition and rituals of the Jewish American people. With the deep knowledge and understanding of this group of people, you can give its characters new life.

Kayla Salter
Dramaturgy Intern
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A Gett

What It Is

● Effects the divorce between a Jewish couple according to Jewish law
● Traditionally the only way to end a marriage, aside from death of one or both spouses
● A dated and witnessed document wherein the husband expresses his unqualified intention to divorce his wife and sever all ties with her under the supervision of the Rabbinical Council
● Without a Gett, it doesn’t matter how many legal documents the couple has, or how long they’ve been separated, they are still married under Jewish law
● Marriage is a union of souls and a Gett is the only way for these souls to be separated
● Individually tailored to the particular couple
● Can technically be written in any language as long as it includes the words and phrases mandated by Jewish law, it is custom to be written in Aramic
● Customary to be written in 12 lines (the numerical value of the Hebrew word Gett) - the witnesses sign below the 12th line

How You Get One

● A divorce document must be written, usually done by a professional religious scribe, or sofer
● It must be written on the explicit instructions and with the free-willed approval of the husband with the specific intention that it is to be used on that marriage
● It cannot be initially written with blanks that are to be filled in later
● It must be delivered to the wife, whose physical acceptance of it is required to complete and validate the divorce process
● The procedure is performed in front of a Beth Din, which is a rabbinical court consisting of three rabbis
● Only the presence of the husband, wife, and two witnesses is required to effect it, but it cannot be done without the presence of experts in the field due to its complexity
● After the document is written by the scribe the husband hands it to his wife in the presence of two kosher witnesses and the marriage has officially been dissolved and both parties will be given a certificate confirmation their new marital status
● In special occasions the husband or wife can appoint someone to stand in their place for the procedure, but it makes the process even more complex
What Happens If You Aren’t Granted A Gett

- A woman will not be able to remarry and it’s extremely difficult for a man to remarry
- A woman is termed “agunah” which means “chained” to a man
  - Any children born to an “agunah” will bear the stigma and burdens of being illegitimate
- A Gett is only valid if it stems from the husband’s desire to divorce his wife, not the other way around
- Originally, a wife’s consent wasn’t required in order for her husband to divorce her, but this changed about 1000 years ago

Aftermath Of A Gett

- Once they’re divorced, they’re encouraged to maintain minimal contact if any
- Jewish law places restrictions on the ex-couple from residing in the same housing complex because their previous intimacy and comfort level with one another could lead them to act inappropriately for an unmarried couple
- The couple is only allowed to remarry one another again if neither of them has married someone else in the interim

Gett

- A movie from 2014 written and directed by Ronit and Shlomi Elkabetz, starring Ronit Elkabetz
- After a lukewarm marriage of over twenty years, a woman appeals to her husband's compassion to obtain the desirable divorce document in front of a court, which proves to be more challenging than she would expect.
- Available to watch on Amazon Prime or Roku
The Actual Text
On the ________ day of the week, the ________ day of the month of ________ in the
year ________, after creation of the world, according to the calendaric calculations that we
count here, in the city ________, which is situated on the ________ river, and situated near springs of water, I,
_________ the son of ________, who today am present in the city ________, which is situated on
the ________ river, and situated near springs of water, willingly consent, being under no duress, to release,
discharge, and divorce you [to be] on your own, you, my wife ________, daughter of ________, who are today
in the city of ________, which is situated on the ________ river, and situated near springs of water, who has
hitherto been my wife. And now I do release, discharge, and divorce you [to be] on your own, so that you are
permitted and have authority over yourself to go and marry any man you desire. No person may object against you
from this day onward, and you are permitted to every man. This shall be for you from me a bill of dismissal, a letter
of release, and a document of absolution, in accordance with the law of Moses and Israel.

_________ the son of ________ — witness
_________ the son of ________ — witness.
Ida
- Means “witness” in Hebrew
- A feminine form of the name Yid which means “Jew”
- Often used in Israel as a middle name
- Of German origin
- Numerological value of 2
  - Represents people who are peacemakers, sensitive, love to please, hate to argue, tend to mediate complex and sensitive situations
  - Diplomats with high intuition who need love, warmth, and touch
  - Quiet and friendly

Idochka
- “ochka” is something Russians add at the end of names as a form of endearment

Baal
- Means husband, owner, and slavemaster in Hebrew
  - A Semitic common noun (ba’al)
- Jones’ Dictionary of Old Testament Proper Names states the exact translation as “Lord”, along with other possibilities including “possessor” and “husband”
- Appears about 90 times in the Old Testament in reference to various gods
  - Most notably, the name in the Bible of a Canaanite God of fertility, weather, rain, wind, lightning, seasons, war, and sailors

Mama
- “Mother” is used 232 times in The Old Testament
- Lots of complicated and time consuming duties
  - Keeping the home in order, caring for children, tending to food and animals, making/caring for clothes, etc.
  - A large role in training and teaching their children
- Perhaps the deepest desire of women
- The noblest contributions woman could make was to bear a son
- Their roles were equally important to men, just in different ways
The Other

- The Talmud, as opposed to the original - the Torah
- The Talmud is made up of two works
  - Means “learning” or “study”
  - The Mishnah which is primarily a compilation of Jewish laws
  - The Gemara which are the rabbinic commentaries and discussions on the Mishnah
  - Trying to understand how they apply and seeking answers for the situations they themselves were encountering
  - Together with the Torah forms the background of Judaism today
  - Indispensable to understanding the laws and customs still practiced today

Lilah / Lily Graves

- Meaning night beauty
- A feminine name of Arabic and Hebrew origin
- From the root name Delilah
- Graves meaning “at the grove”

Kari

- Meaning pure
- Of Norwegian origin

Emily

- Meaning rival
- Of Latin origin

Melanie

- Meaning dark or blackness
- Of Greek origin

Evelyn

- Meaning desired or wished for
- From “Eve” meaning “alive” in Hebrew
The Seven Days of Creation

Day 1 - Yom Rishon (Light and Dark)
- Separated light from dark to create day and night

Day 2 - Yom Shayni (Water and Air)
- Separated Earth from the Heavens

Day 3 - Yom Shlishi (Land and Plants)
- Separated land from water
- Created vegetation with seeds to continue growth and future reproduction

Day 4 - Yom Revi’i (Sun, Moon, and Stars)
- Created the sun, moon, and stars
- Set a time for day and night
- Set a time for the week, month, and year
- Set a time for each season

Day 5 - Yom Chamishi (Fish and Birds)
- Filled the seas with fish and other ocean life
- Filled the air with birds of all kinds, colors, and sizes

Day 6 - Yom Shishi (Land Animals and People)
- Filled the land with animals that walk, creep, or crawl on Earth
- Put a divine soul into a body made out of Earth and clay - the first human
- Placed all creatures of Earth and the powers of nature in the control of the human

Day 7 - Yom Shabbat (Rest)
- Deemed a day of rest
- Humans should work six days and rest on the seventh
“Why, oh why, / Did the soul descend / From the highest height / To the deepest end? / The lowest fall / Contains the upward flight…” — The Dybbuk

- A play by S. Ansky written in Yiddish between 1913-1916
- Also a film from 1937 based on the play—available to stream on Amazon Prime Video
- A Jewish folklore about a disembodied human spirit that, because of former sins, wanders restlessly until it finds a haven in the body of a living person
- A man falls in love with a girl in a neighboring village, unaware that they were betrothed to each other before their births

לא בשמייה היא
Deut. 30:12
- It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?”

“If you want to view paradise, simply look around and view it.” — Willy Wonka and the Chocolate Factory
- From “Pure Imagination” by Gene Wilder

The promised land
- The land of Canaan that was promised to Abraham and his descendents
- A place or situation where someone expects to find great happiness

Diaspora
- The dispersion of the Jewish people beyond Israel after the Babylonian exile

Capital H Him
- Usually only used when referring to God

Chinese food
- The token Christmas dinner for American Jews
- Arose likely from the lack of other open restaurants on Christmas Day

Claustrophobic
- Having an extreme or irrational fear of confined spaces
- Often caused by a traumatic event experienced during early childhood—often from being trapped or kept in a confined space or being bullied or abused
Bundt cakes
- Originated in 1949 in Minneapolis, but derived from a European brioche-like cake called Gugelhupf, that Germany and southern England knew as Bundkuchen
- A cake shaped in a distinct donut shape, but not associated with any single recipe

Banal platitudes
- Boring, unoriginal, obvious, or trite remark delivered as if it were a piece of wisdom

Inventor
- People who are continuously learning, elaborating on details, and trying new things
- Keep their minds pumping at all times
- Creative, curious, persistent, problem-solving, strong-willed

Botched circumcision
- Only happens about 2-3% of the time
- Most commonly that not enough foreskin is removed

Gingivitis
- Inflammation of the gums
- A generally reversible condition if the person flosses regularly

Gene Wilder / Oompa Loompas / Willy Wonka and the Chocolate Factory
- Teaches about the importance of being humble, honest, and caring
- Good children are rewarded, and bad children are punished
- The kids represent cardinal flaws (gluttony, rudeness, selfishness, and vanity)
- Oompa Loompas represent workers/people who are overlooked by their bosses/superiors in life and treated as inferior without the possibility of escaping or moving up

It’s the Most Wonderful Time of the Year
- Written in 1963 by Edward Pola and George Wyle
- Edward Pola was born in NYC, the son of Ida and Alexander Pollacsek who were Hungarian Jews

Conifer
- Trees that bear cones and needle-like leaves that are typically evergreens

New Zealand
- One of the world’s largest exclusive economic zones
- Has exclusive rights of exploration and exploitation of marine resources
- A leader in peacekeeping and global security
Henry Kissinger
- The 56th Secretary of State from 1973-1977
- Also an Assistant to the President for National Security Affairs from 1969-1975
- Chairman of Kissinger Associates, an international consulting firm
- Won a Nobel Peace Prize in 1973 for negotiating a cease-fire on Vietnam
  - Known as the most controversial to date
  - Was given for trying to stop the war, but the war didn’t actually end until 1975

Kabbalah classes
- A class teaching the set of esoteric teachings meant to explain the relationship between the unchanging, eternal God, and the mortal, finite universe that God created
- Forms the foundation of mystical religious interpretations within Judaism

Stanislaw Lem
- A Polish writer of science fiction and essays on various subjects including philosophy, futurology, and literary criticism
- Many of his stories were satirical and humorous

Cosplay
- A performance art in which the participants dress in costumes and makeup, representing characters from anime, video games, television, and film
- Also act in character and are usually subject matter experts on the character they replicate

Voltron - pink and cyan
- An animated television series franchise that features a team of space explorers who pilot a giant Super Robot known as “Voltron”
- Pink is nurturing, playful, and a nostalgic color that takes people back to their childhoods
- Cyan is a type of bright blue that is a relaxing and inspiring color like crystal waters and is usually associated with liveliness, tranquility, youth, and energy

Cat
- Symbolizes elegance, curiosity, independence, protection, and magic
- Ancient cultures believed in the cat spirit animal long before they were domesticated
- Being aware of when to act and when to relax—a message of balance and listening to your instincts

Orange
- Associated with joy, warmth, sunshine, enthusiasm, success, and balance
- Often used to draw attention
Baptized, confirmed, anointed

- Being baptized is a Christian sacrament marked by the ritual use of water and admitting the recipient to the Christian community
- Confirmation is seen as the sealing of the covenant created in baptism—an affirmation of belief
- Anointed is to have holy water rubbed on your head as part of a religious ceremony—something of great significance to symbolize the Lord’s favor

Hope chest

- A chest containing household linen and clothing stored by a woman in preparation for her marriage
- Unmarried women used them to store valuable things and “save up” for the marriage they dreamed of having someday

Intermarrying

- Marriage between members of different religions, social classes, ethnicities, etc.

Koalas

- Name means “no water”
- Innocent, babyish expression, quiet and inoffensive way of living
- Patient with people and details
- Natural carers who keep other people’s values and strengths in mind and yet protect their own beliefs

Kiwis

- A flightless New Zealand bird with hairlike feathers and a long down-curved bill with sensitive nostrils at the tip
- A symbol of pride and affection for most people of New Zealand

Pandas

- Symbolize peace and luck
- Works on the Heart Chakra to help you show love, including towards yourself
- Have a very docile temperament
- Often lower their heads or shade their faces to conceal their true appearances when they come across a man for the first time
Star Wars original ‘77 by the Brothers Hildebrandt
- Greg and Tim Hildebrandt—twin brothers who worked together and are best known for their design of one of the earliest theatrical release posters for Star Wars 1977

Eating flowers - roses
- All roses are edible, but ones with the sweetest fragrance are likely to have the most flavor
  - Roses symbolize romance, love, beauty, and courage
- Symbolizes characters’ faults i.e. their excessive sexuality, their hedonistic pursuit of happiness, or their superficiality

Dry land
- In reference to day 3 of creation and the separation of land and water

Bear fruit trees
- In reference to day 3 of creation and the creation of vegetation
- Producing successful results

Whack a mole
- An arcade game in which players use a mallet to hit toy moles which appear at random
- In reference to a situation where attempts to solve a problem are superficial and result only in temporary or minor improvement

Bashert - destiny
- A person’s soulmate, especially when considered as an ideal or predestined marriage partner
- Directly translates to “destiny”

DSM
- Diagnostic and Statistical Manual of Mental Disorders

Passover
- Pesach
- Commemorating the Hebrews’ liberation from slavery in Egypt and the “passing over” of the forces of destruction, or the sparing of the firstborn of the Israelis, when the Lord “smote the land of Egypt” on the eve of the Exodus
- Traditionally 2 seders the first and second nights of Passover to tell and discuss the story, drink wine, eat matza, partake in symbolic foods, and recline in celebration of freedom
Among the most commonly celebrated Jewish rituals
During the 8 days of Passover, Jews are prohibited from eating foods that contain chametz—including leavened bread or anything else made with wheat, barley, oats, spelt, or rye, and some also include kitniyot—rice, peas, lentils, and beans

Chanukah
- The Festival of Lights
- The word itself means “dedication”
- Commemorating the recovery of Jerusalem and the subsequent rededication of the Second Temple at the beginning of the Maccabean revolt against the Seleucid Empire in the 2nd century BCE
- Celebrated for 8 nights because a small amount of oil to provide candlelight for the Maccabbeans lasted 8 days instead of the 1 that it should’ve—a miracle
- Lighting a menorah each of the 8 nights, one candle for each night of Chanukah (1 on the first night, 2 on the second night, etc.
  - Typically each candle is allowed to burn down each night, except for the Shamash, the 9th candle, which should last all 8 night to commemorate the oil that lasted the Maccabbeans all 8 nights

Basil plants
- Embraced as a symbol of love
- During the Victorian era, Sweet Basil conveyed good wishes to the receiver
- In Italy, a man who accepted basil from a woman was destined to marry her

Sex & The City
- Season 6 episode 3 where a converting Charlotte York grieves the loss of her Christmas tree when her Rabbi tells her to let go of familiar Christian traditions as she accepts new Jewish ones
- Available for streaming on HBO Max and Hulu

Grinch who stole Christmas
- From “How the Grinch Stole Christmas”, a 2000s film
- Available to stream on HBO Max and Hulu
- The Grinch stole Christmas because he didn’t understand the true meaning of Christmas, and later learned that Christmas is about more than presents and a big dinner

Sound of Music - Rolf with a gun
- Rolf, after becoming a Nazi, pulls a gun on Captain Von Trapp and threatens to shoot him
- The Captain takes his gun and says “You’ll never be one of them”
- Rolf lets the Von Trapps go because of his love for Liesl
**Syncretic**
- A combination of different forms of belief or practice
- The fusion of two or more originally different inflectional forms

**Caribbean deities**
- Particularly the islands of Haiti and Cuba, but also The Dominican Republic, Jamaica, and Puerto Rico
- Much of the slave trade was directed to these areas from tribes in Africa who took their Gods with them
- Traditional beliefs were mixed and stirred with the prevailing Roman Catholic rituals and Vodou became a powerful influence

**Ubiquity**
- The fact of appearing everywhere or of being very common

**Shul**
- A synagogue

**Hedging**
- To limit or qualify something by conditions or exceptions
- Restrict, hinder, obstruct

**Barbra Streisand**
- An American singer and actress with a career spanning over six decades
- Among the few performers awarded an Emmy, Grammy, Oscar, and Tony
- Has spoken of being proud to be Jewish and has described herself as “a Jewess through and through, although [she’s] not religious”

**Valentine’s Day**
- Originated from a Christian feast day honoring one or two early Christian martyrs named Saint Valentine
- Later folk traditions turned it into a significant cultural, religious, and commercial celebration of romance and love
- When lovers express their affection with greetings and gifts

**Rosh Hashanah**
- The Jewish New Year festival
- Marked by the blowing of the shofar and begins the ten days of penitence culminating in Yom Kippur
• Traditionally celebrated by eating and praying over apples dipped in honey to symbolize a “sweet New Year”
• L’Shanah Tova is the popular phrase, meaning “for a good year”

Ramadan
• The ninth month of the Muslim year during which strict fasting is observed from sunrise to sunset
• A holy month of worship to study the Quran, pray, and fast
• A joyous celebration for Muslims

Yom Kippur
• A Day of Atonement
• The holiest day of the Jewish year
• Takes place 10 days after Rosh Hashanah
• According to tradition, it’s on this day that God decides each person’s fate, so Jews are encouraged to make amends and ask forgiveness for sins committed during the past year
• Observed with a 25-hour fast beginning at sundown one night, and ending after sundown the next

Malpractice insurance
• A specialized type of professional liability insurance that covers physician liability arising from disputed services that result in a patient’s injury or death
• Required in almost all states and most medical systems as a requirement to practice

Saltines
• Similar to matzah which has connections to Passover and the Jews not having enough time for their bread to leaven before escaping from Egypt
• Also used as a derogatory term towards white people typically from non-white people

Narcissism
• Selfishness, involving a sense of entitlement, a lack of empathy, and a need for admiration, as characterizing a personality type
• Excessive interest in or admiration of oneself and one’s physical appearance

Derivative
• Imitative of the work of another person and usually disapproved of for that reason
• Something that is based on another source
Primordial soup
● A solution rich in organic compounds in the primitive oceans of the earth, from which life is hypothesized to have originated

Eons
● An indefinite and very long period of time, often a period exaggerated for humorous or rhetorical effect
● A unit of time equal to a billion years

Aleha Ha Shalom
● Hebrew for “peace be upon her”
● Traditionally spoken when mentioning the name of a deceased person

Great Expectations
● A novel by Charles Dickens published in 1860
● Mainly deals with ambition, self-improvement, and guilt

Bris
● A Jewish ceremony of circumcision
● Typically held 8 days after a baby boy’s birth in order to let him experience at least one Shabbat before being circumcised
● A ceremony that includes the surgery, as well as a prayer by the father, or both parents, and another special prayer over a cup of wine to announce the baby’s Hebrew name

Shtetl
● A small Jewish town or village in eastern Europe
● Translates literally to “town”

Hydra
● A many-headed serpent or monster in Greek mythology that was slain by Hercules and each head was replaced with two others when cut off

Cohen
● A Jewish priest who is a descendant of Zadok, founder of the priesthood of Jerusalem when the First Temple was built by Solomon

Tchotchkes
● Small objects that are decorative rather than strictly functional
● Trinkets
● Borrowed from the Yiddish term tshatshke of the same meaning
Poland Spring water bottle
● Sourced in Maine and served throughout the Northeast for more than 170 years
● “Fueled by Nature”

Garment District
● An area in Manhattan including portions of 7th Ave and Broadway between 34th and 40th and the streets interesting them
● Contains many factories and showrooms related to the design, manufacture, and wholesale distribution of clothing
● In the 1920s, this area was mostly employing Jews

Schmattes
● A rag, or ragged garment

Podiatrist
● A doctor who specializes in feet and their ailments
Number Meanings

6,000
- Love, devotion, and accountability
- When you encounter this number often, it means that your devotion levels are low
- Lack of proper direction in life, but you have great potential
- The Talmud says that this world as we know it will last for 6000 years and the seventh millennium will usher in the cosmic Shabbat

6
- A sign that you should spread love and affection as well as be more compassionate
- A sign to start a life of service and generosity
- Live a life that’s well balanced and serene
- Days of work in a week before the day of rest

13th floor
- Often a floor number omitted in places where the number is considered unlucky
- Goes back to the Last Supper when Judas was the 13th disciple to sit at the table, and was the one to betray Jesus Christ
- Symbolizes the death to the matter or to oneself and the birth to the spirit
- In Tarot, the number 13 card is named Death, but mostly refers to the death of a struggling period and new beginnings
- Is considered to be a karmic number and brings about change

December 25th
- Christmas Day
- The holiday commemorating the birth of Jesus Christ, chosen as the celebration date because it was the winter solstice, not because it was actually the day that he died
- Often used for Roman feasting and celebration

23
- Associated with the planet Uranus which is known for its eccentricity and unpredictability
- Represents change, progress, and innovation
- Signifies new beginnings, revolution, and transformation
- Can be a sign that it’s time to make changes in your life
20
- A master number, meaning it carries a lot of power and potential
- The “Law of Attraction” number because it symbolizes abundance and manifestation
- A new chapter in your life is about to begin
- Stay positive, keep your faith, and don’t be afraid to take the next step forward
- The perfect balance between mind, body, and spirit and is a sign of peace and tranquility
- The Hebrew number of accountability and expectation

2
- A symbol of balance, prosperity, teamwork, peace, and harmony
- Connected to openness
- At its core represents partnerships

25
- Some believe its unlucky because it can represent chaos and destruction
- Really all about change and progress and embracing the challenges that come with that

8:53
- Changes are happening in your life because of your positive attitude and your earnest intentions to better yourself and your life in general
- Encourage and nurture your innate creativity

4
- Associated with self-expression and self-fulfillment
- A representation of maturity and stability
- Physical, emotional, mental, and spiritual stability
- 4 mothers—Sarah, Rebecca, Rachel, and Leah
- 4 cups of wine, 4 questions, 4 expressions of redemption at the Passover Seder

98,000
- Estimated number of words in a Torah

8
- A potent source of energy and a sign of things to come
- The days ahead will be filled with happiness and joy and you will be surrounded by love and compassion
- The letter Het in the Hebrew alphabet is the 8th letter—Hett is contained in the word Chai, meaning “life”
- 8 day of Chanukah, 8 day of Passover, circumcision on the 8th day to ensure the baby experiences at least one Shabbat before the circumcision
4 AD

- The beheading of Saint Barbara
  - She was beheaded by her own father
  - Barbara was an attractive woman who gained the attention of many admirers, but none of them earned the approval of her father
  - His job was to protect her against impoverished suitors (or men of other religions than hers)
  - She was put in total seclusion living in a tower her father built
  - When she was freed from the tower she met a priest who baptized her into the Christian faith—her father found out and chased after her to kill her

56

- Associated with the energy of change, transformation, progress, and good news
- Keep a positive attitude about upcoming changes
- Brings good luck and positive energy into people’s domestic lives
- Chapter 56 of Isaiah—God says to keep justice and act charitably because His salvation is near and His righteousness will be revealed

178

- Your thoughts, beliefs, and positive affirmations of manifested as an increased flow of financial abundance in your life
- Keep up the positive energy and expect further prosperity, fulfillment, and happiness

8:16

- Live positively and a stress-free life
- Be strong so you can remain true to your principles

11:48

- Your fate is in your hands
- The Universe wants you to check in on your higher self
- Don’t take the blessings in your life for granted

10

- The beginning of a new cycle
- Signify a higher purpose, higher self, inner peace, inner wisdom, and positive changes
- Indicates God’s authority, completeness, order, and divine perfection
- Regarded as a cohesive system of smaller parts that combine to create something whole
- 4 is the number of physical creation and 6 is the number of man, so put together 10 indicates God’s authority over mankind and the divine completion he made
- Genesis 1 also mentions the phrase “God said” 10 times
• 10 commandments, 10 plagues, 10 days of penitence
• The Hebrew word for 10 is eser which is very close to osher which means “wealth”

36

• Symbolizes creativity, enthusiasm, and using imagination and intellect to bring about desired results into completion
• You’re destined to achieve balance and good things in your life
• Signifies personal gain and harmony and can help you find your true self and your true purpose in life
• The light created by God on the first day of creation shone for exactly 36 hours before being replaced by the light of the Sun that was created on the fourth day
• Mentioned in the Talmud—there are no less than 36 righteous people in the world who greet the SHekhinah in each generation
The Torah and The Old Testament

General
- The Torah covers the history of the Jewish people, includes the Law, and teachings on how the Jewish people are to worship God and live their lives
- The five books written by Moses and the oral traditions of the Talmud and the Midrash
  - Bereshit (In the Beginning / Genesis), Shemot (Names / Exodus), Vayiqra (And He Called / Leviticus), Bemidbar (In the Wilderness / Numbers), Devariym (Words / Deuteronomy)
- The story of God revealing himself to the Jewish people in preparation for the coming of the Messiah
- The Torah is unique because it’s handwritten on a single scroll and is only read by a Rabbi during a ceremonial reading at specific times of the year
- Many people believe that the Torah and the Old Testament are completely different, but the Torah is found in its entirety within the Old Testament

The Old Testament God (HaShem)
- HaShem is used to refer to God in Judaism - means “the Name”
- Particularly when avoiding God’s more formal title Adonai - means “my Master”
- Saying the real name of God (YHWH) was considered a very serious and powerful thing, so people have come up with various substitutes - like HaShem
- Generally when reading Torah God is referred to as Adonai instead of his real unpronounceable name
- Outside of reading Torah and praying, God is often referred to as HaShem
- HaShem is unique, sovereign, and unchanging
- In the Old Testament, HaShem is all about law and judgment, but is all about love and grace in the New Testament

Bereshit / Genesis
- In the Beginning…
- God creates the world in six days and rests on the seventh
- God creates the first human body and then takes from that body to create a second human to marry with the first
- Adam and Eve are placed in the Garden of Eden, Eve is persuaded to violate the command to not eat from the “Tree of Knowledge of Good and Evil” so Adam is banished from the Garden
- Eve gives birth to Cain and Abel, and Cain murders Abel out of jealousy
- Seth is born to Adam and his eighth-generation descendant, Noah, is the only righteous man in a corrupt world
**Genesis Chapter 1**

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<tr>
<th>Verse</th>
<th>English Translation</th>
<th>Hebrew Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>In the beginning of God's creation of the heavens and the earth.</td>
<td>אֱֽהִים בְּרֵאשִׁ֖ית בָּרָ֣א אֵ֥ת הַשָּׁמַ֖יִם וְאֵ֥ת הָאָֽרֶץ:</td>
</tr>
<tr>
<td>2</td>
<td>Now the earth was astonishingly empty, and darkness was on the face of the deep, and the spirit of God was hovering over the face of the water.</td>
<td>בְּרֵאשִׁ֖ית בָּרָ֣א אֵ֥ת הַשָּׁמַ֖יִם וְאֵ֥ת הָאָֽרֶץ:</td>
</tr>
<tr>
<td>3</td>
<td>And God said, &quot;Let there be light,&quot; and there was light.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִים לָוֹ֣ם וַֽיְהִי־אֽוֹר:</td>
</tr>
<tr>
<td>4</td>
<td>And God saw the light that it was good, and God separated between the light and between the darkness.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִים לָֽוֹם וַֽיְהִי־אֽוֹר וַֽיְבָּדֵֽל בֵּ֥ין הָ֖אֹר וּבֵ֥ין הַחֽשֶׁ:</td>
</tr>
<tr>
<td>5</td>
<td>And God called the light day, and the darkness He called night, and it was evening and it was morning, one day.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְגִּלֵֽל לָֽוּעַ֖ה וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם אֶחָֽד:</td>
</tr>
<tr>
<td>6</td>
<td>And God said, &quot;Let there be an expanse in the midst of the water, and let it be a separation between water and water.&quot;</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְבָּדֵֽל בֵּ֥ין מַ֖יִם לָֽמָֽיִם:</td>
</tr>
<tr>
<td>7</td>
<td>And God made the expanse and it separated between the water that was below the expanse and the water that was above the expanse, and it was so.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְבָּדֵֽל בֵּ֥ין מַ֖יִם אֲשֶׁ֣ר מִתַּֽחַת לָֽרָֽקִיעַ וּבֵ֥ין מַ֖יִם אֲשֶׁ֥ר מֵעַ֣ל לָֽרָֽקִ֑יעַ וַֽיְהִי־כֵֽן:</td>
</tr>
<tr>
<td>8</td>
<td>And God called the expanse Heaven, and it was evening, and it was morning, a second day.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְהִי־עֶ֥רֶב וַֽיְהִי־בֹ֖קֶר י֥וֹם שֵׁנִֽי:</td>
</tr>
<tr>
<td>9</td>
<td>And God said, &quot;Let the water that is beneath the heavens gather into one place, and let the dry land appear,&quot; and it was so.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְבָּדֵֽל בֵּ֥ין מַ֖יִם אֲשֶׁ֣ר מִתַּֽחַת הַשָּׁמַ֖יִם וְתֵֽרָאֶֽה הַיַּבָּשָׁ֑ה וַֽיְהִי־כֵֽן:</td>
</tr>
<tr>
<td>10</td>
<td>And God called the dry land earth, and the gathering of the waters He called seas, and God saw that it was good.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְבָּדֵֽל בֵּ֥ין מַ֖יִם אֲשֶׁ֣ר מִתַּֽחַת הַשָּׁמַ֖יִם וַֽיְהִי־כֵֽן:</td>
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<tr>
<td>11</td>
<td>And God said, &quot;Let the earth sprout vegetation, seed yielding herbs and fruit trees producing fruit according to its kind in which its seed is found, on the earth,&quot; and it was so.</td>
<td>נִסָּֽפְרָ֨א אֱֽהִֽים לָֽוֹם וַֽיְבָּדֵֽל בֵּ֥ין מַ֖יִם אֲשֶׁ֣ר מִתַּֽחַת הַשָּׁمַ֖יִם וַֽיְהִי־כֵֽן:</td>
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<tr>
<td>12</td>
<td>And the earth gave forth vegetation, seed yielding herbs according to its kind, and trees producing fruit, in which its seed is found, according to its kind, and God saw that it was good.</td>
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<td>13</td>
<td>And it was evening, and it was morning, a third day.</td>
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<tr>
<td>14</td>
<td>And God said, &quot;Let there be luminaries in the expanse of the heavens, to separate between the day and between the night, and they shall be for signs and for appointed seasons and for days and years.</td>
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<tr>
<td>15</td>
<td>And they shall be for luminaries in the expanse of the heavens to shed light upon the earth.&quot; And it was so.</td>
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<tr>
<td>16</td>
<td>And God made the two great luminaries: the great luminary to rule the day and the lesser luminary to rule the night, and the stars.</td>
<td></td>
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<tr>
<td>17</td>
<td>And God placed them in the expanse of the heavens to shed light upon the earth.</td>
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</tr>
<tr>
<td>18</td>
<td>And to rule over the day and over the night, and to separate between the light and between the darkness, and God saw that it was good.</td>
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<tr>
<td>19</td>
<td>And it was evening, and it was morning, a fourth day.</td>
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<tr>
<td>20</td>
<td>And God said, &quot;Let the waters swarm a swarming of living creatures, and let fowl fly over the earth, across the expanse of the heavens.&quot;</td>
<td></td>
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<tr>
<td>21</td>
<td>And God created the great sea monsters, and every living creature that crawls, with which the waters swarmed, according to their kind, and every winged fowl, according to its kind, and God saw that it was good.</td>
<td></td>
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<tr>
<td>Verse</td>
<td>English</td>
<td>Hebrew</td>
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<tr>
<td>22</td>
<td>And God blessed them, saying, &quot;Be fruitful and multiply, and fill the waters of the seas, and let the fowl multiply upon the earth.&quot;</td>
<td>ובאלו זה טבש אלוהים לאלון כל הארץ וistani ומלוא</td>
</tr>
<tr>
<td>23</td>
<td>And it was evening, and it was morning, a fifth day.</td>
<td>ובאלו יש חכם</td>
</tr>
<tr>
<td>24</td>
<td>And God said, &quot;Let the earth bring forth living creatures according to their kind, cattle and creeping things and the beasts of the earth according to their kind,&quot; and it was so.</td>
<td>ובאלו בא לה אשת הזה</td>
</tr>
<tr>
<td>25</td>
<td>And God made the beasts of the earth according to their kind and the cattle according to their kind, and all the creeping things of the ground according to their kind, and God saw that it was good.</td>
<td>ובאלו בא לה אשת הזה</td>
</tr>
<tr>
<td>26</td>
<td>And God said, &quot;Let us make man in our image, after our likeness, and they shall rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth.&quot;</td>
<td>ובאלו בא לה אשת הזה</td>
</tr>
<tr>
<td>27</td>
<td>And God created man in His image; in the image of God He created him; male and female He created them.</td>
<td>ובאלו בא לה אשת הזה</td>
</tr>
<tr>
<td>28</td>
<td>And God blessed them, and God said to them, &quot;Be fruitful and multiply and fill the earth and subdue it, and rule over the fish of the sea and over the fowl of the sky and over all the beasts that tread upon the earth. &quot;</td>
<td>ובאלו בא לה אשת הזה</td>
</tr>
<tr>
<td>29</td>
<td>And God said, &quot;Behold, I have given you every seed bearing herb, which is upon the surface of the entire earth, and every tree that has seed bearing fruit; it will be yours for food.</td>
<td>ובאלו בא לה אשת הזה</td>
</tr>
</tbody>
</table>
### Genesis Chapter 2

<table>
<thead>
<tr>
<th>Verse</th>
<th>Text in English</th>
<th>Text in Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Now the heavens and the earth were completed and all their hosts.</td>
<td>אֵלֶּה תּוֹלְדֹת הַשָּׁמַ֛יִם וְהָאָרֶץ בְּהִיבָּֽרְאָם</td>
</tr>
<tr>
<td>2</td>
<td>And God completed on the seventh day His work that He did, and He abstained on the seventh day from all His work that He did.</td>
<td>בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָֽׂה וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָֽׂה</td>
</tr>
<tr>
<td>3</td>
<td>And God blessed the seventh day and He hallowed it, for thereon He abstained from all His work that God created to do.</td>
<td>וַיְבָ֤רֶ אֱהִים אֶת־י֣וֹם הַשְּׁבִיעִ֔י וַיְקַדֵּ֖שׁ אוֹת֑וֹ כִּ֣י בּוֹ שָׁבַת מִכָּל־מְלַאכְתּוֹ אֲשֶׁ֥ר־בָּרָ֥א אֱהִ֖ים לַעֲשֽׂוֹת</td>
</tr>
<tr>
<td>4</td>
<td>These are the generations of the heavens and the earth when they were created, on the day that the Lord God made earth and heaven.</td>
<td>אֵלֶּה תּוֹלְדֹת הַשָּׁמַ֛יִם וְהָאָרֶץ בְּהִֽבָּֽרְאָם בֶּ֣ן־יְהֹוָ֑ה אֶ֖רֶץ וְשָׁמָ֑יִם</td>
</tr>
<tr>
<td>5</td>
<td>Now no tree of the field was yet on the earth, neither did any herb of the field yet grow, because the Lord God had not brought rain upon the earth, and there was no man to work the soil.</td>
<td>שִׂיחַ הַשָּׂדֶ֗ה טֶרֶם יִֽהְיֶה בָאָ֔רֶץ וְכֹ֣ל עֵ֥שֶׂב הַשָּׂדֶ֖ה טֶ֣רֶם יִצְמָ֑ח כִּי֩ ֨א הִמְטִ֜יר יְהֹוָ֤ה אֱהִ֣ים עַל־הָאָֽרֶץ וְאָדָ֣ם אַ֔יִן לַעֲבֹ֖ד אֶת־הָֽאֲדָמָֽה</td>
</tr>
<tr>
<td>6</td>
<td>And a mist ascended from the earth and watered the entire surface of the ground.</td>
<td>וְאֵ֖ד יַֽעֲלֶה מִן־הָאָ֑רֶץ וְהִשְׁקָ֖ה אֶת־כָּל־פְּנֵ֥י הָֽאֲדָמָֽה</td>
</tr>
<tr>
<td>7</td>
<td>And the Lord God formed man of dust from the ground, and He breathed into his nostrils the soul of life, and man became a living soul.</td>
<td>וַיֵּ֩יצֶר יְהֹוָ֨ה אֱהִ֜ים אֶת־הָֽאָדָ֗ם עָפָר֙ מִן־הָ֣אֲדָמָ֔ה וַיִּפַּ֥ח בְּאַפָּ֖יו נִשְׁמַ֣ת חַיִּ֑ים וַיְהִ֥י הָֽאָדָ֖ם לְנֶ֥פֶשׁ חַיָּֽה</td>
</tr>
<tr>
<td>8</td>
<td>And the Lord God planted a garden in Eden from the east, and He placed there the man whom He had formed.</td>
<td>וַיִּטַּ֞ע יְהֹוָ֧ה אֱהִ֛ים גַּן־בְּעֵ֖דֶן מִקֶּ֑דֶם וַֽיָּ֣שֶׂם שָׁ֔ם אֶת־הָֽאָדָ֖ם אֲשֶׁ֥ר יָצָֽר&quot; וַיִּכְבָּֽשֵׁן מִקָּרְאֹת אֲנָוָ֑א אֵלֶּה תּוֹלְדֹת הַשָּׁמַ֛יִם וְהָאָרֶץ בְּהִיבָּֽרְאָם</td>
</tr>
<tr>
<td>Hebrew Text</td>
<td>English Translation</td>
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<td>----------------------------------------------------------------------------</td>
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<tr>
<td>מְצוּאָהּ הָאָדָם אֲלֵהֶם מְרָחֵקָהּ כָּל־עֵץ נֶחֱמָדָּהּ וְטֹב לְמַרְאֶה וְטֹב לְמַאֲכָל וְעֵ֔ץ הַחַיִּים בְּת֣וֹ הַגָּ֔ן וְעֵ֕ץ הַדַּ֖עַת ט֥וֹב וָרָֽע:</td>
<td>And the Lord God caused to sprout from the ground every tree pleasant to see and good to eat, and the Tree of Life in the midst of the garden, and the Tree of Knowledge of good and evil.</td>
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<tr>
<td>יָדָהּ לְאָדָם רָאָשִׁים</td>
<td>וְנָהָר יֹצֵא מֵעֵ֔דֶן לְהַשְׁק אֶת־הַגָּ֑ן וּמִשָּׁם יִפָּרֵ֔ד וְהָיָ֖ה לְאַרְבָּעָ֥ה רָאָשִׁים</td>
<td>And a river flowed out of Eden to water the garden, and from there it separated and became four heads.</td>
</tr>
<tr>
<td>יָאָשֶׁ֣ם חֲבָ֑וֶה חַלְּכֶ֖ב אֵֽאֲרָמִֽים</td>
<td>יֵאָמֵֽת חְפֹנָֽה פַּרְשָׁו הָאָ֖דָם וְעֵ֕ץ הַדַּ֖עַת ט֥וֹב וָרָֽע:</td>
<td>The name of one is Pishon; that is the one that encompasses all the land of Havilah, where there is gold.</td>
</tr>
<tr>
<td>יּוֹקּוֹב חַרְמֵֽב מַחֲוָ֖ה פָּרָֽשָׁתָֽוּ</td>
<td>יִזְהַב הָאָֽרֶץ הַהִ֖וא ט֑וֹב שָׁ֥ם הַבְּדֹ֖לַח וְאֶ֥בֶן הַשֹּֽׁהַם:</td>
<td>And the gold of that land is good; there is the crystal and the onyx stone.</td>
</tr>
<tr>
<td>יָפִיקֵֽהֶם כְּוַ֖ן גִּיהֶ֑ון נָהָ֖ר הַשָּׁנִֽי</td>
<td>יֵמְשַׁמֵּֽר חַלְּכֶ֖ב אֵֽאֲרָמִֽים</td>
<td>And the name of the second river is Gihon; that is the one that encompasses all the land of Cush.</td>
</tr>
<tr>
<td>יִדְּשָׁרָֽהֶם נִטְּשֵׁ֣ל נָהָ֖ר חָיְ֥ם אֵֽאֲרָמִֽים</td>
<td>יִזְרָֽעֵ֖ל נָהָ֖ר הָֽרְבִיעִֽי ה֥וּא פְרָֽת:</td>
<td>And the name of the third river is Tigris; that is the one that flows to the east of Assyria, and the fourth river that is the Euphrates.</td>
</tr>
<tr>
<td>מְצֻוָּהּ הָאָֽדָם אֲלֵהֶם אֲלֵהֶם אֲלֵהֶם כָּל־עֵ֔ץ הַגָּ֖ן אָכֹל תֹּאכֵֽל:</td>
<td>מַשְׁמַֽעְתָּ הָאֲלֵהֶם אֲלֵהֶם אֲלֵהֶם כָּל־עֵ֔ץ הַגָּ֖ן אָכֹל תֹּאכֵֽל:</td>
<td>And the Lord God commanded man, saying, &quot;Of every tree of the garden you may freely eat. But of the Tree of Knowledge of good and evil you shall not eat of it, for on the day that you eat thereof, you shall surely die.&quot;</td>
</tr>
<tr>
<td>יַיְמֵֽהַ הָאֲדָם לְבַדּ֑וֹ אֶֽעֱשֶׂה־לּ֖וֹ עֵֽזֶר כְּנֶגְדּֽוֹ:</td>
<td>יַיְמֵֽהַ הָאֲדָם לְבַדּ֑וֹ אֶֽעֱשֶׂה־לּ֖וֹ עֵֽזֶר כְּנֶגְדּֽוֹ:</td>
<td>And the Lord God said, &quot;It is not good that man is alone; I shall make him a helpmate opposite him.&quot;</td>
</tr>
</tbody>
</table>
19 And the Lord God formed from the earth every beast of the field and every fowl of the heavens, and He brought [it] to man to see what he would call it, and whatever the man called each living thing, that was its name.

20 And man named all the cattle and the fowl of the heavens and all the beasts of the field, but for man, he did not find a helpmate opposite him.

21 And the Lord God caused a deep sleep to fall upon man, and he slept, and He took one of his sides, and He closed the flesh in its place.

22 And the Lord God built the side that He had taken from man into a woman, and He brought her to man.

23 And man said, "This time, it is bone of my bones and flesh of my flesh. This one shall be called ishah (woman) because this one was taken from ish (man)."

24 Therefore, a man shall leave his father and his mother, and cleave to his wife, and they shall become one flesh.

25 Now they were both naked, the man and his wife, but they were not ashamed.

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**Genesis Chapter 3**

1 Now the serpent was cunning, more than all the beasts of the field that the Lord God had made, and it said to the woman, "Did God indeed say, 'You shall not eat of any of the trees of the garden?'"

2 And the woman said to the serpent, "Of the fruit of the trees of the garden we may eat.
<table>
<thead>
<tr>
<th>Verse</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>But of the fruit of the tree that is in the midst of the garden, God said, &quot;You shall not eat of it, and you shall not touch it, lest you die.&quot;</td>
</tr>
<tr>
<td>4</td>
<td>And the serpent said to the woman, &quot;You will surely not die.</td>
</tr>
<tr>
<td>5</td>
<td>For God knows that on the day that you eat thereof, your eyes will be opened, and you will be like angels, knowing good and evil.&quot;</td>
</tr>
<tr>
<td>6</td>
<td>And the woman saw that the tree was good for food and that it was a delight to the eyes, and the tree was desirable to make one wise; so she took of its fruit, and she ate, and she gave also to her husband with her, and he ate.</td>
</tr>
<tr>
<td>7</td>
<td>And the eyes of both of them were opened, and they knew that they were naked, and they sewed fig leaves and made themselves girdles.</td>
</tr>
<tr>
<td>8</td>
<td>And they heard the voice of the Lord God going in the garden to the direction of the sun, and the man and his wife hid from before the Lord God in the midst of the trees of the garden.</td>
</tr>
<tr>
<td>9</td>
<td>And the Lord God called to man, and He said to him, &quot;Where are you?&quot;</td>
</tr>
<tr>
<td>10</td>
<td>And he said, &quot;I heard Your voice in the garden, and I was afraid because I am naked; so I hid.&quot;</td>
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<tr>
<td>11</td>
<td>And He said, &quot;Who told you that you are naked? Have you eaten from the tree of which I commanded you not to eat?&quot;</td>
</tr>
<tr>
<td>12</td>
<td>And the man said, &quot;The woman whom You gave [to be] with me she gave me of the tree; so I ate.&quot;</td>
</tr>
<tr>
<td>13</td>
<td>And the Lord God said to the woman, &quot;What is this that you have done?&quot; And the woman said, &quot;The serpent enticed me, and I ate.&quot;</td>
</tr>
</tbody>
</table>
14 And the Lord God said to the serpent, "Because you have done this, cursed be you more than all the cattle and more than all the beasts of the field; you shall walk on your belly, and you shall eat dust all the days of your life.

15 And I shall place hatred between you and between the woman, and between your seed and between her seed. He will crush your head, and you will bite his heel."

16 To the woman He said, "I shall surely increase your sorrow and your pregnancy; in pain you shall bear children. And to your husband will be your desire, and he will rule over you."

17 And to man He said, "Because you listened to your wife, and you ate from the tree from which I commanded you saying, 'You shall not eat of it,' cursed be the ground for your sake; with toil shall you eat of it all the days of your life.

18 And it will cause thorns and thistles to grow for you, and you shall eat the herbs of the field.

19 With the sweat of your face you shall eat bread, until you return to the ground, for you were taken therefrom, for dust you are, and to dust you will return."

20 And the man named his wife Eve, because she was the mother of all life.

21 And the Lord God made for Adam and for his wife shirts of skin, and He dressed them.

22 Now the Lord God said, "Behold man has become like one of us, having the ability of knowing good and evil, and now, lest he stretch forth his hand and take also from the Tree of Life and eat and live forever."
23 And the Lord God sent him out of the Garden of Eden, to till the soil, whence he had been taken.

24 And He drove the man out, and He stationed from the east of the Garden of Eden the cherubim and the blade of the revolving sword, to guard the way to the Tree of Life.

Genesis Chapter 4

1 Now the man knew his wife Eve, and she conceived and bore Cain, and she said, "I have acquired a man with the Lord."

2 And she continued to bear his brother Abel, and Abel was a shepherd of flocks, and Cain was a tiller of the soil.

3 Now it came to pass at the end of days, that Cain brought of the fruit of the soil an offering to the Lord.

4 And Abel he too brought of the firstborn of his flocks and of their fattest, and the Lord turned to Abel and to his offering.

5 But to Cain and to his offering He did not turn, and it annoyed Cain exceedingly, and his countenance fell.

6 And the Lord said to Cain, "Why are you annoyed, and why has your countenance fallen?"

7 Is it not so that if you improve, it will be forgiven you? If you do not improve, however, at the entrance, sin is lying, and to you is its longing, but you can rule over it."
8 And Cain spoke to Abel his brother, and it came to pass when they were in the field, that Cain rose up against Abel his brother and slew him.

9 And the Lord said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

10 And He said, "What have you done? Hark! Your brother's blood cries out to Me from the earth.

11 And now, you are cursed even more than the ground, which opened its mouth to take your brother's blood from your hand.

12 When you till the soil, it will not continue to give its strength to you; you shall be a wanderer and an exile in the land.

13 And Cain said to the Lord, "Is my iniquity too great to bear?"

14 Behold You have driven me today off the face of the earth, and I shall be hidden from before You, and I will be a wanderer and an exile in the land, and it will be that whoever finds me will kill me."

15 And the Lord said to him, "Therefore, whoever kills Cain, vengeance will be wrought upon him sevenfold," and the Lord placed a mark on Cain that no one who find him slay him.

16 And Cain went forth from before the Lord, and he dwelt in the land of the wanderers, to the east of Eden.

17 And Cain knew his wife, and she conceived and bore Enoch, and he was building a city, and he called the city after the name of his son, Enoch.
<table>
<thead>
<tr>
<th>Verse</th>
<th>English</th>
<th>Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>18</td>
<td>And Irad was born to Enoch, and Irad begot Mehujael, and Mehijael begot Methushael, and Methushael begot Lemech.</td>
<td>יָלָד Лַחֲנוֹ אֶת־עִירָד וְעִירָד יָלַד אֶת־מְחֽוּיָאֵל וּמְחִיָּיאֵל יָלַד אֶת־מְתֽוּשָׁאֵל וּמְתֽוּשָׁאֵל יָלַד אֶת־לָֽמֶ:</td>
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<tr>
<td>19</td>
<td>And Lemech took himself two wives; one was named Adah, and the other was named Zillah.</td>
<td>וַיִּקַּח־לוֹ לֶ֖מֶ שְׁתֵּ֣י נָשִׁ֑ים שֵׁ֤ם הָֽאַחַת֙ עָדָ֔ה וְשֵׁ֥ם הַשֵּׁנִ֖ית צִלָּֽה:</td>
</tr>
<tr>
<td>20</td>
<td>Now Adah bore Jabal; he was the father of those who dwell in tents and have cattle.</td>
<td>וַתֵּ֥לֶד עָדָ֖ה אֶת־יָבָ֑ל ה֣וּא הָיָ֔ה אֲבִ֕י ישֵׁ֥ב אֹ֖הֶל וּמִקְנֶֽה:</td>
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<tr>
<td>21</td>
<td>And his brother's name was Jubal; he was the father of all who grasp a lyre and a flute.</td>
<td>וְשֵׁ֥ם אָחִ֖יו יוּבָ֑ל ה֣וּא הָיָ֔ה אֲבִ֕י כָּל־תֹּפֵ֥שׂ כִּנּ֖וֹר וְעוּגָֽב:</td>
</tr>
<tr>
<td>22</td>
<td>And Zillah she too bore Tubal-cain, who sharpened all tools that cut copper and iron, and Tubal-cain's sister was Na'amah.</td>
<td>וְצִלָּ֣ה גַּם־הִ֗וא יָֽלְדָה֙ אֶת־תּ֣וּבַל קַ֔יִן טֵ֕שׁ כָּל־חֹרֵ֥שׁ נְח֖שֶׁת וּבַרְזֶ֑ל וַֽאֲח֥וֹת תּֽוּבַל־קַ֖יִן נַֽעֲמָֽה:</td>
</tr>
<tr>
<td>23</td>
<td>Now Lemech said to his wives, &quot;Adah and Zillah, hearken to my voice; wives of Lemech, incline your ears to my words, for I have slain a man by wounding (him) and a child by bruising (him).</td>
<td>וַיֹּ֨אמֶר לֶ֜מֶ לְנָשָׁ֗יו עָדָ֤ה וְצִלָּה֙ שְׁמַ֣עַן קוֹלִ֔י נְשֵׁ֖י לֶ֔מֶ הַֽאֲזֵ֖נָּה כִּ֣י אִ֤ישׁ הָרַ֨גְתִּי֙ לְפִצְעִ֔י וְיֶ֖לֶד לְחַבֻּֽרָתִֽי:</td>
</tr>
<tr>
<td>24</td>
<td>If Cain shall be avenged sevenfold, then for Lemech it shall be seventy seven fold.&quot;</td>
<td>כִּ֥י שִׁבְעָתַ֖יִם יֻקַּם־קָ֑יִן וְלֶ֖מֶ שִׁבְעִ֥ים וְשִׁבְעָֽה:</td>
</tr>
<tr>
<td>25</td>
<td>And Adam knew his wife again, and she bore a son, and she named him Seth, for God has given me other seed, instead of Abel, for Cain slew him.</td>
<td>וַיֵּ֨דַע אָדָ֥ם עוֹד֙ אֶת־אִשְׁתּ֔וֹ וַתֵּ֣לֶד בֵּ֔ן וַתִּקְרָ֥א אֶת־שְׁמ֖וֹ שֵׁ֑ת כִּ֣י שָׁת־לִ֤י אֱהִים֙ זֶ֣רַע אַחֵ֔ר תַּ֣חַת הֶ֔בֶל כִּ֥י הֲרָג֖וֹ קָֽיִן:</td>
</tr>
<tr>
<td>26</td>
<td>And to Seth also to him a son was born, and he named him Enosh; then it became common to call by the name of the Lord.</td>
<td>וּלְשֵׁ֤ת גַּם־הוּא֙ יֻלַּד־בֵּ֔ן וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ אֱנ֑וֹשׁ אָ֣ז הוּחַ֔ל לִקְרُוֹ֖א בְּשֵׁ֥ם יְהֹוָֽה:</td>
</tr>
</tbody>
</table>

**Genesis Chapter 5**

1 This is the narrative of the generations of man; on the day that God created man, in the likeness of God He created him.
<table>
<thead>
<tr>
<th>Verse</th>
<th>Text in English</th>
<th>Text in Hebrew</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>Male and female He created them, and He blessed them, and He named them man (Adam) on the day they were created.</td>
<td>בֵּינֵי נְכַלְתָּם בִּדְמוּת וַיְבָרֶ אֹתָם וַיִּקְרָ֔א אֶת־שְׁמָם אָדָ֔ם בְּי֖וֹם הִבָּֽרְאָֽם:</td>
</tr>
<tr>
<td>3</td>
<td>And Adam lived one hundred and thirty years, and he begot in his likeness after his image, and he named him Seth.</td>
<td>וַיְחִ֣י אָדָ֗ם שְׁלשִׁ֤ים וּמְאַת֙ שָׁנָ֔ה וַיּ֥וֹלֶד בִּדְמוּת֖וֹ כְּצַלְמ֑וֹ וַיִּקְרָ֥א אֶת־שְׁמ֖וֹ שֵֽׁת:</td>
</tr>
<tr>
<td>4</td>
<td>And the days of Adam after he begot Seth were eight hundred years, and he begot sons and daughters.</td>
<td>דֹֹוֹ לֵּ֟י יְמֵ֤י־אָדָ֗ם אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־שֵׁ֔ת שֶׁ֣בַע שָׁנִ֔ים וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
</tr>
<tr>
<td>5</td>
<td>And all the days of Adam that he lived were nine hundred and thirty years, and he died.</td>
<td>וַיִּֽהְיוּ כָּל־יְמֵ֤י אָדָ֗ם אֲשֶׁר־חַ֔י תְּשַׁ֤ע מֵאֹ֙ת שָׁנָ֔ה וּשְׁלשִׁ֖ים שָׁנָ֑ה וַיָּמֹֽת:</td>
</tr>
<tr>
<td>6</td>
<td>And Seth lived one hundred and five years, and he begot Enosh.</td>
<td>וַֽיְחִי־שֵׁ֕ת חָמֵ֥שׁ שָׁנִ֖ים וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־אֱנֽוֹשׁ:</td>
</tr>
<tr>
<td>7</td>
<td>And Seth lived after he had begotten Enosh eight hundred and seven years, and he begot sons and daughters.</td>
<td>וַֽיְחִי־שֵׁ֗ת אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־אֱנ֔וֹשׁ שֶׁ֣בַע שָׁנִ֔ים וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
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<td>8</td>
<td>And all the days of Seth were nine hundred and twelve years, and he died.</td>
<td>וַיִּֽהְיוּ כָּל־יְמֵ֤י־שֵׁת שְׁתֵּ֥ם עֶשְׂרֵ֖ה שָׁנָ֑ה וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת:</td>
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<td>9</td>
<td>And Enosh lived ninety years, and he begot Kenan.</td>
<td>וַיְחִ֥י אֱנ֖וֹשׁ תִּשְׁעִ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־קֵינָֽן:</td>
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<tr>
<td>10</td>
<td>And Enosh lived after he had begotten Kenan eight hundred and fifteen years, and he begot sons and daughters.</td>
<td>וַֽיְחִי אֱנ֗וֹשׁ אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־קֵינָ֔ן חֲמֵ֤שׁ עֶשְׂרֵ֙ה שָׁנָ֔ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
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<tr>
<td>11</td>
<td>And all the days of Enosh were nine hundred and five years, and he died.</td>
<td>וַיִּֽהְיוּ כָּל־יְמֵ֣י־אֱנ֔וֹשׁ חָמֵ֣שׁ שָׁנִ֔ים וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת:</td>
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<td>12</td>
<td>And Kenan lived seventy years, and he begot Mahalalel.</td>
<td>וַיְחִ֥י קֵינָ֖ן שִׁבְעִ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־מַֽהֲלַלְאֵֽל:</td>
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<tr>
<td>13</td>
<td>And Kenan lived after he had begotten Mahalalel eight hundred and forty years, and he begot sons and daughters.</td>
<td>וַֽיְחִי קֵינָ֖ן אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־מַֽהֲלַלְאֵ֔ל אַרְבָּעִ֥ים שָׁנָ֖ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
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<tr>
<td>Verse</td>
<td>English</td>
<td>Hebrew</td>
</tr>
<tr>
<td>-------</td>
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</tr>
<tr>
<td>14</td>
<td>And all the days of Kenan were nine hundred and ten years, and he died.</td>
<td>יד וַיִּֽהְיוּ כָּל־יְמֵ֣י קֵינָ֔ן עֶ֣שֶׂר שָׁנִ֔ים וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת:</td>
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<tr>
<td>15</td>
<td>And Mahalalel lived sixty five years, and he begot Jared.</td>
<td>טו וַֽיְחִ֣י מַֽהֲלַלְאֵ֔ל חָמֵ֥שׁ שָׁנִ֖ים וְשִׁשִּׁ֣ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־יָֽרֶד:</td>
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<tr>
<td>16</td>
<td>And Mahalalel lived after he had begotten Jared eight hundred and thirty years, and he begot sons and daughters.</td>
<td>טז וַֽיְחִ֣י מַֽהֲלַלְאֵ֗ל אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־יֶ֔רֶד שְׁלשִׁ֣ים שָׁנָ֑ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
</tr>
<tr>
<td>17</td>
<td>And all the days of Mahalalel were eight hundred and ninety five years, and he died.</td>
<td>יז וַּיִּֽהְיוּ כָּל־יְמֵ֣י מַֽהֲלַלְאֵ֔ל חָמֵ֤שׁ וְתִשְׁעִים֙ שָׁנָ֔ה וּשְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת:</td>
</tr>
<tr>
<td>18</td>
<td>And Jared lived a hundred and sixty two years, and he begot Enoch.</td>
<td>יח וַֽיְחִי־יֶ֗רֶד שְׁתַּ֧יִם וְשִׁשִּׁ֛ים שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־חֲנ֔וֹ:</td>
</tr>
<tr>
<td>19</td>
<td>And Jared lived after he had begotten Enoch eight hundred years, and he begot sons and daughters.</td>
<td>יט וַֽיְחִי־יֶ֗רֶד אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־חֲנ֔וֹ שְׁמֹנֶ֥ה מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
</tr>
<tr>
<td>20</td>
<td>And all the days of Jared were nine hundred and sixty two years, and he died.</td>
<td>כ וַֽיִּֽהְיוּ כָּל־יְמֵי־יֶ֔רֶד שְׁתַּ֤יִם וְשִׁשִּׁים֙ שָׁנָ֔ה וּתְשַׁ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת:</td>
</tr>
<tr>
<td>21</td>
<td>And Enoch lived sixty five years, and he begot Methuselah.</td>
<td>כא וַֽיְחִי חֲנ֔וֹ חָמֵ֥שׁ וְשִׁשִּׁ֖ים שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־מְתוּשָֽׁלַח:</td>
</tr>
<tr>
<td>22</td>
<td>And Enoch walked with God after he had begotten Methuselah, three hundred years, and he begot sons and daughters.</td>
<td>כב וַיִּתְהַלֵּ֨ חֲנ֖וֹ אֶת־הָֽאֱהִ֗ים אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־מְתוּשֶׁלַח שְׁל֥שֶׁת מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
</tr>
<tr>
<td>23</td>
<td>And all the days of Enoch were three hundred and sixty five years.</td>
<td>כג וַֽיְהִ֖י כָּל־יְמֵ֣י חֲנ֑וֹ חָמֵ֤שׁ וְשִׁשִּׁים֙ שָׁנָ֔ה וּשְׁל֥שׁ מֵא֖וֹת שָׁנָ֑ה:</td>
</tr>
<tr>
<td>24</td>
<td>And Enoch walked with God, and he was no longer, for God had taken him.</td>
<td>כד וַּיִּתְהַלֵּ֨ חֲנ֖וֹ אֶת־הָֽאֱהִ֗ים וְאֵינֶ֕נּוּ כִּֽי־לָקַ֥ח אֹת֖וֹ אֱהִֽים:</td>
</tr>
<tr>
<td>25</td>
<td>And Methuselah lived a hundred and eighty seven years, and he begot Lamech.</td>
<td>כה וַֽיְחִי מְתוּשֶׁלַח שֶׁ֧בַע וּשְׁמֹנִ֛ים שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד אֶת־לָֽמֶ:</td>
</tr>
<tr>
<td>26</td>
<td>And Methuselah lived after he had begotten Lamech, seven hundred and eighty two years, and he begot sons and daughters.</td>
<td>כו וַֽיְחִי מְתוּשֶׁלַח אַֽחֲרֵי֙ הֽוֹלִיד֣וֹ אֶת־לֶ֔מֶ שְׁתַּ֤יִם וּשְׁמוֹנִים֙ שָׁנָ֔ה וּשְׁבַ֥ע מֵא֖וֹת שָׁנָ֑ה וַיּ֥וֹלֶד בָּנִ֖ים וּבָנֽוֹת:</td>
</tr>
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27 And all the days of Methuselah were nine hundred and sixty nine years, and he died.

כז וַיִּֽהְיוּ כָּל־יְמֵ֣י מְתוּשֶׁ֔לַח תֵּ֤שַׁע וְשִׁשִּׁים֙ שָׁנָ֔ה וּתְשַׁ֥שִּׁים שָׁנָ֔ה וַיָּמֹֽת:

28 And Lamech lived a hundred and eighty two years, and he begot a son.

כח וַֽיְחִי לֶ֗מֶ שְׁתַּ֧יִם וּשְׁמֹנִ֛ים שָׁנָ֖ה וּמְאַ֣ת שָׁנָ֑ה וַיּ֖וֹלֶד בֵּֽן:

29 And he named him Noah, saying, "This one will give us rest from our work and from the toil of our hands from the ground, which the Lord has cursed."

כט וַיִּקְרָ֧א אֶת־שְׁמ֛וֹ נֹ֖חַ לֵאמֹ֑ר זֶ֞ה יְנַֽחֲמֵ֤נוּ מִמַּֽעֲשֵׂ֨נוּ וּמֵֽעִצְּב֣וֹן יָדֵ֔ינוּ מִן־הָ֣אֲדָמָ֔ה אֲשֶׁ֥ר אֵֽרֲרָ֖הּ יְהֹוָֽה:

30 And Lamech lived after he had begotten Noah, five hundred and ninety five years, and he begot sons and daughters.

ל לַוְּיִהְיֶ֖ה לֶ֗מֶ אַֽחֲרֵי הֽוֹלִיד֣וֹ אֶת־נֹ֔חַ חָמֵ֤שׁ וְתִשְׁעִים֙ שָׁנָ֔ה וּמְאַ֥ת שָׁנָ֑ה וַיּ֖וֹלֶד בָּנִ֖ים וּבָנֽוֹת:

31 And all the days of Lamech were seven hundred and seventy seven years, and he died.

לא וַֽיְהִי כָּל־יְמֵי לֶ֔מֶ שֶׁ֤בַע וְשִׁבְעִים֙ שָׁנָ֔ה וּשְׁבַ֥ע מֵא֖וֹת שָׁנָ֑ה וַיָּמֹֽת:

32 And Noah was five hundred years old, and Noah begot Shem, Ham, and Japheth.

לב וַֽיְהִי נֹ֕חַ בֶּן־חֲמֵ֥שׁ מֵא֖וֹת שָׁנָ֑ה וַיּ֣וֹלֶד נֹ֔חַ אֶת־שֵׁ֖ם אֶת־חָ֥ם וְאֶת־יָֽפֶת:

Genesis Chapter 6

1 And it came to pass when man commenced to multiply upon the face of the earth, and daughters were born to them.

א Sonata יְרָאֵ֖ה שהֶזְלֹם לָרֹ֑ב עַל־פְּנֵי הָֽאֲדָמָ֑ה וּבָנ֖וֹת יֻלְּדוּ لָהֶֽם:

2 That the sons of the nobles saw the daughters of man when they were beautifying themselves, and they took for themselves wives from whomever they chose.

ב וַיִּרְא֤וּ בְנֵי־הָֽאֱהִים֙ אֶת־בְּנ֣וֹת הָֽאָדָ֔ם כִּ֥י טֹבֹ֖ת הֵ֑נָּה וַיִּקְח֤וּ לָהֶֽם נָשִׁ֨ים מִכֹּ֖ל אֲשֶׁ֥ר בָּחָֽרוּ:

3 And the Lord said, "Let My spirit not quarrel forever concerning man, because he is also flesh, and his days shall be a hundred and twenty years."

ג וַיֹּ֣אמֶר יְהֹוָ֗ה א־יָד֨וֹן רוּחִ֤י בָֽאָדָם֙ לְעֹלָ֔ם בְּשַׁגָּ֖ם הוּא בָשָׂ֑ר וְהָי֣וּ יָמָ֔יו מֵאָ֥ה וְעֶשְׂרִ֖ים שָׁנָֽה:

4 The Nephilim were on the earth in those days, and also afterward, when the sons of the nobles would come to the daughters of man, and they would bear for them; they are the mighty men, who were of old, the men of renown.

ד הַנְּפִילִ֞ים הָי֣וּ בָאָ֘רֶץ בַּיָּמִ֣ים הָהֵם וְגַ֣ם אַֽחֲרֵי־כֵ֗ן אֲשֶׁ֨ר יָבֹ֜אוּ בְּנֵ֣י הָֽאֱהִים֙ אֶל־בְּנ֣וֹת הָֽאָדָ֔ם וְיָֽלְדוּ לָהֶ֑ם הֵ֧מָּה הַגִּבֹּרִ֛ים אֲשֶׁר מֵֽעוֹלָ֖ם אַנְשֵׁ֥י הַשֵּׁם:
5 And the Lord saw that the evil of man was great in the earth, and every imagination of his heart was only evil all the time.

6 And the Lord regretted that He had made man upon the earth, and He became grieved in His heart.

7 And the Lord said, "I will blot out man, whom I created, from upon the face of the earth, from man to cattle to creeping thing, to the fowl of the heavens, for I regret that I made them."

8 But Noah found favor in the eyes of the Lord.
The Jewish American Experience

Jews in America

- 88% of US adults who were raised Jewish are still Jewish today, including 70% who identify with the Jewish religion, and 18% who don’t identify with any religion but consider themselves culturally, ethnically, or family Jewish.
- 12% of US adults who were raised Jewish are no longer Jewish, including 5% who are now Christians.
- Jews, unlike Christians, often view their Jewish identity not just as a religious identity, but also an ancestral and cultural identity.
- In the 1950s and 60s, Conservative Jews were the largest population of American Jewry.
  - Currently, for every person who has joined Conservative Judaism, nearly 3 people who were raised in the Conservative movement have left it.
  - A quarter of adults who are currently Jewish or were raised that way say they were brought up in Conservative Judaism, while only 15% identify as Conservative Jews today.
- Reform Judaism is now the largest American Jewish denomination.
  - 28% of current or former US Jews say they were raised as Reform Jews, while 33% currently identify with the Reform movement.
- About 17% of current or former US Jews say they were raised in no particular branch of Judaism, while 29% currently identify with no branch.
- 10% of current or former US Jews say they were raised in Orthodox Judaism, and 8% currently identify as Orthodox.
  - Many social scientists project that this sector of the Jewish population is likely to increase in the future because Orthodox Jews are, on average, younger and have a higher fertility rate than non-Orthodox Jews.
- Most Reform Jews were raised in either Conservative or Orthodox Judaism.
- A small portion of the population identify as Jewish but didn’t have a Jewish parent and were not raised Jewish in any way.
  - 8% of Conservative Jews, 7% of Reform Jews, 2% of Jews with no denominational affiliation, and 1% of Orthodox Jews.
What it Means To Be Jewish in America

- To many, Judaism is more cultural than it is religious
  - Many American Jews celebrate holidays, occasionally attend synagogue services, and participate in cultural Jewish activities such as making Jewish foods
- “What does it mean to be a Jew in America is a very complex question because there are so many different kinds of Jewish identities as there are different kinds of Americans. I grew up a cultural Jew in a non-practicing household and it meant having to hear stories of the Holocaust, stories of survival, stories of courage on a weekly basis—so that shaped a great deal of my identity and my worldview. Having lived in other countries and traveled a fair amount, I realized that being Jewish in NYC is very different from perhaps being a Jew in different countries or in different parts of America. I think that my travels have made me realize how fortunate I am to have been born in the United States where antisemitism and persecution are considerably less than in other parts of the world. When I’ve traveled outside of New York, it’s always fun to realize how few people know Jews or have had contact with Judaism. Unfortunately, there are many misconceptions and stereotypes that live strongly in the minds of people who’ve never really had Jewish friends or contact with Jewish people. But with all that said, I am still grateful to have been born in the United States, and also grateful for the rich cultural, spiritual, and philosophical nature of the religion that I was born to.”
  —Adina Ruskin, a Long Island Jew and critically acclaimed playwright currently writing her spiritual Memoir of how she grew into the spiritual aspects of Judaism after being raised culturally.

How American Jews Define Themselves

- Jewish Americans
  - First and foremost American and hold American values as their primary values
  - Judaism flavors and modifies the American values
  - Where there is agreement between American and Jewish values, they may choose to see those values as Jewish
  - Where agreement is not found, they might try to bring them to agreement
  - When agreement cannot be found between differing American and Jewish values, they typically will perceive the Jewish values as “out of date” or “from another context”
- American Jews
  - First and foremost Jewish and hold Jewish values as their primary values
  - Where American and Jewish values don’t agree, the American values are given less weight and Jewish values are considered more fundamental
- The process by which Jews seek answers and live life is determined by whether they consider themselves primarily Jewish or primarily American
### Gender Roles in Judaism

<table>
<thead>
<tr>
<th>Men</th>
<th>Women</th>
</tr>
</thead>
<tbody>
<tr>
<td>● The head of the household</td>
<td>● Viewed as equals to men, just with different responsibilities</td>
</tr>
<tr>
<td>● Providing for his wife and family</td>
<td>● Bestowed with more “Binah”—intelligence—than men</td>
</tr>
<tr>
<td>● Entitled to his wife’s income</td>
<td>● Rabbis often consult their wives about Jewish laws and rules about women—Rabbi Akiba’s son stipulated in a marriage contract that it was actually the wife’s responsibility and obligation to teach the husband about the Torah</td>
</tr>
<tr>
<td>● Only they can become a Rabbi</td>
<td>● Holds the highest importance for how she leads and influences the household spiritually—if she was wicked, the husband would eventually become wicked as well</td>
</tr>
<tr>
<td>● Given secular education</td>
<td>● According to a study by Shulamit Geller, ultra-Orthodox women actually exhibited more positive attitudes regarding body care and body image than modern-Orthodox and secular Jewish women</td>
</tr>
<tr>
<td>● In the Talmud, described as prone to sexual and physical desires</td>
<td>● Have the right to decide who they marry</td>
</tr>
<tr>
<td>● Unlike religious rules in Western Civilizations, forced sexual acts were not permitted and were regarded as rape even if the couple had willingly been married</td>
<td>● In the Talmud, often associated with laziness, vanity, occult, and witchcraft</td>
</tr>
</tbody>
</table>

Jewish laws may not exactly view the religious roles of men and women to be equal, but due to the interchanged “father” and “mother” in The Old Testament, it is interpreted that both parents should be respected equally in a family.
Shabbos / Shabbat / The Sabbath

What It Is

- The Jewish day of rest and celebration on the seventh day of the week (Saturday)
- Due to the Jewish calendar, Shabbos begins at sunset on Friday and ends on the following evening after nightfall
- Essentially the centerpiece of Jewish life
- No work of any kind is to be done (driving, turning on or off lights or operating electrical appliances, including phones, cooking, carrying in the public domain)
- According to the Talmud, Jews actually receive a special additional soul each Shabbat

How It’s Celebrated

- Fires are not lit on Shabbat, so it’s declared that candles are lit before the onset of the Sabbath so the evening can be peaceful and festive
  - It’s customary that the women of the house light these candles
  - Candles must be lit at least 18 minutes before sunset and should be placed near the place the Shabbat meal will take place
  - There is a blessing said after the lighting of the candles
    - Blessed are You, Eternal our God, Sovereign of the Universe, you hallow us with Your mitzvot and command us to kindle the lights of Shabbat.
    בָּרוּ אַתָּה, יְיָ אֱהֵינוּ, מֶלֶ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל שַׁבָּת.
  - Say a special prayer on Friday night over the wine in a ritual known as kiddush, and another is recited again the following day
    - Blessed are you, Eternal our God, Ruler of the Universe, Creator of the fruit of the vine.
      בָּרוּךְ אַתָּה אֱדֹאנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.
  - Following kiddush, there is a large meal
    - There are three big meals on each Sabbath, one on Friday night, one in the late afternoon on Saturday, and one on Saturday night
    - The meals start with two loaves of challah to signify the double portion of manna that fell every Friday so the Jewish people had enough to eat for the Sabbath
    - Typical meals include gefilte fish, chicken soup, and kugel, but it can be anything you want
    - There are lots of rules about cooking on Shabbat because it’s considered doing work, so typically the Saturday meals are something prepared on Friday evening before the start of the Sabbath and kept warm until eaten on Saturday
    - The meal also includes heartwarming stories and songs

Smaller ways that Reform or cultural Jews often practice is to simply light candles on Friday night, attend a Shabbat meal at a friend’s house, turn off phones and/or televisions for the 25 hours of Shabbat, attend services either on Friday night or Saturday morning
Jewish Wedding Traditions

General
- Men wear Kippahs to cover their heads, and women wear attire that covers their shoulders.
- At an Orthodox ceremony, it’s customary for men and women to sit on either side of the ceremony.
- Jewish weddings are not performed on Shabbat or on any of the High Holy Days.

Signing of a Ketubah
- A symbolic Jewish marriage contract that outlines the groom’s responsibilities to his bride.
- Dictates the groom’s conditions that he’ll provide in the marriage, the bride’s protections and rights, and the framework if the couple should choose to divorce.
- Signed by the couple and two witnesses who are both Jewish, but not of any blood relation to either the bride or groom.
- Is signed before the ceremony and is read to the guests during the ceremony.

Veiling
- The groom covers the bride’s face with the veil to signify that his love for her is for her inner beauty.
  - Stems from the story where Jacob was tricked into marrying the sister of the woman he loved because she was veiled before he saw her.
    - Allowing the groom to veil his bride himself means that this trickery can never happen.

The Chuppah
- A piece of cloth, sometimes stitched together from tallit, held over the heads of the bride and groom, the rabbi, and both sets of parents, by four poles in each corner.
- Signifies the first roof that the couple will live under together.
- Typically each pole is held up by a special person in the bride and groom’s shared life to signify the support of those around them.

Circling
- The bride traditionally circles around the groom 7 times under the chuppah.
- Some believe this is to create a magical wall of protection from evil spirits, temptation, and glances from other women.
- Others believe the bride is symbolically creating a new family circle.
Sheva B’rachot - The Seven Blessings

- Often read in both Hebrew and English and are shared by a variety of family members or friends
- Focus on joy, celebration, and the power of love
- Begin with the blessing over a cup of wine, then progress to more grand and celebratory statements, ending with a blessing of joy, peace, companionship, and the opportunity for the bride and groom to rejoice together

1. Blessed are You, Eternal our God, Ruler of the Universe, who creates the fruit of the vine.

2. Blessed are You, Eternal our God, Ruler of the Universe, who created everything for His glory.

3. Blessed are You, Eternal our God, Ruler of the Universe, who created humanity.

4. Blessed are You, Eternal our God, Ruler of the Universe, who created humanity in His image, in the image of the likeness of His form, and made for them an everlasting establishment. Blessed are You, Eternal our God, who created humanity.

5. May the barren one (Jerusalem) rejoice greatly and delight in the ingathering of her children within her in joy. Blessed are You, Eternal our God, who causes Zion to rejoice with her children.

6. The loving partners shall rejoice as You caused your creatures to delight in the Garden of Eden of old. Blessed are You, Eternal our God, who causes the groom and bride to rejoice.

7. Blessed are You, Eternal our God, Ruler of the Universe, who creates happiness and joy, groom and bride. Exultation, delight, amusement, and pleasure, love and brotherhood, peace and friendship. Soon, Eternal our God, may the sound of happiness and the sound of joy and the voice of the groom and the voice of the bride be heard in the cities of Judah and the streets of Jerusalem — the rejoicing of groom from their chuppahs and youths from their singing banquets. Blessed are You, Eternal our God, who makes the groom rejoice with the bride.
Ring Exchange
- The bride’s wedding band is traditionally made of metal with no stones
- In some traditions the rings are placed on the left forefinger because the vein from that finger goes directly to the heart—the rings are then moved to the traditional left “ring” finger after the ceremony

Breaking of the Glass
- Traditionally it is only the groom that steps on the glass inside a cloth bag to shatter it
- Some say it represents the destruction of the Temple in Jerusalem
- Others say it demonstrates that marriage holds sorrow as well as joy and is a representation of the commitment to stand by one another even in hard times
- The truth is that no one really knows where this tradition stemmed from, but it likely came from an Egyptian tradition and was taken with the Jews when they escaped from Egypt, and therefore holds no specific meaning to the Jewish religion
- The cloth holding the shards is collected after the ceremony and many couples typically incorporate it into some kind of memento of their wedding day

Mazel Tov!
- One of the most well-known Jewish wedding traditions
- Once the ceremony is over and the glass is broken guests will cheer “Mazel tov” meaning “good luck” or “congratulations”
- The exact tradition is closer to wishing the best for the future, a great destiny, or a pronouncement that the person or people have just experienced great fortune

Yichud
- Traditionally couples spend at least 8 minutes in seclusion together after the ceremony
- This allows the newly weds to reflect privately on their new relationship and allows them precious time alone to bond and rejoice
- It’s also customary for the bride and groom to share their first meal together as husband and wife during the yichud - doesn't have to be a truly full meal, just cookies, soup, etc.

Hora and Mezinke
- The celebratory dance at the reception is the Hora
  - Guests dance in a circle
  - In Orthodox tradition women dance with women and men with men
  - The bride and groom are seated on chairs and lifted into the air while holding onto a handkerchief or cloth napkin together
- The Mezinke
  - The special dance for the parents of the bride and groom when their last child is wed
Christmas / Christmas Trees

History / Origin

- In the Northern Hemisphere, the winter solstice was believed to be the day the sun god began to get better after a sickness (winter) and they celebrated with evergreen boughs because they reminded them of all green plants that would grow again when the sun god was strong and healthy
- Ancient Egyptians worshiped a god named Ra who had the head of a hawk and wore the sun as a disk in his crown
  - They filled their homes with green plants at the solstice when he began to recover
  - They symbolized the triumph of life over death
- Early Romans marked the solstice with a feast called Saturnalia in honor of Saturn, the god of agriculture
  - The solstice meant that farms and orchards would be green and fruitful again soon
  - They decorated their homes and temples with evergreen boughs to mark the occasion
- The priests of the ancient Celts in Northern Europe decorated their temples with evergreen boughs as a symbol of everlasting life
  - Vikings in Scandinavia believed that evergreens were the special plant of the sun god, Balder
- Despite all of this usage, Germany is credited with starting the official Christmas tree tradition in the 16th century
  - Devout Christians brought decorated trees into their homes or built Christmas pyramids of wood and decorated them with evergreen boughs and candles
  - It’s believed that Martin Luther (the 16th century Protestant reformed) first added lit candles to a tree
    - He was amazed by the stars twinkling in the evergreens on a walk home and wanted to recreate it in his own home for his family to see every day
- The first recorded Christmas tree in America was in the 1830s by German settlers of Pennsylvania
  - Until about the 1840s, Christmas trees were seen as pagan symbols and rejected by most Americans
  - Christmas tree popularity in the US was on the rise by the 1890s
- By the early 20th century, Americans were decorating their trees with homemade ornaments while the Germans were still using apples, nuts, etc.
  - Popcorn interlaced with berries and nuts soon became an American tradition also
  - When electricity came about, it was easier for people to light their Christmas trees and allow them to glow for days on end
    - This also led to the appearance of Christmas trees in town squares
White Christmas by Irving Berlin

- A song reminiscing about an old-fashioned Christmas setting
- Written for the musical film *Holiday Inn* which was released in 1942 and was used again in *White Christmas* released in 1954
- Won the Academy Award for the Best Original Song at the 15th Academy Awards
- Has since been covered by many artists, including the most popular by Bing Crosby
- There are many stories about where/how this song was written, but one is that Berlin was at a La Quinta Hotel in La Quinta, California, stayed up all night writing the song, and the next day told his secretary “I want you to take down a song I wrote over the weekend. Not only is it the best song I ever wrote, it’s the best song anybody ever wrote.”
- Irving Berlin was a Russian-born immigrant, who was Jewish and did not celebrate Christmas
- In 1928, his three-week-old son died on Christmas day so he visited the grave with his wife every December 25th
- This song may have stemmed from the death of his son and how he wishes that he could have Christmas Day with his son instead of visiting his grave
Visuals—The Seven Days of Creation

Day 1
Day 2
Day 4
Day 5
Day 6
Visuals—Ida
Visuals—Mama
Visuals—The Other