

Chapter 1 : Judaism Marriage

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One of the little perks of understanding what it means to live your destiny is knowing that you were not plopped down here to make a go at it alone. What does this mean for the soul? For the answer, we must go back we go to the Garden: So God created man in His image. In the image of God, He created him. Male and female He created them. They were one soul. At this point Adam and Eve Chava in Hebrew were getting along pretty well. Later God did something that made possible the first argument over a toothpaste cap. God split Adam, taking one of his sides, and formed Eve as a separate entity, or so it seems. The mystical sources say that each one of us is but one half of a complete soul. You guessed it, with your soulmate. Just like Adam and Eve, you and your soulmate were spiritually once united. What all this means, among other things, is the following: Marriage is the bonding of two people into one entity. You can access your full potential in this world by bonding with the other half of your soul. In fact, they are inseparable and so the two of you should be as well. Which leads us to the next point. Why would God go through all the trouble of dividing this soul in half, so to speak, just so the two halves can reunite again? The answer is that it is through the incredible growth that comes with a healthy marriage that you are able to accomplish much more than if you were never separated. Standing squarely in the way of this recognition is a rather large serving of your ego. Your ego is hell bent of having you buy into the illusion that your goal in marriage is to have someone else fulfill every one of you individual needs. To do so you need to stop "What are my needs? Rabbi Aryeh Levin -- the subject of the famous book "A Tzaddik in Our Time" -- took his wife who had suffered a fall to the hospital, and when asked what the problem was replied, "Our leg is hurting us. The Talmud puts it very simply: The upshot of all this is that much of all that drippy romantic stuff out there actually has some truth to it. The essence of marriage is purely spiritual. The Hebrew word for man is iysh, for woman, ishah. The Talmud says that when iysh and ishah come together, the letters overlap except for two -- y and ah, which together spell one of the names of God. The royal "we" just got a little more impressive. TIPS Here are a few tips for making this understanding more real: If you are married, the next time you are fighting with your spouse, ask yourself in a calmer moment, "At this moment am I seeing my spouse as my other half or as my enemy? Remember that ultimately if you cause your spouse pain, that pain will be shared by both of you. Ask yourself if you are taking these needs into consideration when thinking about big decisions. If you are single or dating, ask yourself, Am I looking for someone to fulfill my needs, who makes me feel good? Or am I looking for someone I who I can give to and grow with? Am I prepared to forgo my immediate needs for the long term needs of someone else?

Chapter 2 : Christianity and Judaism - Wikipedia

Finding Each Other in Judaism helps us connect to one another and to th These meditations on the events and rites that frame Jewish life provide insight and a greater sense of the meaning behind these passages.

First, it is important to understand that not all Arabs are Muslims, and not all Muslims are Arabs. While a majority of Arabs are Muslims, there are many non-Muslim Arabs. Further, there are significantly more non-Arab Muslims in areas such as Indonesia and Malaysia than there are Arab Muslims. We must be careful to avoid stereotyping people. However, generally speaking, Arabs and Muslims have a dislike of and distrust for Jews, and vice-versa. If there is an explicit biblical explanation for this animosity, it goes all the way back to Abraham. With Ishmael being the son of a slave woman Genesis An angel told Hagar that Ishmael would be the father of a great nation Genesis However, the ancient root of bitterness between Isaac and Ishmael does not explain all of the hostility between Jews and Arabs today. The religion of Islam, which a majority of Arabs follow, has made the hostility predicted of Ishmael more profound. At one point it instructs Muslims to treat Jews as brothers and at another point commands Muslims to attack Jews who refuse to convert to Islam. The Hebrew Scriptures say it was Isaac. Another root of the conflict between Jews and Arabs is political. After World War II, when the United Nations gave a portion of the land of Israel to the Jewish people, the land was ruled by the British and primarily inhabited by Arabs although one third of the population was Jewish. Most Arabs protested vehemently against the new Israeli state, even as they refused an Arab Palestinian state offered as part of the UN plan. Arab nations including Egypt, Jordan, Iraq, and Syria attacked Israel in an attempt to drive them into the sea, but they were defeated. The defeat of the Arab forces soon became a human tragedy when the surrounding Arab nations refused to absorb the Arab refugees from Israel. Ever since , there has been great hostility between Israel and its Arab neighbors. It is our viewpoint that, biblically speaking, Israel has a right to exist as a nation in its own land that God gave to the descendants of Jacob, grandson of Abraham Genesis While there is no easy solution to the conflict in the Middle East, Psalm May those who love you be secure.

Chapter 3 : Finding Each Other in Judaism by Harold M. Schulweis

Finding Each Other In Judaism Drawing from both traditional and contemporary Jewish sources, this book explores Jewish life-cycle passages such as birth, bar/bat mitzvah, conversion, marriage, illness, and the end of life.

Because until you know what you are willing to die for, you have not yet begun to live. Over the past 2,000 years in the Diaspora, Jews have had many opportunities to display their courage to stand up for Jewish beliefs. Consider Natan Sharansky - a prisoner of conscience who willingly underwent years of psychological and physical torture for the sake of being Jewish. The pages of Jewish history are filled with thousands of Sharanskys. Whether during the Inquisition, the Crusades, the pogroms, or the myriad other persecutions and expulsions - Jews have given their lives for Judaism. Is there logic and reason to what our ancestors did? And where did they find the strength to lay down their lives rather than accept another religion? Even though he only began to learn the Aleph-Bet at age 40, he applied himself with such determination that he became the greatest sage of Talmudic times. During the first century, the Romans tried to obliterate Judaism and passed laws prohibiting Torah study. In defiance, Rabbi Akiva gathered together his disciples and taught them Torah. The Romans arrested Rabbi Akiva and executed him by brutally tearing the skin off his body with iron forks. Now that I have the opportunity, I joyously perform it! God has no needs. Yet at the same time He gives us everything - air, water, food, sun. And He gave us the Torah as instructions for deriving maximum pleasure from this world. If mitzvot are for our pleasure This is the pleasure of clarity and commitment. If you can perceive something as so important that you will sacrifice your own life for it, then your life has weight and purpose and direction. Material pleasures are necessary and nice, though they do not compare to the higher pleasures of love and meaning. You may have always known his worth on an intellectual level, but now it becomes real to you. Similarly, once you have found a cause so meaningful that you would forfeit your life for, when you indeed live for that cause, it is with unparalleled power and pleasure. This is the secret of Jewish heroism. This is why so many Jews throughout history have sacrificed their lives for what they believe. Because dying for God is a higher pleasure than living without Him. He was a member of a Jewish underground movement which aimed to rout out the British by force. During the four years that Zev was in the Jewish underground, he was completely cut off from his friends and family - forced to work as an itinerant laborer, with no place to call home. Every day he walked the streets, keeping a steady watch because the British were constantly stopping people and searching them. Any Jew found carrying a gun was guilty of a capital crime. One day, the British made a sudden sweep, and Zev was arrested. The British realized he was from the Jewish underground and tortured him to obtain other names. Zev lost a leg from the maltreatment. In , when the British retreated, Zev was released. He went on to get married, build a business, and raise a large family. True, much of it was a miserable existence. But every moment I was completely alive. I was living for something that I was willing to die for. An idiot is more than capable of leading a comfortable life. He lacks the capacity to appreciate higher pleasures beyond the physical - relationships, meaning, and spirituality. Living only for material pleasure and comfort is not really living. We also need to understand the deeper existential meaning of life. Sooner or later, every human being is faced with the cold, hard reality: Throughout the ages, the destiny and mission of the Jewish nation has been to teach monotheism. Jews are dying not for their own sake, but for the sake of humanity. This concept was such a clear reality that it gave Jews a higher form of pleasure than anything material on Earth. Rabbi Akiva understood this. When asked to trade his life for God, he understood the idea so clearly that he could even experience joy. He knew that he was connecting with something more precious than his own life. Despite the horrible persecutions, Jews always treasured life because we understood our power to transform the world. Yet when faced with conversion or death, we knew we had to fight or die for the sake of keeping the Jewish message alive. Without that obstinacy and unwavering adherence to our faith, the Jewish people could never have made such an enormous impact on the ideas and values of world civilization. Our great-grandparents understood this, and so we are here as Jews today. Know what you are willing to die for. Then you are genuinely alive, and able to truly achieve the highest form of pleasure from living. The question is, do you want to live?

Chapter 4 : 10 Inspiring Stories Of True Love From The Holocaust - Listverse

Get this from a library! Finding each other in Judaism: meditations on the rites of passage from birth to immortality. [Harold M Schulweis] -- Drawing from both traditional and contemporary Jewish sources, this book explores Jewish life-cycle passages, such as birth, Bar/Bat mitzvah, conversion, marriage, illness, and the end of life.

Symbols Star of David, chai, hamsa, tree "It has been estimated that one-third of our Western civilization bears the marks of its Jewish ancestry. Through thousands of years of suffering, persecution, dispersion, and the occasional victory, Jewish religion and culture has been profoundly influential. Today, about 14 million people identify themselves as Jews, and nearly 3. Modern Judaism is a complex phenomenon that incorporates both a nation and a religion, and often combines strict adherence to ritual laws with a more liberal attitude towards religious belief. The central religious belief of Judaism is that there is only one God. Monotheism was uncommon at the time Judaism was born, but according to Jewish tradition, God himself revealed it to Abraham, the ancestor of the Jewish people. Judaism teaches that God took special care of the Hebrews who would later become the Jews. After rescuing them from slavery in Egypt, God revealed the Ten Commandments to Moses, and many more religious and ethical guidelines in the Torah "the Law". Many of the guidelines mitzvah emphasized ritual purity and the importance of remaining set apart from the surrounding polytheistic cultures. Aside from its staunch monotheism, Judaism has few essential beliefs. Jewish identity arises primarily from belonging to an ancient people and upholding its traditions. Dogma, while important, is secondary. Although the medieval thinker Rabbi Maimonides once enumerated " 13 Articles of Faith ," many Jews do not accept all these, and Jewish beliefs vary widely on theological matters such as human nature and the afterlife. Divisions within Judaism , known as "movements," have developed in modern times as varying responses to secularism and modernity. Orthodox Judaism is the most conservative group, retaining nearly all traditional rituals and practices. At the opposite end of the spectrum, Reform Jews retain their Jewish identity and some traditions but take a liberal approach to many Jewish beliefs and practices. Conservative Judaism lies in the middle of the spectrum, taking a moderate approach in its application of Judaism to the modern world. Hanukkah, historically a minor holiday, has become more prominent in the last century for Jews who live in areas that celebrate Christmas. The Sabbath, a day of rest and worship at the synagogue, is observed each Saturday. In Judaism, all days begin at sunset, so all holidays begin at sundown and end at sundown. At the first Sabbath after the birth of a child, the proud father is called forward in the synagogue to recite blessings for mother and child. Eight days after birth, baby boys are circumcised. Jewish wedding ceremonies incorporate many ancient traditions and symbolic gestures including the well-known breaking of glass , and divorces are obtained within the Jewish community. The deceased is treated with great respect and never left alone. The dead is then remembered and honored each year on the anniversary of death. In addition to these special days and ceremonies, the Jewish life is marked by regular religious observance. Each Saturday, Sabbath is observed by ceasing work and spending the day in worship at the synagogue and at home with family. The study of Torah and other Jewish scriptures is considered very important, and many Jewish children attend Hebrew school so they can study it in its original language. In everyday life, traditional Jews observe the laws of kashrut, eating only foods that God has designated "kosher.

Chapter 5 : BBC - Religions - Judaism: Jewish beliefs

Finding Each Other in Judaism helps us connect to one another and to the image of God within ourselves and others through the life passages of Judaism.

Jewish faith and God The relationship with God Jews believe that there is a single God who not only created the universe, but with whom every Jew can have an individual and personal relationship. They believe that God continues to work in the world, affecting everything that people do. The Jewish relationship with God is a covenant relationship. In exchange for the many good deeds that God has done and continues to do for the Jewish People Judaism is the faith of a Community Jews believe that God appointed the Jews to be his chosen people in order to set an example of holiness and ethical behaviour to the world. Jewish life is very much the life of a community and there are many activities that Jews must do as a community. Jews also feel part of a global community with a close bond Jewish people all over the world. A lot of Jewish religious life is based around the home and family activities. Judaism is a family faith Judaism is very much a family faith and the ceremonies start early, when a Jewish boy baby is circumcised at eight days old, following the instructions that God gave to Abraham around 4, years ago. Many Jewish religious customs revolve around the home. One example is the Sabbath meal, when families join together to welcome in the special day. Who is a Jew? Jews believe that a Jew is someone who is the child of a Jewish mother; although some groups also accept children of Jewish fathers as Jewish. Judaism means living the faith Almost everything a Jewish person does can become an act of worship. Because Jews have made a bargain with God to keep his laws, keeping that bargain and doing things in the way that pleases God is an act of worship. A religious Jew tries to bring holiness into everything they do, by doing it as an act that praises God, and honours everything God has done. For such a person the whole of their life becomes an act of worship. A preferable adjective is haredi, and the plural noun is haredim. Judaism is a faith of action and Jews believe people should be judged not so much by the intellectual content of their beliefs, but by the way they live their faith - by how much they contribute to the overall holiness of the world. God is above and beyond all earthly things. God created the universe without help God is omnipresent: God is everywhere, all the time. God can do anything at all. God is beyond time:

Chapter 6 : Judaism Love and Brotherhood

Finding Each Other in Judaism helps us connect to one another and to the image of God within ourselves and others through the life passages of Judaism. Read More In this thoughtful new book, Rabbi Schulweis explores Jewish life-cycle passages such as birth; bar/bat mitzvah, conversion, marriage, illness, and the end of life.

Collectively, these are known as the Tanakh. Rabbinic tradition asserts that God revealed two Torahs to Moses, one that was written down, and one that was transmitted orally. Whereas the written Torah has a fixed form, the Oral Torah is a living tradition that includes not only specific supplements to the written Torah for instance, what is the proper manner of shechita and what is meant by "Frontlets" in the Shema , but also procedures for understanding and talking about the written Torah thus, the Oral Torah revealed at Sinai includes debates among rabbis who lived long after Moses. The Oral Law elaborations of narratives in the Bible and stories about the rabbis are referred to as aggadah. It also includes elaboration of the commandments in the form of laws referred to as halakha. The Talmuds are notable for the way they combine law and lore, for their explication of the midrashic method of interpreting texts, and for their accounts of debates among rabbis, which preserve divergent and conflicting interpretations of the Bible and legal rulings. Since the transcription of the Talmud, notable rabbis have compiled law codes that are generally held in high regard: The latter, which was based on earlier codes and supplemented by the commentary by Moshe Isserles that notes other practices and customs practiced by Jews in different communities, especially among Ashkenazim, is generally held to be authoritative by Orthodox Jews. The Zohar , which was written in the 13th century, is generally held as the most important esoteric treatise of the Jews. All contemporary Jewish movements consider the Tanakh, and the Oral Torah in the form of the Mishnah and Talmuds as sacred, although movements are divided as to claims concerning their divine revelation, and also their authority. For Jews, the Torahâ€”written and oralâ€”is the primary guide to the relationship between God and man, a living document that has unfolded and will continue to unfold whole new insights over the generations and millennia. Two notable examples are: Christians reject the Jewish Oral Torah, which was still in oral, and therefore unwritten, form in the time of Jesus. Others, especially Protestants , reject the authority of such traditions and instead hold to the principle of sola scriptura , which accepts only the Bible itself as the final rule of faith and practice. Anglicans do not believe in sola scriptura. For them scripture is the longest leg of a 3-legged stool: Additionally, some denominations include the "oral teachings of Jesus to the Apostles", which they believe have been handed down to this day by apostolic succession. Christians refer to the biblical books about Jesus as the New Testament, and to the canon of Hebrew books as the Old Testament. Judaism does not accept the retronymic labeling of its sacred texts as the "Old Testament", and some Jews refer to the New Testament as the Christian Testament or Christian Bible. Judaism rejects all claims that the Christian New Covenant supersedes , abrogates , fulfills, or is the unfolding or consummation of the covenant expressed in the Written and Oral Torahs. Therefore, just as Christianity does not accept that Mosaic law has any authority over Christians, Judaism does not accept that the New Testament has any religious authority over Jews. Antinomianism , Biblical law in Christianity , and Christian anarchism Many Jews view Christians as having quite an ambivalent view of the Torah, or Mosaic law: Some Jews contend that Christians cite commandments from the Old Testament to support one point of view but then ignore other commandments of a similar class and of equal weight. Examples of this are certain commandments that God states explicitly be a "lasting covenant" NIV Exod Some translate the Hebrew as a "perpetual covenant" Exod Likewise, some Christians contend that Jews cite some commandments from the Torah to support one view, but then ignore other commandments of a similar class and of equal weight. Christians explain that such selectivity is based on rulings made by early Jewish Christians in the Book of Acts , at the Council of Jerusalem , that, while believing gentiles did not need to fully convert to Judaism, they should follow some aspects of Torah like avoiding idolatry and fornication and blood , [20] including, according to some interpretations, homosexuality. Concepts of God[edit] Main articles: Judaism and major sects of Christianity reject the view that God is entirely immanent although some see this as the concept of the Holy Ghost and within the world as a physical presence, although

trinitarian Christians believe in the incarnation of God. Both religions reject the view that God is entirely transcendent , and thus separate from the world, as the pre-Christian Greek Unknown God. Both religions reject atheism on one hand and polytheism on the other. Both religions agree that God shares both transcendent and immanent qualities. How these religions resolve this issue is where the religions differ. Christianity posits that God exists as a Trinity ; in this view God exists as three distinct persons who share a single divine essence , or substance. In those three there is one, and in that one there are three; the one God is indivisible, while the three persons are distinct and unconfused, God the Father , God the Son , and God the Holy Spirit. It teaches that God became especially immanent in physical form through the Incarnation of God the Son who was born as Jesus of Nazareth , who is believed to be at once fully God and fully human. There are denominations self-describing as Christian who question one or more of these doctrines, however, see Nontrinitarianism. This theology is referred to in Hebrew as Shituf literally "partnership" or "association". Although worship of a trinity is considered to be not different from any other form of idolatry for Jews, it may be an acceptable belief for non-Jews according to the ruling of some Rabbinic authorities.

Chapter 7 : Judaism - ReligionFacts

Finding Each Other in Judaism helps us connect to one another and to the image of God within ourselves and others through the life passages of Judaism. \$ Add to basket € This item is not currently in-stock, but it's available to order online.

Judaism believes in the concept of soul mates, called bashert. The primary purpose of marriage is love and companionship, not just childbearing. A contract called a ketubah spells out terms of marriage and divorce. Marriages between certain close relatives are prohibited. Children born out of wedlock are not bastards in Jewish law. The Torah provides very little guidance with regard to the procedures of a marriage. The method of finding a spouse, the form of the wedding ceremony, and the nature of the marital relationship are all explained in the Talmud.

Soul Mates According to the Talmud, Rav Yehuda taught that 40 days before a male child is conceived, a voice from heaven announces whose daughter he is going to marry, literally a match made in heaven! In Yiddish, this perfect match is called "bashert," a word meaning fate or destiny. There are a number of statements in the Talmud that would seem to contradict the idea of bashert, most notably the many bits of advice on choosing a wife. Nevertheless, the idea has a strong hold within the Jewish community: Marriage, like everything worthwhile in life, requires dedication, effort and energy. Even when two people are meant for each other, it is possible for them to ruin their marriage. That is why Judaism allows divorce. Although the first marriage is bashert, it is still possible to have a good and happy marriage with a second spouse. How do you know if you have found your bashert? Should you hold off on marrying someone for fear that the person you want to marry might not be your bashert, and there might be a better match out there waiting for you? The traditional view is that you cannot know who your bashert is, but once you get married, the person you married is by definition your bashert, so you should not let concerns about finding your bashert discourage you from marrying someone.

The Roman woman scoffed at this, saying that arranging marriages was a simple task, but the rabbi assured her that arranging marriages properly is as difficult as parting the Red Sea. To prove the rabbi wrong, the Roman woman went home and took a thousand male slaves and a thousand female slaves and matched them up in marriages. The next day, the slaves appeared before her, one with a cracked skull, another with a broken leg, another with his eye gouged out, all asking to be released from their marriages. The woman went back to the rabbi and said, "There is no god like your G-d, and your Torah is true. Ordinarily, all three of these conditions are satisfied, although only one is necessary to effect a binding marriage. Acquisition by money is normally satisfied by the wedding ring. It is important to note that although money is one way of "acquiring" a wife, the woman is not being bought and sold like a piece of property or a slave. This is obvious from the fact that the amount of money involved is nominal according to the Mishnah, a perutah, a copper coin of the lowest denomination, was sufficient. In addition, if the woman were being purchased like a piece of property, it would be possible for the husband to resell her, and clearly it is not. To satisfy the requirements of acquisition by money, the ring must belong to the groom. It cannot be borrowed, although it can be a gift from a relative. It must be given to the wife irrevocably. In all cases, the Talmud specifies that a woman can be acquired only with her consent, and not without it. As part of the wedding ceremony, the husband gives the wife a ketubah. The word "Ketubah" comes from the root Kaf-Tav-Beit, meaning "writing. There are standard conditions; however, additional conditions can be included by mutual agreement. Marriage agreements of this sort were commonplace in the ancient Semitic world. The ketubah has much in common with prenuptial agreements, which are gaining popularity in the United States. The ketubah is often a beautiful work of calligraphy, framed and displayed in the home.

The Process of Marriage: Kiddushin and Nisuin The process of marriage occurs in two distinct stages: Kiddushin occurs when the woman accepts the money, contract or sexual relations offered by the prospective husband. The word "kiddushin" comes from the root Qof-Dalet-Shin, meaning "sanctified. However, the root word also connotes something that is set aside for a specific sacred purpose, and the ritual of kiddushin sets aside the woman to be the wife of a particular man and no other. Kiddushin is far more binding than an engagement as we understand the term in modern English; in fact, Rambam speaks of a period of engagement before the kiddushin. Once

kiddushin is complete, the woman is legally the wife of the man. The relationship created by kiddushin can only be dissolved by death or divorce. However, the spouses do not live together at the time of the kiddushin, and the mutual obligations created by the marital relationship do not take effect until the nisuin is complete. The nisuin from a word meaning "elevation" completes the process of marriage. The husband brings the wife into his home and they begin their married life together. In the past, the kiddushin and nisuin would routinely occur as much as a year apart. During that time, the husband would prepare a home for the new family. There was always a risk that during this long period of separation, the woman would discover that she wanted to marry another man, or the man would disappear, leaving the woman in the awkward state of being married but without a husband. Today, the two ceremonies are normally performed together. Because marriage under Jewish law is essentially a private contractual agreement between a man and a woman, it does not require the presence of a rabbi or any other religious official. It is common, however, for rabbis to officiate, partly in imitation of the Christian practice and partly because the presence of a religious or civil official is required under United States civil law. As you can see, it is very easy to make a marriage, so the rabbis instituted severe punishments usually flogging and compelled divorce where marriage was undertaken without proper planning and solemnity.

A Typical Wedding Ceremony It is customary for the bride and groom not to see each other for a week preceding the wedding. On the Shabbat of that week, it is customary among Ashkenazic Jews for the groom to have an aliyah the honor of reciting a blessing over the Torah reading. This aliyah is known as an ufruf. There are exuberant celebrations in the synagogue at this time. Throwing candy at the bride and groom to symbolize the sweetness of the event is common. Soft candy, of course! Usually Sunkist Fruit Gems, which are kosher. Traditionally, the day before the wedding, both the bride and the groom fast. Before the ceremony, the bride is veiled, in remembrance of the fact that Rebecca veiled her face when she was first brought to Isaac to be his wife. The ceremony itself lasts minutes, and consists of the kiddushin and the nisuin. For the kiddushin, the bride approaches and circles the groom. Two blessings are recited over wine: The nisuin then proceeds. The importance of the chuppah is so great that the wedding ceremony is sometimes referred to as the chuppah. The bride and groom recite seven blessings sheva brakhs in the presence of a minyan prayer quorum of 10 adult Jewish men. The essence of each of the seven blessings is: The couple then drinks the wine. The groom smashes a glass or a small symbolic piece of glass with his right foot, to symbolize the destruction of the Temple. The couple then retires briefly to a completely private room, symbolic of the groom bringing the wife into his home. This is followed by a festive meal, which is followed by a repetition of the sheva brakhs. Exuberant music and dancing traditionally accompany the ceremony and the reception. You will rarely hear the traditional "Here Comes the Bride" wedding march at a Jewish wedding. This song, more accurately known as the Bridal Chorus from Lohengrin, was written by antisemitic composer Richard Wagner. For this reason, Jews have been understandably reluctant to play his music at our weddings. Awareness of this historical tidbit is fading, though, as is that reluctance. The Marital Relationship Marriage is vitally important in Judaism. Refraining from marriage is not considered holy, as it is in some other religions. On the contrary, it is considered unnatural. The Talmud says that an unmarried man is constantly thinking of sin. The Talmud tells of a rabbi who was introduced to a young unmarried rabbi. The older rabbi told the younger one not to come into his presence again until he was married. Marriage is not solely, or even primarily, for the purpose of procreation. Traditional sources recognize that companionship, love and intimacy are the primary purposes of marriage, noting that woman was created in Gen. According to the Torah and the Talmud, a man was permitted to marry more than one wife, but a woman could not marry more than one man. Although polygyny was permitted, it was never common. The Talmud never mentions any rabbi with more than one wife. It continued to be permitted for Sephardic Jews in Islamic lands for many years. To the present day, Yemenite and Ethiopian Jews continue to practice polygyny; however, the modern state of Israel allows only one wife. Those who move to Israel with more than one wife are permitted to remain married to all of the existing wives, but cannot marry additional ones. A husband is responsible for providing his wife with food, clothing and sexual relations. Ex. A man cannot force his wife to engage in sexual relations with him, nor is he permitted to abuse his wife in any way a practice routinely permitted in Western countries until quite recently. A married woman retains ownership of any property she brought to the marriage, but the husband has the right

to manage the property and to enjoy profits from the property. Prohibited Marriages and Illegitimate Children
The minimum age for marriage under Jewish law is 13 for boys, 12 for girls; however, the kiddushin can take place before that, and often did in medieval times. The Talmud recommends that a man marry at age 18, or somewhere between 16 and 18. The Torah sets forth a laundry list of prohibited relations. Such marriages are never valid. For a complete list, see Mitzvot Commandments. The offspring of forbidden marriages are mamzerim bastards, illegitimate , and subject to a variety of restrictions; however it is important to note that only the offspring of these incestuous or forbidden marriages are mamzerim. Children born out of wedlock are not mamzerim in Jewish law and bear no stigma, unless the marriage would have been prohibited for the reasons above. Children of a married man and a woman who is not his wife are not mamzerim because the marriage between the parents would not have been prohibited , although children of a married woman and a man who is not her husband are mamzerim because she could not have married him.

Chapter 8 : Why do Jews and Arabs / Muslims hate each other?

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What are the different sects of Judaism? Like most major religions, Judaism worldwide is comprised of several different sects. However, the branches of Judaism active today are not the same as those seen in the Bible, so the ancient and modern eras have to be understood separately. When looking at different sects of Judaism, one should also note that the term Jewish can refer to a religious identity, an ethnic identity, or a racial identity. Historically, these have been intertwined to the point of being nearly identical. However, from a religious standpoint, different sects are separated purely on the basis of their theological views. Sects of Judaism in the Ancient Era In the Bible, sects of Judaism were divided mostly by their view of a literal afterlife and bodily resurrection, or by whether or not they felt called to take an active or passive role in end-times events. Josephus , an early Jewish historian of Judea, defined four major sects of Judaism: Pharisees , Sadducees , Essenes , and Zealots. There were other, smaller groups with unique beliefs. The four mentioned by Josephus, however, were the major divisions. Though the term Pharisee is often used in a derogatory sense today, the Pharisees in New Testament times were deeply committed to moral behavior and a scholarly approach to the Scriptures. Their stance on morality included a rigid adherence to behavioral aspects of Mosaic Law. Pharisees believed in a literal afterlife and the bodily resurrection of the dead. Of the four major sects of Judaism, the Pharisees held the strongest belief in determinism. The later rabbinic interpretation grew out of the Pharisee sect. Jesus not only criticized the Pharisees for their hollow legalism Matthew The Sadducees differed significantly from Pharisees in their theology. Sadducees did not believe in a literal afterlife or a bodily resurrection. They saw the Old Testament law in a less rigid light than the Pharisees, though they were committed, in their own way, to its core concepts. Of the four major sects of Judaism, the Sadducees were by far the most cooperative with the Roman Empire. They tended to be aristocrats and were in control of the high priesthood. Annas and Caiaphas, mentioned in the New Testament Luke 3: The Essenes were a monastic group. Unlike the Pharisees, Sadducees, and Zealots, the Essenes felt called to separate from society in preparation for the end of the world. In broad strokes, the Essenes could be considered a doomsday sect. They felt the end times were imminent, and it was their duty to patiently, passively await the apocalypse. The Essenes produced written materials found millennia later, known as the Dead Sea Scrolls. These critically important documents shows how carefully and accurately the Old Testament Scriptures had been preserved over the centuries. On the other side of the apocalyptic coin were the Zealots , by far the smallest of the four groups. Like the Essenes, the Zealots were something of a doomsday sect of Judaism. However, the Zealots believed their actions would directly influence when and how this apocalypse occurred. Specifically, they believed they were called to commit acts of violence against the Roman occupiers and to incite others to revolution. Theologically, Zealots were all but identical to the Pharisees, except for their fanatical, anti-Roman militancy. This view not only brought them into conflict with the Roman-friendly Sadducees, but it accelerated Roman aggression against Jews, culminating in the destruction of the temple. Ever since that event, there have been no temple, no priests, and no sacrifices on behalf of the nation of Israel. In a very real sense, modern Judaism is notâ€”and cannot beâ€”the same as biblical Judaism. Political and religious changes over the first few centuries AD resulted in one particular interpretation becoming dominant, today known as Rabbinic Judaism. The Rabbinic school was the result of a consolidation of power within the sects of Judaism following the destruction of the temple and the Bar Kokhba revolt about 60 years later. This school grew out of the Pharisees, and it retained their heavy emphasis on scholars and rabbis. In this way, Rabbinic Judaism proposes something similar to the magisterium of the Roman Catholic Church. The Rabbinic sect produced enormous quantities of literature defining the halakha, or interpretations of the Law. As Rabbinic Judaism grew, Christianity became viewed less as a sect and more as a heresy by mainline Judaism. Christianity and Judaism were already growing apart in their spiritual approach prior to the Bar Kokhba revolt. But when Christ-following Jews refused to proclaim Simon bar Kokhba as Messiah, they were branded as complete

heretics by mainline Rabbinic Judaism. From that point on, Christianity and Judaism were seen as completely separate theologies. Another small sect arising during this time was Karaite Judaism, which accepted only the canonical written books of the Old Testament and rejected the Rabbinic writings and oral traditions. The Rabbinic period lasted until around the end of the 17th century. Sects of Judaism in the Modern Era In the early part of the 18th century, Judaism began to fracture as modern approaches to Scripture and society emerged. The resulting sects of Judaism essentially divide modern Jews into three groups: Orthodox, Conservative, and Reform. As always, there are numerous smaller, less influential sects of Judaism, such as Torah Judaism and Reconstructionist Judaism. The overwhelming majority of Jews in the world are Orthodox, though Conservative and Reform are more common in the United States and certain parts of Europe. Reform Judaism, which emerged in Germany the early s, is by far the most theologically liberal sect. Concepts such as prayers in Hebrew, kosher dietary laws, and the separation of genders during worship are rejected as irrelevant, or even backwards. The Scriptures, according to Reform Judaism, are human developments, subject to our interpretations and fallibilities. In response to the rise of Reform Judaism, some Jews doubled down on the approach of Rabbinic Judaism, emphasizing traditional rituals, interpretations, and practices. Their core contention is that the Torah, handed down directly to Moses by God, is applicable in all ways and at all times. Most practicing Jews in the world today, save for in the U. The tension between liberal-leaning Reform and deeply conservative Orthodox resulted in the growth of the third major sect of Judaism, referred to as Conservative. This group is significantly more common in the United States. Conservative Judaism keeps to the laws of the Torah and Talmud, but with certain concessions made to modern cultural preferences. The key interest in Conservative Judaism is the centrality of religion and Jewish religious identity. Conservative Judaism maintains kosher dietary laws and the regular Sabbath but uses both local and Hebrew language for liturgy and does not separate genders during worship. Like Reform, however, Conservative Judaism does not see the Scriptures as inspired or inerrant.

Chapter 9 : /pol/ - How Jews find each other in the crowd.

Rabbinic Judaism, which makes up 99% of all Judaism, is less than two thousand years old. It comes from the Talmud which was the codified version of the Oral Torah, written down by the descendants of the Pharisees hundreds of years after Christ's death.

Kindness to others is an important commandment Jewish Law spells out how to be kind to others Kindness applies to people and animals, to Jews and gentiles Many people think of Judaism as the religion of cold, harsh laws, to be contrasted with Christianity, the religion of love and brotherhood. This is an unfair characterization of both Judaism and Jewish law. Love and kindness have been a part of Judaism from the very beginning. When Jesus said, "love thy neighbor as thyself," he was merely quoting Torah , and he was quoting the book that is most commonly dismissed as a source of harsh laws: The point is repeated in Leviticus Love and Brotherhood in Jewish Sources A large part of Jewish law is about treating people with kindness. The same body of Jewish law that commands us to eat only kosher food and not to turn on lights on Shabbat , also commands us to love both Jews and strangers, to give tzedakah charity to the poor and needy, and not to wrong anyone in speech or in business. In fact, acts of kindness are so much a part of Jewish law that the word "mitzvah" literally, "commandment" is informally used to mean any good deed. Pirkei Avot, a book of the Mishnah , teaches that the universe depends on three things: In fact, this quote has become a popular song in synagogues: The Talmud tells a story of Rabbi Hillel , who lived around the time of Jesus. A pagan came to him saying that he would convert to Judaism if Hillel could teach him the whole of the Torah in the time he could stand on one foot. Rabbi Hillel replied, "What is hateful to yourself, do not do to your fellow man. That is the whole Torah; the rest is just commentary. Go and study it. But this idea was a fundamental part of Judaism long before Hillel or Jesus. It is a common-sense application of the Torah commandment to love your neighbor as yourself Lev. Judaism is not content to leave love and brotherhood as a lofty ideal, to be fulfilled as each individual sees fit. Judaism spells out, in intricate detail, how we are meant to show that love. Commandments of Kindness Jewish law includes within it a blueprint for a just and ethical society, where no one takes from another or harms another or takes advantage of another, but everyone gives to one another and helps one another and protects one another. Again, these are not merely high ideals; the means for fulfilling these ideals are spelled out in the commandments. Everyone knows that the Ten Commandments command us not to murder. The full scope of Jewish law goes much farther in requiring us to protect our fellow man. We are commanded not to leave a condition that may cause harm, to construct our homes in ways that will prevent people from being harmed, and to help a person whose life is in danger, so long as it does not put our own lives in danger. These commandments regarding the preservation of life are so important in Judaism that they override all of the ritual observances that people think are the most important part of Judaism. Almost any commandment may be violated to save a life. We are commanded to help those in need, both in physical need and financial need. The Torah commands us to help a neighbor with his burden, and help load or unload his beast. See Treatment of Animals. We are required to give money to the poor and needy, and not to turn them away empty handed. Jewish law forbids us from cheating another or taking advantage of another. Jewish law regarding business ethics and practices is extensive. It regulates conduct between a businessman and his customer for example, not to use false weights and measures, not to do wrong in buying and selling, not to charge interest and between a business man and his employee to pay wages promptly, to allow a worker in the field to eat the produce he is harvesting, and not to take produce other than what you can eat from the employer while harvesting. Entire books have been written on the subject of Jewish laws against wronging another person in speech. We are commanded not to tell lies about a person, nor even uncomplimentary things that are true. We are commanded to speak the truth, to fulfill our promises, and not to deceive others. See Speech and Lashon Ha-Ra. Contrary to what many people think, most of these laws regarding treatment of others apply not only to our treatment of our fellow Jews, but also to our treatment of gentiles , and in many cases even to our treatment of animals. In fact, some of the laws instituted by the sages even extend kind treatment to inanimate objects. Of course, we do not believe that bread actually has feelings, but this practice

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helps to instill an enormous sensitivity to others. If we can show concern for a loaf of bread, how can we fail to show concern for our fellow man? [Click Here](#) for more details.