

EPISODE 1 TRANSCRIPT FOR WEB MIXED MULTITUDE

Josh: Hello, Rabbi Shira.

Shira: Hello, Joshua Malina. It's so lovely to see your face.

Josh: And hello listeners. We can't see your faces, but we're imagining them. You look great! You are listening to the first full actual episode of Chutzpod!, ancient texts for modern times. What do we hope to do with this podcast?

Shira: We've been really grateful for all of the responses we've received to our teaser over the last month. I guess it seems like people are picking up what we're putting down, which is that we want to really try to engage life's questions. The questions of the day, the ones that are live for us. And we want to use Jewish text and tradition as a way of exploring these questions and informing our lives. So, speaking of questions, we've been really grateful for all that you've sent in already about everything from "why is chicken parmesan not kosher?" to "why do bad things happen to me, I'm a pretty good person?" They are all difficult in their own way and they're all the kinds of questions that we want to address, and we want to provide some sort of solace and sustenance in these times. I don't know, is that what you think Josh?

Josh: I think so. I was just going to say a rabbi and an actor walk into a studio. We're going to try to come up with a punchline over the course of many episodes.

Shira: That's a goal.

Josh: Happy New Year!

Shira: Happy New Year to you too Joshua. It's so nice to finally get this party started. We've been talking about the podcast for a long time and here we are with our first episode.

Josh: 2022. Happy *goyishe* New Year.

Shira: I like to say secular New Year.

Josh: Okay. Well, let me ask you, that leads me to an immediate first question of the new year: is saying that something is *goyishe* or referring to non-Jews as *goyim*, is that inherently derogative? In other words, my understanding is *goyim* means "the nations."

Shira: No no—

Josh: It's just a quick question.

Shira: Nothing is a quick question when you ask a rabbi, you know that.

Josh: That would have been a good title: “Nothing is a quick question.” We'll be back in a moment.

Shira: I do think one day we should do an entire episode just of the names of the podcast that didn't roll. Here's the thing about the word *goy* or *goyim*: theoretically it's value neutral. It means people who are not Jewish, but over the years, it has –as you said earlier– it's developed this derogatory implication, which is such a shame because as we talked about in the teaser, I'm writing a book about interfaith couples and it would actually make my life a lot easier if I could just use the word *goy* or *goyim* as a way of describing those people who are not Jewish, but I feel a little reluctant to do so because I would hate for people to think I was using it in any derogatory way.

Josh: It should all be about context. If the word itself is value neutral, then it should be how the, whoever is wielding the word, how they're using it, but better in the Jewish and Torah tradition to build a fence around the Torah.

Josh: So what we've established is, I think in a circuitous way, it's not OK to use the word “*goy*,” because let's build a fence around it. It's maybe better to avoid using a term that some may be offended by. So I withdraw it! Happy secular new year. We of course, famously have our own new year: Rosh Hashanah. What does the secular new year mean for you, if anything?

Shira: Well first of all, because the Jews are just extra, as my kids would say, you know, we have four new years, right? Not just one.

Josh: Oh yeah, that's right, we have a New Year for the trees.

Shira: Right, so we have a New Year not only for the trees, but we also have a New Year for the animals, and we have a New Year for the Holidays, and we have a New Year for the Calendar better known as Rosh Hashanah.

Josh: And literally nothing for single celled organisms?

Shira: No, literally nothing.

Josh: Something we could address, I think, in our new wave of Judaism; New Year's for paramecia.

Shira: There's all sorts of things that we can address.

Josh: Okay. So I've already, uh, pushed us horribly off topic.

Also maybe let me just give a quick definition of terms as we go. **Torah**. The five books of the Hebrew Bible. The Old Testament, which again, some people, I think it's value neutral. I think old is great. Old Testament, New Testament, classic Coke, new Coke. There's room for it all. But some people don't like Old Testament.

Shira: I think we can call it "the vintage testament".

Josh: Yes, beautiful.

Shira: Because my kids go out thrifting all the time for vintage clothing.

Josh: There you go. Exactly. It gets better as it ages. Or the Pentateuch, if you're of a Hellenistic bent, meaning a fan of Helen Mirren. Pentateuch, from the Greek "Pentateuchus." Penta, meaning five, **Teuchus**, meaning Tushy.

Shira: Is there anything true about what you just said?

Josh: I don't know. I'll have to analyze it later. I was, I felt like I was on a roll. But, yeah so the Torah, which people are familiar with, most people –whether or not they're Jewish– are the five books of Moses and we read in synagogues around the world a little bit on Monday and Thursday, and then a whole portion on Saturday, on **Shabbat**, on Sabbath, correct?

Shira: A hundred percent correct. Right. (Thank you.) And oh, that's right, we should have said this: every week we read a little bit. So when I said this week's portion is called *Bo*, this is the portion that we happen to be reading and it's very confusing to people. Why did the Jews read this portion about the Exodus in January, so many months away from Passover, which is a springtime holiday?

Josh: Yes, I was going to ask that question.

Shira: I don't, you know what, I don't know. I'm sure there's some rabbi somewhere who has a really deep answer to that question.

Josh: I respect a Rabbi who says, I don't know.

Shira: Oh, you're going to get a lot of that on this.

Josh: You're the first one I've met.

Shira: Is that true? Maybe I am the only one who doesn't know things.

Josh: What is our topic today? What will we discuss?

Shira: Here's what I want to talk about Josh. And it does come directly from this week's Torah portion, which is called *Bo*, but I feel like we need to set the scene. Here it is: the Israelites are leaving slavery in Egypt. This is where we are in the book of Exodus and you know, it's been a tough 400 odd years for them and there've been all the plagues. So the last little bit of time has been tough on the Egyptians as well, and as the Israelites are finally like, just picture from the prince of Egypt or the 10 commandments, they're finally leaving. The orchestral music is crescendoing. And all of a sudden, there's this extra bit of information thrown in that get the ancient rabbis really excited. So here's where it is. We're in Exodus chapter 12. I'm going to read a tiny bit in Hebrew, a tiny bit in English. We're not going to dive too deeply into the Hebrew or English because most people are listening to this, but the Hebrew begins with *Vayyis'u venei-yisra'el mera'meses sukkotah* – The Israelites went from the Brahmases to Sukkot. These are the names of two places. And then the verse continues. *Vicom Erev Rav a lot eee tam*. Also an *Erev Rav*, often translated as a mixed multitude, went up with them. That's what I want to talk about.

Josh: And I know *erev* as meaning evening, like *erev Yom Kippur*– the night that *Yom Kippur* begins. *Yom Kippur*.

Shira: Yeah. This word *erev* is a very interesting one and *erev* means “evening.” It means, well, what is evening, right? You have daytime, you have nighttime; evening is like this in-between time. I mean, you'll remember in the teaser, we spent all this time talking about liminal spaces. Here we are back in the Jewish liminal space. So evening is a time of mixtures when day mixes with night. And so *Erev Rav* in this phrasing is a mixed multitude, all these Egyptians who left Egypt with the children of Israel to travel into the wilderness and then into the promised land with them.

Josh: Ah, interesting, so was this just “get out while the getting is good, I am with them?” Or why did some Egyptians leave?

Shira: Well I mean, that's it, that's the question that has jazzed the rabbis for 2000 years. Why would these people leave? Were they good guys? Were they bad guys? You know? And the rabbis, you know, two rabbis, three opinions, and they have all the opinions.

Josh: Another podcast name. We almost went with: Two Jews, Three opinions. That was the leading podcast name for us for quite awhile.

Shira: I know.

Josh: (Laughter) Yeah, I can hear in your voice, you miss it and you wish that was the name of this podcast.

Shira: Only one I miss is the podcast of the elders of Zion.

Josh: (Laughter) That one, I knew wasn't going to fly.

Shira: Can we go back to the text, Joshua?

Josh: Yes. I'm sorry.

Shira: So as you asked, who are these Egyptians and why would they leave? Do you want to offer a thought?

Josh: Well, I guess, uh, well I'll offer a thought in the form of a series of questions.

Shira: Oh, that's nice.

Josh: Are we to believe that some of them or all of them converted to Judaism or they just were Egyptians who wanted an adventure? They heard about birthright and they wanted on the initial trip.

Shira: Oh my God. This was the first birthright trip. Okay. So did they convert? I mean, this whole conversation is so anachronistic in a way, because there was no conversion back then (Oh OK), but let's pretend there was at first. No, no, no. Because the rabbis of ancient times, they disagree as to whether these people converted or not. But many rabbis really do believe that these Egyptians did convert to Judaism. And here there is, you know, anyone who knows me knows I have a tremendous amount of love in my heart for converts— Jews by choice.

Josh: I am married to one and I also have tremendous reverence for converts. To me, the traditional thinking is, is that the Jewish feeling towards converts is one of great reverence and respect for having taken on what is sometimes the yoke of Judaism and the responsibility and burden even of it. Whereas the rest of us were just born into it, so that it should be accorded respect, but, uh, I know Wife has been met with both, uh, welcoming arms and not so welcoming arms.

Shira: You know, look, I haven't read every single text ever written about converts in Judaism, but in my optimistic moments, I feel like the text break, 80/20, 85/15 in favor of really honoring the convert and being grateful that these people are throwing their lot in with the *shtunky* Jews. Why?!? But that 15% rears its head in some pretty ugly ways. So anyway, this erev Ro'v, right? The mixed, the mixture, people, and there were lots of them, there are some rabbis that say these people converted to Judaism and in fact, and in fact, the Midrash goes like this. The rabbinic commentary goes like this: Moses and God they're hanging out. Moses says, "God, there are all these people who are leaving with us. They want to convert to Judaism. I'm taking them with us." and God's like "Uh-uh Moses, do not take them. They're going to cause trouble for you." And Moses is like, "No God, they're going to be great. We need all the people we can get. This mixed multitude, they're going to make us who we are." And God's like, "No, don't do it." And in *not* the first instance of a human being entirely disobeying God, Moses is like, "Forget you God," and takes the people. Now, there are some commentators who say that the mixed multitude continued to make a little bit of trouble. They really did in their time, in the wilderness.

But there are others who say “no, this group was sort of, they were rabble-rousers in the best way.” Some say they were rabble-rousers in a terrible destructive way and some say no, they actually helped the Israelite people develop as a people after slavery.

Josh: Hmm. Yeah. Right. Because we are taught, are we not, that nobody who had experienced freedom from the Israelites left Egypt, right? It was a generation of slaves that had only known slavery. So they probably needed a little help too; how do you suddenly become a free people?

Shira: Wow, I never in my life thought of it that way. That's right. The Israelites needed the *Erev Rav* to teach them how to be free, because they just didn't know. And by the way, they screw it up over and over again. The entire book of numbers is just the Israelites messing it up, but that's a great insight about, sort of, what we need in order to build a healthy community. We need a dose of rabble rousing. Do you believe that?

Josh: I do. Sure. I mean, I guess it depends what we're, how we define rabble-rousing. I agree that it can go either way. This time of year, I do have a certain group of rabble-rousers on my mind as it is the anniversary of January 6th.

Shira: Yeah. I know when this week's Torah portion was about the mixed multitude and we knew that it was going to be the one year anniversary of the insurrection, it just felt there was a different kind of learning there, you know, because I'm a fan of rabble-rousers. That's my brand, you know, and yet here we had this moment in American history and maybe it was the violence, maybe it was the visual sort of assault on our capital, like a symbol, which is interesting because some Rabbis say that the mixed multitudes were responsible for the golden calf. In the same way that the January 6th insurrectionists used a physical object as a symbol of their destruction, so too in a way, did the *Erev Rav* use the golden calf –what's that, a metaphor? A comparison? I don't know, how far does that go? Because then is the capital the golden calf, and then therefore, should the capital be destroyed? That's not what you and I want.

**Josh: (Laughter) Well no no, I think you're right and dare I say it I think Trumpism is the golden calf. The golden calf being a reference to the idol that the Israelites danced around and worshipped in the desert and its meaning nowadays is something that is given great reverence that is perhaps not deserved.

Shira: I have to say Josh that you making this connection to like Trumpism and the golden calf actually gives me more compassion for our contemporary others.

Josh: Huh.

Shira: Let me explain.

Josh: Please.

Shira: OK so go back to the actual story of the golden calf, where in the book of Exodus in the Torah, these were terrified human beings. They had basically just left slavery in Egypt, they were travelling through the wilderness, Moses had gone up to the top of Mount Sinai, and they really had no idea whether he was ever going to come back, so they were terrified. They needed something, they needed leadership. So when this suggestion was made to build this golden calf, whether it was by the mixed multitudes or by someone else, these Israelites, they grabbed onto it because of the immediacy of it all. It felt like a magic bullet as it were, this could be their leader. In one minute this calf could fix all of their issues. Yes. it was the wrong thing to do and of course God was not happy, and I'm not saying that they should have done it, I'm saying I understand how it happened. So you making this connection gives me more compassion for even some of the people, not all of them, but some of the people who protested on January 6th.

Josh: That's beautiful and I want to recognize and extol your greater empathy and compassion.

Shira: But....

Josh: You have got deeper sympathy and empathy than I, and I think that's probably why it's good that you're a Rabbi and I am not. I think you're cut out for the job better than I. If you think we are stretching the metaphor here, we will put on our website, there is a golden statue made of Donald Trump at some point during his reign.

Shira: I think it was at a CPAC convention.

Josh: That's people with sleep apnea. Oh no no that's the CPAP convention sorry nevermind(laughter).

Josh: And maybe part of the problem last January 6th is that, that multitude wasn't so mixed. They were of like mind and maybe there's a lesson there where we're so polarized in so many ways, and maybe we need to embrace the other. And so that we have a positive effect on each other and you have to see you can't surround yourself completely with people who think like you do, or sometimes bad things happen,

Shira: First of all-

Josh: Bad or good. This can go either way.

Shira: It's great. Because the Torah could just say it was a multitude of people. Right. But if **dafka** says it specifically says it was a mixed multitude and maybe that's what was lost. I love your comparison. I hate and love your comparison of Trumpism right to the golden calf, right? It became this idol that sort of took us away from the deep work that we need to do as a country, as a people. I am usually not one of those "can't we all get along?" kind of rabbis. I'm much more of those "Let's get the work done" kind of people. But I do think there's something about this Torah portion that's like "Hello? Shira?" Maybe the mixed is one of the keywords.

Josh: Let me be clear. It cuts both ways. In all ways. I know one of my tendencies is to surround myself with people who think the way that I do and then to denigrate those who don't. So I don't want it to seem too one-sided. I realize that if we're going to preach the philosophy of taking the other end, everybody's gotta sort of go a little farther toward that end.

Shira: Ahh, I feel like I can extend myself to people who watch reality TV. That's about as far as I can go.

Josh: That's good because I love reality TV.

Shira: You do love reality TV, what do you watch?

Josh: Just all of it. Just Survivor and The Amazing Race and all iterations of Below Deck and the Bachelor and the Bachelorette and Love Island and Real Housewives. And that's all I can think of off the top of my head. I have a secret second life where my wife doesn't like any of this, but after she goes to sleep, it's all about Below Deck Mediterranean.

Shira: First of all, I do think that you and I should go on the next season of the Amazing Race. Right?

Josh: That's a great idea. Are you good with a map?

Shira: Terrible. (So am I) Here's what I'm good with: I can make bad jokes. That's about it. I'm done.

Josh: Then we wouldn't make a great team because our skill sets overlap rather than compliment each other.

Josh: One of the things I've taken pride in as a Jew has always been my understanding that the Jewish way of looking at those who are not Jewish is basically we have a lot of concepts about being judged and how we're judged and how we must behave. We have 613 commandments we're meant to follow, but when it comes to non Jews, I thought there were seven essentially moral the seven Noahide Laws, right? (Yes). Eat whatever you want, have a cheeseburger. That crazy stuff is just for us.

Shira: Oh cheeseburgers.

Josh: (Laughter) But non Jews, you gotta be a decent person, right?

Shira: There is this understanding that Jews we have, and this is one of the reasons we love converts so much, because we don't believe non Jews are going to hell. So anyone who wants to throw in with us in our commandments, that's like, great. But yeah. Non Jews just good people, that's all we're asking is for them to be good people. But I do think Jews are of two

minds about the other. On the one hand we have the 36 times in the Torah that it says to take care of the other and the oppressed, and certainly in the 21st century, those of us who really appreciate Judaism's approach to social justice, feel very proud of the parts of Judaism that embrace the other. The truth is we also have a lot that is rejecting of the other. That is scared of the other. That is violent toward the other. I mean, we have a whole Torah portion every year in which we're supposed to remember that *Amalek*, this tribe attacked us as we were leaving Egypt and we were supposed to wipe them out. So, look, you know, the longer Jews live in relative safety in America, which let the emails begin now, but we do live in relative safety in America, the more we will have the privilege of doubling down on loving the other, and when things get bad for us I think one of the reactions for better for worse is to despise the other.

Josh: Well here also, I think there's an important distinction if you're talking about *Amalek*. Cause I was also raised with that and every generation there's an *Amalek* who wants to wipe us out and many of our, uh, Jewish holidays do in fact, commemorate our surviving, despite terrible odds and perilous situations. I don't mind a call to smite a real enemy, but do you paint everyone who's other as enemy. I would hope that would not be the Jewish way. This makes me think now, even though we're in January, as you mentioned, we're telling the Passover story in January, there is an element to the Passover Seder to the most widely observed Jewish holiday, I think is Passover. We have these Seders, these big meals we read from the *Haggadah* and there is a moment towards the end of every Seder. I know I grew up always participating in this, where you open the door and you recite this prayer or this writing **Shmot chamatcha** you know, calling on our God to pour out God's wrath against our enemies and as I got older and started my own traditions with my own family and my wife, and took in her thinking on things, she said, "Why are we doing this? Why are we saying that?" We're celebrating that we're alive and then all of a sudden we're opening the door and we're yelling "pour out your wrath." And, we have elided it from my Seder, although my dad still has to sort of go to the door and mumble it because he's a traditionalist. And he's like, it's part of the Seder, which also is another question. Do you have to embrace everything you're saying? Or is it, can you also acknowledged by saying that this was part of our tradition, then maybe we have to own up to it and deal with it.

Shira: I do think Judaism is not a pacifist religion and so the idea of the necessity sometimes of violence is part of our tradition. And, you know, if you don't like it, then maybe create a world in which there isn't violence and then we won't have to have these conversations anymore. But I think Jews have been the receiving end of the stick too many times to sort of respond with pacifism, you know, just turning the other cheek. And I think that is, you see that come up. In fact, you know, when you're looking at all these rabbis who were making all these comments about whether the mixed multitudes were good guys or bad guys, if you actually go to these rabbis' Wikipedia pages, a lot of them have Wikipedia pages which is amazing, you can see whether they lived at a time that was good for the Jews or bad for the Jews.

Josh: Wait, when was good for the Jews, what year was that?

Shira: (Laughter) Six to eight CE, they were like two years.

Josh: The heyday.

Shira: Well, it's all relative, right? The golden age of Spain, where we only were a little bit oppressed, but we weren't sort of murdered, or like, thrown into synagogues and set aflame, little things like that.

So I think that this idea of *shmot chamatcha* and feeling, what to some can feel like an unwarranted anger toward the other is really fear.

Josh: The key is not to have a knee jerk reaction to the other as being set against you. It's important to recognize who really is against you and who isn't an enemy and must be met and who is just other, and maybe it has something to offer.

Shira: Yeah and I think I have gotten away from that a little bit these last few years.

Josh: We all have. I certainly have too.

Shira: I know I see you on Twitter, but I think that that could be a spiritual practice for me is sort of like returning to other, but man, one day, I'll tell you the story about when one of my best friends and I went off to rural Pennsylvania.

Josh: How about now!

Shira: OK, So I went with my friend Laura to *****, Pennsylvania. Literally there's like me this loud ethnic Jewish lady and my dear friend Laura who is this self-described butch Lesbian from Alabama, with a pickup truck, and actually we thought –this is how naive we were about the whole thing– we thought her being a Southerner and her having a pickup truck would help connect with the other. And our goal, and this is what we did, we went from gun shop to coffee shop, to diner, to laundromat trying to talk to the “other,” people who might have voted for a different political candidate that we did. People who understand the world a little differently than we do and I was just a little bit naive. One of my favorite lines is the sum is greater than its parts and I thought we'd be able to connect with these people and just figure out where the venn diagram overlapped and what we had in common (laughter), I was very wrong. And I went home pretty dispirited, because I realized pretty quickly how different our worldviews were, right? There was just a radically different understanding of circles of obligation to other and how far out they extend. There was a radically different understanding of the role of government in taking care of the less fortunate, there was a radically different understanding of who is vulnerable in contemporary society, you know. Between you and me Josh, I thought I could get a High Holiday sermon out of this trip, but I couldn't because there was too much difference and it wasn't an uplifting trip at all.

Josh: But you didn't leave the Rabbinate, so you still have hope, that's my interpretation.

Shira: So I didn't leave the Rabbinite but it's not overstating the case to say I was changed. There was something that I thought could happen and I came home from those few days recognizing that "oh, that thing can't happen" and it made me really sad as an individual and as an American, but I had to get to a point where I realized that wasn't the final chapter. The story of America is not over. I had to sort of return to hope. All of this from the 12 people I met in ***** , PA.

Josh: You need to meet at least 12 other people before you make a life changing decision.

Shira: I assume you are making fun of me here a little bit Josh, as well you should. This idea of me judging half of America and radically shifting my worldview based on meeting 12 people. That's just an indication of how implicated I am and you are as well, in this work of learning to have different types of conversations.

Josh: What are our takeaways from *Parshah Bo* and how can we use the wisdom of the story today?

Shira: (Laughter) What have we learned? Here's what we've learned. I'm bringing to this, the fact that we've just come through the December holidays, as we euphemistically say, and this is a time where many Jews in America feel othered and also many Jews sort of gain pride in feeling othered and I think what we've learned is that there is always going to be an other. That's how the world works. We are clannish human beings and they're always going to be people who are not exactly like us, and one example of that are the mixed multitudes that came out of Egypt with the Israelites. And when we're faced with the other, we have a few options. One is to draw them as so different from us that there's no coming back, and they might draw that for themselves. I do think for a lot of those insurrectionists, they were so far othered that there's no meeting of the minds. One is to begin with the spirit of generosity and welcome in, which is what Moses did, and say "alright you were other, but let's try it." And that even when, if they screw you, you know, like maybe they did with the golden calf, they're still part of who you are. That's still also part of your story. So I guess what I'm taking from this is widening the tent that it includes the greatest number of others as possible, but know that at the end of the day, you can't include everyone.

Josh: Well said, no, that's good. That's very good. And I feel like it speaks to our purpose with our podcast, which is to explore our faith and our tradition, but in the widest possible way, and opening the doors as much as we can and learning from people who see things differently, who observe things differently, who lead different lives. And so that dovetails very nicely with *Parshah Bo*.

Shira: Yeah I think that's right; I'm already tired hearing you say that Josh, like you're in my echo chamber where we get to agree on everything, but I think you're right. I think for the podcast, we really should push ourselves, be the mixed multitudes and bring in the mixed multitudes and

sort of like go back and forth and back and forth because I think it is what America needs and certainly what the American Jewish community needs. It's what the sort of the community of people who love Israel, like you and I, do need. You and I travel in so many circles that needs to sort of look outside themselves a little bit. So I think this is the holy work we need to do.

Josh: Yes. And something you just said reminded me. That's a whole other conversation we had about how, even just within our own tradition and our own faith, we "other" each other, when we don't like, how someone else is observing or I don't like the way you're being Jewish, this is how to be Jewish, and I'm sure that is a subject, a very fertile area that we'll get into many other times.

Shira: I think that's true.

Josh: You look exhausted now. You look to me like you never want to do this podcast again. I'm energized, but I've sucked the energy out of you.

Shira: I am exhausted and I am inspired, because I do think that every conversation we have will be, there's no such thing as one straight line of conversations. Everything will break off into a thousand pieces, and now I want to talk to you for an hour about identity formation and sort of what it means to need an other in order to have a self.

Josh: This is good. Better we have more than we can talk about than too little.

Shira: Next week we have something great to talk about.

Josh: What's that?

Shira: *Tu Bishvat*. It's another New Year, oh this is amazing.

Josh: Yay.

Shira: And, you know, luckily climate change, we've got a lot of environmental news we're going to want to talk about.

Josh: Climate change, yeah luckily climate change. That's a great episode title. If only for giving us something to talk about for one week. Worth it.

Josh: All right, everybody. Thank you for listening to Chutzpod! We want to hear from the multitude. You can email us with any comments. Agree, disagree. Don't hold back. It's chutzpod@gmail.com. That's C H U T Z P O D@gmail.com. We're both on Twitter. Rabbi Shira is @rabbishira. @RAB, B I S H I R A I'm @JoshMalina. Please follow us. Interact with us. We want to thank our executive producer, Tim Shovers, who is the glue that holds the entire endeavor together. We want to thank PRX for distributing us and helping us develop our show.

Shira: I do want to add a special thank you. After our teaser we have received dozens and dozens and dozens of emails. We are reading them all. We are listening to all of your requests, especially the one for an apple strudel recipe. We are on it. So please keep them coming.

Josh: Yes. And if you like the show, go to iTunes and give us a five-star review. If you don't like the show, don't go to iTunes. Subscribe to us, wherever fine podcasts are given away for free. Also, if you want to follow the show on social media, you can find us on Facebook, on Instagram, and on Twitter. And again, we are Chutzpod! The exclamation point is part of the title, but it's not part of our social media. Also a special thank you to Hadag Nahash for letting us use their fabulous song Lazuz as our intro music, we love it. It rocks.

Shira: Okay guys, it's time for the big reveal, the friend of Josh who is going to help us with our Hebrew vocabulary words of the week. I am fangirling just a little bit because it is none other than Will Gardner, probably better known as Josh Charles, here to teach us a little bit of Hebrew.

Josh Charles: *Goy, Goyim* – Hebrew nation, it's a term that means non-Jews, i.e. the other nations but us, but is read as derogatory by some. The Yiddish is *goyishe*. *Erev* is a Hebrew word meaning “evening” or “mixed,” *erev*. *Shtunky*: it's a Yiddish word shorthand *farshtunkene* which just means contemptible or rotten; basically most of Hollywood. *Shabbat*: it's a Hebrew word for Sabbath, the day of ceasing from the work of the world, from Friday evening (*erev*) until Saturday night. *Davka*. *Davka* means, the Hebrew word, means something just to make a statement or purposeful, as in “she was late *davka* to show him who was in charge.” *Tuchus*, it's a Yiddish word, I think we know what it means. You're sitting on it. *Midrash*: Hebrew word, ancient rabbinic stories that flesh out and help explain biblical tales; It's the 3D equivalent of the Bible. *Tchotchke*: a yiddish word; it's a kids toy, something like a frisbee. *Amalek*: it's a Hebrew word. These guys compete with the Egyptians to be the baddest of the bad in the Torah. They now represent all those who want to destroy Jews. *Amalek*. *Hashem*: it's a name used for God, literally “the name,” because really no human can truly know God is... except Josh Molina, I think he probably does know who God is. He worked on his desk for 10 years right? Never made Senior Agent. This is Josh Charles wishing you all a Shabbat Shalom.

Shira: *Yasher Koach* Josh, thank you.

Josh: And now the inimitable Rabbi Shira will help you after the maelstrom of conversation that we just had. We're going to slow down, we're going to breathe. And Rabbi Shira is going to help us acknowledge the present moment with a little guided meditation, Jewish style.

Shira: Thanks Joshua. We're going to begin as we always do with a little bit of a breath, maybe a big breath, breathe in, let it go. And I want to remind you as you're breathing a little bit, or at least being conscious of your breath, that this is not the kind of meditation that you have to stop whatever you're doing. It's up to you. If you're driving, keep on driving and breathing. If you're

sitting on the couch, watching Real Housewives, just keep on breathing and multitasking. If you're making dinner, whatever it is, just keep on breathing and settle into the moment that you're in. I want you to picture an other in your life. Someone who is not so unlike you, that you could never imagine being connected in any way to this person, but maybe someone, a few rungs closer in. Maybe it's a family member that you're having a difficult moment with, or a colleague with whom there's been a misunderstanding, or someone you know who does sit across the political aisle from you but with whom, you know you can have a conversation. Someone who follows a different faith tradition, someone who has a different understanding of a faith tradition that the two of you share, just take a minute and try to picture that person, that other, that member of the mixed multitude. And once you have this person pictured in your mind's eye, begin to imagine a conversation. What would it take in order to bring you a few steps closer to each other? If you are the person just coming out of slavery and they are the one that has been freed a long time ago, or vice versa, a person with different life experiences than this other, what are the questions that you would ask? What do you think that they would say? How can you interpret what you think that they would say generously? Go back and forth a little bit with this imagined conversation between you and this imagined other, and maybe while you're doing it, imagine the two of you physically stepping closer and closer to each other and then turning to face the wilderness together, recognizing that that's the only way we're going to make it to the promised land. Have a great week, everyone.